

These thinges ensuinge are
ioyned wth thys present volume of the Byble.

A kalendar wth an Almanack.

An exhortation to the studye of the holy Scripture gathered oute
of the Byble.

The summe and contente of all the holy Scripture bothe of the
Olde and Newe Testaments.

A description and successe of the kyniges of Iuda and Ierusalem
declarynge when and vnder what kyniges every Prophete lyued. And
what notable thinges happened in theyr tyme.

A Table for to fynde many of the chiefe and principal matters con-
teyned in the Byble.

The names of all the Booke of the Byble, wth the contente of the
Chapters.

A Bylet rehercall declarynge howe longe the worlde hath endu-
red from the Creation of Adam, vnto thys Presente Yeare of oure
L O R D E. M. D. XLII.

And also Prologue to the .v. Booke of Iosues, and before the
Prophete Jonas, and also before the Epistell to the Romaynes, wth the
certayne other. And after every Chapter of the Boke are there added
many playne annotations, and explications of soche places as vnto the
simple and vlearned seme harde to vnderstande.

The Kalender

January.

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xix	e Chavde byshop	ii
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xvii	g Byziane	iiii
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xviii	g		xiiii	xiiii	f	Marcelline & Det.	ii
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xv	b	Inicete	xvi	xvi	h	Petroce	iiii
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xi	b	Phillip & James apostles	i	i	b	Trans. of s. Edward	xx
xix	c	Athanase byshop	ii	ii	d	Walburge byrgyn	xxi
biii	d	Inuentio of the crosse	iii	iii	e	S. Albone marty?	xxii
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b	f	Saynt Godarde	v	v	g	Mat. S. John bay.	xxiiii
xviii	g	John before the latyn por.	vi	vi	h	Trans. s. Egly byshop	xxv
xv	h	John of Beuerly	vii	vii	b	S. John and paule	xxvi
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xviii	c	Brandyn byshop	xxii	xxii	c	Trans. Martine	iiii
xv	d	Trans. of s. Bernarde	xxiii	xxiii	d	Zoe byrgyn & marty?	v
xviii	e	Dyoscoz marty?	xxiiii	xxiiii	e	Det. of Peter & paul	vi
xv	f	Dunstane byshop.	xxv	xxv	f		vii
xviii	g	Bernardyne	xxvi	xxvi	g	Gymbalde	viii
i	h	Helpe quene	xxvii	xxvii	h	S. Cyryl byshop	ix
xv	b	Juliane byrgyn	xxviii	xxviii	b		x
xviii	c	Desperry marty?	xxix	xxix	c	Trans. saynt Benet.	xi
xb	d	Trans. of s. francys	xxx	xxx	d	Raboz and felix	xii
vi	e	Adelme byshop	xxxi	xxxi	e		xiii
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A Transla. of osmond
b Kenelpe kynge
c Arnulph bisshop
d Ruffyne and Justyne
e Margarete byrgyn
f Wacorde byrgyn
g Mary magdalen
A Apollinaris byshop
b Crispin byr. **vigil**
c James apowell
d Anne and her ac.
e Two to be hallowyd
f Sacton byshop
g God and his knyghtes
A Thoden and lemynges
b Germain byshop

Augustus
 hath. xxxi. dayes. The mone. xxx.
c Lampas daye
d Steuen conf.
e Inuocatio of s. Steuen
f Justyne prest
g god and his knyghtes
A Trans. of our lord
b The feast of Iesu
c Cyrake & his felowes
d Romayn
e Laurence martyr
f Eustreus martyr
g Saynt Clare
A Polye & his felowes
b Eusebius
c Assumptio of our lady
d The sun in byrgo
e Octave of Laurence
f Agapete martyr
g Magnus mar.
A Leuys byshop
b Bernard
c Octa. assump.
d **vigil**
e Barteline w apollie
f Leuys kynge
g Seuerpne
A Rufe martyr
b Austayne
c Decol. John.
d Felix & Audacte
e Cutherte byrgyn

September
 hath. xxx. dayes. The mone. xxx.
c Elye abbot
g Anthony martyr

A Trans. of Cuthbert
b Martine abbot
d Eugenius
e
f Nat. of our Lady
g Gorgone martyr
A Silitus byshop
b
c Marcyane bys.
d Maurilius byshop
e Cral. of the holy crosse
f The sun in Libra
g Eadith byrgene
A Lambert byshop
b Victor and Corone
c Januarius martyr
d Eusace **vigil**
e Mathew apowell
f
g Tecla byrgyn
A Audoeche martyr
b
c Cyprian & Justine
d Cosine & Damiane
e
f Michael archangel
g Gerome preste

October
 hath. xxxi. dayes. The mone. xxx.
A Rempyn byshop
b
c
d
e Apollinaz martyr
f Farth
g
A Delage
b
c Gereon & victor
d Apcalys byshop
e dooplryde
f Trans. of Edward
g Calixte
A Acoultras byshop
b The sun in Scoz.
c
d Luke euangelist
e Frederic byrgyn
f Austreberte byrgyn
g
A Mary Salome

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vi	b	Romaine byshop	xxiii	biii	b	Agricole	xxviii
vi	c	Agatone byshop	xxiiii	biii	c	Ruse martyr	xxviiii
xv	d	Cyprian & Cyprian	xxv	cvi	d	Saturnine	xxix
xix	e	Quarante	xxvi	d	e	Andreas apostle	xxx
biii	f	Agil.	xxvii	December.			
biii	g	Simon & Jude	xxviii	hath xxxi. dayes. The moneth xxxi.			
ix	a	Bartholomew byshop	xxix	i	a	Isaiah	i
ix	b	German byshop	xxx	ii	b	Depos. Osmound	ii
ix	c	Quintin	xxxi	iii	c	Barbara byrgyn	iii
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hath xxx. dayes. The moneth xxx.				v	e	Conception of our lady	v
xiii	b	The feast of al sayntes	i	vi	f	Oct. of Andree	vi
xiii	c	Aloulou dape	ii	vii	g	Pycolas byshop	vii
xiii	d	Wenefrede byrgyn	iii	viii	a	Capricane abbot	viii
xiii	e	Amantius	iiii	ix	b	Damasce	ix
xiii	f	Lette preste	v	x	c	The sun in Can	x
xiii	g	Leonarde	vi	xi	d	Lucy byrgyn	xi
xiii	a	Wylfryde archbys.	vii	xii	e	Valery byshop	xii
xiii	b	Thedore	viii	xiii	f	Sapientia	xiii
xiii	c	Martyn confell.	ix	xiiii	g	Lazarus byshop	xiiii
xiii	d	Martyn byshop	x	xv	a	Sebastian byshop	xv
xiii	e	Martine marty	xi	xvi	b	Juliane marty	xvi
xiii	f	Trans. of Eckwald	xii	xvii	c	Thomas apostle	xvii
xiii	g	The sun in Sagitt	xiii	xviii	d	Victorie byrgyn	xviii
xiii	a	Edmundo archbys	xiiii	xix	e	Agil.	xix
xiii	b	Hebe byshop	xv	xx	f	Patric of our Lord	xx
xiii	c	Oct. of Martyn	xvi	xxi	g	Seue prothomarty	xxi
xiii	d	Elizabeth	xvii	xxii	a	John euangeliste	xxii
xiii	e	Edmund kyng	xviii	xxiii	b	Chylberwas dape	xxiii
xiii	f	Present. of our lady	xix	xxiiii	c	Jeremy	xxiiii
xiii	g	Cecily byrgyn	xx	xxv	d	David kyng	xxv
xiii	a	Cyprian marty	xxi	xxvi	e	Willmer	xxvi
xiii	b	Katheryne byrgyn	xxii	xxvii	f		xxvii
xiii	c		xxiii	xxviii	g		xxviii
xiii	d		xxiiii	xxix	a		xxix
xiii	e		xxv	xxx	b		xxx
xiii	f		xxvi	xxxi	c		xxxi
xiii	g		xxvii		d		
xiii	a		xxviii		e		
xiii	b		xxix		f		
xiii	c		xxx		g		
xiii	d		xxxi		a		

An Almanack for xii. yeares.

The number of the yeares	Calter	The golden number.	The letter dominical.
ay. d. p	bi. apyl	ay	a
ay. d. ii	xi. archy	ii	b
ay. d. iii	xxii. apyl	iii	c
ay. d. iiij	ii. apyl	iiii	d
ay. d. v	xi. archy	v	e
ay. d. vi	xxii. apyl	vi	f
ay. d. vii	b. apyl	vii	g
ay. d. viij	xi. archy	viii	a
ay. d. ix	xxii. apyl	ix	b
ay. d. x	b. apyl	x	c
ay. d. xi	xi. archy	xi	d
ay. d. xii	xxii. apyl	xii	e
ay. d. xiii	ii. apyl	xiii	f
ay. d. xiiii	xi. archy	xiiii	g
ay. d. xv	xxii. apyl	xv	a
ay. d. xvi	b. apyl	xvi	b
ay. d. xvii	xi. archy	xvii	c
ay. d. xviii	xxii. apyl	xviii	d
ay. d. xix	ii. apyl	xix	e
ay. d. xx	xi. archy	xx	f
ay. d. xxi	xxii. apyl	xxi	g
ay. d. xxii	b. apyl	xxii	a
ay. d. xxiii	xi. archy	xxiii	b
ay. d. xxiiii	xxii. apyl	xxiiii	c
ay. d. xxv	ii. apyl	xxv	d
ay. d. xxvi	xi. archy	xxvi	e
ay. d. xxvii	xxii. apyl	xxvii	f
ay. d. xxviii	b. apyl	xxviii	g
ay. d. xxix	xi. archy	xxix	a
ay. d. xxx	xxii. apyl	xxx	b
ay. d. xxxi	ii. apyl	xxxi	c

The yere hath xii. monethes. lvi. weekes & one day. And is
hath in all lvi. C. and lxvi. dayes. & vi. houres.

An exhortacyon to the studie of the holie Scripture gathered oute of the Byble.

Christ vnto the people John v
Search the Scriptures: for they are they that testifie of me.

Paul to Timothy. ii. Timothy. iii.
All Scriptures geuen by inspiration of god, is profitable to teach, to improve, to amend & to instruct in rightwelsnes, that the man of god may be perfect & prepared to all good workes.

The same to the. Romay. xii.
What thynges so euer are wyrtten, are wyrtten for oure learning: that we through patience and comforte of the scripture, myght haue hope.

Salomon. Proverbe. rrr.
All the word of God is pure and cleane, it is a slyde vnto them that put their trust in it. But nothyng vnto hys wordes, leste he reppoue thee and thou be founde a lyar.

Moses to the people. Deut. xii.
Ye shall not do euery man what teacheth hym good in hys owne eyes: But whatsoeuer I commaunde you, that take hede ye do: and put nought thereto, ner take oughte therfrom.

The worde vnto Isaias. Isaias. i.
Let not the booke of thys law depart out of thy mouth: But recorde therein day & nyght, that thou mayest be circumspect to do accordyng to all that is wyrtten therein. For then shalt thou make thy way prosperous, and then shalt thou haue vnderstandyng. Turne therfrom nether to the ryght hande, ner to the left: that I mayest haue vnderstandyng in al that thou takest in hande,

The same to the people. Exodi. xiii.
And thou shalt shewe thy sonne at that tyme, sayinge: This is done because of that whiche the Lord dyd vnto me when I came out of Egypte. Therfore it shal be asyg ne vnto the vpon thyne hande, and a remembraunce betwene thyne eyes, & the Lordes lawe maye be in thy mouth. For wythe a stronge hand the Lord broughte the oute of Egypte.

Moses. Deutero. xxxi.
Se that thou reade thys lawe before all Israell in theyr eares. Gather thee people together, bothe men, women, and chyldren and the strangers that are in thy cyties: that they maye heare, letne, and feare the Lord your God, to kepe all the wordes of thys lawe.

The summe and contente of

al the holy scripture, both of the Olde and Newe Testament.



First the holy writin-
ges of the Byble teache vs,
that ther is one god, almyghty,
that hath nether begynninge
ner ending which of his
owne goodnes dyd create al thynges: of
whom al thynges procede and to whome
whom ther is nothyng: which is ryghte-
wes & merciful: & which worketh al thin-
ges in al after his will: of who it may not
be demaunded wherfore he doth this or þ.

That that this very God did
create Adam the first mā after his owne
Image & similitude, & did ordene & apoi-
te him Lord of al the creatures in þ earth.
which Ada by the enuy of þ deuyl, diso-
beyng the commaundemente of his ma-
ker, dyd fyist synne, & brought sinne in-
to this world, soch a great þ we which
be sprung of hym after þ flesh, ar subdu-
ed vnto sinne deeth, & danaciō, brought
vnder the pouck & tyranny of the deuyl.

And further that Christ Je-
sus his sōne was promesed of god þ fa-
ther, to be a sauour to this Adam, Abra-
hā, Isaac, Jacob, Dauid & the other fa-
thers: which shuld deliuer the fro theyr
synnes & tyrany of the deuyl, & with a
quyck & luyng fayth wold beleue this
promes, and trust to this Jesus Christ,
hoppyng to haue this delpucraunce of &
by hym. And truly thys promes, is very
oft rehearled in þ bokes of the old testa-
ment, & þ old testamēt is this promes,
as it is called the newe, whych teachethe
that thys promes is fulfilled.

And that in the meane reaso-
whyle the fathers looked for saluacyon &
delpucraunce promesed, because mānes
nature is soch that he not orlpe cannot,
but also wil not cōfesse hym self to be a
synner, & specially soch a synner þ hath
neade of the sauynge health promesed, þ
law was geue were through men might
know syn, & þ they are sinners: whe they
se that they do none of the thynges that
þ law cōmaundeth, with so glad & wyl-
lynge a minde as God requyryth: but ra-
ther agaynst thei wylles, without affec-

tyon, & as thoughe they were cōstrayned
with the feare of that hel whych the law
threatenethe, sayinge: Cursed be he that
maketh nether nor al þ wordes of this la-
we to kepe them. And þ this law was ge-
uen, to thynntente that synne & the malyce
of synners her beighten by þ beter knowe,
men shuld the more feruently chysit þ cō-
myng of christe, whiche shulde redeame
them from theyr synnes: As it was fy-
gured vnto the Jewes by many ceremo-
nies, hostes, and sacrifice: whych were
orderyed of God, not to thynntente to ta-
ke awaye synnes, but to shewe & declare
that they shuld be put away by fayth in
the saluacion promesed thosowe Chyrist
and whych now are put awaye by the co-
myng of that Chyriste, whych is the ve-
ry hoste of the father that taketh awaye
all synne.

Last of all by the Bokes of
the newe Testament, we are taught, that
that Chyrist whych was promesed & sha-
dowed in the olde Testament, is sente of
the father, at soche tyme as he had deter-
mynd with hym selfe, at soche tyme (I
saye) as all wykednes shoulde be. And
that he was sent not for any man's good
workes (for they al were synners) but to
thynntent þ he wold truly shewe the aboli-
dant ryches of hys grace, whych he had
promesed.

In the newe Testamente
therefore it is most euidently declared, þ
Jesus Chyrist the true lambe and hoste,
is come to thynntent to recōple vs to the
father, payynge on the crosse the punysh-
ment due vnto our synnes: & to delpuct
vs from the bondage of the deuyl (vnto
whom we serued throughe synne) and to
make vs the sonnes of god, with he hath
geue vs the true peace & tranquyltye of
consciēce, that we no longer do feare the
paynes of hell: which feare is put away
by the fayth, confydence and assuraunce
that thee father geueth vs drawynge vs
vnto his sonne. For that fayth is þ gyft
of God, wherby we beleue that Christ is
come into thys worlde to saue synners:
whych

Deute. vi.
1. Timo. ii.
Gen. i.
Exod. i.
Genel. i.
Psalm. x.
Exod. i.
Jeremy. x.
Roma. ix.
Eph. i.
Jeremy. x.

Genel. i.
Dap. i.
Roma. ix.

Exod. i.

Genel. i.
Exod. i.
Roma. ix.

The contents of the scripture

whych is of so great pyth that they whych haue it, desyre to perfozme al þe duties of loue to al mē, after the exāple of chryst. For sayth oncs receueth god geueth his holy ghoſt, wher to he tokeneth a marke, both al þe beleue: whych is the pledge & earnest, that we ſhal ſurely poſſeſſe euer laſtyng lyfe, & that geueth witnes vnto our ſpēte, and graſteth thys faith in vs þe we be the ſōnes of god: poluynge thereto that loue into our hertes which paul deſcrybeth and ſetteth out to the cōpnythians. By that faith and confydence in chryſt whych by loue is myghty in operation, & that ſheweth it ſelfe thow þe woꝝkes of loue, ſtepyng in thereto, by that (I ſaye) we are Juſtified: that is, by that faith, chryſtes father (whych is becomē oures alſo thow þe chryſte our brother) counteth vs for ryghtewys & for hys ſōnes: imputyng not our ſynnes vnto vs, thow þe hys grace.

To conclude, he came to thintēt þe we beyng clāſed frō our ſynnes, and ſāctified vnto god the father: that is, haloed vnto the uſe of the father to exerceiſe good woꝝkes, renūyng & forſaking þe woꝝkes of the fleſh, ſhuld frely ſerue hi in ryghtweſnes & holynes al our lyfe loꝝg: thow good woꝝkes whych God hath ordeyned to thintēt þe we ſhuld walke in them, declaring oure ſelues therby to be ſuerly called vnto this grace whych woꝝkes whoſoever hath not, declareth that he hath not faith in chryſt.

Vnto whom we muſt come, & folow hym to a chearefull herte, that he maye inſtruct & teach vs, for he is our maſter, meake & hūble of hert: he is our exāple of whom we muſt learne the rule of god lyuynge: further, he is our preſt, hys byſhop, & only medyator: whych now ſyteth on the ryght hād of god the father, is our aduocate & prayethe euer for vs: whych wyl vndouted obtaine whatſoever we deſyre, ether of hym, or of hys father in his name: yf we beleue that he wil do it when we requere it: for ſo hath he prompyſed. Let vs therfore no doute, although we ſome tyme ſinne, to a contydence to come vnto him, and withe a lyuynge & vndoutyng faith, that we ſhall obtayne mercie. For therfore came he

to thintēt to ſaue ſinners: neether requereth he anye thinge moate of vs, then to come vnto him with out feare.

This is that Chriſte Jeſus! which after he hath killed the mā of ſinne to the breath of his mouth, ſhal ſit in his mayeſte & Judge al men, geuynge vnto the that ſhal be on his righte hād. Come ye bleſſed chyldzen of my father, in heret ye the kingdom prepared for you frō the beginninge of the woꝝlde: And vnto the that ſhal be on his left hād, Departe frō me ye curſed, into euerlaſtinge fire: which is prepared for the deuēl & his angels. The ſhal the end come & he ſhall deliuer by þe kingdom to god the father.

To thintēt that we ſhulde know thys, by the goodnes of God woꝝkyng by his holy ſpēte, at the holy wytynges of the Wyble geuen vs. That we ſhuld know (I ſay) & beleue that ther is one god: and Jeſus Chryſt whome he hath ſent: and that in beleuynge we ſhuld haue euerlaſtyng lyfe thow þe hys name

Another foundacyon then thys can no man lay. And ſaynt paul deſcribeth that he be holden a curſed whych preacheth any other ſayth & ſaluacyon, then only by Jeſus chryſt: yee although it were an angel of heauen.

For of hym, and thow we hūn, and for hym, at all thinges: to whom, wyth the father & the holy ghoſt, be honour & gloꝝie for euer moze.
Amen.

A Description and successe of
the kinges of Iuda and Ierusalem/declarynge when and
vnder what kynges euery Prophete lyued. And what notable
thynges hapened in their tymes, translated out
of the Hebrew.

Dauid raygned ouer Israel

Dther hundred nyne and twentye yeare of theyr en-
tering into the lande, whiche was the four hundred yeare of theyr
passinge out fro Egypte, and the ii. M. liii. C. lxxviii. yeare after the
creation of þ world. And he raygned. xl. yeare & begat Salomō. Sa-
lomō buyt the tēple. And in his dayes, Jonathan, Iddo & Abia, Silontes were
Prophetes. And his sonne Rehoboam raygned after hym. xlii. yeare. Semetahu
& Iddo prophesying. And after him Abiahu his sōne raygned. iii. yeare: & Iddo
was the Prophet. Isa his sōne raygned after him xli. yeare: Asarahu the sōne of
Odad, Hanani the sear, & Jehu the son of Hanani prophesying. After him rayg-
ned his son Josaphat. xx. yeare. Jeha þ son of Hanani. Obadia. Micha, Jziel the
sonne of zachary, & Eleazar the sōne of his vncle, prophesying. Joā his sōne suc-
ceded him in his kingdō, & raygned. viii. yeare, & þ Prophet was Elia. After hym
raygned Ahaziah his sōne one yeare: & Elia was prophet. After this, Athalia the
mother of Ahaz did arys: & destroyed the kinges stocke, and ther was none left,
but the little chylde Joas: and Athalia raygned. vi. yeare, and they kyled her, and
Joas raygned. xl. yeare. After hym raygned hys sōne Amaziah. v. xxi. yeare. The
prophetes were Amos, & Amazea betherne: and Amos the father of Elay. After hi
raygned Aziah and hys sonne: two and fyfye yeare. The Prophetes were Hosea
Elay, Amos, Hushahu Micha Mozaabites. Then hys sonne Uhas raygned af-
ter hym. xvi. yeare. And Hosea, Amos, Mycha and Odad dyd prophesye. Hys
sonne Ezechias raygned after hym. xxix. yeare. Hosea, Elay, Amos, Mycha were
prophetes. Whome succeeded Manasse raygnynge. lv. yeare. Jothel, Ahum, & A-
bacuck were the prophetes. After hym raygned Anon hys sonne. ii. yeare. And Ho-
say was prophete, whose sonne Josiah raygned after hym. xxi. yeare. The pro-
phetes were zephania, Jeremy, & Holda. Jehohaz hys sonne raygned after hym. xi.
yeare. Jeremy and Azia were prophetes. The thirde yere of his raygne Nabuchad-
nizer kyng of Babilon toke hym captiue, and he dyed in hys pryson. þ it myghte
be fulfilled whych was sayde, the buryall of an Assē shalbe buried. And he trans-
posed Ierusalē & al the gouernours, & toke captiue. vii. M. the Ben Jamins: and
the other trybes, whiche were all valiaunte men of warre. After hym raygned hys
sonne Jehoachin thre monethes & x. dayes. Jeremy prophesying, & Nabuchadne-
zer kyng of Babilō carped hym away prysoner, & xliii. M. wyth hym: and made
Ezekia þ brother of his father, the sonne of Jeshahu kyng, whiche raygned. xi. yea-
re: Jeremy & Ezechiel prophesying. The. v. yeare of hys raygne, the host of Ba-
bilon came agaynst Ierusalem, & in the. xi. yeare of hys raygne the ctyte was takē
captiue, & Iurys was altered from her lād: thys was the. liii. C. & thyrty yeare of
theyr entryng into þ lād: & the. iii. M. iii. c. liii. yeare of the creacyon of the world,
& ther was now left of Dauids stocke but only Jechoniah, which begat Salathiel
Malkyā, Gedasay, & Gemaryā. Nabuchadnezer raygned vntyll the. xxxviii.
yeare of trasmygracyō of kyng Jehoachin & Eulinedozach: hys sonne raygned
xxiii. yere, & þ first yere of his raygne he brought Jehoachin out of pryson & after
thys dyed in Babell, after the deathe of Ezekia. Mozeouer. Belchazer raygned. iii.
yeare, and Salathyell dyed: and after hym hys sonne Zerobabell raygned: þ was
thee lii. yeare of the destructyon of the temple: and the. lxx. yeare of the domynyon
of Babilō. Whyle Daryus Medo raygned, þ Chalbees kyngdō was destroyed, &

Zerobabel ascended into Hierusalē the fyrst yere of Chores kynge of the Persians
 and the transmigration wyth him. Then was Jehosia the sonne of Jezoradac the
 great priest, & Haggai, Zacharia, & Edras were prophetes. But Ahasuerus rayg-
 ning, dyd let the worke of the house of the tabernacle, & indowed to subuert Is-
 rael. But the holy, whych is blessed, deliuered the worlde both of hym, & also of Ha-
 man. The. xliii. yere of the Medians, which was the. lxx. yere of the destruction
 of the tēple. Esta the Scribe ascended into Hierusalē, & thee other transmigration
 wyth hym, & he buylt the walle of Hierusalē, & restored the house of the tabernacle: &
 Zerobabel returned into Babel: & dyed there. After hym raygned hys sonne He-
 sullā, & in his dayes the kyngdom of Grece had the dominion. The. li. yere of the
 Medians & Persians dyed Haggai, zachary, and Malachi, & at that tyme ceased,
 prophecyinge in Israel. This is the yere from the creation of the world. iii. M. liii.
 C. & liii. Fro hence forth geue thyn care, & hecke to the wordes of wyle mē: Alexan-
 der Macedo kynge of Grece raygned. xli. yere, & dyed at Helullā: and after hym
 raygned hys sonne Hanania. The. C. xl. yere of the Grecians dyed Hanania and
 Mathathia the sonne of Johatha, beyng the sonne of Spineon. And after hym
 raygned hys sonne Berechia. In hys tyme was Seluchus and Antiochus, whych
 buylte Antiochia, and Ptholome whych wrote Pentateuchon (that is the. v. booke)
 The. C. lxx. yere of the Grecians, Berechia dyed. After hym raygned his sonne Ha-
 sadia. In his dayes there was a great trouble agaynst Israell, that was in the ty-
 me of Macanor kynge of Grece the chyldren of Hasmonim, whych were called the
 Machabyes, slepyng forth, kyled him & al his host. Thys was the. C. lxx. yere
 of the Grecians. And Johana, the sonne of Simon, the sonne of Mathathia, the
 sonne of Hasmonim raygned. xxxv. yere. And when Hasadia was dead, after hym
 raygned Jelsai and Janai the sonne of Johanan the great prest raygned. xxvii.
 yere. And when Janai was dead, Aristobolus hys sonne rode bp after hym, and
 raygned. xiii. yere, and was slayne. After hym raygned Antigonus his sonne. xxvi.
 yere, and was slayne the. C. lxxv. yere of the raygne of the stocke of the Ma-
 chabyes. After hym raygned Herode, the sonne of Antipater seruant of the Ma-
 chabyes, whych makynge an insurrection, al that were of hys maplers
 stocke, and continued so. xl. yere. After hym Agrippas the sonne of
 Herode raygned: and agayne after hym raygned hys sonne
 Munabas. The. C. ii. yere of the Romaynes raygne,
 whych was. liii. C. xl. yere of the temple, & carried
 Israel and many of the stocke of Da-
 uid and Jehuda into Spayne.

(.v.)

¶

(.v.)



To the Reader

To the Christen & A table of the Readers.

The grace and peace of God be gent unto you by Iesus Christ.

As the bees diligently do gather together their sweet flowers, to make by natural craft the sweet honey: so haue I done by principal leaues contayned in this Booke. The which are ordeyned after the manner of a table, for the consolation of those which are not yet exercised & instructed in the holy Scripture. In the which are manie harde places, as wel of old as of new Testament expounded gathered together, concocted, & compared one with another to thintent that the prudent Reader by the spyrte of God maye heare awayne pure and cleare vnderstanding. Wherby every man (as he is bound) may be made ready, strong & garnished to answer to all them that aske him a reason of his faith. This is also profitable for the particular & general exhortations which we make to certayne personages, of comyn people: & for to answer truly to Heretikes, & to confound the aduersaries of the worde of God. In the which also we may spede (that which helpeth greatly the study of the readers) the opening of certayne Hebrew tropes, translations, similitudes, & manners of speakings (which we call Phrases) contayned in the Bible. And for the more easie to fynde the matters helpes (because that disorder engendreth confusion) I haue proceeded after the order of an Alphabet: to thintent that none be deppriued of so precious a treasure: the which shall be to the honour and gloire of God, & to the edifying of his Church. Howbeit good Reader: p'shouldst not the things in this table expresssed, in the same letters of the Chapters wherein they are assigned: vouchsafing to loke in the letter

goinge nexte before: or in the letter nexte followinge.

prinnypal matters contayned in the Bible, in which the readers may fynde & practyse many comyn places.

¶

Abhomy nation.



Abhomy nation be oze God as Idoles & images before whom people do bow themselves. Deut. xlii. d. xxvii. c.

That man is abhomy nation, that forsaketh the true God, to serue Idolles, & that doth despyle the truth for prophane doctrynes. Esay. xli. f.

We ought not to folowe the abhomy nations of the Gentyles. Leuit. xviii. d. that is, Idolaters. Exo. xlii. f.

That which men esteeme to be excellēt. is abhomy nation be oze God. Lu. xvi. d.

The trasgressours of goddes commandmentes are abhomy nation Leuit. xviii. e.

The abhomy nation standynge in the holy place, is Iherusalem alleged of her enemies. Mat. xxi. g. Mar. xii. b. Luk. xxi. d.

¶ Abrogacion.

Abrogacion, that is to abolishe, or to make of none effect: And so the lawe of the comādementes which was in the decrees and ceremonies, is abolished. Eph. ii. d. Col. ii. c. Gal. iii. b. Roma. vii. b.

The sacrifices, feastes, metes, and al outward ceremonies are abrogated. He. vi. c. Esa. i. c. i. a. i. Sama. x. b. e. Here xxi. f. Baru. ii. xxi. f. i. c. bl. c. Amos. vi. f. zach. vii. b. & all order of presthode is abrogated. Ebz. vii. d.

¶ Abstynence.

The abstynence of a Christen man is to withdraw hym selfe from synne. Tob. i. b. The. xiii. a. i. Petri. ii. a.

To them that kepe abstynce wisdō is gent Dan. i. d. and bodely healt, Eccl. xxvii. d.

An example of abstynence in Iohn Baptiste Mat. iii. b. Luk. i. b.

¶ Abuses.

The abuses that be in the church ought to be corrected by the princes. Roma. xiii. a. An example of Bezekiah, which destroyed the sepulture. iiii. Re. xlii. a. Also of Jehosaphat, ii. Paralip. x. g. Also of Josiah. iiii. Reg. xxi. a, and ii. Paralip. xxi. a. xxi. f.

The ministers ought to preache agaynst abuses. Exaple in Iohn Baptiste. Mat. xxi. a. Also in S. Paul which rebuked the abuses of the Corinthians: for haung sectes. i. Corin. i. b. c. also because that they suffered a fornicator among them. b. a. Also because that they accused one another before vnfair thull Iudges. bi. a. b. also because they sette up the Gentiles in their temples, and ate with them of their sacrifices. viii. a. x. b. Also because they abused the supper of the Lord. i. e. Also because they doubted of the resurrection. i. b. & that they prayed in a tōge they vnderstode not. xiii. d.

Any manner of more tradicions of mā are abused. Mat. xxiii. a. Esay. xxi. d. Mat. vii. a.

¶

Accept

A table of the principall matters

¶ Accerpsion.

Accerpsion of personnes, is to haue respect to the condicion of the man, or to his nacion: which thing is not godly. **Deu. r. d. ii. Para. r. r. c. Roma. ii. b. p. d. Ephe. vi. b. Colof. iii. b. Act. r. f. And p same thing also, ought not to be in mā. James. ii. a. Judas. i. e. eccl. r. r. c. r. i. i. a**

¶ Accusacion.

One ought to accuse his brother to p church, if he do not amend after he hath had b: o: cherly monicion. **Mat. r. i. i. f. e**

No accusacion ought to be receaued against p minister, vnder two, or thre witnesses. **i. e. i. mo. b. c. We at accused before god, by p mape of Satā. Job. i. b. Apoc. r. i. c. Also by oure owne naughtines. Je. ii. d. Also by our owne cōfession. Ro. ii. c. Also by p scripture Job. v. g. let vs therfore accuse our selues. p. r. o. u. r. i. i. f. e**

¶ Adam

By Adā we ar all sinners, of whō we haue p inclination to do euil. **rom. b. d. b. And by him we are subiect to death. i. Cor. r. b. c.**

Adam was a figure of Christ to come, the which is called Adam. **Roma. b. c**

¶ Adulterpe.

Adulterpe is the violaciō of the faith promp sed in marriage, the which thing is forbidden vs. **Prob. r. p. c. Leui. r. i. i. f. c. Deute. b. b**

Adulterers ar stoned to death. **Deuterond mē. r. r. r. i. i. f. d**

If the adulterers be not punished by men, God will punish the. **Jeremy. b. c. vii. b. And ex ample of Dauid's sonne, which died for p ad ulterpe of Dauid. i. e. r. e. r. i. b**

Susanna had leuer dpe then to committe adulterpe. **Daniel. r. i. i. f. c**

He that beholdech his neighbours wyfe in king after her. hath already committed adul terpe with her. **Mat. b. b**

Many are adulterers. **Exe. r. i. i. c. Jeremy r. i. i. f. b. De. i. i. i. f. c. ii. De. ii. c**

They that haue only mynde to do adulterpe are punished. **Gen. r. i. i. b. r. a**

Adulterers haue no part in the kyngdome of God. **i. Corin. vi. b. Heb. r. i. i. a**

Adultery is cause of procuring of another mans death. **i. e. r. i. c. Mat. r. i. i. a. Mat. vi. c**

Adultery dishonoureth thre person, p. r. o. u. e. r. b. r. d. Ecclesiast. r. i. i. f. d

One ought to beware of adulterers. **Deu. b. b**

God witnesseth against adulterers. **ma. iii. b**

A speccall sacrifice for the suspectyon of ad ulterpe. **Rum. b. b. c. d.**

One maye forsake his wyfe for cause of ad ulterpe. **Mat. r. i. b. b.**

¶ Advocate.

Note, that I fynd not in all the Bible this wo:de advocate: but only in. **i. Jo. ii. a: in p which place it is sayd that Christ is oure ad vocate toward the father.**

¶ Afflictyon.

Afflictyon after the maner of p scripture, is called burning, p. r. o. b. a. c. i. o. n. made by fyre. a burning furnes. **i. e. r. e. r. i. i. f. d. Psal. i. b. i. f. b**

God threteneth to send afflictions to them whiche haue trespasse in any other then in hym only. **Deu. r. r. i. b. Ier. r. i. i. f. e. and therfore he forgaue the chylde of Israel, for sakinge their Idolatryes. Iudg. r. c**

We ought to succure them that are afflic ted. **Ecclesiast. vii. d**

¶ Angels.

The angels asseyde before god. **Job. r. r. b. a. r. r. i. i. f. a. Dani. vii. c. Mat. r. i. i. f. h: and do m nyfter to men. Psal. cxi. a. Heb. i. Also they do rebuke sinners. Iudg. ii. a. do comfort p afflicte. Gen. r. i. b. Iuk. r. i. i. f. e. Dan. vi. f. Also, they teache p ignorancie: example of the angel whiche taught Elyah what he shoulde say to p seruauntes of Shoziah. **iii. Re. i. a: Also of Da. i. f. also of Joseph Mat. i. c. ii. d. also of Coznelius. Actes. r. a. Also of zachariah. Lu. i. a. Also of Mary. Lu. i. a****

By the angelles god scourgeth his people. **ii. Re. r. i. i. f. i. i. Re. r. i. r. b. act. r. i. i. d**

¶ Antychrist.

Antichrist is not the proper name of a pson but of an office: for many are antichristes, & Job. ii. c. also he calleth him self god/ sitting in his seate/ & zech/ p. r. r. i. i. f. b/ Mat. r. i. i. f. a, Antichrist is spoken of before by Dan. r. i. i. c. Mat. r. i. i. f. b. Apoc. r. r. c

Antichrist speaketh against god. **Dan. vii. f**

Antichrist chageth the lawes, the dayes, & tyn. e. Daniel. r. i. i. f. r. Arm. i. i. i. a, i. i. f. p. m. o. i. i. a

Antichrist is receaued of many men **John b. g. ii. f. e. i. f. a, ii. a**

Antichrist dothe manye false myzacles, **ii. tessalon. ii. c. Apocal. r. i. i. c**

Antychrist is he that denyeth the father & the sonne. **i. John. ii. c**

Antichrist is come. **i. Ioha. ii. c. i. i. i. f. a, fo: to throw downe, to kyl, and to destruy. Job. r. c. to kepe them that are bound in pylon, to make the people subiecte in his surpe, and strike the wythe an incurable wounde. Ila. r. i. i. f. b, vnder the fygure of the destruction of Babil lon, fo: to destr. pe the wo: lde. zachat. r. i. d, Danpell. r. i. f**

antychrist absolureth for money, **Esa. b. e, p. r. o. u. e. r. r. i. i. c**

antychrist calleth good euil, and the euell good, **Ila. b. e. p. r. o. u. i. i. f. r. c**

antychrist is wo: r: l: d: i: p: p: d: of p pynces & kinges of the earth. **apoc. r. i. i. f. d**

antychrist shal be laine by the spete of p mouthe of christ, **Esa. r. i. a, ii. i. f. a, i. b, and destroyed by the lycht of the cōmynge of christ app. r. i. r. d. r. r. c**

antichrist is called a solpish sheppard, & an ydol, **zachat. r. i. d, the man of sinne and sonne of perdycon. ii. Iella. ii. a**

antychrist is in concupiscences of wemē: **Danpell. r. i. f**

¶ Apostell.

an apostel, is an ambassadoz, a messenger, or one set and after this maner christ is oure apostel, sente of his father. **Heb. i. i. a**

The apostles are the lycht of the wo: lde. **Mat. b. b the salt of the erth. Mat. i. g. Dis pensatoz of p miseries of god. i. cor. i. i. i. f. a/ seruauntes of christ. i. cor. i. i. i. f. i. i. f. b, Helpers and wo: r: k: ers with God. i. cor. i. i. i. f. b/ wo: r: k: nesses of the passyon and resurrectyon of christ. Lu. Re. r. i. i. f. d, act. i. b. i. f. d**

Amonge whiche sapnete paul reckened hym selfe the lesse. **i. Cor. i. i. i. f. b and b: a: wo: r: k: e**

contayned in the Byble.

Worthy of that name. i. Corin. xii. b

The Apostles ar sett, as chryst was by his fa-
ther, John. xxi. e. w power to ediffe. ii. cor. ii. b
p. c. xiii. c. & as thepe among wolues. Mat. x. b
to preache the gospel. Mar. xii. b. to al nacys.
Mat. xxi. d. & to heale the syncke. Mat. x. f.
d. & to bere wptnes of chryst. John. xii. b. Act. i.
b. whose sayth chryst proued. Mar. xiii. c. To
whō also he shewed befoze their fallnges &
afflictions, which shulde happē vnto the, af-
ter his death. Mar. ix. b. & which thing came
to vnto them. Actes. xiii. a. b. b

Armours of chrysten men.

The armours of Chrystē men are spiritual,
might by the power of God. ii. Corin. x. b
Let vs arme vs w the gyrdel of trueth, lette
vs be clothed wth p best plate of rightnes-
nes, & shodde w shewes prepared by p Gospel
of peace, & aboue all let vs haue the shilde of
fayth. Ephe. vi. c. & p helmet of hope of salua-
cion. i. Pet. i. b. Also the sword of the sprete, p
whych is the word of god. Ephe. vi. c. Isa. lii.
c. Heb. xii. c. And let vs cōspually watch
in prayer. Ephe. vi. c. i. pe. b. b. abstaining frō
all thynges that be contrarie to the lawe of
the Lord. i. Corin. i. d

Ascencion of Chryste.

Chryste was receaued in a cloude, ascendin-
ge visibly into heauen, lpytng by his han-
des, & blessing his dyscyples. Mar. xvi. d. Luk
xxiii. g. Acte. i. a: for to deliuer vs oute of
captiuitie, and to geue vs many gyftes. Psal
lxxv. d. Ephe. iiii. d. Heb. xii. d. to appeare
befoze the face of God for vs. Heb. xii. f.
Rom. viii. g. and to prepare vs a place, which
is. a. John. xiii. a.

Chryst ascended into heuē, sitteth on p right
hād of God. i. Pet. iii. d. Heb. x. c. i. a: from
whēce he shal not come vnto p time of p resy-
ruciō of al thynges. Act. i. d: therfore let vs
loke for those thynges which ar aboue, wher
chryst is lpytng on the ryght hād of God.
Colos. iii. a.

Chryst is ascended in to heauē, because hys
bodelye presence letted p apostles to receaue
the sprete of comforte. John. xvi. f. p. d. b

At the ascencion all power was geuen to
Chryst. i. Pet. iii. d. Ephe. i. e

We must do almes to al men w oure owne
goodes. Tob. iiii. b. p. ouer. iiii. b. Luk. iiii. d
and secretly. mat. vi. a: An exāple to do almes
Act. x. a. ii. cor. viii. c. i. r. a

To geue for goddes sake dothe not make a
man poore prou. xxi. d

Be p geneth nothing, abideth not in chary-
te. i. Job. iii. c. Let vs therfore distribute our
bred vnto p poore. Isa. xxi. b. f. Chryste
doth coust it done vnto hym. Mar. x. b

Altar,

An altar was neuer cōmaunded to be ma-
de, but only to god, as apereth of Abraham.
Ge. xii. b. xiii. d. Also of Isa. ac. Ge. xxi. f. At
to of Jacob, gene. xxxii. d. r. r. b. a. wherfore
Josiah did destroy al p altars p were made
to the honour of Images. iiii. Reg. i. c. xxi. c.
So we haue no altar but chryst. Heb. xiii. b

Annopntynge.

The annopntynge of Chryst. Dan. ix. g
The annopntynge of chryst is the holy goost,

the which al faithfūl men do receaue. i. John
ii. d. & whych dothe teach vs all thynges for
oure healt. We haue then no moze co:po:al
annopntynge made of oyles, but sp:ptuall
by the holy goost.

Baptyme,

To Baptyme, is to wete o: to wash. Judith
xii. b. Mar. xii. b. Mar. vii. a

Baptyme is an outward signe representing
in vs renewing of the sprete, & mortifying of
our mēbres in Iesus Chryst, by p whych we
ar buried in death w hym, Roma. vi. a. co. ii. b

They that ar baptized in Chryst, haue putt
on chryst Gala. iii. d.

By baptyme we are receaued inrolled and
writte in the holy assemble of chryst. Act. ii. f.

The disciples did baptize, but chryst did not
John. xiii. a

Paul also sayd that he was sent, not to bap-
tize, but to preache. i. corin. i. ii

We ar baptized in p name of p father, and of
the sonne, & of the holy goost. Mar. xvi. d.

The Apostles baptized in p name of chryst,
Act. x. g.

Baptyme bringeth not grace w it, as appea-
reth by Symon the sothfayer. Act. viii. d

Paul beleued & receaued p holy goost, be-
foze he was baptysed. Act. ix. c.

Cornelius the Centurp receaued p holpe
goost, befoze he was baptysed. Act. x. g

The gelded man of Quene Candace bele-
ued (and therfore had grace) befoze he was
baptysed. Act. viii. c

Agaynst them that saye p iustp:carpon is
made thow to baptyme, serch to p Rom. iii. d
iiii. a. c. Eph. ii. b. Gala. iii. c. i. a. wher saynt
Paul sheweth p, that is done thow to sayth, &
not by any wo:cke whatsoeuer it be.

The scrpyture some tyme attributeth p to
baptyme whych parteyneth to sayth, that is
to wete to be buried in Chryste, Roma. vi. a.
to put on chryst. Galat. iii. d

The fontaine of the new by:th. Wite. iii. b

The washing away of synnes. Act. xxi. d

Saynt Peter shewed p we ar saued by bap-
tyme, not by the washing away of p synke of
p flesh, but by the exampnacion of a good cō-
science in God. i. pet. iii. d

The ceremanye of baptyme (beyng o: der-
ned of god) was mpynted by John Baptyst
Jo. i. e / Mar. x. c. there is but one baptyme
Eph. iiii. a. To baptize. for to teach. i. Corin
vi. a. Heb. vi. a

to be baptysed, is taken for to dye. Mar. x.
f. Lu. xii. f

Beatpude. o: blessednes.

Beatpude, is an euerlastynge lyfe / whych
cōsisteth in the only knowlege of god / & of
Chryst sente by hym / Job. x. b

Beatpude conteyneth fulnes & abounda-
ce of all goodnes. psal. xvi. b. xvi. d. p. xvi. b.
b. Isa. xli. c. i. b. c. Apoc. viii. d.

Beatpude is p:figured by the good ban-
quetes of whych I say speaketh / x. b. c

the blessed shall se the kynge in hys glo:pe,
I say / p. x. d. c. Job. iiii. a

Beatpude is incōprehensyble to mortall
men, Isa. lxiii. b. i. cor. ii. b

Blessednes is geuen vs by Chryst onelye,
Luk. xxi. c.

A table of the principall matters

Ro ma is receaued into blessednes/except
he be purged by fapth.apoc.rri.g

Blessed are they whose spynnes are pardoz
ned.plal.rprika.Rom.iiiii.a

Blessed are the poore in sprete,agach.b.a
Luk.vi.c.reade the whole chapter

Blessed are they that suffer for righteout-
nes sake.i.Petr.iii.iiii.c

Blessed is mary,because she beleued,in.1.e
Blessed are they that do here the worde of

God/ & kepe it,Luk.xi.d. ¶ To blisse
To blisse, is to geurthakes/ or prayse, Be

ne.pliiff.b.i.coz.r.d.riiii.c.Luk.ii.c
To blisse, is to increate/ to geue abidance,

& to make goodes to increse.ge.rp.r.d.rrr.a
To blisse, is to geue power to o increse.

Gene.i.c.rr.a
To be blessed, is to be deliuered fro all ma-

nner of cursinges by chypst, & is to scape from
sinne, fro death and from hel.Gen.xii.a.rp.r

d.Gala.iii.b.c.plal.vi.c
Blessed are the houses of rightewys men.

Prout.iii.d
Blessed ar al fapthfull men of God,Deutr.

rb.a. Ephe.i.a. Eia.rr.c.plal.ril
The blessing of & prestes.ar cursed of God

Malach.ii.a
Lette vs blisse god w all oure hertes.plal,

cliii.a.Eccli.riiii.d.Eccli.rp.r.d.All wates
Tobi.iii.d.Judit.vii.c.in euery place.plal.

cliii.d.Eccli.rp.rri.c.i.tim.ii
Al & creatures of god are good, and blessed

by the worde of God, & prayer.i.Tim.iii.a
Let vs blisse our persecuters.Rom.rii.c.i.

Coz.iii.c.Luke.vi.c
Blessed is the ma & trusteth in & Lo:de god

Je.rvii.b
Cursed ar they, which ar blessed of mē.Luk,

vi.d ¶ Blasphempe,
Blasphempe, is to wythstand & trueth, why

che a mā knoweth: as did & pharisees, attre-
buting & workes of chypst to & deuel.agatt.

rii.b.agar.iii.c.Luke.xi.c.And to take vpon
him about & might of god, as did pharao.rro

r.c.And Senaherib.iii.c.rrg.rp.b,Also Solo-
fernes.Judit.vi.a. Also Nabuchodonosor

Dani.iii.b. Also & bygh prestes.agat.rp.rvii.a
The blasphemmer was stoned.Luk.rp.rrii.c.

The blasphempe against & holy gost, shall ne-
uer be forgenē.maf.rp.r.c.mar.iii.d.lu.rp.r.b

The name of god is daily blasphemed.Jsa
lii.b,for which cause god punisheth & worl-

de, Jsa.b.f, Rm.r.g.plal.rcbiii.Apo.iii.b
Therefore let al blasphempe be put out of vs

Ephe.iii.g.Colof.i.ii.b
The names of blasphemis ar in & crowne of

Antichrist.Apoca.rp.rrii.a ¶ A bodye.
A bodye for a thyng, true, & without shadoz

we, & after this maner dwelleth in chypst all
the fulnes of & dyuinite bodye (& is to scape,

trup).Colof.ii.c.rrb.r.b
A natural bodi, is he that is led by his affe-

ctes: not vnderstanding the thynges of the
sprete of god.i.coz.ii.d.rp.f

A spretual body, is he that is led by & spre-
te of god.Roma.viii.b

Spynne ought not to dwell in our bodies,
to obeye the desyres of it.Roma.vi.a.b,But

must be destroyed by the sprete of god.in the
same chapter.

We are one body and one sprete, Ephe.iii,
iiiii.a.Ro.rp.r.b.i.coz.rp.r.b

The church is the bodye of chypst.Ephe.i.d
The body of chypst is signified by & breade

agach.rp.rvi.c.i.cozin.r.c.agar.rp.rrii.c.Luke
rp.r.b: as the rocke was chypst.i.cozin,r.a

¶ To beleue.
The scriptures ar sette vnto vs, to thyn-

tent that we shulde beleue that Iesus is the
chypst or & annoynted sonne of God. & that

we/ in beleupage it, shulde haue euerlastinge
lyfe.John.rp.r.g

We cannot beleue in lesse we here preachig
Rom.r.c. Wherefore he that commeth to god

must beleue in hym.Heb.ri.b.d
they that are bozne of god/ do beleue, and

they to whom it is geuen agat.rii.b.rp.r.c.
agar.rp.r.b.Lu.viii.b.John.i,d.John.iii,a,f

John.v.a,Also they that be geuen to chypst,
by the father, and ozatwen by hym, and also

they & haue harde him: Joh.vi.d.and they to
whom god hath geuen wylidom to vnderstand

de.i.John.v.a & they whom god hath called
by his mynysters.Act.rp.r.g/for he geueth &

faith vnto al mē.Act.rp.rvii/g vnto who God
openeth the hert to vnderstand, at & preaching

of his word Act.rp.r/c/Also al they & are pre-
destined of god/Actu/rp.r/g whych ar plant-

ted of god/agat/rb/b/agar/vii b/which ar
& send of chypst. agar,rp.r.e.which ar taught

of god Joh.vi.e.vnto whom & boze of & faith
is opē,Actu/rp.r.b: by these thinges it appea-

reth & to beleue is the gyfte of God.
Whozow beleue in chypst, are we iustified

fro our synnes,Act.r.g.rp.r.f,gala.ii,d/and
made the childzen of god.John.i,b

He that beleueth in chypst,shal not dye, & is
he shal not be condēned, & the wrath of God

shal not abyde vpon him,John.iii,d,b,d,vf
e,rl,e,agar,rp.r.b,But he shal haue loy and

honour,i,pet,i,b,ii,b,Eia,rr;b,a
¶ Whychoppe,

A bishop, is an ouerleas, a watcher ouer as
ny maner of thing whatsoeuer it be, of whych

ch this loke the word misliker ¶ Bzethzē
Chypst calleth vs, bzethzen, agat,rrbiii,b,

Heb.ii,c
al christen men are bzethzē, agat,rrp.r.a, &

among whom chypst is the fyrst begotten.Ro
biii.f after whole example we ought to geue

our lyfes.i.John.ii.b
We oughte not to hate oure bzother leuif,

rr.d,But forgeue hym.agat,rrbiii.c.luk.rp.rvii
a,for he that hateth hys bzother, is in dark-

nes.i.John.ii.b
Concorde amonge bzethzen, is acceptable

to god and man Eccli.rrb a Let vs then loue
bzotherlye.Rom.rii.c.i pet.i.d.ii c.iii b, and

let vs not begyle oure bzother in oure busyn-
nes i tel.iiib.

Our bzother ought not to be destroyed, for
metes sake.Ro.riiii.c.Let vs therfore take

hede & we offed him not,i.cozin.viii.d
¶ Beggars.

Begging is forbydden,Deu.rrb a
Ther shuld be no beggers in & wo:ld/pf mē,

kept the cōmandementes of god,Deu.rrb a
¶ Bozne agayne.

We ar bozne a new by & wo:rd of God/whych

che

contayned in the Byble.

che hath ben pitched vnto vs. i. **Ps. l. d.** For yf
a mā be not bozne agayne yf he in doctrine, by
yf holy god yf he cānot entre into the kingdō of
heue, & desire in **Chryst. Jo. iiii. a.** Therefore
ther shal so bozne ought to put away al mali-
ce & as new bozne childre desire the milk of yf
bros of **god. i. **Ps. l. a.**** ¶ **Wred.**

Bread for al that is necessary to this prefec
tpe. Gen. xlviii. a. Mat. vi. b. which ought to
be eatd with p sweate of our face Gene. iiii
And geuen to the poore. Efa. lviii. c. An exam
ple in Heileus. xii. Reg. iiii. g.

The bread of life, to the flesh of christ, whi
che is geuē vs to eat thorough faith, belesu
g he haue hym self into the death, for sa
tisfaction of our synnes. Jo. vi. c. The which
bread signifieth, that all we at but one body
i. Cor. x. d

Thysse word bloud both spynge fyne, con
science, and al that is not of the spede of
god shall. John. 1. b. It is also the lyfe of
every man. Geniti. c. vii. c.

Ther was nothing poured in the old lawe
with out bloude. Leut. xlii. c. Heb. ix. f

The blood of Christ asketh remission of our
sins, but the blood of Abel asked vengeance.
Heb. xii. f.

By the blood of Christ the redemption, re-
newall & purgation of our consciences is made
ph. 1. b. Heb. 9. c. d. e. c. p. 11. d. f. Pet. 1. a. and
John. 1. c. Apocal. 1. b

Wondage.

God hath deliuered vs fro the bondage of
deuill. Deuter. v. a which thinges we ought
to teach their childre, that it is done by christ
i. d. A let vs therfore serue onne onmore. Ro
vi. f. c. d

The circumspexen & other woorkes of the
we are scrupulose of bondage. Gala. 3. a b
From whiche we are deliuered throughte
of fl. Heb. 2. 14

The coming of Christ in the flesh,
The coming of Christ was promised, gen
lip. b. Deuteronomie. xxi. c. Daniel, ix. g.
Isai. lxi. c. xi. a. Psal. li. b. Zach. iii. c.

The coming of ch:pt was despized Escape.
ib. b. l. p. 2. and was fulfilled when the tyme
was fulcome. Galat. 3. 24.

By the compasses of Ch:ist we are deliuered from euill. zopho. iiii. d. tye. ii. d. iiii. b. Act i. d. Colof. i. b. and so receiue all goodnesse. sap. iiii. i. tye. iiii. a. Luk. ix. g. r. b. John. i. b. xii. g.

The comminge of Chyft against deth, sine
and helle Abacuc. iiii. a. Though that he be
umble, simple, gentill & without ppe. Ez
f. i. a. Here. xlii. b. Zach. fr b.

The commynge of chryſt into vs,
Thiſe cometh into hym that loueth him,
And that keepeth his word. John. xliii. c. A.
Ier. lli. d.

The coming of Christ to Judgment.
Christ shall come to iudge good men & euil.
Act. i. 8. Roma. xxiij. b. ii. Cor. b. b. 1. reb.
xcl. x. Eccl. xij. Accompanied wth elders of
the people, & wth the angelles. Mat. xxiij. iij.
Mat. i. Dan. iij. of thee whiche daye and hou
are to be incertayne. Math. xxiij. i. tella.
i. tella. ii. a. Acte. i. b. And it is at hand. Mat.

[illegible]

¶ Fre chpfe oꝝ fre wyll,

This word: free choise, or, as some meale it)
free will, is not in all the holpe scripture: but
is inuented by pꝛoude men, which wolde see
bp their owne rightwlnes, & put downe the
rightwlnes of God. Upon the whyche also
they haue grounded their merites, & attribut
tyng eꝑghetwlnes & saluarcon to their woꝛ
kes. By the whych tēꝑnge, they denye ꝑ mer
tes of the passion of Chꝛst, by which we are
iustified. Rom. iiii. c. Gaia. ii. d. Now to shew
that their inuencion is false, dampnable, & a
gainst god: loke pꝛouer, rbi, a, b, fꝛcvi, d, fꝛ
re, f. d, viii, d, pbi, b, rxiij, c, fꝛx, d. Also Ps
xiii, c. Also Roma, vii, viii, ix, x, also. ii, cō
i, and, iii, also Gaia, b, Ephe. b ii, a & Hebꝛu,
xiii,

Couetouille,

Conetousnelle is þ rote of all euell. i. typho-
 nt, whiche is Idoiatrie, Ephe. b. b. Colof. iiii.
 It is so; bidd vs help straptelpe, Luke. xii. b
 Ephe. b/a Heuizt, xiii. a,

There is nothing more wicked then thee
counsaile man: for he selleth hys owne soule
Eccli. 10, b,

Be that hateth covetousnes,shal lye long
pon, & bilit

The lord is angry with vs, for the iniquitie
of oure conetousnes, Esa, lvi, d

Curſed be he that getteth any thing into his
houſe by countenance. Habacuc. ii. c

Countoulmes hath hurt to his neighbour,
as appereth by Jezabell, whiche made Mas
to die for hys vnrepardill/ Repng. xi.
10; ouer the, 1, b. Also by Jnias the traitor,
Mat/xxi/b

Countenances of themeth b/m that foloweth
/prou/pb/b/Ede/ppi/s

The governors of the people should be with
 out countenance. etc. p. 111, c

De that ppleth wai be ppled / efa / rrrf / a
 De that dweil bi god / that is wpthout coue
 nufnesse / efa / pprff / b / c

The covetous man is never content/ eccle
/h:

The couetous man darre not cate hys helpe
of ecclesiastes, vi, a

They shall study after conetousnes, Jeremi
e. ch. iij. d. claj. lvi. d. lvi. d. Amos: i a

Is: princes: prelates & prophets, and all y^e worl:
is full of covetousnesse. cl. lvi. a: Here. bi. c

ff. d. xxi, e, ff. per, ff. c. and pillars of the peo

The conscious people have not the kingdom

the courteous people do fall into y^e snares of

Let vs therefore be without couctoufneffe

Ceremonies.

Because of the truste that the Jewes had
ceremonyes / God detested them. psall. l c

****iii,**

Slave

A table of the pꛑncipal matters

Esaye. i. c. Iere. vii. e. Amos. b. f. Mich. vi. b. Zach. vii. b

The ceremonies at cast of foꝝ theiꝝ wekenes & vnþ oftable nesses: but they were somety me geuē. Deu. b. a. f. e. foꝝ to bypunge mē to greter truste Heb. vii. c. r. c. foꝝ the ceremonies of Chꝛyſten men are spiritual thynges. i. Coꝝp. i. g. Eph. b. c. Colos. iiii. c

Charite oꝝ loue

God is charite. i. Iohn. iiii. c.

The charite of god is declared vnto vs: foꝝ he hath sēt his sōne. Iohn. iiii. b. & i. Ioh. iiii. b

The charite of god is thede foꝝth in our her tes. Roma. b. a.

God had shewed his charite / in geuyng hys sōne vnto þ deeth foꝝ vs sinners. Roma. b. b

No thing ought to separate vs frō the cha rite of god. Roma. viii. g. Cant. i. viii. c

All thes commaundementes do lede vs to charite. i. Timo. i. a. and i. Coꝝp. i. xvi. c. and i. Iohn. i. a. Roma. xiii.

The praises of charite ar wyttē. i. coꝝp. i. xiii. Let vs be roted in charitie. Eph. iiii. d. too beare one vñ another iiii. a. & to grow moꝝe & moꝝe in it. iiii. d philip. i. b

We oughte to pꝛouoke one another to cha rite. Heb. x. c. & i. tella. iiii. b. & i. ty mo. iiii. e. ii. tella. i. b

The charypte of God is in hym þ kepethe hys woꝝde. i. Iohn. ii. a. and in hym, whiche hath confidence in the daye of iudgement: foꝝ pꝛfecte charypte, casteth out all feare. i. Iohn iiii. c. d

The charypte of god is to kepe his cōmaun dementes. i. Iohn. b. a

Charypte couereth al synnes. Roꝝouer. x. b. i Pe. iiii. b.

God loueth vs in a perpetuall charypte. Je. re. xxxi. a

The Apoꝛtytes foꝝ to folowe theiꝝ inuēti ons, do leaue iudgement and charypte bad one Luke. xi.

Character oꝝ marcke.

Character, is the marcke that Antychꝛiste putteth in the hande oꝝ foꝝchede of hys. Apo ca. iiii. d.

None maye in the kyngdome of Antychꝛi ste, receyue change oꝝ receaue benefices, yf he haue not hys Character oꝝ marcke. Apoca. xiii. d

He that woꝝshippeth þ Image of Antichꝛi ste, oꝝ he þ bereth hys Character in hys foꝝe head oꝝ in his hād, shall dꝛyncke of the cuppe of godes wꝛath. apo. xiii. c

A great wōld is vñ them, that bere þ Cha racter of Antichꝛi. Apoca. xvi. a

The beaste, the false pꝛophete, they whiche beate the Character, & they which woꝝshippe hys Image, are slayne by the swerde, that pꝛo cedeth out the mouth of hym that spitteth on the hoꝛse. Apo. xix. d.

Chastyte.

Chastyte is the gift of god. Sap. viii. d whi che is not genen to al men. Mat. xix. b

He that can not lyue chaste, ough to mary, i. coꝝ. vii. a

Chastyte is greatly cōmended of S. Paull. i. coꝝp. i. bii. d. e. An exāple of chastyte in Jo seph þ patriarch. Gene. xxxix. b. Also in zarah Tob. iiii. c. also in Iudith. Iudith. viii. a Al-

so in Susāna, whych loued rather to dye, then to leaue her chastyte. Dani. xiii. c

To chastyte.

God doth chastyte vs foꝝ oure iniquities. Tob. xi. c xiii. a. Foꝝ he doth chastyte his. Je re. xxi. c. Heb. xii. b. Apoca. iiii. d. An exāple in Dauid. ii. Reg. xxi. c

Circumcysion spynnethe the naepōn of þ Iues. Gal. ii. b. Eph. ii. c. wherof Chꝛist is cal led the mynyter that is, to save a pꝛacher lēt to the Iues. Roma. xii. b

The carnal circumcysion, was the spgne by þ which they were receaued into þ people of god. gen. xvi. b. þ whych saued not. Rom. xiii a. gala. iiii. a: foꝝ Abꝛaham was ryghtuous by faith, befoꝝe he receaued it, geneti. x. b. b

Circumcysion is nothyng: but the saythe in Chꝛyſt which woꝝketh by charitie. i. coꝝ. vii. d. Gala. b. a. bi. d. then it is not necessary. Gal la. ii. a b/a. But the circumcysion of the hert Je re iiii. a. roma. xii. b. Deute. x. d. xxi. b. Colos. ii e. philip. iiii. a. Wherfoꝝe S. Iuē blamed þ vn circumcysed in herte. Act. vii. g

Concupiscence, oꝝ luste,

Concupiscence, is that euil inclinacyon & nature which we haue of the olde Adam, why che draweth vs to euell. Gene. viii. d. whiche Paull had not knowen to be synne, yf þ lawe had not sayd: thou shalt not lust, Rom vii. b, & that whiche sygheteth againste the spꝛete of god. Gala. b. d.

Concupiscences ought to be moꝝe tēpꝛed, co los. iiii. a. and fledd. ii. Pet. i. a. ii. b. iiii. a

Al that is in the woꝝde, is concupiscence of the flesh, & concupiscence of the eyes, & the pꝛe de of lyfte. i. Iohn. ii. c

The blasphemers byynging in new sectes, do folow theiꝝ owne concupiscences. ii. Pet. ii. b

The pꝛiestes were stoned foꝝ theiꝝ whoꝝyſe concupiscence. Dani. xiii.

Concupiscence is foꝝbiddē vs / exo. xx. c. / Deu b. c. vii. d. / An exāple in paul / Act. xx. g

After that concupiscence hath conceaued þ is to save hath delpꝛued / He bypꝛngeth foꝝ the synne, James / i. a. / Let vs not therfoꝝe couet any euell thynges / i. Coꝝ. x. b. / Eccl. x. viii. d. Roma. vi. b

He þ coueteth another mannes wife / is an adulterer. Mat. b. d. Roꝝouer. vii. c. eccl. x. b. d. /

Confession

Confession / foꝝ geuyng of thārkes & pꝛay ringes to god / i. Chꝛo. xvi. b. ii. chꝛo. xx. e. iiii reg. viii. d. / Mat. xi. d. / psal. xvi. a. / xvi. b. iiii. a

To confesse / foꝝ to recognosse / Leuit. vi. g. / Iosua. vii. e. / Mat. x. d. / Whosoouer therfoꝝe shall confesse Chꝛyſt befoꝝe men / the same will he confesse (that is to saye recognosse) befoꝝe his father Luk. x. b

Confession / foꝝ knowledging of our synnes which we do, only to god, lokyng foꝝ absolu cyon of the by chꝛyſte. Dan. ix. a. psal. xxi. a. cbi. a. li. a. / i. Ioh. i. d. / iiii. a. c

Judas / whiche confessed hym selfe to the pꝛiestes of the lawe / and not to God is dāned Mat. xxviii. a

Paul confessed hym selfe to Symothe, and to all the readers oꝝ hearers of hys Epistle / that he was a persecutoꝝ of þ church of chꝛist i. timothe. i. c

contayned in the Byble.

None were baptised of John, whiche confessed not their synnes to God, knowledging the felues to haue neede of the redempcyon of Christ. Mat. iii. b.

What our confessions of oure synnes oughte to be before me, is shewed. Act. ix. xix. d.

Confession is redempcion & agrement wpyth oure brother. Mat. b. d. Lu. xii. g.

To confesse our synnes one to another, is to comfort oure felues, or to aske counceyl. Iac. v. g.

To shew hym self to þ preestes, Luke. xvi. d. Is not auricular confession but to offer an oblation after the same. Leuit. xiii. a. xiiii. a.

¶ Christ.

Christ is the Image of the father. ii. Corin. iii. a. colof. i. c. Heb. i. a. In whom are the treasures of wpyld & of knowledg, & fulnes of þ diuine power. colof. i. g. ii. a. b.

Christ was prefigured in Isaac. gene. xxi. d. and in the brazen serpent. Num. xxi. c.

Christ is the propiciacion & reconciliacion for oure synnes. Rom. b. b. John. i. a. iiii. c. þ fauour of þ wpyld. luk. ii. b. ii. John. iiii. c. Ista. xvi. d. filip. b. gene. xli. b. Our hope, wisdome, rightewynesse, holynes, and redempcyon. Colof. i. d. & i. cor. i. d. Our aduocate. i. John. ii. a. Heb. ix. Roma. viii. g.

By christ god hath geue vs victorie of synne of death and of hel. i. corin. b. g.

By christ, the father hath reconciled all thynges to hym selfe. Colof. i. a.

An exhortacion, that we shuld go to christe by trewe faith. Heb. xiii. d. x. d. xiiii. b. philip. ii. a. i. petri. d. Rom. xiii. d. Ista. xi. a.

Christ is dead. Mat. xvi. f. for to manifest his charite to vs. Rom. b. b. And to make satisfaction for our synnes. Rom. iiii. d. vi. b. He bze. ix. g. Ista. iiii. a. That we beleuynge in him shuld haue euerlasting life. John. iii. b. & that afterwarde we shulde lyue to him, and not to synne. i. corin. b. c.

Christ is risen agayne, the sprit of all the that shall rise agayne. i. Cor. xv. c. d. apoc. i. b. colof. i. c. for his resurrection is oure iustification. Roma. iiii. d.

Christe shall appere agayne, þ seconde tyme. Heb. ix. g. With whom we shal appere in glory. Colof. iii. a.

Christe shewed before to his Apostles, þ he shuld not be alwayes cōpō; ally wpyth them. Mat. xvi. b. But that he shoulde be with the by þs prete, vnto the ende of þ wpyld. Mat. xvi. d.

Christ is þ foundacion of þ church. i. corin. iii. c. eph. ii. d. Like in the worde ascencion,

¶ The Christen.

The Antichians were fyrst called christen. Act. vi. d.

The christen are taught of God. Ista. iiii. d. John. vi. b.

The virenes of the christen, for þ knowledg of the Gospel. Ista. xi. b.

The hope of the christen for their deliuerance through Christ. Ista. ix. a.

The acingee of the churche for the mercy of God, whych cometh vnto them by christ. Ista. xii. a.

¶ The Crosse.

The crosse is al maner of aduersitie & tribulacion: whiche euery mā oughte to beate after christ, al þ dates of his life. Mat. xvi. d. Mar. viii. d. luk. ix. c. or he shal neuer come into the kingdome of christ. Mat. xxi. c. Mar. x. c.

If any mā beate not his crosse, he cannot be the discipule of christ, nor the mynyster of his word. Mat. x. d. Eccl. i. a.

Paul resopsethe the tym of the crosse: that is of the afflictions whych he suffred for christe. Gala. vi. d.

The preaching of þ crosse is the power of the faithful. i. Corin. i. c.

¶ The church.

The church is the body of christ. eph. i. d. colof. i. d. The house of god. i. tim. iii. d. þ spouse of christ. Ista. xlv. b. For þ whych christ hath geuen him self. Ephe. b. d.

The church of god is free from synne, death and hel. eph. i. b.

In the church is redemption of synnes. eph. i. d. x. d.

Christ is the foundacion of the church, i. corin. iii. c. the head. Eph. i. d. colof. i. d.

The church cannot be destroyed by þ poure of hel. Mat. xvi. c.

In the church are many admyrystacions. i. cor. xii. a.

In the church al is holy. zach. xiii. d. Paul hath geue one maner of doctrine in al churches. i. cor. xii. c.

The church is defended by christ. zach. xiii. a.

The faithful gathered together in one house at a church. Roma. xvi. a. Colof. iiii. d.

¶ The children.

Children ought to be chastised. eccle. x. a. b. p. d. xiii. d. x. c. xii. c. xiii. b. x. c.

We ought to commaunde childre to kepe þ worde of God. Deut. xxi. g.

The payne for dysobedient childre. Deut. xxi. d. p. d. x. c.

The office of childre toward their fathers, eph. vi. a. Colo. iii. d.

they are þ right childre of god, which are led by the spere of god. Rom. viii. c. And of Abrahā/ which do folow his faith in christ, to ix. d. By þ whiche faith we are made þ childre of god/ Gala. iii. d. John. i. d. We are the heirs/ to w/ biii. c. Let vs then be holy/ Deut. xiii. a. the twel. knoweth not þ childre of God/ i. John. iii. a.

¶ Cursyng.

God doth curse the blessinges of the preestres, and blessethe their cursynges. Mala. ii. a. An example in Balam. Deut. xxi. a. Josuas. x. iiii. b.

We ought to blesse them that curse vs, i. petri. iii. a. An example in christ, i. petri. ii. d. Item in Dauid, ii. Reg. x. d. also in S. paul. i. Corin. xiii. c.

Cursynges to the that kepe not þ commaunders of god, Deut. x. d. xxi. d. Leuiticus. xxv. b.

They that are accursed for Christ are happy/ zach. b. a. but they may not curse the; persecuters. Ro. xii. c.

¶ The commune welth.

The commune welth dōd dōz þe, prospere and go well forwarde, when the ryghteousse
** iiii. d. d. d.

A table of the pꝛincipall matters

byd taspne. pꝛou. xxi. b. r. r. a. b.

The comune welthe is kepte by good coun-
cel, & not by tyꝛanny, foꝛce and cōstraininge.
pꝛou. xi. b.

The Deuell.

The Deuel, that is to saye an enel speker &
accuser.

The infideles are the seide of the deuel. Mat.
xiii. a. i. John. xii. b. Holden in captiuitie at
his wyl. ii. Tim. ii. b.

The domynaciō which p deuel had byd vs/
is destroyed by chꝛist. heb. ii. b. i. John. iiii. b.

The deuel knew chꝛist, but chꝛist foꝛbode hi
to preach it. Mat. xiii. b. i. Marc. iiii. b. a. luk
xiii. g. b. i. d. the same did paul. Act. xvi. d. r. r.
c. foꝛ to shew that we ought not to haue felo-
wship w the deuels. i. cor. x. c. r. c.

Discipples.

They are the discipples of chꝛist, which do a-
bide in the faith. John. viii. d.

We are knowen to be p discipples of chꝛist, pꝛ we
haue loue one to another. John. xiii. d.

We cannot be chꝛistes discipple, that louet moꝛe
re his parentes then him. Mat. x. d.

We p wilbe chꝛistes discipple, let him loke (as
he p wil build a house, oꝛ begynne warre whe-
ther he haue p gꝛace of God foꝛ to endure foꝛ
chꝛistes sake. iu. xii. f. r. iiii.

Discobedience.

The disobediēce of Ada hath made vs sinners,
and dyobedient befoꝛe God. Roma. b. d.

The disobedyēt to p woꝛd of god, are accu-
sed. deu. xxi. b. i. Jer. xxi. a. r. r. b. x. c. r. r. b. c.

And. Gal. hoꝛtelpe dꝛe. Deute. xxi. d. An exam-
ple of the dyobedye. i. Reg. iii. d. And he p obet-
ed not vnto the sentence of the Iudge geuph-
ge subgemente, accoꝛdyng to the lawe, was
slaine. Deutero xxi. c.

Achan beyng dyobedient is stoned. Josua
bii. d. And the Jewes carryed into captiuitie,
iii. reg. xvi. d. c.

Dzoncknes.

A mā ought to be ware of dzoncknes. Luke
xi. f. Ephe. b. d. pꝛou. xxi. a.

The inconueniēces of dzoncknes. pꝛouerb
xxiii. d. Ecclesiasti. xxi. b. c. d.

Aoe being dzoncken is mocked of his tōne.
Gene. i. c.

Loth being dzoncken commitech incest oꝛ tha-
mesul lechꝛy, w his daughters. Gene. xxi. f.

Benhadab being dzonck & a contempner
of God is dyꝛe away from God by Ahaz. iiii.
Reg. x. c.

Ela beyng dzoncken is slaine of his seruante
zambꝛi. iiii. Reg. xvi. c.

Amnō beyng dzoncken is slayne of Absa-
th. Reg. xiii. f.

Dzonckardes shal not possesse the kingedō
of heauen. i. Corin. vi. d.

Death.

Death is pꝛoꝛphed to thee transgressours
of the woꝛd of god. Gene. ii. c. deut. xxx. d. And
foꝛ the spāne of one man. roma. b. c. It is oꝛ-
dened that al shal dꝛe. Heb. ix. g. The remem-
brāce wherof is dytter. Eccli. xii. a. And thee
dape incertayne. Lu. xii. e.

A mā shuldest not aske any thyng at p dead
foꝛ the confirmaciō of our faith: foꝛ the gol-
pel is sufficient foꝛ to lerne to lꝛue well. Luke.
xvi. g. Esay. lvi. d. Deute. xxi. a. b. Agapase

the which Saul did thꝛynck pꝛe p he woulde
inquꝛe at the dead: but they were deuilles. i.
Reg. xxi. b. a. b.

The pꝛeſtes ought not to be afflicte at p bur-
alles oꝛ funeralles of the dead. Leui. xxi. a.

The death of Chꝛist.

Chꝛist died Joh. x. f. shewyng vs his loue
i. Jo. iiii. c. to thꝛntent that the grāce of God
were in vs. heb. ii. b. He hath swallowe & de-
stroed death, to thꝛntent that we beleueg this,
shuld be ciꝛes of euerlasting life John. iiii. b. &
i. pet. iii. d. & i. timo. i. c. He hath also destroy-
ed p power of the deuil, foꝛ to deliuer vs frō p
bondage of the lawe. Joh. xii. e. Heb. ii. d. Sa-
tisfying by his death onlꝛ, foꝛ al oure synnes,
to thꝛntent that we shuld nomoꝛe retorne bꝛ
to them againe. Rom. b. b.

Of the effecte of the death of Chꝛist, loke. to
i. iiii. d. Heb. ix. d. Colos. i. c. i. i. Corin. b. c. Rom
b. d. Apoca. i. b.

To die w Chꝛist, & to be baptised in his deat-
h, & buried wth him, is to be iustified and
poured frō synne: & to die frō synne, making
it to take an ende in vs. Roma. vi. a. b. Itē to
dꝛe w Chꝛist, from the elemētes & dyꝛnaun-
ces of thys woꝛlde. is, not to be bounde vnto
tradycions, which foꝛ bydde vs to touch this
oꝛ to eate that. Colos. ii. d.

They shal dꝛe that beleue not in Chꝛist (p
is to say by the interꝛetaciō of saint John)
that p wꝛath of god abydeth byd them. John
iii. d. but not to dꝛe, is to haue euerlastyng ly-
fe. Joh. vi. e. They then p beleue in hꝛm, shal
neuer die. Joh. b. d. viii. f. r. d.

Election.

Our electiō is by grāce, & not by woꝛkes.
Ro. ix. c. r. i. a.

Few are elect oꝛ cholen. Mat. xx. b. r. r. i. b.

We are elect of god the father, thoꝛowe hys
good wil. i. Pet. i. a. befoꝛe the constꝛuciō of
the woꝛld, p by p grāce & mꝛcy of chꝛist, we
shuld haue helth, serupge all men by charite
Joh. x. c. r. p. i. a. & i. i. tel. ii. d.

The elect cannot be accused, foꝛ asmōch as
god iustifyeth them, roma. b. iiii. f.

Enemys.

Loke in p loue of vs toward oure enemys,
Enuꝛe.

Enuꝛ ought to be put out frō al men. gala. b
d. i. pr. i. i. a. pꝛouer. xiii. d. p enuꝛous mē. pꝛo-
uer xiii. a. b. Igeth vs to pouerte, pꝛou. xxi. b.
d. to folpe Sapp. vi. d. & dothe pꝛsecute hys
neꝛghbour: an example in Saul/ whꝛch thoꝛ-
ow enuꝛ pꝛsecuted Dauid. i. Re. x. b. i. b. in
p dyꝛpynnes, whꝛch thoꝛow enuꝛe stopp-
ed the welles of the seruantes of Abꝛahā. Gene/
xxvi. c. in rachel against Leah/ gen. xxx. a. in
the chyldeꝛen of Iacob against Ioseph/ Gene
xxxv. b. in p sacꝛifiers of p tēple against chꝛi-
st. Mat. xxiii. b. Against this saint pauli say-
th: that charite enuꝛeth not. i. cor. xiii. b.

Eucharistia.

How Eucharistia is oꝛdened of god/ i. corin
xi. c. Wherof loke byd thys woꝛd supper,

Excommuniꝛatiō.

Excommuniꝛatiō, is the separaciō and
reſectiō from the holy assemble of our Loꝛd
Iesus Chꝛist/ theꝛe whꝛche thyng is done
by the churche agaynst open and obstinate
synners/

contayned in the Byble.

spynners. Mat. xvi. b.

The maner of Paul for excommunicatyn
i. cor. v. b. ii. cor. ii. b.

Wher is excommunicate ought not to be repte
ted as an enemy, but as a brother. ii. tess. iii. c
we ought to eschue him is excommunicate
after the first & second correctio/ titum/ iii/ c

The reason why Paul dyd excommunica-
te. i. Timo. i. d

They that confessed Chyzt/ were thrust oute
of the Synagoge, that is, were excommunicate
Job. ix. e

Cf. **C**flethe
flethe, is sometime take in a good part, p's
to mete for softenes. ii. cor. iii. a. Ezech. i. d

Altho doth not procede of the sp'yte of God
is flethe, Gen. vi. a/ Heb. ix. b. Colo. ii. d. Gal
b. c. Jo. iii. a. i. Pet. ii. b

Flethe & bloud (that is) all they that folow
they concupiscences/ shal not possesse the king-
dom of God. i. cor. iii. c

The flethe cannot please God. Ro. viii. b. c.
the flethe fighteth against the sp'yte. gal. v. e

The wo:kes of the flethe are adulterey/ for-
nicatio/ bndenes, watounes/ Idolatry, &c.
Gal. v. c. and, ii. cor. xii. g.

A Chyzt man ought to crucifye him self,
that is to saie, mortifye hys flethe, & his con-
cupiscences. Gal. v. d

The flethe is to weak. Mat. xvi. d

The flethe is take for the body. Jo. i. d. Ro
ix. a. i. Petri. iii. a

To eate flethe is no synne. i. Tim. iii. a: An
example of Eliah. iii. Re. xvi. a/ to who god
dyd sende in the morning and in the evening
bread and flethe.

Cfables
Fables ought to be eschued by the prechers
of the gospell. i. Tim. iii. b

Yf Israell serue straunge goddes, he shal
be put in a fable: that is to saie, into mockin-
ge. iii. Reg. ix. b

The Jewes despising the commaundementes
of God/ are as a fable. Deut. xxxi. d

The Apostles teaching chyzt, folowed not
fables. ii. Petri. i. c

Let vs not here the fables of any prechers
i. Timo. i. a

Let vs not tary in the fables, nor in the com-
maundementes of men. Titum. i. d

Cfamine or hunger

Famishment to the which kepe not the com-
maundementes of God. Leui. xxv. d/ Deutero
xxvii. b/ and, g. xii. d

Famine for synnes. iii. Reg. viii. d. Of sa-
mpne. Deute. xvi. a. Genes. xii. c. xxi. c. xlii. g
xlii. d. ii. Reg. xvi. c. xxi. a. xxi. b. iii. Reg
xvii. a. i. Reg. vi. c. vii. b. vii. a. Ezech. iiii
d/ xii. e. Osee. iv. a. Act. xii. d

Famine of the word of god. Ose. v. d. vii. d

Cfalle

The false prophetes are knowen by they
frutes, of who we ought to be warre. Math.
vii. c. We ought not to beare false wptnesse.
Exod. xx. c. p. i. a

CThe saythful

The saythfull are called the house of God/
i. Pet. iii. d. The reason why. i. Pet. ii. a: Also
the ple of the lyping god. i. cor. vi. c: Also be-
loued of God. Judas. i. a: Babes lytle ones
in Chyzt, chylde, yong men, yong fathers

olde men. i. John, ii. b/ iii. a. Also truly free/
John. viii. d, Saintes. Ephe. i. a

The saythfull know how to ble all creatu-
res without synne. Titum. i. d

the saythfull ought to haue no alleuance w
the vn saythful. ii. cor. vi. c.

the saythfulness requyred in the mynisters
i. cor. xiii. a: that they may teache that, which
Chyzt hath comaunded. Math. xxviii. d: that
is the gospell. Mar. xvi. d

the saythfull ought alwaye to be ready to
geue a reason of they sayth. i. Pet. iii. c

the conuersatio of the saythful in good wo:kes,
titum. iii. c. d/ i. Pet. iii. b/ iii. c

Cfornication

Fornicatio ought to be eschued. i. cor. v. b
and, i. tess. iiii. a, Heb. xii. d/ therfore ought
every mā to haue hys owne wyfe. i. cor. vii. a
for the fornicatours synninge agaynst they
owne body, shal not haue the kingd of God
i. cor. vi. b, d/ Heb. xii. a

We must fipe the fellethyp of fornicatours.
i. cor. v. d/ after the example of him that paul
excommunicated, i. cor. v. a/ & the Israelites
which committed fornication with the daugh-
ters of Moab, among whych whinehes kpl-
led zamti. Num. xvi. b

to commit fornicatio with straunge goddes/
is to comyt Idolatrye, & to forsake god, & to
xxviii. b, c, Deut. xxi. d, Judges. ii. c, viii. g

God called the fornication of the people, &
the murmure whiche they dyd agaynst hym in
sydeltye. Num. xxi. d

Signes to knowe the fornicatio of a wo:man
by, Eccle. xxxi. b

Csayth

the desynicton of sayth, Heb. x. c. a

We must geue sayth to the promyses of god
ii. Para. x. e, For if we doo i. not put sayth to
hys wo:de, it p'otyteth nothinge to beare it,
Heb. iii. a

Sayth cometh by hearyng. Rom. x. c/ whi-
che is a wo:ke of God in vs. i. Eph. i. d, and, i,
thess. ii. c, John. v. e/ of whych Chyzt is the au-
thor and synner. i. cor. xii. d/ & i. timo. i. c/
it is than a gyste of God, phil. i. d, ii. pet. i. a
the sayth is necessary for him that cometh
to Chyzt Heb. x. b

the ryghteous lyueth by sayth. Haba. ii. a
the sayth iustifyeth gen. x. b, Rom. i. iii, d
iii. c, v. d, ix. a, Act. xxi. c. i. John. iii. a, Gala
ii. c, iii. a. b/ v. a, i. pet. ii. b, Esa. xlii. b

By sayth we lyfte oure selues by agayne
fro our synne, Colos. ii. b, & are saued, Ephe. ii. a,
b/ ii. tim. ii. d: And we know God. i. John
ii. a: And we haue awaye in & a trust toward
God the father. Ephe. iii. b/ & are his chylde
gala. iii. d: Blessed of hym, by whose power
we are kepte. i. pet. i. a

By sayth we resiste the deupl. and overco-
me hym and the wo:ld. i. John/ ii. b/ i. pete
v. c: For it is oure shelde/ Ephe. vi. c/ & breste
plate. i. tess. v. b/ b

paul warneth vs to be strong in the sayth,
i. cor. x. b/ g, Act. xiii. a

the sayth wherof S. paul hath so much spo-
ken, is the whych wo:rketh by charite, secretly
prouokyn vs to good wo:kes, galathi. v. a
whyche is the rocke and foundatyon of the
churche

A table of the pꛑncipal matters

church, agaynst the which the powers of hell
shal not pꛑeuaile. Mat. xxi. c. for the ende of
our fapth, is the helth of our soules. i. i. Petr. i.
b: as appeareth by the these which is saued by
the same. Luk. xxi. c.

The fapth which Chꛑst requyred in al his
myꛑacles, was to beleue, that he coulde geue
that, which was required of him, as appeareth
by the leper. Mat. viii. a. And by the two blind
de men, Mat. ix. d.

Yf the fapth be lythel, sate, & strong, as a
grape of muscardse, nothing shalbe impos-
sible to hym that hath it: for he shall ouerco-
me all thynges to the gloꛑe of Chꛑst. Mat.
xvii. c.

All that is not done of fapth is spꛑne. Ro.
xiii. d.

They þ haue receaued the fapth & þ holpe
ghost, & also casted the gospell of god, þ they
do for sake it, & blasphemie it, wyllyng to be sa-
ued by other sacꛑfyce then þ of Chꛑst: do a-
byde the iudgement of God, wþout mercy.
Heb. x. b. f. c. i. i. Petr. ii. d.

He that teacheth þ lyely fapth in Chꛑst/
by the which the bypꛑstinge & doctrine of God. i.
Timo. i. a. of the which we ought to desyre þ
increase. Luk. xvi. d. & cōtinuance. Col. i. c.
Job. xv. a. for he is in euery place assured. þ
cꛑst. i. though he be pꛑoued thozowe by
uerse temptations. i. i. Petr. i. b.

The fapth in tꛑbulatio, causeth patience.
James. i. a. Let euery mꛑe therfoze whether
he continue in the same. i. i. Cor. xiii. b: fapth
maketh vs to obtayne þ whych we desyre in
pꛑayer. Mat. xxi. d. Mat. xxi. c. & by the which
we are of the nūber of þ sapnes, in receyuinge
remission of our spꛑnes. Act. x. b. c.

¶ Fructe,

The frute of sightwesnes & of spꛑ. Ro. vi. d.
God wyl multiplie they frute, that kepe
hys commandementes. Deut. xxviii. a.

Our affections thozowe the law do fructy-
fy to deat. Rom. vii. b. therfoze to the intēt
that we shoulde fructifye vnto God, by good
woꛑkes, we are deliuered from the Curs of
the law. Rom. vii. a.

The frute of marties wylbe (which is chꛑst)
is blessed. Luke. i. d.

¶ Fastinge.

The fastinge about Apocꛑy. Mat. hi. b. &
that the Lord requyꛑeth. Esa. lviii. b. for he þ
fasteth without ceasing frō spꛑne, is lyke vnto
hym which is purifyed for touching of the
deau, & toucheth it agayne. Ec. xxi. d. Esa.
lviii. a. & after lyke maner, fastinges & oblati-
ōs do pꛑofet nothing þ obdinate people. Jer.
xviii. b.

Fastinges without woꛑkes of mer-
cy do pꛑofet nothing. Zach. vii. d.
Fastinge Hopned with pꛑayer. Tob. xii. d. ex-
amples. Dan. ix. a. Act. xiii. a. i. i. Cor. vii. d.
Luk. ii. f. Mat. xvi. c. Tob. xii. b. Judg. x. d.
i. Reg. vii. d. i. Para. xi. a. i. Reg. xii. d.

¶ Apocꛑtes do cast God in the teth with
they fastinges. Esa. i. b. i. a.

¶ Father and Mother

To honour father & mother, is for to good
vnto the in ministering vnto the. thynges ne-
cessary for the. Mat. xv. a. Mat. vii. a. A man
ought the to do this. Exod. xx. d. Leuit. xxi. a.

Deut. b. b. in obeying of the. i. i. Petr. c. Ec-
cle. iii. a. Colos. iii. d. Ephe. vi. a. without cur-
sing or stryking of thym. Exo. xxi. d. Leu. xx. b.
for God dyd punishe the people of Isꛑael, be-
cause they disobeyed theyꛑ parents. Ecce. xxi.
a: but for al that/ they muste not obeye them
more then Chꛑst. Mat. x. d.

The parentes ought to teache the word of
God vnto theyꛑ chyldren. Deut. xi. c.

¶ To do good

We can do no good without Chꛑst. Job
xv. a: for that which is done without faith is
spꛑne. Rom. xiii. d.

We must do good to the that hate vs. Mat.
v. g. Luke. vi.

Be that doth good, is of God. i. Job. xxi. c.
We ought to do good all wayes. Gala. vi.
b. Tella. iii. c.

In doyng good, we do scope the mouthes
of wycked men. i. i. Petr. iii. c.

There is none that doth good. i. i. Petr. xiii. a.
i. i. Petr. xiii. b. i. i. Petr. xiii. c.

None is good, but only god. Luk. x. b. i. i. Petr. xiii. d.

God is good to al the that be right in her-
te. i. i. Petr. xiii. a. cꛑst. x. a: & to the that trust in
hym. i. i. Petr. xiii. a.

God is one, & the father of al, which is abo-
ue all, by all, & in vs all: not dwelling in tem-
ples made with mens handes. i. i. Cor. vii. b, b.
Ephe. i. i. b. Ro. i. d. Act. xv. f.

It is God that Justifieth for the loue of
Chꛑst. Ro. vii. g. by whose Election we are
sanctified, thozough the holy ghost. i. i. Petr. i. a.

God is a pꛑyete. John. i. i. c. That is, the
beginning & the ende. Apoc. i. c. i. i. c. & head
of Chꛑst. i. i. Cor. xi. a. which is wel pleased in
Chꛑst bys sonne. Mat. x. i. whych is in Chꛑst
and Chꛑst in god bys father. Job. xxi. b. whā
neuer man saw, nether can se nor know, but
Chꛑst. Job. i. d. i. i. c. i. i. c. i. i. c. i. i. c.

¶ Goddes.

the Iudges are called goddes. Exo. xxi. b. d.
The hearers of Goddes woꛑde, are called
goddes. Job. x. g.

The goddes, are Images & Idols made w
mens hādes. Deu. xxi. d. whose vertue & pꛑo-
pꛑte the i. i. Petr. i. i. c. b. Baru.
vi. b. Sap. xvi. b. a. which are many in nū-
ber. i. i. Petr. x. g. but to vs is one only god
i. i. Cor. vii. b. wherfoze the straunge goddes
ought to be cast out, and one onely God woꛑ-
shipped of vs. Iosu. x. i. i. c.

¶ Gifte of god

All that we haue is the gifte of god, in the
parable of the talentes. Mat. xxi. d. Lu. xxi. b.
i. i. Cor. x. b. James. i. c. i. i. Petr. i. a.

It is than of god þ we be saued. Ephe. ii. a.
It is thā of god to vnderstand the scriptu-
res. Luk. xxi. g. to þ whych Chꛑst openeth
oure vnderstandings. i. i. Cor. x. b.

Chꛑst hath geuen many giffes to the Ede-
fyng of hys church. Ephe. i. i. b.

Euery man hath hys pꛑoper gifte of god
i. i. Cor. vii. d.

god requyꛑeth the giffes that be geuen wyl-
lingly. Exo. xxi. a. b. b. a.

¶ Gospel

gospell, is a lmoche to save, as gladde ti-
pꛑnges

1

Ch: It is the head of man i, Co, xi, 3
 wā is p head of p womā, i, Co, xi, Ephe, 5

A table of the pꝛincipall matters

The head of the serpent is broke by Christ
and not by the woman. Gene. iii. c

¶ Herce

A fleshy hart. that is to saie, a hartie easie &
apte to teache. Ezech. xi. and. ii. Cor. iiii. a.

The hart of man is euil. Jer. xlii. b. Gen
vi. a. b. i. d.

God doth know & depenes of the hart, both
proue it & behold it. i. Reg. xli. b. iiii. ixe. viii
d. Act. xii. b. i. Thell. ii. a. i. John. iii. d. Apoca
ii. b. Eccl. xxi. c. Jerem. xlii. b.

God openeth the counsel of the hartes. i.
Cor. ii. iiii. a.

Out of the hartie procede euell thoughtes
Math. xv. b. Mark. vii. b.

The herce is cōsumpted of God, to the
intent that it shuld loue none other, nor put
trust in any exterpōz woꝛke, but in god one
ly. Deut. xxi. b.

The herce is renewed of God, Ezech. xi. d
xxv. i. Jerem. xxi. i. iiii. Reg. xlii. c.

The herce must first be opened of God, be
foꝛ any man can geue hede too the woꝛde of
God. Act. xvi. c.

Let vs not saie in our herce, that foꝛ our
righteousnes God hath geuē vs euerlasting
lyfe. Deut. ix. a.

In our herces let vs sponge psalmes, Him
nes, and songes. Ephe. v. d.

God hath writtē hys lawes in the hartes
of his fapthful. heb. x. viii. d. x. c.

Let vs not folowe the thoughtes of oure
hartes; but let vs only do & whych God hath
cōmaunded. Rom. xv. d.

¶ Household

Abraham cōmaunded hys household to kepe
the waie / iudgement & righteousness of God
gene. xvi. i. c.

he that careth not foꝛ his household, is an
infidell. i. Timo. v. a. & 2o. xvi. d.

¶ Holp dayes

The Lord hateth the holp dayes. Esa. i. d
Amos. v. c.

Paul rebuketh them that kepe the holpe
dayes / gala. iiii. b.

Of the Jewes holp dayes, loke, Leu. xxi. i
a. Exod. xxi. b. Deut. xvi. a. Exod. xxi. c.
Leuit. xxi. f. xxi. d. in whiche holpe dayes it
behoued the to offer thinges appoynted. Nu
xvi. a.

All dayes are, by Christ made vnto vs lyke.
Col. ii. f. Math. xii. a. Mark. ii. b.

¶ Hatred

hatred is foꝛbidden. Leuit. xxi. d.

All Christe mē are hated foꝛ Christ. Math. x
c. And they shuld do good to the that hate the
Exo. xxi. a. Math. v. g. Luk. vi. e. An example
in Dauid. ii. Reg. xix. a. Ite in christ. Lu. xxi. i
a. Item in S. Steu. Act. vii. g. Therefore a
man ought to hate no mā : foꝛ he that hateth
his neyghbour, is not in the lyghte of the gos
pel: but a murder. i. Joh. ii. b. iiii. e.

¶ Herespe

herespe foꝛ a secte. Act. x. vi. a. Loke wher
foꝛ that ther must be herespes. i. Cor. xi. d.

A mā ought to be frō heretikes. Tit. iii. c.

¶ Heritage

The fapthful pꝛopie is & heritage of God
Exod. xv. b. Deut. iiii. c. & d. xxi. b. xxi. a.

ii. Reg. viii. f. & a.

The heritage of the Kingdō of heauē, is ge
uen vs by pꝛomisse, not by the woꝛkes of the
lawe. Gala. iii. c. d. Math. xii. d.

Christ hath bought and regenerate vs, to
chintēt that we shuld inherite the kingdom
of heauen, i. i. Pet. i. b. the wypph is kepte foꝛ
vs in heauen. i. i. Pet. i. a.

Christ is the inheritor of al. heb. i. a. Lu.
xx. c. wthē whō we are also cōpꝛes, beynge by
fapth the chyldꝛen of God. gala. iiii. b.

¶ Honour

honour to father & mother, Exod. xxi. b.
deut. v. b. is to mynistꝛ vnto them thinges
necessary to lyue by. Math. xii. a. whych thing
thoꝛoughe couetousnes, the Pharises hadde
made of none effecte, & spetle regarded. Mat
vi. a. Math. xii. a.

honour also is due vnto kynge, i. i. Pet.
ii. c. to the elders, Leuit. xxi. b. also to them &
do helpe foꝛth the gospel, by any mynistꝛatiō
i. Cor. xii. c.

Let vs geue honour vnto all men, foꝛ god
des sake, i. i. Petr. ii. d. geuing honour to them
that honour belongeth. Rom. xiii. c.

he that honoureth not Christ, by beleuing
in hym, & honoureth hys father whiche sent
hym, John. v. b.

¶ Humylte

To humble, foꝛ to punish & slap. iug. iiii. d. iiii. d.

To humble, is foꝛ to cōmpt a mānes selfe
vnder the mightie hand of God, & to caste al
his care vpon him. i. i. Pet. v. b.

he that humbleth hym (& is, thinketh lowly &
maketh no estimatiō of him selfe) shalbe exal
ted of God. ii. i. Reg. vi. d. Luk. i. e. Let vs ther
foꝛe haue humylte in hert, withoute prefer
ring of our selfe aboue any mā. by extogancie
Eph. iiii. a. Col. iii. b. b. d. Of & whych thing
Christ doth warne vs, in the parable of & ge
sies, lu. xii. b. and of the lyttle chyld, Math
xiii. a. Mar. ix. e. Luke. ix. f.

Let the humble Christen mā bered wth dy
uers afflictions reioyce, foꝛ in that is he great
before God, James. i. b. and therfoꝛe shall he
be exalted. Math. xxi. b. Luk. xiii. c. An ex
ple of the publicane. Lu. xvi. b.

The praye of humylte, i. 2o. xvi. c.

¶ The holy Ghost

the holy ghost is the holy & deuynē poweꝛ,
by & which wē herces are renewed frō heuē. i
Re. x. e. to chintēt they may cōpꝛehend & chyn
ges of God, i. John. ii. c. And whych geueth
witness vnto our herces & we are of god. Ro.
viii. c. by the which also we do cat bꝛē the fa
ther wth cōspence, gal. b. c. and know that
god doth dwell in vs, i. John. iii. d.

Of the graces & gesses of & holy goost, i.
Cor. xii. a. xiii. c.

The holy goost in the scripture (by a & ex
taphoze) is called by diuers names, according
to the graces & are geuē vs: that is to say, wa
ter / slay / slitt / also spex / Jere / xxi. i. Act. ii
also wynde / Act / i. also tꝛyntment / i. Joh / ii
also an exhorter & cōfoꝛter / ioh / xiii. d. xvi. c.

¶ Health

God is oure health / Exo / xv. a. i. i. Pet. i. b.
at whō we ought to aske it / Jer / xlii. b. i. i. Pet. i. b.
to whō Christ / Judas / i. g. In & poweꝛ of whō
is oure

contayned in the Byble.

our helth. Mat. xix. d. which is the creator & saviour of the world. Heb. x. c. v. e. i. John xiii. c. i. i. Tim. iiii. c. i. i. Tim. ii. d. i. which is come for to save vs. Mat. xiii. b. Lu. xix. b. Joh. iiii. b. / tho: w mercie & not by our wo: kes o: merites: to thinke that no mā should boast himself. Eph. ii. a. b. / Ete. iiii. b. And there is helth in none other but in him. act. iiii. b. Helth for victorie. Jud. x. d. / e. ii. re. xxi. b. also. iiii. re. b. a. / An exāple in Saul. whi che dōd ascribe his helth. i. is to say his victo ry to god. & not to his owne strength. i. re. xi. d. for the helth of mē is bypne. psalm. lxx. c.

The Innocence

Preachers ought to reprove that ypocrytpe of mannes wo: kes. Esa. lvi. a. as p pzo phete dōd Esa. xxi. d. e.

Ypocrites wī neuer knowledge thei spen nes. Malachi. iiii. b.

The hope of Ypocrites is bypne. Job. xiii. c. / x. b. i. b.

The iudgemente / confuſion / & diſparre of Ypocrites. Job. xxi. b.

Agaynst Ypocrites that do onlpy glo: pte thei selues of the name of God. & denye them in thei dedes. Eap. lvi. a.

Agaynst thei Ypocrites: whych do iustpy thei selues by thei: outwarde dedes. E. ſape. lxxi. a.

A prayer agaynst Ypocrytpe. psal. cxxix. Of ypocrytpe loke. pzo. xii. c. xiii. b. xxi.

Christ geueth epght curſinges agaynst the Ypocrites: ſpecially becauſe they ſhut by the kingdō of heauē. &c. And that they make a cō uert wo: ke then them selues. &c. loke bōd the ſer. al together. Mat. xxi. b.

The Idols or Images

An ydol is nothing. & hath no godly pow er in it. i. Cor. int. viii. b. i. c. And therfore is there none agremente betwene the temple of god & ydolles. And for this cauſe dōd Aſa put downe ydolles. i. i. d. a. r. b. b. & Joſias. iiii. Reg. xxi. b. Agaynst whych loke in amos. iiii. a. Sap. xxi. d. Abac. ii. d. Eap. xi. e. psal. lxxviii. Note theſe tytes Abominaciō and Abodaciō o: Wō: ſhipping.

A mā ought to make no Images. Efo. xx. a. Neu. xxi. a. Deu. xxi. c. d. b. a. for god hateth the. Deu. xxi. And whoſoever maketh the. is curſed of hym. Deu. xxi. a. b. c. d.

The Jewes as wel as the gētyls had truſt in thei: Images. thinking for to haue helpe of them in thei: tribulations. Deut. xxi. e. And therfore God commaunded them too be taken downe. broken and burnt. Deuter. vii. a. b. c. d.

Aſa had made an Image for hi ſelfe. but the chydō of Wan toke it fro him by force. & wo: ſhipped it long time. Jud. xxi. a. b. c. d. e. f. ſed whēce Idols had thei: beginninge. & ſ euels of Idolatrye. Sapie. xxi. b. Idolaters ſhal not poſſeſſe the kingdō of god. i. cor. vi. b. Let vs therfore caſt aſide al Idolatry. to thin cent ſ we periſh not. as the Jewes did. i. Cor. x. b. i. Joh. b. for p pzophet dothe aſcrybe the deſtructiō of the pēple to Idolatry. Ezech. vi. a. xxi. b. Here. xxi. a. eſpecially of p pzie nes. Ezech. xxi. b.

Inuencion

All inuencion agaynst the Lord God is ac curſed. Esa. iiii. b. & puniſhed. pla. lxxix. other

by derth. deu. xxi. b. o: els by a plague. Job ii. d. The preſtes are caſte oute of the houſe of God. for they: inuencions. zach. ix. e.

The Innocence

None is innocent before God. Efo. xxi. iiii. a. Nu. xxi. c. neuertheles he p kplieth an in nocēt in ſight of mā. is accurſed. deu. xxi. b. & ſhal not abyde unpuniſhed. ii. Re. xxi. d.

The Inturpe that one doth vnto innocen tes. Eccle. iiii. a.

The innocence of Tobit. Tobit. ii. b. Job ſheweth forth hys innocēcie. Job. xxi. a.

Inuocation or calling vpon.

To the p call bōd the name of god. be helth. Ro. x. c. i. he calleth not truly bōd the name of God. whiſch beleueth not in him. Ro. x. c. and therfore dōd Enoch firſt cal bōd the name of God. gen. iiii. d. Jth Abzahā. gen. xxi. c. xxi. a. Also Jacob. gen. xxxii. d. Also Moſes. Efo. d. xxxiii. a. Deu. xxi. a. also Sampſon. iudges x. b. d. v. g. To call vpon o: inuocate the na me of God ouer anye man. is for too bleſſe o: pzo: pte for hym. Nu. vi. d.

God when he is called bōd in tribulaciōs doth heare. ii. Reg. xxi. a. And thoſe ar ſapth full whiſch do call vpon hym with a pure and cleane hart. ii. Timo. ii. d.

Eſay doth mocke the p cal bōd the ydol. Baal. iiii. Reg. xxi. e.

Judgement

God doth iudgement to the fatherles. wy dome & ſtraunger. Deut. x. d.

The terrible iudgement of god. agaynst the thoſe whiſch beleue not the goſpel. ii. cor. ii. c. and thoſe that wō: ſawe the ſapthful ſeom the truſth of the goſpel. gal. b. b. whych god doth ſuffre to be done vnto the whiſch wil do that. that they lyke beſt. psal. lxxxi.

God beginneth iudgemēt at his owne hou ſe: ſo: he ſedeth tribulaciōs & afflictiōs vnto his church. i. Pet. iiii. d. pzo. xi. for our cor rection. to thintent that we be not cōdemned wpth the world. i. cor. xi. g. When to iudge is to puniſh. gen. xv. c. deut. x. ii. c. i. Reg. iii. c.

He that heareth Chriſt. & beleueth his goſ pel is not iudged. Joh. b. d. & he that beleueth it not. is iudged already. Joh. iiii. c. becauſe he deſpyeth the wo: d of the goſpel. Mat. xxi. c. Jo. xii. g. When ſhal euery man be iudged ac cō: dīng to hys ſapth. Mat. xvi. d.

The general iudgement

Of the general iudgemēt. pla. xxi. Esa. ii. c. xxi. a. lxxi. e. p whych is nighe. Ro. xxi. d. & ſhal come as a thefe in p night. for it is vn cer ſapne. we muſt therfore watch. mat. xxi. d. Nu. xxi. f. whiſch day is onlpy knowē of p fa ther. mat. xxi. d. zach. xxi. b. Of whiſch the ſignes ar: mat. xxi. c. i. c. mat. xxi. c. lu. xxi. e. / In p whiſch day Chriſt ſhal apere to his āgels / to the p waite for helth. mat. xxi. c. i. c. Heb. x. g. & ſhal make opē the colicel of mēnes hartes. i. Cor. iiii. a. In p whiſch day also / p apoſtles & ſapntes ſhal iudge. i. Cor. vi. a. mat. xxi. d. by feare of whiſch S. Joh. did induce p phariſies to the chādge of lyfe. mat. iiii. b. Luk. iiii. d.

Humayne iudgement

The iudges ought to do righteous iudge mēt. deu. i. b. c. xxi. d. wout iudging accō: dīng to p outward apē: ſe. pzo. xxi. e. Eccle. xi. a. no: yet peruerſting. deu. xxi. d. xxi. c. for in iudgement

A table of the principall matters

iudgement, a man shuld not agre to the voyce of many, for to come by þe truth. Exod. xxi. a. The law also doth forbid for to iudge of þe mā except he be knowen to be soch a one. Jo. vii. e. for he that iudgeth his brother, iudgeth thee law. Jac. iiii. c. let vs not iudge the accorde to þe outward shewe. Jo. vii. c. noz before the tyme. i. cor. xiii. a. The signes & wonders, whiche god doth before pharaon, are called iudgements. Exo. vii. a. xii. iudgement for law, order & right. Deu. xxi. a. **Judges**

The office of a Judge. Exo. xxi. a. Le. xix. e. Deut. i. a. who me must obeie vnder þe payne of death. Deut. xxi. c.

A righteous iudge ought not to accept bribes. Exo. xxi. a. Leu. xix. c. noz be merciful to the fatherles in a wofull cause. Ps. ciii. a. Eccl. iiii. b. but iudge accordinge to the lawe of the people. Deu. xxi. b. but many are blynded thorough greyes. Ecc. ix. d. An example in þe child; of samuell. i. Re. viii. a. iiii. re. xxi. c. d.

Christ is ordeined of God his father, to be Judge of þe quick & of the dead, of þe good & of the euil. Act. x. g. Ro. xxi. b. Heb. xii. f. To who it is geue to geue iudgement. Joh. viii. d.

Justification

To be iustified, is to be saved, redeemed fro al iniquitie, purged, washed, sanctified, regenerated & renewed by þe spirite of god, & þe synne be not imputed vnto vs for the loue of christ: but for geue by his grace to thynke þe we shuld do good workes. Tit. ii. d. iiii. b. Act. xxi. f. Gal. ii. d. vi. c. The which thing is done by faith. Ro. iiii. d. b. a. for a mā must be spere a new creature in christ, before he do any good workes. Lu. i. g. Tit. i. b. Ephe. ii. b. To the þe we be iustified by þe very lawe of god it selfe. Christ is dead in baptes. Gal. ii. d. & hys grace doth profe the nothing. Gal. b. a. then in as much as god doth iustifie, no mā cā accuse vs. Rom. viii. g.

Keyes

The keyes at the law & the word of God, by the which we do shut & vpe the kingdome of heauē, that is to say the church. Mat. x. e.

Christ only geueth þe keyes to baptes & to lufe by his word. Joh. xxi. f. Isa. xxi. e. Apoc. iii. b. Whosoever is filled with the holy ghost, hath power to shew by the word of god, that they (which do beleue þe remission of synnes is done by Christ) are absolved (which is to open) & þe they which do not beleue it, at boorde (which is to shutte) Joh. xxi. d. Mat. x. b. iiii. c. John. xxi. e.

King

What maner a mā a king shuld be. Deut. xxi. d. i. Reg. xii. c. whose hert is in the hand of God. Ps. ouer. xxi. a.

A righteous king is the strenght of his realme. Ps. ou. xxi. a. b. Sap. vi. d. Eccl. i. a.

The king ought to rede þe boke of deuetero: nomp þe is to say the law of God, & to kepe hi to þe only. Deu. xxi. d. An example in Iosaphat. i. Reg. xxi. c. & preache it to the people: An example in Salomon. iii. Reg. viii. f.

Kinges be happie by vsing mercie. Ps. ou. xxi. a. An example in Dauid. Ezekiah & Iosaphat. i. Reg. xxi. a. iiii. d. Iosaphat and Aia. iiii. Reg. x. b. xxi. e.

Let vs honour the kyng, i. Pet. ii. c. and

praye for hym, i. Timo. ii. a.

Kyng Jeroboam because he suffered images, & suffered idolatrye in his realme: inducing his people to haue trust in other thinges then in God, is terrably threathened. i. Reg. xxi. b. c. xvi. a. b.

The two ste desyre for to Raygne. An example of þe fyre bush. Jud. ix. b. whose power is set out. i. Re. viii. b. A man shuld take hede of the dyspleur. Ps. xvi. b. for they haue done fornication. i. b. of Babylō. apo. xvi. a. vnder the is none other the cursednes, eccl. c. & of thei continue in their wickednes thei shal be punished with the people. i. Reg. xxi. d.

The Christen men are the kynges & sacrificers of god the father, cōspired by Iesus christ. Re. apoca. i. b. b. c. and. i. pet. ii. b.

Kingdom

The raygne of christ is described in þe blessing of Iuda. Gen. xli. b. & Esay. xxi. a.

God shall raygne for euermore. Exo. xv. e. And also the raygne of Christ. Esay. ix. b. Danie. vii. g.

Of the kingdom of Christ, loke Luk. xxi. c. Mat. xxi. c. act. xxi. b. c. i. i. Tella. i. b.

They are deppued of þe kingdome of god, whiche do obeie vnto thei: flesh. Gal. b. d. whiche do begyle thei: b. eth. i. cor. vi. b. d. And that are corrupt by byces. i. cor. x. b. f.

The kingdome of heauē, or the kingdome of god is the knowledge of the gospel, or the church gathered together by the gospel. Mat. xxi. g. The misteries of which they do vnderstand, to who it is geue. Mat. xxi. b. Lu. xi. b. for the preaching of the kyngdome, some do chaunge the seignes, that is, lye chaffely. Mat. xxi. b. the which thing they cannot do, excepte it be geuen them of God. Sap. viii. d.

The kingdome of heauē cōspireth not in meate or drinke/noz yet in wordes / but in power which doth make subiect the hertes of me vnto God. Ro. xxi. c. i. cor. xxi. d. and by the same meanes the kyngdome of God / is wryth in the saythfull / of whiche Christ is þe strenght. Luke. xxi. e.

They þe go to the kingdome of heauē to disolce pluck it vnto thei. Mat. xxi. b. / þe is soch as haue so great desyre vnto it / þe they despise their own lyfe & forsake al þe father & mother for þe great mind þe they haue to receaue þe gospel of Christ / & to be partakers of the kingdome of heauē. To se the kingdome of heauē / is to possesse / haue / & be partaker of it. Iere. xxi. a.

CL

The loue of God toward vs

God is þe god of peace & loue: ii. cor. xxi. d.

God loueth all / & hateth nothinge of þe he hath made. Sap. xi. and doth deliuer vs fro euil. Isa. xxi. a. iiii. b. Joh. xxi. b. Rom. b. b. Ephe. b. a. e. apoc. i. b.

god chastiseth the who he loueth: ps. o. iiii. b. Heb. xii. b. apoca. iiii. d.

god loueth vs wpythout to; gettynge vs. Esay. xxi. d. Ierem. xxi. a.

Loue is the fyre and the greatest cōmaūde mēt: Mat. xxi. d.

Our loue toward god

Let vs loue god / for he hath loued vs first. i. Jo. xxi. d.

Let vs loue god / & he shal loue

contayned in the Byble

Ioue vs. 12.ouer. biff. d. Ofc. rii. b. Mala. i. a.
God kepeth them that loue hym. Ecc. ii. d.
We must loue with the hole hert. Deu. vi. b
12. a. 12. biff. d. Mat. rxi. d. Luke. x. e

Let vs loue God with woꝝke & dede. Deut
f. c. Ecc. ii. d. John. rxi. b. c

Let vs loue God eternally. Eccle. rxi. a. Ro.
biii. d

Our loue toward our neyghbour
Euery beast loueth his like. Ecc. rxi. c. rxi. b
God teacheth vs to loue one another. Jo.
rxi. d. i. tel. iiii. c

He þ loueth his brother, is translated from
death to lyfe. i. Joh. iii. c. iiii. c. Ecc. rxi. b. c

He which loueth his brother hath fulfilled
the law. Rom. rxi. c. Gala. b. c

He that loueth hys father, oꝝ hys mother,
his sonne oꝝ his daughter more the chryst, is
not woꝝthy of hym. Mat. x. d

Let vs loue one another, as Chryst hath lo
ued vs. John. rxi. d. r. b. b

To loue oure neyghbour as oure selfe. Lu
ke. ff. Marke. rxi. Leuit. xxi. d. Roma. rxi. c. /
i. Coz. i. f

All thynges ought to be done by loue. i. Coz
bi. c. i. f. 12. e. f. d. Let vs therfoꝝ loue affectu
ously in supporting one another. Robt. iiii. c
Mala. ii. c. Rom. rxi. c. r. b. a. Gal. bi. a. Ephe.
iii. a. 12. biff. ii. a. In helping one another,
Ecc. bi. b. 12. a. rxi. b. c. Mat. vi. b. Gal. b. c
Ephe. b. a. i. 12. e. f. c. i. Joh. iii. c

Our loue toward oure enemies.

We ought to loue our enemies. Mat. d. g
with a good hert. Joh. rxi. c. 12. oue. rxi. a.
rxi. i. c. Ecc. bi. b. f. a. Also with the mouth
pꝛaying foꝝ the. Mat. b. g. 12. a. iiii. d. Ro. rxi.
c. An exaple of chryst. Lu. rxi. e. of S. Steuen
Act. vii. g. Also w woꝝkes we oughte to doo
good to them þ hate vs. Mat. f. g. pꝛou. rxi. c
i. c. Ro. rxi. d. An exaple of Dauid. ii. Reg.
i. b. also of Abꝛaham. Gen. rxi. biff. c. d

Loue oꝝ dilection.

The loue of God toward vs is ineffimable.
12. ii. a. foꝝ he hath loued vs first. i. Joh. iiii.
c. a hath geuen vs hys sonne / that we myght
haue lyfe. John. iiii. b. Ephe. ii. b / the whyche
sonne hath geuen hys lyfe foꝝ vs. John. rxi. b
Gala. ii. Ephe. b. a

The false prophetes whych wold dꝛaw vs
fro the loue & tꝛew trust which we oughte to
haue in God / ought not to be harde / but ou
ght to be put to death. Deut. rxi. a

An admonition to loue. i. Joh. iiii. d. 12. oue
rxi. c. Eccle. rxi. c. to thintent that we shuld
loue God wꝛthal oure harte / & wꝛth all oure
soule / it purgeth oure hartes of all extꝛepoꝝ
truste. Deute. rxi. b. Loke in the tꝛtle of loue
and charite.

Labour.

The pꝛaple of labour. Ecc. bi. b. f. d. 12. oue
uerbe. rxi. b. rxi. a. f. rxi. biff. c

Exhortacions to labour. i. Tel. iiii. c. iiii.
Tella. iiii. c. 12. oue. rxi. a. f. iiii. b. d. Foꝝ the lyfe
of man is perpetual labour. Joh. vii. a. of
whyche we shuld liue. 12. oue. b. c. 12. oue. d. pꝛou.
the foꝝ theiꝝ synne. Gene. iii. d. 12. oue. rxi. b.
An exaple in Adam. Gen. iii. d. 12. oue. iiii. b.
12. oue. iiii. c. i. Tel. ii. b. labouring night &
dape to thintent þ he might be chargeable to
none. ii. Tella. iiii. b. Act. rxi. biff. a. f. g. But

we shuld not labour to be rich: 12. oue. iiii. a. /
Cauen

Men shuld cast foꝝ the leuen of olde ma
lyce. i. Coz. iiii. b. a

Leuen foꝝ euil doctrine & exaple. Math
rxi. a. / Mat. biff. / Lu. rxi. a. / Gala. b. a. wher
of a man must take hede. Mat. rxi. a

Ther was no leuē in the oblatiōs. 12. ii. d
He þ dꝛd eate leuen in the celebratiō of þ
passouer. dꝛd dꝛe. 12. oue. rxi. c. rxi. a. b

Alpherte

Chrysten men are fre. i. pet. ii. c. Joh. biff
c. / An exaple of S. Paul. i. Coz. i. c

Of the lybertie which is gottē vs by chryst
Exaple. rxi. i. s. Also of the lybertie of the gos
pel. Gala. ii. a. whych a man shulde not make
an occasiō to the fleshe. Gala. b. b. i. 12. e. f. c.

Lybertie to eate of all thynges. i. Coz. biff. d

Lawe

The law is þ power of synne: by which we
feale the passiōs of synne in vs. i. Coz. iiii. b. g.
Roma. bi. a. lōke. Roma. iiii. c. biff. b

The lawe which cōtēned the decrees & cō
maundmētes: is abolisshed thꝛow Chryst. Ep
phe. ii. d. ii. Coz. iiii. d. Act. x. b. foꝝ it bꝛoughte
no mā bnt perfectiō. Deu. bi. b. c. The whi
che thing S. Paul sheweth by the sympleude
of the heꝛe & of the alegoꝝ of chꝛd; of S. Sa
ra & Agar. Gala. iiii. a. c

The law is not geuē bnto þ fapthful. gal
b. d. foꝝ by the lawe of þ spꝛete of lyfe: we dꝛe
to the lawe of synne. Rom. bi. b. biff. a. gal.
ii. d. but it is geuē to the vnrighteous. man
slapers. ec. i. 12. mo. i. b. By the whych a man
hath knowlege of synne. Rom. iii. c

The ende of the law is chryst. Roma. x. a
whych only hath fulfilled it. i. Coz. i

The lawe and the prophetes cōtēned in
the first and the second cōmaundment. Mat
rxi. d

The law is fulfilled in louing our neygh
bour. gala. b. b. Rom. rxi. c

The law was þ shadow of thynges, which
shuld be geuen vs thꝛow chryst. Deu. f. a

The lawe & prophetes were made bꝛo the
Sadoth dapes. Act. rxi. c

Synne was in mā befoꝝe the law was ge
uen lōke Rom. b. b. biff. b

God cōmaundeth to reade the law dape and
night: to thintent þ we may knowe what he
foꝝbidde. 12. oue. i. b. f. f. The whiche a man
ought to haue in his hert / & befoꝝe hys eyes.
12. oue. ii. d. Deu. xi. c. Wherunto we be moni
shed by Moyses to hearken / to thintent to kepe
it. Deu. iiii. a. and by Josua. Josu. xii. a

What the lawe of the gospel is: & what it
geueth. psalm. xix

The lawe is help / iust / & good. Ro. bi. a
12. oue. a man ble it lawfully. i. timo. i. b. And it is
lyritual & fulfilled by the spꝛete. Ro. biff. c
Wherunto þ wꝛld of þ fleshe cannot be sub
iect. Roma

The lawe of Chryst is the lawe of perfecte
lybertie. Jam. i. d. ii. c. which is moꝝe exelie
than the law of Moyses. i. Coz. iiii. c

He þ kepeth al the lawe & offendeth in one
point is culpable of the whole. James. ii. b

Ther is but one law geue. James. iiii. d
The wages oꝝ rewarde of them that kepe
the lawe, and the payne of transgress

Our mēbers as wel outward oꝝ inwarde
 shoulde not be applyed oꝝ geuen vnto spence
 Roma

contayned in the Byble.

Rem. bl, b. for they are the temple of the holy
 goit. i. cor. vi, d

Ungary.

In looking ouer the Spble, as well as the new as old testamēt, I haue not found the woꝛke merite. Merite then is nothing: so to merite, is to bynd god into his treasures. To obscure þ merite of Iesus christ, by which only we are saued / not accoꝛdyng to our woꝛkes oꝛ merites, but accoꝛdyng to his helpe purpote & grace, which was geue into vs before al tyme, ii. Timo. i. b. Tit. iii. b. It is then by grace þ we are saued thꝛough faith, & not of vs, but by þ gift of god, to thynke that none doost himself. Ephe. ii. Roma. iii. iiii. For þ tribulaciōs of this world, ar not worthy of þ glōꝛy that shalbe shewed into vs. Rom. viii. And if we haue pꝛeue in the, that comethe of god, i. cor. ii. iiii. How the can we gloꝛy / þ we do merite þ thge which is none of oures, in as moche as God doeth and accompiſsheth in vs the good will. Psal. ii. ii.

Case.

This word masse is not in þ Wyble, transla-
ted by S. Hierom, nor in none other þ we haue
and therfore could I not tel what to note ther
of, but to sende the reader to the fouper of our
lord Iesus chryst, i. Corin. ii. Act. pr. b. c

Копирство.

DE Symptomatico of the poore christe lapne
tes loke. W. b. b. ff. 102. v. ff. b. ff. a. b

The ministratio of satisfactione made by
christ received of paul. ii. Cor. v. d

The mpaystracion of the word, is the preaching of the gospel of grace. Act. 17. e. christ came to be a mpnistr, & gupnge his life for oure helth. ma. 27. g. mat. 20. g. y which also is y mpnistr & bishop of sayntes sitting on y rghth hand of hys father. Eph. 1. 21. a

Wpwers mnpnstacyons be genē in þ church
Eph. iiii. b. i corpn. xii. a

Minister of Bishop.

Who ought to be ministers of god, Ien. xpi c
Christ geueth rule o: o: dinaunces to h mp
nisters of the wo: de. Mat. x. a

The mynsters shuld fede their flocke and
not deuoure it Joan. p. 1. e

In þ̄ ministrs shuld be great charite, þ̄ wht
chr̄ is declared, by þ̄ chr̄st asked peter thre ti-
mes, peter louest thou me. John. xxi. e

What þ loue of a minister oughte to be, to
ward them þ he preacheþ to. phylpp. i. a

The minister ought to preache the worde of
god. i. Peter. iiii. c.

Al þu in þuſter do preach any woꝝkes neces-
ſary for þu rempſſion of ſynnes he is abomina-
ble and excommunicate. Galat. i b

The mysters ar warned to suffice al thyn
ges for chist. Math x.c. Joan. xii.d

No man mape be a mynster, yf he loue not
Thysse better then hys father & mother mat.
f/b

The minister ought to praye, that the holy
ghost might work in the hearts of the be-
lievers, & to dewly his office, not leaving it un-
done for; mppstrage to the poore, Act. vi. a/
And god shakes when he perceaueth s pmo-
de of god doth bying forth frute. phil. i. s i tel
la, without feking of his owne. Phil. i. c. 22

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The prophet which will witness me throug
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A mā ought not to reioyce that he hath power to do myracles, but because that he hath his name wyrtten in heauen. iu. p. c

The mercy of god to ward us.

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a. ii. re. p. lli. c. plal. p. lli. Joel. ii. d. 2. he p. ag
se wher of is Ecclesiast. xlii. d. xlii. a. An ex-
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gum, xi, b

God hath deliuered hys people thozow mer
cy, Efo, f, c, Ezechiel, xvi, b, e. And geue the
all thinges by mercy, wpthout our strength deu
blif, d, e, i. Reg, xii, d

Accept them that chaſe their lſe from
ruell into good Deu. xxi, a, xxi, a, Ezech. xxi
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[illegible]

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the pꝛaple of merey pꝛouer. fifti. c. xix/ c/
An epꝛaple of merey in Dauid/ i/ reg/ xxi/ b.

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ynne/ Col: iii/ a/ & þ euery dape for Chyrlis
ake/ Ro/ viii. g.

paul after the example of Christe / doth bea-
re the mortifyinge of Christ in hys body / be-
ing euery daie sette forthe to dye for hys bre-
thren / ii / Corin: iiii / c

Curmudge,

Let vs not murmure agaynst god/ to thinke
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ael/ i/ Ho: v/ b/ Let vs then do all thyng w-
ut mutmurpage/ phyllip/ ii/ b/ Ho: a man
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ro. i. d. e

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God byd thewe bnto Peter in a visio, p it is
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of meates Act. x. b. Roma. xiiii. a

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pleaspunge hym bnto hys edifying. Rom. x. a.
And louyng him as our selfe. Leu. xxi. c. Mat
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CO

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Oblacion for synne pleaseth not god psal/
xl. Heb. x. b. for Chypt is ones offred in one ob
lacion for oure synnes, & for oure sanctifyng
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Weue prayse bnto god. apoc. xiv. a

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de, knowledgng that all that we haue, com
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vnto god thozow chypt. heb. x. c

Prayse shalbe bnto euery man from god. i.
Cor. iiii. a

Prayse is byf commendable in a mannes
owne mouth, psoner. i. vii. a. for he p praiseth
hym selfe is not commended, but he p is pray
sed of god. ii. cor. iiii. c. d

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The prayer p chypt teacheth vs. Mat. vi b
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The prayer of the chypsten oughte to be con
tinuall and fervent/ the whych theynge chry
st sheweth vs by a symple tude/ Luke/ xi. a/
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ter i. pet. i. c. iiii. b. for the continuall
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ble to god, Jam. v. d. An ensample in Epah
iii. Regum. xvi. a. And therfore shoulde we
prayer purelye in euerye place, wthoute wthathe
or dyspencion. i. tpmo. ii. c. John. iiii. c. psal.
ciii.

Peace

peace dothe sygnifye the tope of conscience
& suetnes agaynst the deuill our aduersarye:
and

contayned in the Byble.

[illegible]

Peace be with you, is a maner of greeting
very familiar among þe Jewes. for whiche we
say, God be with you, or god speke you, &c. xij. a
Gene. xliij. & Judg. xix. a.

Chrysost desireth peace to his apostles. Luke.
xxiii. f. 30. titi. d. xvi. f. xx. c. which thing ca
not be comprehended by mannes reason. Ioh
lxx. titi. b

We ought to haue peace with all men. roma
xii. d. Hebr. xxi. Ephe. iiii. a. i. pet. iii. b. with
them that do cal bpō þ name of þ Lord. ii. i. pm
ii. d. And be the mynisters of the worde of god
i. Tell. ii. c. For the Lord hath called vs to pea
ce & bntpe. Collos. iii. b

Propose.

We ſhal haue alwayes pooze amēg vs, w^{at}
xxvi.b Deu.xv.b. To whom men ought to do
good. l.viii.crom. i.v.b. x. ii. c. viii. b. p.
a. c. But we ſhal not haue chriſt alwaies co:
pozally w^o vs Jo. xxi. a / w^{at} xxvi. b al though
that he were made pooze for vs. ii. Coz. iii. b. iij
b. Let vs then haue pozie bpō the pouer, xv.
b. For the which is done unto y^e pooze is done
unto chriſt. w^{at}. xv. d

Patience,

Pacience is p[ro]p[er]ed, p[ro]u[er]v[er]s. xvi. d. & nece[ss]ar[ie]
 for ch[ri]stian men, heb[re]w. x. g. For it engen-
 d[er]eth t[ri]p[ar]all, Roma. b. a. An example in the p[ro]
 phetes Jaco. b. c. Itt in Job, xii. a. Itt in Mo-
 si, ii. b. Itt in paul, i. cor. xiii. c. Also in p[er] t[er]
 salomonsences. ii. Tett. i. b. We ought the to be
 pacient, in supp[er]t[ing] one another, & not ha-
 ve to revenge. i. Tett. d. c. Gallo, iii. d. i. b. Jam
 b. b. For he that hath charite is pacient. i. cor
 xiii. And doth evere p[er]se him selfe in good wo[or]
 kes. Jam. i. a

Persecution.

Persecution to them that will lve after the
woꝛde of Chꝛyst. **11. Timo. iiii. c** wherof chꝛist
doth warne vs **Mat. x. b. c.** For it withdraw-
eth (p) the faith be not lyeuely fro the woꝛd of
god, **Mat. iiii. b.** But he that is persecuted in
one cetye, let hym sleipe into another, **Mat. x. c**
knowyng that the persecutoꝛs come of god
psal. cxxxix. from whych he can deliuer men.
An example in, **S. pauli / 11. Tpm. iiii. e.** A man
muste then take them pacently. **i. Coz. in / iiii. c.**
and praye foꝛ hys persecuters, **Matth. v / g /**
120. 11. c

Perseverance or continuance.

Perseuerance in the truth is geue of christ
vnto the faithful, i. cor. a. To þ which he doth
counsell vs. Ho, rb. for he that continueth
vnto þ end (although þ he be greatly persecu
ted) shalbe saued. Mat. xvi, c. xiii/ v

Temperance.

God doth send pestilence, whē men do bysso:
 bepe hys worde/ Deu pphii. b, leuiti/ xvi/ d/
 iiii, Regum. viii/ d

David did chose pestilence, to the tennente that
he myght dye wpyth other / ii / Regum. xxiij / c

The which ceased after that he had knowledg
ged hys igne, is/Re, xxiij, c

U. 102111.

Take upon the worde Sacrificar, hereafter
in the letter. S.

«**Речесть накроу,**

The predestinate are sanctified & holy people/made like to the Image of the sonne of God, And called / iustified & glorified by hym
Rom. 8. 30.

God hath predestinat before þ making of þ
worlde for to rederme vs by the bloude of hys
sone/snz to saue & make hys childzen by adop-
cion accordyng to þ purpose of hys wil. for to de-
clare his mercie moze clerly vnto the worlde/þ
by the which he hath reconcyld vs vnto hym
selfe, by the means of hys dere sonne, Ihesus
christ Eph. 1/a, ii, tyme, i, c. i. pet. i. d. Ioke Ro-
m. c/ r. c. d. lxx. ii, d, i, co2, i. d. gala. i. c. i, pet, b.
c. p. quer. i. d. a. b. x. p. d. Amos i. i. b. Ieremie/ r/
Iame. i. b. e. c. c. l. i. i. i. d. i. b. r. e. i. a. b. d. r. d. i. i. s.
re. i. i. d. Iho. b. i. d. p. r. i. i. b. mat. c. e. l. a. i. r. i. a. i. i. t. e. l.
i. i. a. When þ carnal & sensuall people can not
comprehend þ electio & predestinacio of God be-
cause thei strue for to saue thei selues, by thei
owne workes & merites, which cannot be. But
þ childzen of god do waite for thei health, by
Ihesus christ. i. co2. ii. d.

Teachers.

To preach/is to prophete & expound þe word
of god. i. pē/iti/c, which thing no mā oughte
to do/except he be sent Romā c

Preachers of the worde of god at promesed
Esa. xix. e

Anna a propheteſſe preacheth that Chriſt is
come, Lu 11

Whose preachers that preach any other thing then the gospell of christe/are to be refused. ii/ John. i. c. the wickednes of whome is set out. ii per. ii a. d c

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Th; pñ pzapethe foz vs. John. xvi. f. xlvii. d/
heb. if d/ r f foz he knoweth that he is hear
de of his father John/ r f e. Be þ wpl pzap/ ou
ght to foz; geue/ Mar r f c

A māmon pzap w bopce & w mēd i, & ozym
rissi/c & w tpe great trust-pia. rrv. So p f two
o; tpe be assembled together in f name ofchz
fr, they shal obtayne all that they require & a-
me/ i/a/ w attb. xliii. c. So that they pape in
fayth and knowledg thep; fenne/tii/ Reg/
biii/d/e f

Expenses.

a b w h i c h o u g h t t o b e w i s e / d i s c r e t e e x p e r t e
 Deute, 1. b. T o w h o m G e h i e l m a k e t h a n e x
 h o r t a c p o n E z e c, x i i. l v i i. c. A l s o D o p h o / i i i /
 a A l s o A m o s b i. a. c. W i c h i i. a. c

Evil p:nces haue euil mynsters, p:ouer/
p:pr/b Eccle: 10

Christ is the pynce of þ pastoures / i / pe, b b
And þ head of al pyncepalite. Colof: i b

The pynce of this worlde is the druell/
which is baynquished & overcome by Chyfte
John the Ephisa

Prophecy.

propheſie is the giſte of god/ giuen by a
holp good: & not by the will of anye man Iac
xii b i, Cor/ xii/ b ii pet: i b The whiche ſpēte

***, (b) (6)

A table of the p^rincipal matters

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There are two signes of true prophete: the one of the thinge whych the prophete hath shewed before, do come to passe. Deut. xxiij. c. The other of he do not withdraue the people from the true word: whych is to serue in sperte & trueth one god only. Deutr. xxiij. Soche prophetes can not speake, but soch thinges as god hath put in the mouth. iij. Reg. xxiij. c. And are not withoute autopte. Mich. iij. ppe and that in the sighte of Ispages. iij. Reg. v. c.

To prophete, for to teach in expoundinge the mysteries of the holy scripture. i. Cor. xij. f. i. f. i. f.

Saul doth put difference betwene a prophet & a teacher, for a prophete is he that teacheth the thing whych god hath opened vnto hym by hys sperte. to p^redysing of p^r church: the p^r. iij. b. but a teacher is he that teacheth p^r only word of god, hauing first bene taughte it by men: which thinge for al p^r, he cannot do withoute the gifte of God, for it is one and p^r same sperte whych worketh all thinges in al men. i. Cor. xii. b.

Sometime prophetes haue bene called seers. i. Re. ix. b. By whome God was woulte to answer those that asked counsel at them. i. reg. xxiij. a. & to withdraue them from their idolatry. iij. Reg. v. b.

Four hundredeth false prophetes dyd counsel king Ahab, for to make warre agaynst the moorish Galaad, but askeas the prophete of the lord, bring but one man all one dyd counsel & contrarie. iij. Reg. xxi. a.

A man ought not then to despise prophecies. i. Pet. b. d.

But rather pray for to haue soch a gift. i. cor. xii. a.

Agaynst the speng prophetes, ezech. xxi. c. Herein explaineth of false prophetes here xxi. b. Of whos a man ought to take heed. Mat. xij. b. & of their doctrine & p^r doctrine of p^r pretes is full of lies & couetousnes. Here. bii. We cause they preached of nothyng but for lacre & gaines. iij. Reg. xxi. b.

Of prouidence.

The prouidence of god toward hys seruantes. Psal. clyb. b. p^rou. xv. a. xij. c. Mala. iij. d. A man maye not then denie the prouidence of God. xclij. b. d. for: escape reprobous the that denie it. xl. cap. g.

By the prouidence of god al thinges happen vnto vs. Eccles. i. b. An exaple in p^r Samaritanes, which wold not beleue p^r lepers p^r shewed them p^r great h^rger to come, by p^r prouidence of god. iij. i. Reg. vii. b. c. Also by p^r prouidence of god, Abimelech dyd not lye to Sara. genesys. xx. b. Also by the prouidence of god, the people of Israel dyd lacke nothing. Deu. ii. b. Also by p^r prouidence of god, Iap dyd send David into p^r host of Saul. i. reg. xvi. b. for other exaples of godes prouidence, loke. i. Reg. xij. c. xvi. b. xxi. b. c. Also. iij. Reg. xxi. g. iij. Reg. xxi. e. xvi. a. iij. Reg. v. a. bii. a.

ther is nothing that comforteth a fapheful man moze tha to consyder that nothyng happeneth vnto hym withoute the prouidence of god, pea ruen vnto the falling of one heate of hys head. Mat. x. d. And he that beleueth not the prouidence of god / is not woorth to lye psalm. c. iij.

Of prudence

Prudence is sometime takē in the scripture for a certayne subteyle / by the whych p^r carnall mā doth gouerne hym self warly in his busines. Lu. xvi. which i. paul calleth worldly wisdom / which is death before god. Ro. viij. a. Bar. iij. c. by the which a man shuld not gouerne hym self p^rou. iij. a. wherof also Jonas was full. iij. Reg. xxi. a.

Itte prudence is takē for an aduysment / by whych any mā taketh heede to ouerpasse p^r tyme thing to the which he is called: to chynse that he might serue the gloz of God and the p^rofet of hys neygbboure. And thys to boos / Christ doth warne vs. Mat. x. b. Ite i. pete x. pete. iij. b.

Prudence & wisdom of sapience, ar Ioynted chymen in together in p^r scripture: wherof wisdom of sapience / doth cause one to vnderstand the thinges whych be of god. i. Cor. i. c. ii. a. & prudence to perseuer of contynue in p^r same. Eph. i. p^rou. xxi. d. to p^r which we are exhorted. p^rou. i. a. iij. b. bii. a. x. a. xvi. b. An exaple in David. i. reg. xxi. b. c.

Of psalmes. We must syng vnto God wythe psalmes, hymnes and spiritual songs, with geuing of thanks in the sperte & heart. Iudg. b. a. i. cor. xxi. c. / Eph. b. d. Col. iij. c. psal. bii. d. x. a. / A dist. xvi. a.

Publicanes are those that do gouerne the common thesasures / speccially tolles of taxes, the which were sometime in great reputacyon among p^r romanes, but odious to p^r pharisees, because they dyd gather tribute of the Jewes in p^r names of p^r emperor of Rome: And therfore dyd they caste in the apostles teathe, that christ dyd eate wth the publicanes, Luke b. i. And because he was the p^r friend / Lu. bii. c. Of publicanes loke, Mat. xvi. b. xxi. c. Lu. iij. c.

Of purgatorie.

This word purgatorie is not in p^r bible, but p^r purgacyō & remissō of our synnes / is made by p^r abundante mercy of god. Luk. i. g. Mat. x. a. only by christ. Mat. i. a. by p^r shedig of hys blood mat. xvi. c. mar. xxi. c. Lu. xxi. b. Act. xxi. g. eph. i. b. Heb. i. a. x. d. i. pete. iij. c. i. Ioh. i. c. ii. b. Apoc. i. b. for he is p^r recypling of al p^r synes of p^r whole world. i. Jo. ii. a. iij. c. and hath shewed him self taking on him our flesch, & also dyng, beryng our synnes vnto his back. for to do the atwal. i. Jo. iij. c. iij. d. i. pet. ii. / To thynke p^r he might purge be of synnes (in p^r whych synes world was bolyd) Sal. i. a. i. / p^r i. d. p^r beleue in h^r which is p^r same Jo. i. d. once offered for al so p^r ther remaineth none other which cast hence forth pourge vs of our synnes. Heb. ix. x. c. he then p^r will pourge hys synnes / throug^h fier / or by any other meanes the by p^r passio of christ / deniet h^r his said passio as it is to see by p^r places before alleghed: and shal be greuoulye punyshed / because he hath despyled

contayned in the Byble.

decried so great a grace, Heb. xii. e
II. Ignorant, ignorant,

Man is righteous in the sight of God
Job.iii. b. f. a. Ps. b. Eccle. vii. a. Abahā is
reputed righteous because he believed, gen. xv. a.
The that is not righteous, having perfect
charity, is not of God, f. Jo. iii. b

To the righteous is no lawe geuen: for he
doth al, thyng frely by the sprete of god Gal, b
D. 1, 1pm. 1. b

The righteous putteth by faith, Rom. i. c/
Deut. r. g, vñ, whom þ eyes of the Lorde do
loke, i. pet. iii. d. whose prayer also is very ac-
ceptable. Jam. b d p̄ ou/ vñ. d

The righteous as with moche a do saued in
this world þ is, escape tribulaciõs for þ name
of chriſt, i, 1 Pet, liii, d. by þ which he is p:oued
Eceli. ii, a, r:bi, a 19: ouer. rbi, a

¶ Johannes rpghtwelnes.

There is no righteousness in man: none that is
not holp. **Iob. xiii. d. fr. a. frb. b. Chap. xiii. d.**
Act. b. nat. the atyrd be it vnto our rightwel-
nes. y god geueth vs þen heretiface of þ euerla-
sting life. d. ut. fr. a. fo; thep y wpl establish
thei owne rightwelnes by wo; ckes, at not
subject to the iustice of god. Roma. ca.

The twelth of god is made knowe to be by his workes. Job. xxxvi. a. xxxviii. a. /
ch. xli. is our twelth of god. i. cor. i. b. sta. xlii. /
b. xli. b. xlii. b. the twelth is given by God
through christe. philiph. i. c. The twelth also
the world, wapte for by faith. Gal. b. a

Athey at free frō iustyce, þ̄ is to say haue no
rȝhtwēlneſe, wherch at ſeruantes to ſynne.
Roma. vi. f̄o; there is no felochyppre betweene
rȝhtwēlneſe & arightwēlneſe. ii. co; vi / c /
f̄o; the wozart of mā doth not þ̄ rightwēlneſe
of god. **Iam.** i. c. þ̄ frute, wherof oughte to be
towen. in peace, **Iam** iii. d

Rulers.

¶ Euell rulers passe not vpon þ̄ causes of the
poore. p. 200. r. f. i. b. And for al þ̄ men must be o-
bedient vnto them, 1. Saru, ii. c. not withstanding
þ̄ ther be infydeles. r. p. i. f. ii. c. Col. iii. d. ephe.
ii. b. But so that they commāde nothinge a-
gainst god. Act. v. e. Of the obedience dewe
vnto rulers loke. r. p. i. a. b. c. To þ̄ which ch̄r-
ste payed trespente, Mat. xxi. d. What þ̄ rulers
shuld be, ero. r. vii. d. deu. r. vi. d. That is to say,
such as Ihesu sayd vnto moles ero. r. vii. d.
Deut. i. c. To the which men owe reuerence/
ero. r. vii. d. p. 202. r. f. b. r. vii. d. r. f. b. r. f. a. And
not to detracte o: speake euell of thei e. o. r. f. i.
p. 202 to esleme thei offe light Eccle. vii. a.

Rabi.
Rabi in Hebrew signifie th (my master, No. 1.) whiche thinge one shulde not despayre to be called, Mat. xxiii. a

Reason.
A man shulde not trust vnto his iudgment of
hys owne proper reason. Deut. xii, a, p: ou. iii
a, xii, c. p. iii. b

A reason oughte to be geuen to all the that
do demaunde, of the hope that we hope in Chz. p.
1. pet. 1. 11, c

A reason shalbe geuen by euery one of vs, be
fore þe iudgment seat of Christ. ro. xiii, d

Redemption,
The redemption which shulde be made by þ

blond of Chzist, was n:deyred befoze thee ma
king of the wo:ld. i. Pet, i. b Of our redempt:
on loke Eph, i. b Heb: iix. c

Chriſt is the redeemer of al men. i. Coꝝ. 1. d, &
t. i. m. ii. d, Thewhich hath geue hys lyfe for
redẽpcon of many. Mat. x. ff. d. Mat. x. c. wher
was prefigured in ſerpentyng of h childꝝ
of Iſrael. ezo. fh. c. deu. ff. d. ii. ke. vii. d.

Refuge.
God is our refuge. ii. reg. xxi. a. psal. x. b/
xlii. a. xliii. d. xliiii. a. Jer. xli. d. The cps
tyes of refuge, Job. x. g. Num. xxx. a. Deut
i. a. xix. a

Rule.

We shuld contynue in one rule / thankynge /
 loking & beleuyng one thing : þ is to say, þ we
 cannot haue þ euerlastig life þ is promesed vs /
 by any ceterioz ; oꝝ outward woꝝk. Whyl / vs /
 d / This is the rule of Chꝛist. And he þ folow-
 eth it / þ peace of god shal rest on him Gal. vs
 d. ii / Roꝝ / v. d. The rule foꝝ an ellie, a parde / oꝝ
 a perch, ought to be true & iust. Leu / xiv. g.

Uelgyon.

Religiosoz obherupg (not of cloistre riles but of thenges oꝝ dyneꝝ of god. Ep̃o/r̃is/ b, Adu, bii, d rbi, & Rom. rir, a, Religiosoz the secte of the Pharises/ which were proude Apotrites, & ful of Ceremonies, of whiche, S. Paul was at the sp̃it/ Act/ rbi/ b

Co:nellus beyng captayne of the Italpans
armpe/is called a religious mā & yet he ha
made no monastical bowes Act. 4. The true
rellogg of the Ch:pten stander not in the de
uotie of habyles o: of bowes: but in blye
ting of ffatherlesse & widdowes in the: tris
lacōs, & in keeping a mānes selfe pure fro the
wickednes of thys worlde. Jam. 1/

Exemption.

The redemption of sinners, thro' the Christ on
Ipe. Act. ii. f. Colos. i. f / whych hath bene pre-
ached by the apostles, as David had shewed be-
fore. Psal. xix.

Cxxxv.

Do rest vnto them which obey not the com-
mandementes of God, Deut/xxviii/g/ Wene
is prompced to them/which beare the poucke
of Ch2/ii. Mat/xi/d

We shal entre into þ rest of god: pf we be
leue in him. hebz / iiii / a / Apo / iiii / c: for after
tribulacion god geueth rest / ii, restal / i / c

To reite/fo; to dwell in peace woute busy-
nes. psal. xlv

No rest or sleep for the natural death **iii/**
reg. iii. psal/ iii/ i/ cn2/ xb/ i. tel. iii. Acta. vii
Resurrection.

We ought to beleue & resurrection of chr: p
ste/as he him self hath shewed it: luc. xxiij. a/
ro. x. b Joh. xx. c mat. xxviii. a, And Dauid tol
de it before pla. xli. rliij. Actes. iij. d e the her=

tue & Arrety of þ reſurrectiō of chriſt, &c, bſ
a/ico. rb. crom. ſſſſ, b bſ a, 1 pet. 1. a the wōd
che thing had bene wptneſſed bþ ſignes
and miracles. Actes. ſſſſ, g the wpl of þ father, iſ
to caſte bþ thē that beleue in him, Job, bſ d, þ
to which thing Job knew, rſſſſ, b, Allo Daniell,
rſſſ, a, Allo Judas Machabeus, ſſ, mach. ſſ, g.

What, how, & when it shalbe, loke, i, coz, f b
b. Whilp/iii, d, i, tell, iiii, d, and how the fapth
ful do deser it, loke ii/Coz/v/a

Metropuccin/oz geupng:

***, 111. 1500

A table of the p^rincipal matters

God geueth vnto euery mā accordyng to their
fapth & rpyghtwinesse / re. xxi. d. / i. re. xxi. d.

¶ Ryches,

God is ryche / rom. / x. c. / which maketh ry-
che. and maketh poore / i. reg. xi. d.

God hath chosen the poore of this wo^rld, ri-
che in fapth. Jam. ii. a. The faithfull are made
riche by Ihesus chryst / i. Cor. x. i. a. ii. Cor. vii. b.
Of ryches loke. i. timo. b. d. Ryches enel gottē
do perperhe. / i. iou. xxi. d.

The temporal ryches / whych chryst callethe
the wicked māmon / as the cause of al inq^uer-
tie / men ought for to geue vnto the poore. lu.
xvi. a. for a mā can not serue God and ryches
at. vi. c. Luc. xvi. c.

¶ Rome.

Rome the p^roper name of p^r concubine. Mar-
cho. vi. xxi. d.

Balam p^rropheced of Rome. Num. xxiii. d.
The Romaynes cōdemned no mā, without
he were heard. Act. xxi. b. And vnd not let paul
to p^rache the gospel, vnto al the p^r came to hi
in his ho^use. Act. xxi. b. e.

¶ Soule.

Soule. for euery liuing mā. ro. xxi. a. i. pe. iii.
d. a for p^r life. Ieu. xxi. c. nūb. xi. b. Ios. ii. c.
chryste is p^r bishop of our soules. i. pe. iii. d. of
whch p^r ministers shal geue account. Ieb. xxi. c.
The soules of the p^r were slaine for p^r wo^rd of
god, were shewed to Iohn. Apoc. vi. c.

¶ Supper,

The supper of our lo^rd. is a holy memo^ry &
geuing of thanks, for p^r deth of chryst. ma. xxi.
c. mar. xxi. c. lu. xxi. c. cor. xi. c. f. b. the supper
ought to be done in charite. i. cor. xi. d. for who
to uer cometh thither vnwo^rthely (p^r is want
fast) daneth hi self. i. cor. xi. c. f. g. Boouly panish
mēt, cometh to ch^r p^r take p^r supper vnwo^rthes-
ly. i. cor. xi. g. The sle of p^r supper was in p^r ty-
me of s. Paul sumwhat corrupte. for whych
cause many were punyshed. i. cor. xi. g.

¶ Strength,

God is our Strength. xpo. x. a. ii. reg. xxi.
a. Ios. xxi. e. p^r which Hannab Confessed. i. re.
ii. a. Wharao respected the strength of God, p^r
power of god myght the better be knowne. ex.
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¶ Swerde.

God is sayd to whet his swerd, whē he wyl
punish Deut. xxxii. f. The swerde is set of god
agaynst the that wo^rship Images. Deut. xxi. f.
d. & kepe not hys commandemēt. Ieu. xxi. d.
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c. deu. xix. d. Wharefoze p^r rulers do beare the
swerd. Ioh. xxi. d.

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des. is the wo^rd of god, which a man oughte
to take for to ouer come our enemy. Ieb. xxi. c.
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bates shewed befoze the which shal mapntep-
ne the gospel. Mat. x. d.

¶ Sacrifice of host.

Chryst is the sacrifice. Ieb. xxi. d. b. i. a. of-
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f^rō synne, whych thing no sacrifice could do /
heb. x. a. The sacrifices & offerynges whych p^ress

gured chryst / reased at the cōmyng of him heb.
xii. a. ix. c. God beynge cōtent wth the only
sacrifice of chryst / doth refuse al other offeryn-
ges & oblations. Ieb. x. b.

They whych willingly do forsake the gor-
pell / cā by no sacrifice be pou^rged from their
synnes. Ieb. x. b. f. e.

Good cōuersatioⁿ is called a sacrifice. or an
hooft / phil. ii. c. To geue vnto p^r poore, is a sa-
crifice acceptable to god. Ieb. xxi. c. phi. ii. d.
Let vs offre vnto god throught chryst, the sa-
crifice of thanks geuyng. Ieb. xxi. c.

Loke vpon the sacrificers of the olde testa-
ment. Ieu. iii. a. b. d. vi. a. Ru. xv. c. xvi. a.

¶ Swear

An oth is a cōfirmatioⁿ of thinges, whych ar
in questioⁿ amōg mē, by the calling v^o of the
name of god. heb. vi. c. / whych thing ought to
be vnto god. Ru. xxi. a. deu. vi. d. f. d. / wthoute
swearing by p^r name of strai^gte goddes. Ex. xxi.
c. & for p^r p^rofet of our neyghbour. An ex^{amp}le
in paul. ii. cor. i. d. And to p^r iudge p^r receaueth
p^r oth of soch a one, to wh^o a mā hath geuē a-
ny thing to kepe. Ex. xxi. d. Our lo^rd also
hath sworne by him self gen. xxi. c. But a mā
must not swear in vayne. Deut. b. b. / no^r for
swear hi self. Le. xxi. c. for cursed be he p^r swer-
eth by p^r name of god, & lyeth. zach. b. a. We
shuld the be so true one of vs to another, & ca-
reful to say p^r truth: p^r our cōmunicatioⁿ shuld
be pe. pe. nap. nap. Mat. v. f. Jam. v. c. Eccle.
xvi. b.

¶ Strype

Strype is a wo^rke of the fleshe. Gene. b. d.
Strypers haue they^r rule. Ex. x. c. Of them
that moue strype. Iou. x. b. x. b. x. b. c. x. b. d.

A mā is bounde to pacifye strype & debates.
An ex^{amp}le in Moses. Ex. ii. b. ¶ To strepe.
Man slaughter is forbydde. Gen. ix. a. Ex.
ix. c. Deut. b. b.

The p^roude mā was slayne, whych disobey-
ed p^r iudgemēt of p^r Iudges. p^r iudged accordyng
to the law of god. Deut. xxi. c. He p^r slepeth a
mā ought to be slayne. Le. xxi. d. Ru. xxi. d.
He p^r slepeth with p^r swer / ought to be slayne
in the swerd. Gen. ix. a. Mat. xxi. c. apo. xxi. c.
God cōmaundeth to slepe the p^rophete, whych
thozow myracles dothe wth awe p^r people f^rō
his wo^rd, whether it be brother. sone, daugh-
ter or wife. Deu. xxi. a. b. He p^r slepeth his b^ro-
ther secretly, is accursed of god. Deu. xi. b. d.
God killeth & quickeneth what him list. Ieu.
xvi. c. f. Men kille those that make be a de-
struction vnto the people. Deut. vii. c.

He slepeth hys b^rother, that is angry with
hym, or by wo^rd or by gyfte dothe curse hym.
mat. v. c. f. Ioh. xxi. e.

¶ Synne

Al p^r is done without fapth is synne, & so is
al iniquite. Ro. xxi. d. i. Ioh. iii. a. b. d. And he
p^r beleueth not p^r gospel is a synner. i. pe. i. d.
a. There is none f^ree from synne, & therfoze al
haue nede of chryst to saue them. iii. Reg. viii.
c. Iou. x. b. Esa. xli. g. Eccle. viii. c. Ro. iii.
c. f. Ioh. i. c. Chryst is without synne. Ioh. iii. a.
f. pe. ii. d. But god laying al our synnes v^o
him, hath made hym synne (p^r is to say / a sacri-
fice for the satisfactioⁿ of our synnes) and eue
so by synne (that is by the sacrifice offered by
on the

contayned in the Byble.

on þæt tree of þæt croſſe) he hath take away chold
 uer & done away oure ſynne. ii. Coz. b.d. Ro.
 biſi. a. i. pe. ii. d. ſinnes ar not imputed to the
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 The ſyn irremiſſible o; not able to be for geuē,
 is þæt ſynne agaiſt þæt holy goſt. ma. xxi. c. for wh
 ch a mā oughe not to pray. i. Ro b d which ſhal
 not be for geuē in this world neither in þæt worl
 de to come. that is to ſape. neuer. ag. ar. i. b

Victory is geuen vs of god thozom chypse,
agaynst synne, hel, & death, 1. cor. 15. r. g. paul
dothe warne vs for to wake fro the sleape of
synne, & to put it awake that it raigne not in
our mortall body & þ thozom þ decepte therof
our hert be not hardened in vndelete. ro. vi. b
eph. b. c. heb. 11. c. pif. a. Jo 11 a

Be that hath sinned hath chist to his aduo
cate, i. Jo. 1. 1. 2. To whome we shuld confesse our
synnes, i. Jo. 1. 1. 2. god may make vs wythe
out synne & spot. Judas, i. g. An exaple of thee
prod: gal sone. iu. b c. Also of the sinner. iu. b f
Also of the theafe. Mat. xxvi.

Estone.

God geueth water out of the Stone Apo:rbis
b. Num, xx. b

Ch: It is the stone of offence to them whyche
stumble (that is, are offended at the word, not
beleiving it) 1, pet. ii, b

Christ is the Stone vpon the which thee He-
bres did loke vpo chozow fapth, beleuynge þe
he shuld afterwarde come, out of whome they
did draw out the spiritual dyncke. 1. Cor. 3.
The Stone, that is to saye, the fapthe that one
hath in Christ, is the foundaion of the church.
What, vbi, e

CSaboth 0; ref.

The Sabbath, or daye of rest, as touchynge þ
 obseruacion thereof after the letter was be-
 ry straitly comāded to þ Jewes, exo, xxi / e / ff
 b, xxxi, a / xxi / ff, xxx / a / Leu, xix, a, f / xxi / a / xxi /
 a / deu b / b Here, xxi, c, because þ god did rest
 vpp the seuenth dai, that is, ceased from the ma-
 king of any mo newe creatures genetly / i / a
 Exo, xx, b, Also is the remembraunce of þ rest,
 that he had geuen to the chyldre of Israel / in
 dispuerynge them out of the captiuyte of E-
 gypte Deut / v b Also that the seruantes and
 beastes might rest, Exo / c / iiii, b

Thys subgall ceremonie is ceased: for we
must no longer obserue dates, gal/iiii/d mat.
xii, a, but sppeete of truth cōtained under this
shadowe ought alwaies to be amōg vs: That
is to rest & to refraine our selues frō þ woꝝkes
of our mind or wil/ eia. lvi/a, lviii, d, & which
thig ought to be ppetual w̄ vs, eia lvi/g, heb
iiii, d, in applying our selues vnto þ woꝝkes
of sapth/ that is/ to help one another by chari
te, & ce. mat/xii/a/lu/bi, a **¶ Sacramēt.**

Sacrament sometime for a mistery / a thyng
 secreete unknowen of hynde: þ which for ail þ /
 is opened in a certayne tyme / whē it is þ ples
 sure of god. / Cozin / iiii / a / Col i / d / eph / i / b
 iiii / a / b / g / i / tpm / iiii / d **C** Sacryfice,

Sacrifice in þ scripture signifieth general
ly all þ was offered on the aulter. whereof is
spok2, exo. xix. f. Leu. ii. b bl c d, xxi c. Num
Num. b. bll c, fb, a, xbi, c, fb, x, bll, a, xix. c.

xxix. xviii. a. Deo / xviii. a. Holo, xiii. b.

Also þ scripture calleth somtyme synne, for
crpſer: as appeareth 1ſe. iiii. And after þ ma-
ner þ death of chriſt (because it was a sacrifici-
ce) is called synne. Ro. viii. a. 31. Also to rate
þ sacrifices of þ dead, is to eat of the thinges
preſented & offered vnto Idols, Images & dead
thinges. pla. cxi. e. as it is, 1. cor. viii. a. f. b. e
Sacrifices dpyd not let þ punishment of Eli. 1.
Reg. iii. cxi. God regardeth not þ sacrifices
of the wicked. Eccl. i. xxi. c. but rather mo-
keth the. 1ſe. b. b. Eſa. i. c. The byrd & wyne
receaued in þ ſupper of Chriſt, at no sacrifice
(for chriſt was offered once ſufficiently for ou-
r ſinnes. heb. x. b) but an holi memo-ry of þ death
of chriſt. Mat. xxvi. A sacrifice the is lefte
as after þ death of chriſt. Heb. viii. a. 1. c. but
the sacrifice of righteouſnes. pla. iiii. b, &
of thakes geuings. pla. i. d. Loke what ſacrifice
reſ god requyeth now. Mat. v. b. b. Mat. x.
to loue god & a mān neybour, is a thing that
paſſeth al sacrifices. Mat. v. b. 1. b. 1. a. Mat.
xii. c. Lu. b. 1. The sacrifice of þ ſapthul. Mat.
1. a

Exercises

Of prestes, Ioke Iru, g, b, rbi, a, x, e, rbi, a
 Ro, rri, g, l, para, i, a, God was the heret
 ge of p prestes, Iru, rbi, a, The oydze of p
 sthede is translated: p is to say, abolished, ceas
 ed & spnished, in such wise as the r must now
 be no more, heb, bii, b/ for we at all prestes to
 god, p we shuld offe our owne selves, a spiri
 tual sacrifice enē as ch:ist offered hi self, which
 thing wilbe acceptable unto god, thzough Je
 sus Ch:ist, i, pet, ii, Apoc. i, b, b, c, The prestes
 of Baal, iii, Reg, rbi, e

The kētychēs of prestes, &c, xbi, f, their con
uetonnes, mal, f, c, & a, iii, d, Their treason
Da, xlii, b, d, Their colicel against christ, ma
xvi, a, & e, f, f, their enuy mat, xvi, c, their
euel wyl, mat, xii, b, their malpce: for they ha
ue ben alwayes far frō charitie, as christ the
weth in þ parable of the Samaritā, Luke, x, f
And therfor they shalbe destroyed accordyng
to the prophecy of Asatiah, ii, par, xv, a/ for
christ is our only prest. After þ order of Wel
chisedec, euermoze i put in heuē/ for to praye
for vs to god his father, Heb/ b/ bi/ bi/ biii
a/ psal/ ci

¶ Sapntē oz holp

The word saynt or holp: is take diuerfly in
the byble: þ is to saye/ for: the holy place of þ
tēple/ in the which þ people of þ Jewes ought
to praise god: psa/xx/iii/ci, the which hath
ben euē vnderſtād of þ Sophiſters; which be
ue gloſſed þ place/ pſa/ci/fo; þ prayeþ to ſancti-
fy cōtētry to S, Ierome which hath traſla-
ted it. Laudate dominū in ſancto eius: þ is to
vnderſtand/ prayſe god in hys holy place/ or
holy Chyrche/ wherch is the ſaynt of ſayntes
ſainctes is take alſo for: al the þ ar righte iu-
ber/ by þ ſayth of Ieſus chriſt/ wherby they
be ſanctified/ Jo/xbi/iko./i./i. Coz i/ii. Coz
ii/ephe. i. b. phil. i. Here & there among þ ſai-
mes. As in the ſai. e. ſai. A ſayebful me them
ar ſayntes deu. iiii. a. Au xb. d. x. a. a. x.
biſſe. xbi. a. d. Ephe. i. a. philip iiii d phil. i. a. b
Heb. ii. a. d. whō chriſt being ſet on þ ryght
hand of hys father is the mynſter Heb. viſſ
And for whō we are bounde to praye with cō-
tynual prayer & ſeruente in ſpzeſt Ephe. vi. e
The

A table of the pꝛincipall matters

The sapientes do praye for the; synners. psal. xxiij. To whō god is merciful, al though he punishe the somtyme. psal. lxxvij. Let vs then be faithful in our conuersation. i. pet. i. c. for god is holy. Ieu. xi. g. xij. a. xij. b. i. b. Ioke how we ought to helpe the sapientes. Ico. xii. c. Coz. xvi. a. Coz. vii. a.

Satan
Satan is an aduersary. Mat. viiij. d. Sathe doth blynd the hertes of the vnbelleuers. To thincient that thei shuld not beleue the gospel. ii. cor. xiii. a. takinge payne for to wdzawe the faithful fro knowledge of it. i. tel. iiii. b. Ioke of Sca. Iob. i. b. xii. a. Iu. x. ii. c. i. cor. v. b.

Scaudon, in English sclander or offence
Scaudon is a greke word, which signifieth a hindꝛance; let: & is translated vnto spirit uall things: for euen as he p hitteeth agaynst a stone, is let. So may some mā pluke backe, w: hold & withdawe his neyghbour, teachinge in matters of faith any thinge cōtrary to the word of god, by the which he is sclanderd / p is to say, lette or plucked back fro the trueth wherof is spokē. Mat. xviij. a. A mā may also offend or sclander his brother, as touching charite: that is to saye, when a man doth not thinke wth the necessite of him, or p he trou: bleth the comune pece, or geueth euil exāple / wherof we may se, i. cor. viiij. d. Mat. xviij. d.

To sclander or offend also is to geue an occasion of falling, chozow tribulation or anye other meanes. how soeuer it be, which thinge chꝛist shewed before to his apostles, mat. xviij. c.

Seruant
We are al the seruantes of god, by grace: so thintēt that by p helpe of him, we shulde do p woꝛkes of righteousness. Iob. viij. d. Ico. vi. d. which thinge chꝛist shewed in two parables. Iu. xii. e. f. How seruantes ought to behaue the selues toward their masters, Eph. vi. a. Colo. iii. d.

Spgne
Chꝛist hath left vs. ii. signes, for to helpe & pꝛoꝛest our faith before his church, p is to say the water of Baptisme. Mat. xviij. d: & the bzēd and wyne of his holy supper. Mat. xviij. c.

Soyowe
The soyow & heupnes, by the whyche a mā is sadde, that he hath offended god, maketh hym holowly to chaunge hys lyf: but the sadnes which spylgeth of woꝛldly affectiōs bz in greth death. ii. cor. vii. c.

Spyle
Spyle wherof is spokē, Se. xiiij. Ico. xii. is after Iosephus mynde. iiii. d. agmas, whiche amounteth as Budeus saythe. x. hyllynges sterlinge.

Tree
A tree, by a synplytude, is euery mā. Mat. xii. c. xii. c. Mat. viiij. c. Lu. vi. e. If he be sayth ful, he is a good tree, byinging forth good frute as wel in doctrine as by woꝛke. Mat. vii. c. But p he be wthout the frute of sayth, he is wycked. Iudas. i. d.

Tythes
The tythes were sacrisped to god. le. xviij. d. god cōmaunded that the monystrs, straungers, fatherles, & wyddowes shuld be noꝛp: shed wth the tythes. Deut. xiiij. d.

The tythes were as wel eat of the people as of p ministers. Deu. xii. d. xiiij. c. The pharises leauing mercy, sayth, & p pꝛincipall woꝛkes of the law, and done, were diligēt to paye the tythes. Mat. xiiij. c.

Teachers

Teachers in the church of chꝛist. i. cor. xii. d. Ephe. iiii. b.

The Chꝛistian is taught of god. Iob. vi. c. Heb. viij. d. i. Iohn. b. d. Esa. liii. d. We ought to teache p woꝛd of god one to another. Deu. b. b. xi. c. i. The. b. c.

Agaynst the questōary doctozs or teachers. i. Tim. vi. b.

Which is the holosome learning. Tit. ii. a, & which the deu. i. Tim. iiii. a. They p bz in ge other learning the Chꝛistes, are not to be receaued. ii. Iob. i. c. agaynst them speaketh Paul. ii. Tyme. iiii. b.

He p teacheth any other thing the p woꝛde of god, is accursed. Gal. i. b. i. Coz. xv. a.

Trust
He that trusteth in god, is blessed. Ier. xviij. b. pꝛou. xvi. c. the Israelites trusting in their owne strength, were vanquished of the Ben: Jamites. Iudg. x. c. d.

Let vs haue trust p we shalbe saued by the blood of Chꝛist. Heb. x. d. to whō wrought to go, with great cōfidence. Heb. iiii. d. the Ier: wes haue truste in the; Images, in tyme of tribulation. Deut. xxxij. e.

god taketh away all trust fro the trasgre: soꝛs of his cōmaūdemētes. Deu. xviij. g. the sure trust is, to beleue p god wyl neuer fo: sa ke his. pia. cxxv. e. Exāples of trust, in Esa. ii. Chꝛo. xiiij. c. Chꝛo. xviij. b, in Iudas Machabeus. i. Mach. iiii. b.

Thesse
A man must not robbe. Ico. x. c. Iu. i. b. c. so; theues are accursed. Zach. v. a. And therfore they shal not haue p kyngdō of god. ii. cor. vi. b. Let theues therfore labour wth their handes, for to helpe the poore. eph. iiii. e.

Al p pastours are theues & bzppers which wyl bring mē by any other way vnto healt he then thꝛough chꝛist. Ioh. x. a. then one shulde not haue any cōuersatiō w the. pꝛou. xxiij. d.

Tabernacles
A tabernacle, tent, or paullō, is the habita tiō v: place, wherin mē of warre do bte to lye which word signifiē p the people of god do in soch wyle dwell in p church, that they haue al wayes battayl agaynst synne, p woꝛld & p de uyl. i. Ico. ii. c. which thing belōgeth to p moꝛ tifying of p old mā, pla. x. b. Jēte tabernacle is somtyme takē for a defence ctyte, pla. xxiij. i.

Jēte for the body in the which p soule dwel leth. ii. Pet. i. c. / which thinge S. paul calleth an earthly mansion, ii. Coz. v. a. Also the tabernacles of god, are the godly cōgregatiōs of people, in the holy church of Chꝛist, Ium xxiij. pla. iij. lxxxiij. pꝛou. xxiij. the allegoꝛy of the two tabernacles of Moyses, Heb. ix. b. Of the materpal tabernacle Ioke Ico. xvi. a. xvi. a. xvi. b. a. xvi. b.

Temple
temple in the olde testamēt, was a certaim place, where god requyred to be prayed vnto, serued & honoured. iij. Re. vi. a. vii. a. But S. paul sayth, p god doth not dwell in the tēples made of mē hādes, Act. vii. e. vii. f. iiii. Reg. vii. c. Esa. lxvi. a / because euery chꝛistiē mā is the holy temple of god, i. Coz. iiii. e. ii. Coz. vi. c. Ephe. ii. d.

god shal destroye hym p dothe polute or hyolate his temple. i. Coz. iiii. d. For our mem bꝛes are the tēple of the holy good, i. cor. vi. d.

Temp:

contayned in the Byble.

Temptation

To teſtpe is to proue, gen. xxiij. a. xxiij. d. f. f. b. a. deu. viij. a. Teſtatio for afflictio. deut. bl. c. Job. li. c. viij. a. The teſtpeous ar pured through teſtations. ecc. xxiij. a. Ju. viij. b. Bar. li. a. An craſpe in Ezekiah, which was for ſake of the Lord to proue him. ii. par. xxiij.

Itt of Elias the which beynge famished/
was sent to a womā þ was likewise famished
to; to be noryshed of her. iii. Reg. xviij. b. c. Fi-
tem of Job. iii. a

In þe tyme of tēptatiō, a mā ought to cōmīt
him self al whols vnto god. pla. i. x. l. A mā oug
ht not to tēpte god. Deu. xi. c. mat. i. x. i. d. to
thintē þ he petiſhe not, as the Jewes dōd, i.
Coz. i. b. Eſo. p. vi. a. b. Ru. x. i. d. Chriſt tēp
ted of the deſp. Mat. i. x. a. To thintē þ he
might helpe the þ he tēpted / Iſe. i. d. i. d.
Every mā is tēpted of his owne cōcupiſce
s and not of God. Jame. i. b. but god wyl not
ſuffre vs to be tēpted a. b. þ we may beare. i.
Coz. i. c. f. he deiſuereth vs frō temptation
and affliction. ii. petr. ii. b

The first commaundeth his to watch & pray, to
 chynce þ they fal not into tēptaciō. mat. xvi.
 d. To entre then into tēptaciō / is to comyt a
 thinge agaynst the sayth and trust whych we
 wought to haue in god. mat. vi. b ¶ Testamēt
 The olde testamēt (þ is to say the couenāt
 made cheself w the Jewes. Ro. ix. a) was co-
 ncrete by blood. Exo. xxi. i. Heb. ix. e, but
 they had a baple before thesē ceremonies, so þ they
 could not vnderstand it. ff. co. i. d

The new testamēt is prompſed to þ true be-
lieuers. Jer. xxi. 7. Bar. ii. 9. & ſecrecat by the
blood of chriſt. Mat. xxvi. Mat. xxviii. b. Luk
xxii. b. of which he is þ mediator. Heb. viii.
b. The new testamēt conſiſteth not in þ letters
& ceremonies þ is to ſap viſible & carnal thi
ges, but in the ſpze, which is geuē thozowe
ſapth, w̄hich doth wꝛte his lawes in oure
hertes. 1. Cor. xxi. b

Tribulation

Tribulations to come vnto the, which bele-
ue in chris. i. pet. i. b. iiii. d. 30. p. b. a. e. i. tel
ii. d. the which neuertheless we canot endu-
re, without the grace of god. p. phil. i. d. 40. by the
weare p. ioued. i. pet. iiii. c. & do enter into the
kingdome of heauen. Act. p. iiii. d. ii. c. lxxa. i. c

tribulatio doth engendze patience. Ro. xii
c, b, a, & p mapght of gloze, ii. Cor. iiii. d: fo:
tho:ow tribulatio god doth conſtrayne hys,
fo: to returne vnto p challenge of lpe. els. xxi
c. i. pet. b, c. In the tyme of tribulatio, a man
ought to praye God, pla. ii. iiii. An example
in Paul & Silas. Act. xvi. e. And to gloze in
them. gala. ii. ii. Cor. vi. a, vii. a. ii. timo. ii. d,
putting hye truſt in god, Elap. viii. c: fo: it is
he only whiche dothe deliuer vs, i. Regii. x. c,
Exod. ii. d

The prayer of hym that is in tribulatyō/
psalm. clxxxv

To the persecuters & troublers, eternall
payne, & to the that be troubled, rest, if, test, f
c: wherfoze no tribulatio oughte fo; to sepa:
tate vs from the loue of god. Rom, viii, g

Truth

Ch: It is truth / Job, xiii, f, & y^e gospel,
II, pet, i, c, b^y wh^{ch} we ought to serue god
w^out fapning / that is to saye / w^othout tru:
sing in any other, vnder y^e colour of the ser:

wyng of hym) Moſe, r. iſſi, c. i, Reg. r. i b
 truth ought to be in che Judges / Cro, r. iſſi
 r: for a man ought to do nothing againſte it
 ſche, biſ, b ¶ Unbeleſe

the herres of the vnbelievers be so blinded,
that they se not the light of the gospel, **ii, cor, 13, 14,**
15, which thing they shal faule into þe
terrible iudgement of god, **ii, thes, 1, c,** whiche
is everlasting payne, **ii, thes, 1, c, i, pet, 3, 12,**
therfore we ought to haue no parte with the
same, **ii, cor, 13, 14** The wordes of vnbelievers con-
cerning þe knowledge of god, **Job, 35, 12, 13,**
14, **Ungelance**

II Vengeance

Mengeaunce belögeth unto god, den, xpi
f, rom, xli, d

Wengraunce is fo; biddē, to; d, rr, c, Ecc, r bff
 c, r lll, d, v bff, a. Ch; ist taketh wengraunce
 of hym þ decaeneth hys broþer, s, ch; st, lll, b
 and that doth desppse ch; ist, Deb; z, r, s,

■ Virtue of power

the vertue of power wherewith god doth sa
de vs, is the gospel. Roma, i. b. the power
of god is the health to the faithful, i. Co, i. c
& kepeth the in faith, i. petr, i. a
to be clothed in the vertue frō about; is to
receaue the holy ghoſte, Lu, xxiij, g. Act, i. b

Церковне

What S. paul wold þ men shuld do, as co
cernyng by:gynges, i, cor, viii, c. f, g Ioke vpo
the law of by:gynges & of by:gyngyte, 1e. xxi, c
Exo, xxi, c / Iud, xi, g, x. f, b, d / nu, xxi, deu, xxi, c

Chapne

Wh; yf it is the true byrne, Job, xv / a

Uso vpsr

To bpspte for to take vengeance / eia/t/c

Ukraine

Antype is comended vnto vs. 19 hll. f. d. ff.
a. f. petr. f. f. b

The Unitye of Ch:riste people commeth of
ch:ist. Jo. vii. d/which was in þ p:ymatpue
churh/act. xiiii. f. whpch is p:apled/eph. iiii
d:we are all one in Ch:rist. Gala. iiii. d

● Location of callings

What is it is Ro. xi. d / we are called
of god, Ro. ix. a: ii, tim, i. c. ii. pet. i, a / as appea-
reth in the parable. What. fr. a. the calling of
the gentiles & of the Jewes. Ro. x. b. c

God hath predestinate those who he call:
eth, Ro. viii. f. / Gal. i. a. / and they heare whē
they be called / Ho. r. c

God hath called vs into hys glorie throughe
the Iesus Christ, 1. pet. v. c. **C**loppce

Europe

the hope of god ought to be heard. ep. ch. g
eu. r. i. a. r. b. i. b. r. p. d. One could not hear
of the hope of God when he prayed. i. l. r. g. i. b
ought to show the network of hopes &
unpardonable questions, i. t. m. b. i. b. d. C. bowes
bowes comenly are prayers psal/1-1/ p. p. p.
a group of thanks/psal. l. b

Womes at take many tymes fo; þ gyttes / þ
ne were wout fo; to offer; þ is to say / certay
n outward thyges & ceremounes / as to ha-
ue thyng; heare; & to taste no wme, whiche thig
katharynes had botwed / Here / xxi / a / the
hych thig a mā may kepe o; leue vndone as
an opntiffe doth teach a mā / whiche of thes
is to be fo; th þ gloz of god; but yet after
soche

A table of the principal matters

Soch a maner þ a mā do put nomerxpe o: holp
nes in þ worke. An exāple of him, which mā
de his head to be shād in cēchres. Act. xviij. c.
To bowe unto God, is comenly taken to:
to sanctifys o: cōsecrate, in Leuit. xxiij

Vowes are fitt & at the libertie of man. An
 example of Hānah, which bowed fo: to giue
 to God, the soune which God had geuen her.
 This vow was not perpetual: fo: Samuell
 was the minister of Eli. which ought to haue
 ministered in p^restie fo: the xxx. yere, to p^r. L.
 (according to the law of god. which is to p^r. L.
 Nu. iiii.) And the afterwarde it was lawfull
 fo: hym to wpho:awe him selfe, as the sto:pe
 both declare: fo: afterward he dwelt in p^restie
 session of hys father in Ramoth & was Jud:
 ge many yeres in Iſraell. i. Reg. vii. g

Belcanah willing fo; to offre his bowe (þ
is to say his solitary offering, whych we call
schmely deuotio), wēt bp into Splo. f. lxxi. c
to bowe fo; to swere. f. lxx. c. xlii. c. ¶ **C**onfure
God fo; biideth to geue in hury, and ma
ner of thing to whatsoeuer it be. Deu. cxxii. c

Jeremiah kepte the people, which wolde
haue geue the felnes to vsurp. Jer. 6. 11. god
doth forbyd vsurp to be done vpon his poore
people. Exod. 22. 10

A man ought to noz p[ro]p[ri]e his pooze brother
without taking vsury of him, Leut. xxv. f. He
that geueth not his money vnto vsury, & tak-
eth not a gyfte of the pooze & nedze man, shall
dwel in the tabernacle of god, psalm, cxv.

To lende so; blarp is agaynst iustyce, &
tech. xviii. b

Tyrp doth dyspleafe God, Ezech. xlii. c
 Tw mo: thppe.

To two? Hip one god only. E. o. fr. a. Deu.
b. a. r. d. pla. lrbia. lrrrbf. b. Ala lrbf. g. Gar.
iff. b. Act. rbf. k. l. co. rfff. c. Apo. rfff. b. xii
b. In sprete & truth. Johu. iiff. b. Wptheoute
images. Cro. fr. a. r. iiff. b. Lent. fr. a. rrbf.
Deut. rrbf. c

Let us worſhip with the heart / & not with eyes. *Iſa. xxiij. d. Mat. v. b. Mar. xvi. a. And in all places. Iohn. iiii. d. pſalm. ciii. v. i. par. vi. b. Iſa. xxi. a*

To wo: ship is sometyme takē fo; to do re-
uerēce by certē outward ſignes, as ge. xlii. a
ir. a. x. xlii. a. xlii. b. f. re. re. g. "b. d. mat. i. a

To worſhipp, for to geue thanckes to god.
Judg. vii. d. Pro. iiii. b, Gen. xxi. b

The angel wold not be wozthipped of Ho.
Apo, xix. b. xxi. b. Al they þ ar not wꝛpttē in þ
oke of lufe, do wꝛþ þ beaft. Apo, xiii. a. c
ioz the which they are puniſhed. Apo. vi. c.

Uto walcke

To walcke oꝝ to treade in the scripture, is
not foꝝ to lye, oꝝ to chynue in a strōge faith
sa. ps. l. ps. l. c. x. b. l. a. t. h. e. r. f. o. r. e. is it said
Enoch ꝑ he walked befoze God. Gen. v. d.
Ifo of Abraham. Gen. x. l. a.

To walcke in the waye of the Lorde, is to
 receyve his commaundementes. **iii. Re. iii. b:** & why
 he God teacheth. **Deu. xlviii. b** and requireth
 Deut. x. c. xi. c

To walcke in lpght, is to beleue in christ
Job. xlii. e

To walke in truth, is to loue God withall
ur hert, and withal our soule. iiii. Reg. ii. a.
To walke after þ maner of mā, is to be care:

nal, & to spue in stryfe & dissencion. i. cor. iiii. 6
To walcke in the sprete, is to mortifye the
deedes of the fleshe. Gal. v. c. ¶ Weake

The weake in þ fayth, ſhould not be diſday-
ned of þ ſtrong. Ro. viiii. a. ch. a. i. Theſ. b. c

To þ weake Paul became weake. i. cor. ix. d
ii. cor. xi. d: whō a man, ought not to offende
by eatyng of meate, i. cor. xiii. e. d.

God cholethe the weake thinges, for to cō-
found the strong. 1. Coz. 1. d: An exāple in paul
11. Coz. xii. d C M: onge

Rather to suffer wzong, thē a mā to plete
in law agāinst his b; other. i. cor. vi. b. fo; ch; i
ste forbiideth ꝑ reuēging of wzong. mat. b. f
e; tho; fo; shuld we despyse it. Eccl. x. a; about
hauing any mprid of it. Ieu. xix. d. An exāple
in Ioseph. gen. i. c. God punisheth ꝑ wzōge
done vnto his. ii. re. xvi. b. c. Wzach of god
the wzach of god bꝑ man; fo; ꝑ synne of
one onip. Ioh. xxi. d. b; ꝑ wchich pharao was
destroyed. Ge. xii. b. fo; ꝑ wzach of God is b;
pō ꝑ unbelieurs. Col. iiii. b. Ioh. iiii. d. An exā
ple in the Iewes. i. Ies. ii. d. Iu. ii. d. Iu. xi. a
Deu. ix. c. Exo. xix. c.

the reche me of thys woꝝld, do heape vp for
the selues. & wꝛath of god. Jam. v. a, & p natu
re weat & chylde of wꝛath, & ph 11, about the
rowe & thys we are deliuered fro the wꝛath to
come, i. tell. b. c ¶ Wꝛath o: passiō of mā.

Let vs cast asyde wrath frō vs, Rom, xi, d
Eph, iiii, g, Coll, iiii, b, Eccl, vii, b, xi, b, d; ou,
xviii, a; for he is angry wth hys b^other, Epl:
lcth hpm, Math, b, f

¶ If any mā be angry agāinst hys b; other, af
ter he hath prayed, he ought to recchele hym
self, i. tim, i. c. fo; the wrathe of mā foloweth
not þ righteounes of god. Ma. i. c

Let w^o athful mē be ouer come w^o sweetenes,
p^ou, r, b, w^o whd we shuld make no alpaſce
p^ou, r, i, s, e: no: chpde with thē, Eccl, vii, d

The world

the world made by the word of god, 7o/8
a/in the which we haue nothing//Co2,12/8
and which passeth away wpth the concupis-
cences therof/bis/e/i/ oh:ii/e

the world is full of wickednes, i, Job, b, d /
p is to say / p lutt of p fesse, p delict of p eyes
p ppe of lpe, i, Jo, ii, c, The friendship of whi
ch is enemy to god, Ja, iiii, a, For he p loueth
this world loueth not god, i, Job, ii, b, & kno
weth hi not, Job, i, a, v, ii, d, Yet not be then
loue of world- not of which is in it, i, Job, ii, d

the world hateth þe fastful & whp, Jo, 8, 7,
Jo, 8, 9, c, The which thow fasth do ouer-
come it, i, Jo, 8, a, b, also they shal iudge it, i,
Jo, 8, b, i, a

¶ The word of god

The worde of god ought to be in our heart
Deut. 5. b. xl. g. xxxij. g

the praise of the wo:rd of god, p:ou, r, a
An exhortatio for to heare þ wo:rd of god,
Esape, lb, a

Men oughte not to doo but according to
the worde of god / wthout any addyng or
to it / e; depmnyfying from it, Deu, iiii, a, xii
Rom. ix, d

the two; he of god abydeth euermore : that
is the gospel whpch is preached vnto vs, Eua-
l, e/ i/ pe, i, d. the which is the word of truth,
Ephē, i, c, of eternall lyfe/ Actū/ v/ d/ and of
eccon:

contayned in the Byble.

reconciplatio. ii. Cor. b. d. by p whiche we do overcome the wicked. i. Job. ii. b. And have a means & maner of lpying. Esa. vii. d. xvi. d.

The word of god is an offence of scoldinge blacke to the unbelievers. Rom. xi. b. Men ought to shone those, p do wpthdraw men from the word of God. Rom. xvi. c.

The word of god, which christ calleth an holy thing & precious stones, oughte not to be pyched nor sold to dogges, p is to say, aduer saries nor impugnere: nor toa swyne/p is/ mockers and despyers of it. Mat. vii. a. Ro. xxi. b. p. b. c. but yet thei shall not escape unpunished. Mat. x. b. Heb. ii. a. c. a. p. b. c. Deut. vii. d. ii. Reg. xiii. c.

The word of god abideth not in vs, yf we beleue not in christ. Job. b. f. Let vs praye the p it may dwell in vs. Col. iii. c. & p it may be preached & declared over al. i. i. i. a. / by what occasiō fouer it be. i. i. i. a. f. o. z. it is p lpyth to be by. p. a. c. i. p. f. i. d. p fontapn of wpsd. Esa. lb. a. Eccl. i. a. the fobe of p soule Mat. xiii. a. Here. p. b. c. the helmet of helth and sword of the sprete. Eph. vi. c.

Whoze Ther ought to be no whoze: mōger nor whoze in the people of God. Deut. xxi. c. A man shuld the nape itō an harlot. p. i. o. u. xxi. c. f. o. z. be that togeth hym selfe with an harlotte is one body wpth her. i. f. o. z. in. b. i. d.

The whozes & the publicans do enter into the kingdō of god. & beleue the gospell: but p pharises beleue not. Mat. xxi. c.

The bypō of the great whoze, wth whō p kinges of the erth haue done fornicatio. Apo p. b. i. a.

Wpsdom The wpsdō of god is ryth & p. o. f. o. u. n. d. . r. o. i. d. which is christ. Lu. x. g. as is interpreted. Mat. xxi. d. i. c. o. z. i. d. In whō p treasures of wpsdō & of knowledge are hpyddē. Collo. ii. a.

Wpsdō, lōke Jam. i. a. iii. d. Job. xxi. i. a. p. xxi. b. p. o. i. a. i. f. c. i. i. f. a. b. i. i. f. y. xxi. a. Bar. i. b. i. c. o. z. xxi. a. We ought to be fylled wth al wpsdō in goodnes, & to be spmple in euill. Rom. b. c.

Wpntesse A man ought to beate no falsē witness. Ero p. c. Deut. v. d.

The wpntesse whych god hadde made vs of hys sonne, is that by hym only we haue euer: lastyng lpye. i. John. v. c.

At p witness of two or thre witnesses. p Ado later was stoned. Deut. xxi. a.

The punishment of a falsē wpntes. Deu. x. d. p. i. o. u. e. r. x. p. b. c.

The holy goost is a wpntes p we be cōuerted, & our spynes for geuē by christ. Act. v. f.

The witnesses of p resurrection. Lu. xxi. i. g. Job. x. d. actu. i. b. i. c. v. f.

Wathe Christ cōmāndeth al mē to wathe. Mat. xxi. d. p. o. f. c. Mar. xxi. d. xxi. d. Luk. xxi. c. p. i. d. Apo. i. i. a. at al tymes. Mat. x. b. a. Ro. xxi. c. i. Cor. xv. b. i. c. i. Tella. b. a. i. d. i. i. b. b. c. Colo. i. i. a. after p epāle of paul. ii. cor. vi. a.

Wpdowes A man ought to do no hurt vnto wpdowes Ero. xxi. d. deu. p. xxi. d. b. i. d. but rather to nōp p the. Deu. p. xxi. d. & to leaue the the leauinges of they: coze, grapes & olyues / Deut. xxi. d. b. without taking of they: clothes to pledge In the same chapter c.

Wpdowes lōke, Deu. x. d. xxi. a. p. xxi. c.

i. Timo. v. a. b. i. Cor. xii. b. Act. vi. a.

The pharises vnder the colour of praye dō vnto the wpdowes. Mat. xxi. b. Mark xxi. d. Lu. x. g.

Wpne Wpne reioyseth the hert of mā, Judt. ix. b. Psalm. c. i. i. b. Eccl. i. i. d.

A man ought not to drinke ouer moch wp ne. Ephe. v. d. p. i. o. u. e. r. x. p. a. i. i. c. i. i. c. b. d. Tite. ii. a.

The wpns of cōpunction, what it is, psal. lx. a.

Wape Christ is the wape, by whych men go to the father, John. xxi. a.

The wape of god is righteous, Deut. xxi. a. Apo. x. b. / Rom. x. d. wetherfore we oughte to folowe it. i. i. Reg. xxi. c. whych thing the Ado laters do not. Ero. ix. b. c. Deu. ix. c.

Wpall God hath made al thinges by hys own wpt Ephe. i. b. Apo. i. i. d. The whych is immutablc. p. i. o. u. e. r. x. p. c. And the whych no mā can re fyte. Gen. i. c. An epāle of Abab. ii. par. x. i. i. g. also of Salam / Lu. xxi. d.

The wil of god ought to be done & knowē Rom. xi. a. Eph. v. d. f. o. z. he that doth it is a Christē man. Mat. xxi. c. an example in Josue and Caleb / Rom. xxi. b.

It is the wyl of God p we be sanctyfyed & purged of our spynnes by christ. Heb. ii. c. To thincēt that we be holp. i. Tella. i. i. i. a. b. c. & that wpth wel doyng we do stoppe the mouthes of the wpyked. i. i. d. i. c.

We ought to pray p the wpt of god be done Mat. vi. a. after the e. ap. le of christ. Job. i. i. d. Mat. x. b. i. also of Paul. ii. Tella. i. b. Deu. x. i. d. also of Epaphras. Collo. i. i. c.

al ought to be cōmitted to p wpt of god. James. i. i. d. an epāle in Joseph. Gen. x. b. i. c. also of Saul / Rom. x. b. g. i. c. o. z. i. i. i. d. / x. b. i. a.

a mā ought not to do hys owne wpt. Eccl. x. i. i. d. but the wpt of god: f. o. z. he p doth that abydeth euermore. i. i. / Jo. i. i. c. / he that doth it not shalbe brate. Lu. x. i. i. c.

Wages a man ought not to wpthholde the wages of the labourer. Deut. x. b. / x. i. i. c.

One & the same wages is geuē to the first & to the last / to thincēt p a man may le / that nomā hath any thinge / but by the only grace of God. Mat. x. a.

The wages promysed to the that suffre for christ. Mat. v. b. / Yf they cōtinue in the spze of tribulation. i. i. c. o. z. i. i. b. d.

Ze. Zele ze / what it spgnifyeth / after p scripture i. i. Reg. x. b. /

zele / f. o. z. vengeance / Esa. xxi. c. The zeale of God agaynst the euil mā. deut x. d.

The zeale of Moyses agaynst the Adolaters. x. i. i. f.

The zeale of Iehu: f. o. z. the honour of God when he slewe al the prestes of Baal. i. i. i. Reg. x. d. e.

The zeale of phinehes / whiche slewe thes two p played the harlottes. Num. x. b. b.

The zeale of Eliah. i. i. Reg. x. i. i. d.

An ende of the Table of the p. i. n. c. i. p. a. l. mat ters contēned in the Byble.

The names of al

the Bookes of the Byble, & the contente of
the Chapters of euery boke:

The booke of the olde testament

Genesis, 02 the fyrst of Moyses.	Chapters. 1
Exodus, 02 the second of Moyses	Chapters. 31
Leuiticus, 02 the third of Moyses	Chapters. 27
Numeri, 02 the fourth of Moyses	Chapters. 34
Deuteronomi, 02 the fifth of Moyses	Chapters. 34
Josua	Chapters. 24
Judges	Chapters. 21
Ruth.	Chapters. 1
The first of Samuel, 02 the first of the Kings	Chapters. 31
The second of Samuel, 02 the second of the Kings	Chapters. 24
The third of the Kings	Chapters. 22
The fourth of the Kings	Chapters. 20
The 1. of Chronicles, 02 of Paralippomenon	Chapters. 36
The 2. of Chronicles, 02 of Paralippomenon.	Chapters. 36
The spirit of Elias	Chapters. 3
Rehemiah 02 the 11. of Elias	Chapters. 12
Ether	Chapters. 1
The Psalmes	Chapters. 150
The Proverbs	Chapters. 31
The Boke of the Preacher, 02 Ecclesiastes	Chapters. 12
The ballet of Salomon, 02 Cantico Cantico.	Chapters. 15
The Prophets	
Esaie, 02 Isaiab	Chapters. 66
Jeremy, 02 Jeremias	Chapters. 52
The lamentation of Jeremy, 02 Lamentation.	Chapters. 5
Ezechiel, 02 Ezechiel	Chapters. 48
Daniel	Chapters. 12
Isaiah, 02 Hosea	Chapters. 31
Joel	Chapters. 2
Amos	Chapters. 1
Abdi, 02 Abdiab	Chapters. 1
Jonas, 02 Jonath	Chapters. 4
Micheas, 02 Michah	Chapters. 4
Nahum, 02 Naum	Chapters. 3
Abacuk, 02 Habacuk	Chapters. 3

Al these things are the boke of lyfe / the counsaile of the byss /
and the knowledge of the truth. Eccles. 1. 1.

A briefe rehearsal of the yeares passed since the beginning of the world, vnto this yere
of our lord. M. cccc. xlii. both after the manner of the reckeninge of the Hebrewes
and after the reckening of Eusebius and other chronicles.

After the reckoning of the Hebrewes seven.	After the reckoning of Eusebius us & other Chronicles 1171
the ages of the world are	which are counted

From the creation of the world	From the birth of Abraham	From the building of the temple	From the captiuitie of Babilon	From the coming of Christ
1171	216	4104	4738	5200
From the creation of the world	From the birth of Abraham	From the beginning of the raigne of David	From the captiuitie of Babilon	From the birth of Christ.
1171	216	4104	4738	5200

Does floude	Abraham	the departig of Israel forth of Building of temple	the captiuitie of Babilon	the coming of christ	this present yere
1171	216	4104	4738	5200	5200
Does floude	Abraham	David	the captiuitie	Christe	this present
1171	216	4104	4738	5200	5200

¶ Unto the Reader W. T.

Though a man had a precious Jewel, and a ryche, yet yf he wyste not the value therof, nor wherfore it serued, he were nether þ better nor rrycher of a strawe. Eue so, though we reade the scripture and bable of it neuer so moch, yet yf we know not the vse of it, and wherfore it was geuen, & what is therein to be sought, it profyteth vs nothinge at all. It is not ynough therfore to reade & talke of it, but we must also desyre God daye and nyght, instantly to open our eyes, and to make vs vnderstand, and feale wherfore the scripture was geuen, that we may applye the medicine of the scripture, euery man to his owne sores, vnlesse the we entend to be ydle disputers, & braulers about hayn wordes, euer gnaweing vpon the bytter barcke wythout, and neuer attayninge vnto the swete pyth wythin, and persecuttinge one another for defendinge of lewde pynaginations and phantasyes of oure owne inuention.

The Scripture wherefore it is good.

Paule in the thyrd of the second Epistle to Tymothe sayth, that the scripture is good to teache (for that ought me to teach) and not dreames of theyr owne making, as the pope dothe) & also to improue, for that scripture is the touchstone that tryeth all doctrines, and by that we know the false from the true. And in the. vi. to the Ephe sians he calleth it the swerde of the sperite, bycause it kylleth hypocrites & vttereth and improueth theyr false inuentions. And in the. xv. to the Romaynes he sayth: all that are wyrtten, are wyrtten for oure learninge, that we thorow pacience and confort of the scripture myghte haue hope. That is, the ensamples that are in the scripture, comforte vs in al our tribulations, and make vs to put our truste in god, and patiently to abyde hys leysure. And in the. x. of the fyrste to the Corinthiās he byrnyeth in examles of the scripture to scare vs & to bydle the fleshe, that we caste not the pike of the lawe of God, from of our neckes, & fal to lusting and doinge of euyll.

So now the scripture is a lyght and sheweth vs the true waye, both what to do, and what to hope: and a defence from all etroure, and a comfort in aduersite that we dyapeare not, and feareth vs in prosperite that we synne not. Seke therfore in the scripture as thou rcadest it chekely & aboue all, the couenautes made betwene God and vs. That is to say: the law and comaundementes which god comaundeth vs to do. And then the mercye promysed vnto al them that submyt them selues vnto the lawe. For al the promises thorow out the hole scripture do include a couenaunt. That is: god byndeth hym selfe to fulfyll that mercy vnto the, onely yf thou wilt endeuour thy selfe to kepe hys lawes: so that no man hath hys parte in the mercy of god, saue he only that loueth hys lawe and consenteth that it is ryghteous and good, & fayne wolde do it, and euer mourneth because he nowe and then byaketh a thorow inpyrmytte, or dothe it not so perfectly as hys harte wolde.

And let loue interprete the lawe: that thou vnderstande thys to be the fynall ende of the lawe, & the hole cause why the lawe was geuen: euen to bring the to the knowledge of God, howe that he hath done all thyng for the, that thou myghtest loue him agayn wyth all thyne harte, and thy neyghbour for hys sake as thy selfe, & as christ loued the. Because thy neyghbour is the sonne of god also, and created vnto his lykenes as thou arte, and bought wyth as deere bloud as arte thou. Whosoever felch in hys herte that euery man ought to loue hys neyghbour as Christ loued hym, and consenteth therto, and enforseth to come therto: the same onely vnderstandeth the law a ryght and can interprete it. And he that submytteth not him selfe in the degre he is in, to seke hys neyghbours proffyte as Christ dyd hys, can neuer vnderstande the lawe, though it be interprete to hym. For that loue is the lyght of the lawe, to vnderstande it bye.

¶ And behold how ryghteous, how honest, & how due a thinge it is by nature, that euery man loue hys brother vnfaignedly eue as hym selfe: for hys fathers sake. For it is the fathers great shame and hys greuous displeasure, yf one brother hurte another. If one brother be hurte of another, he may not aduēge hym selfe, but must cōplaigne to hys father, or to the that haue auctorite of hys father to rule in hys absence. Euen

The Prologe

so yf any gods chyldre be hurt by any of hys brethren, he may not aduenge hym self wth hand or hert. God must aduenge. And the gouerners & ministers of the lawe & God hath ordeyned to rule vs by, concerning our outward couersatiō of one wyth another they must aduenge. Yf they wyl not auenge, but rather mayntayn wroge & be oppres- sers the selues, the must we tarpe paciēly tyl God come which is euer ready to reape t^{ra}uites frō of the face of y^e erth, assonc as they synnes ar t^{ra}ype. Cōsp^{er} also what wrath, vengeaunce and plagues god threateneth to thē y^e ar rebellious and disobediēt

Thē go to & reade the storyes of y^e byble for thy lerning & cōfort, & se euery thinge practysed before thyne eyes: for according to those ensamples shall it go wth the & all mē vntil y^e worldes ende. So y^e into (whatsoeuer case or state a mā be brought, accor- ding to whatsoeuer ensāple of y^e bible it be) his ende shall be accordig as he ther seeth & readeth. As god ther warneth y^e he submit, & suffreth lōge y^e he take extreme vē geaūce, so shall he do wth vs. As they y^e turne, at ther reccaue to mercy, & they y^e mali- ciously resist, perishe vtterly, so shall it be wth vs. As they y^e refuse the cōsill of God, perishe thoww they owne cōsill, so shall it be wyth vs vntyl y^e worldes ende. As it mēt wth they rulers, so shall it go wth oures. As it was wth they cōmon peo- ple, so shall it be wth oures. As it was wth they spiritual officers, so shall it be wth oures. As it was wth they true prophetes, so shall it be wth oures vntyl the worldes ende. As they had euer amōg thē false pphetes & true: & as they false, psecuted the true, & mo- ued the princes to sle thē, so shall it be wth vs vntyl y^e ende of the world. As there was amōg thē but a fewe true herted to god, so shall it be amōg vs: & as they ydolotrye was so shall oures be vntyl y^e ende of y^e world. All mercy y^e was shewed ther, is a pmy se vnto the yf y^e turne vnto god. And al vengeaūce & wrath shewed ther, is threathened to the yf thou be floubozne and resyst. &c. And this lerning & cōforte shalt thou euer- moze finde in y^e playne terte & lictal sence. Nether is ther any story so homely, so ru- de, yea, or so vyle (as it seemeth outward) wth herin is not excedynge great comforte. And whē some which seme to thē selues great clerkes say: they wote not what moze p^{ro}fyte is in many gesses of the scrypture yf they be read wthout an allegorie, thē in a tale of robynhode, say thou, y^e they were writtē for our cōsolatiō & cōforte, that we dy^epeare not yf such lyke happē vnto vs. woe be not holper thē Noe, though he we re once drōke. Nether better beloued thē Jacob, though his o^{wn}e sonne despyled hys bed. woe be not holier thē Lot, though hys daughters, thoww ignorāce deceaued him nor paradieture holier thē those daughters. Nether ar we holier thē Dauid, though he brake wedlocke & vpon the same comytted abhominable murther. All those mē ha ue witness of the scripture that they pleased god & were good men bothe before that those thinges chaūced them & also after. Neuerthelesse such thynges happened them for our ensample: not that we shuld countrefayte they euyl, but yf, whyle we syghte wyth our selues enforssing to walke in the law of god (as they dyd) we yet fal likewy se, that we dispeare not, but come agayne to the lawes of god and take better holde.

woe reade sens y^e tyme of christes death, of virgins y^e haue ben brought to y^e comen stues, & ther defiled, & of martyrs that haue ben boūde, & hores haue abused they bo- dyes. wth hy: The iudgemētes of god ar bottōlesse. Such thinges chaūced, partelye for ensāples, partly god thoww summe healeth synne. Wyrd can nether be healed nor yet appete but thoww such horrible dedes. Paradieture they were of y^e popes secte & reioysed fleschly, thinkinge y^e heaue came by dedes & not by ch^{ri}st, & y^e the outward dede iustified thē & made thē holy, & not the inward spirite reccaue by fayth & the cō sent of the harte vnto the lawe of God. As thou readeest therfore thinke that euery sil labe pertayneth to thyne o^{wn}e self & sucke out y^e pith of the scripture, & arme thy self against al assautes. f^{yr}st note wth strōge faith y^e power of god in creating al of nou- ght. Thē marke y^e greuous fal of Adā & of vs al in hi, thoww the light regarding of the commaundement of god. In the.iii. chap. God turneth hym vnto Abel and then to hys offeringe, but not to Cayn and hys offeringe. wth here thou seest that though the thee dedes or thee euyl appeare outwardely as glozpouss as thee dedes of thee good: yet in the syghte of God whiche loketh on the harte, the dede is good because

The Prologe.

cause of þ mā, & not the mā good because of his dede. In þ. bi. God sendeth Noe to preach to þ wicked & geueth thē space to repēt: they ware hard herted, god bringeth thē to nought, & yet saueth Noe euē by the same water by which he destroyed them. Marke also what folowed the pryde of the buylding of the tower of Babel.

Cōsider how god sendeth forth Abrahā out of his owne cōtre into a strāge lande ful of wicked people, & gaue him but a bare pmissē w̄ him, þ he wold blesse him & defende him. Abrahā beleued, & þ word saued & deliuered him in al pārelles: so þ we se how þ mā's lyfe is not maintained by bread only (as chryst saith) but moche rather by beleuing þ pmisses of god. Behold how soberly, & how circūspectly both Abrahā & also Isaac behaue thē selues amōg the infidels. Abrahā byeth that which myghte haue bene geue him for nought, to cut of occasiōs. Isaac whē his welles whiche he had digged were takē frō hī, geueth rowme & resisteth not. Moxeouer they eat & sow & fede theyr catel, & make cōfederatiōs, & take perpetual truce, & do al outward thinges, euē as they do which haue no faith: for god hath not made vs to be ydle in this world. Euery mā must worke godly & truly to þ vtmost of þ power þ god hath geue him: & yet not trust therein: but in goddes worde or promesse, & god will worke with vs & bringe þ we do, to good effecte. And thē whē our power wil extēde no further, goddes promysse wyl worke al alone. How many thinges also resisted the promysse of god to Jacob: & yet Jacob cōfuterh god w̄ his owne promysse, saying: O god of my father Abrahā: & god of my father Isaac, o lord which saydest to me, returne to thyne owne cōtre & vnto þ place where þ wast borne, & I wyl do þ good. I am not worthy of þ leste of those mercyes, nor of þ trouth whych þ hast done to thy seruāt. I wēt out but w̄ a staffe, & came home w̄.ii. droues, delpyer me out of þ handes of my brother Esau, for I feare him greatly &c. And god delpyered hym, & wyl lykewyse al þ cal to his pmisses w̄ a repēting hart, were they neuer so great sinners. Marke also þ weake infirmities of þ mā. He loueth one wyfe moze thē another, one son moze thē another. And se how god purgeth him: Esau threateneth hym: Laban begyleth him: The beloued wyfe is longe bare: his daughter is rauished: hys wyfe is despyled, & þ of his owne son. Rabel dieth, Joseph is takē away, yea, & as he suppo sed rent of wilde bestes. And yet how glorious was his ende: Note þ wickednesse of his childre, yea & the synne of thē, & how god thoroꝝ theyr owne wyckednesse saued thē. These ensamples teache vs, þ a mā is not at once perfect þ fyrste day he begynneth to lyue wel. They þ be strong therfore, must suffer with the weake, and helpe to kepe thē in vnite and peace one with another vntyl they be stronger. Note what the brythre sayd whē they were tached in Egypt, we haue verely synned (sayde they) agaynst our brother in þ we saue the anguyshe of his soule whē he besoughte vs, & wold not heare him: & therfore is this tribulaciō come vpo vs. By which ensample þ seist how þ cōsciēce of euil doyēges sedeth mē out at the last. But namely in tribulatiō & aduersite: theyr tēptatiō & also desperatiō, yea, & the very paynes of hel fynd vs out: there þ soule feleth the fearce wrath of god, & wissheth mouāynes to falle on her and to hyde her (yf it were possible) from the angrey face of God.

Marke also how great euyls folowe, of howe lyttle an occasion. Dina goeth but forth alone to se þ daughters of the cōtre, & how great mischeffe & trouble folowed: Jacob loued but one sonne moze thē another, & howe greuous murther folowed in theyr hartes: These ar ensamples for our learninge to teache vs to walke warily & circūspectly in the world of weake people, that we geue no mā occasiōs of euyl.

Finally, se what god pmyssed Joseph in his dreames. Those pmysses accompanied him alwayes, & wēt downe w̄ him euē into þ depe dōgeon, & brought him bp agayn & neuer forsoke him tyl al þ was pmissēd, was fulfilled. These ar ensamples writte for our learninge (as paul saith) to teach vs to trust in god in þ strōge tyme of tribulatiō & purgatory of our fleshe. And þ thet which submit thē selues to folow god, shulde note & marke soch thinges, for their tēning & cōfort: is þ frute of þ scripture, and cause why it was writte: & w̄ soch a purpose to rede it, is þ waye to euerlasting lyfe & to those ioyful blessinges þ ar pmissēd to al naciōs in þ sede of Abrahā, which sede is Iesus chryst our lord, to whō be honour & prayse for euer, and vnto God oure father thoroꝝ hym.

The crea
tion of the
world

The fyrst boke of Moyses called Genesis.

How heauē & earth, the lyght, the firmamēt, the
sunne, the mōne, the sterres, and alheastes. foules,
& fyshes in the see were made by the worde of god.
And howe man also was creat.

The fyrst Chapter.

In the begynnynge
* God created heauen & erth
The erth was voyde & emp-
tie, and darkenesse was vpo
the depe, and the sperite of God & moued
vpon the water.

Thā God sayd: let ther be light: & ther
was light. And God sawe the lighte that
it was good: & deuoyded the lighte fro the
darknesse, & called the lyght the day, and
the darknesse the nyght: & so of the eue-
ning & morning was made the fyrst day.

And god sayd: let ther be a firmamēt
betwene the waters, and let it deuoyde the
waters a sonder. Than God made & firm-
ament, & parted the waters which were
vnder the firmamēt, fro the waters that
were aboue the firmamēt: And it was so.
And God called the firmamēt Heauen.
And so of the euening and morning was
made the second day.

And God sayde: * let the waters that
are vnder heauen gather the selues vnto
one place, that the drye land may appere
And it came so to passe. And God called
the drye lande the earth, & the gatheringe
together of waters called he the see. And
God sawe that it was good.

And God sayd: let the erth bring forth
herbe & grasse that sowe seed, & frutefull
trees, that beare fruyte euery one in hys
kynde hauinge theyr seed in them selues
vpon the earth. And it came so to passe.
And the erth brought forth herbe & gras-
se sowing seed euery one in hys kynde, &
trees bearing frute, & hauing theyr seed in
them selues, euery one in hys kynde. And
God sawe that it was good, and then of
the euening and morning was made the
thyrde day.

Than sayd God: * let there be lightes
in the firmamēt of heauen, to deuoyde the
daye from the nyghte, that they maye be
vnto sygnes, seasons, dayes and yeaeres.
And * let the be lightes in the firmamēt
of heauē, to shyne vpon the earth: And so
it was. And God made * two great lygh-

tes. A greater lyght to rule the day, and a
lesse lyght to rule & night: & he made ster-
res also. And God put them in the firmamēt
of heauen to shyne vpon the earth, &
to rule & daye & & nyght: & to deuoyde the
lyght fro darknesse. And God sawe that
it was good: & so of the euening and mor-
ninge was made the fourth daye.

And God sayde: * let the water bringe
forth creatures that moue & haue lyfe, &
foules for to flee ouer the erth vnder the
firmament of heauen. And God created
great whalles and al maner of creatures
that lyue & moue, which the waters brought
forth in theyr kyndes & al maner of fede-
red foules in theyr kyndes. And god sawe
& it was good: & God blessed the saying:
Growe & multiplye and fyll the waters
of the seas: & let the foules multiply vpo
the earth. And so of the euening and mor-
ninge was made the fyfth daye.

And God sayd: let the erth bring forth
lyuinge creatures in theyr kyndes, catell
and wormes and bestes of the earthe in
theyr kyndes, and so it came to passe. And
God made the bestes of the erth in theyr
kyndes, and catell in theyr kyndes, and al
maner wormes of the earth in theyr kyn-
des: and God sawe that it was good.

And God sayd: lette vs make man in
oure symilitude and after our lykenesse:
that he may haue rule ouer the fish of the
see, and ouer the foules of the ayre, & ouer
catell, and ouer all the earthe, and ouer all
wormes that crepe on the erth. And God
created mā after hys lykenes, after the
lykenesse of God created he hym: male &
female created he them.

And God blessed them, and God sayd
vnto them: Growe and multiply and fyll
the earth, and subdue it, and haue domy-
nyon ouer the fyshes of the see, and ouer
the foules of the ayre, and ouer all the
bestes that moue on the earth.

And God sayd: I haue geuen you
al herbes that sowe sēde, which are on al the
erth, & al maner trees that haue frute in the,
and sowe sēde: to be meat for you and for
all bestes of the earth, and vnto al fou-
les of the ayre, and vnto all that crepe the
on the erth wher in is lyfe, that they may
haue

* lili. c. d.
v. d.
ecc. xliii. a
Jerem. x. b
heb. i. c. xia
Isal. ci. d.
s. cxxv. a
e. la. xliii. d
† Is. xliii. d
o. xliii. d

For heauen
Isal. cxxv. a
and. x. b
It is an
Hebrew
word & sig-
nifieth
chastitee
for the o. x
fynding
o. xliii. d

* Isal. m.
cc. xliii. a
Is. xliii. c

* Isal. m.
cc. xliii. a
Is. xliii. c

heb. xliii. c
Jer. xliii. c

may haue al maner herbes and grasse for
to eate, and euē so it was. And * God be-
held al that he had made, and loo they we-
re exceeding good, and so of the evening
and morninge was made the fyrte daye.

The Notes.

a. Here is blessing take for encreasing and mul-
tiplicyng.

b. That is, after the man's image, whiche was
before appointed for the son of god. The these part
of man also, whiche is the soule, is made lyke vnto
god in a certayn proportion of nature of power, &
working, so that in p we are made lyke vnto god.

c. The Chap' er that wet before is here repeted as
gap: the halowing of the Saboth daye: the four
floudes of paradys. The setting in of mā in para-
dys: the tree of knowledge is forbidden him: howe
Adam named al creatures: the creation of Quarte
institution of marriage.

The.ii. Chapter

Thus was heuē & erth synp-
led w al they? & apparel, &
in the seuen day God ended
his worke which he had ma-
de, and rested in the seuen the
day fro al his workes which he had made
And * God & blessed the. vii. day, & & san-
ctified it, for in it he rested frome all hys
workes whych he had created and made.

These ar the generatiōs of heuē & erth,
whē they were created, in the tyme whē p
lord God created heauē & erth and all the
shrubbes of the feld before they were in p
erth. And al the herbes of the feld before
they sprange for the Lord god hath yet
sent no rayne vpo the erth, neyther was
ther yet any mā to fylle the erth. But ther
aro'e a myste out of the ground, & wate-
red al the face of the erth: The the Lord
God * shope mā, euē of the & mould of p
erth, & byethed into his face the bze the of
lyfe. So * mā was made a lyuing soule.

The Lord God also planted a gardē in
Eden from the begynninge, & ther he sette
man whom he had formed. And the Lord
God made to sprynge out of the erth all
maner trees, bewtyfull to the syghte, and
pleasaunt to eate, and the * tree of lyfe in
the myddes of the gardē: and also the tree
of knowledge of good and euill.

And ther sprāge a ryuer out of Eden to
water the gardē, & thēce deuyded it self, &
grew into foure principall waters. The
name of the one is * Phison, he it is p com-
passeth all p land of Heuylla, where golde
groweth. And the gold of p cōntrey is pre-
cious, ther is found Bedellio, & a stone cal-
led Onix. The name of p secōde ryuer is
Ephō, which cōpasseth al p land of Inde,

And p name of p thyrde ryuer is Hydekē,
which runeth on the east syde of the Assy-
rians. And p fourth ryuer is Euphrates.

And the Lord God toke Adā, & put him
in p gardē of Eden to dresse it & to kepe it
And the lord God cōmaūded Adā saying
Of al the trees of the gardē see thou eate:
But of p tree of knowledg of good & bad
se p thou eate not: for euen the same day
thou eatest of it thou shalt & dye p death

And the lord God sayd: It is not good
that mā shuld be alone, I will make hi an
helpet to beare hym cōpanye. And after p
the lord God had made of the erth al ma-
ner beastes of the feld, & al maner foules
of the ayre, he brought the vnto Adam to
se what he wold call the. And as Adā cal-
led al maner lyuing beastes, euē so ar they
names. And Adam gaue names vnto all
maner cattell and vnto the foules of the
ayre, and vnto all maner beastes of the
feld. But ther was no help founde vnto
Adam, to beare him cōpanye.

Then the Lord God caste a slomber on
Adam, and he slepte. And thē he tok out
one of hys rybbes, and in steede thereof he
fylled vp the place w the fleshe. And the
Lord God made of the rybbe which he to-
ke out of Adā * a womā: & broughte her
vnto Adam. Then sayd Adam: Thys is
once bone of my bones, & fleshe of my flesch
Thys shalbe called woman: because she
was take of the mā. * for this cause shal
a man leaue father & mother, & cleue vnto
his wife, & they shalbe one flesch. And they
were ether of the naked bothe Adam and
hys wyfe, and were not ashamed.

The Notes

a. The apparell of heuē is p sterres & planetes. etc.

b. Bless here is take for magnifying & praylinge

as it is Psalm. xxxiii. a

c. Sanctifying in this place is as much to say as to
dedicate and ordeyne a thinge to hys owne vse as

Exodi. xiii. a, and. xx. b.

d. Shyme: dust of claye.

e. Eden signifyeth pleasures.

f. Boeth rehearsal of wordes dothe signifye cōpyn-
in hastines or behemere, cōpyn an assuace p p thys

as shalbe ploged p to pmyled, as it is Psalm. xvi. c.

g. The serpent deceaith the womā. The serpent, the
womā & the man are cursed, and dyuen out of para-
dys, Thys out sanctour is pmypled.

The.iii. Chapter.

The serpent was cōpyller the
al the beastes of p feld, whi-
che the lord god had made:
& sayde vnto the womā: yea,
hath god said in dede, yeshal
not eat of al maner trees in p gardē: And

And the

den. xxi. a.
ecc. xxi. a.
mark. vii. b.
4. Am. iiii. a

* Sap. x. a.
rob. viii. b.
Ecclesi.
xxiii. b.
* i. cor. x. b

* you. iii. c.
Apoc. ii. a

* ec. xxi. b

* ec. xxi. a.
i. cor. x. a.

* Ec. iii. b.
math. x. a.
mark. x. a.
Eph. v. b.
i. cor. v. c.

the woman sayd vnto the serpente, of the fruite of the trees in the garden we maye cate, but of the fruite of the tree that is in the middes of the garden (sayd God) se þe ye eate not, and se that ye touche it not, lest ye dye. Then sayd* the serpente vnto the woman: thus se thou shalt not dye: but God doth know that, when soeuer ye shuld eat of it, your eyes shuld be opened, and ye shuld be as god, & know both good & euil.

W. Lox. cl. a

B And the woman sawe that it was a good tree to cate of, & lusty vnto the eyes, and a pleasaunt tree for to geue vnderstanding. And toke of the frute of it and ate, & gaue vnto hyr husband also wyth her, & he ate. And the eyes of bothe them were opened that they vnderstode howe that they were naked. Then they sowled fygge leaues to gether and made them apurples.

Orick. xv. d

And they herde the voyce of the Lorde God as he walked in the garde in the coole of the daye. And Adam hyd hym selfe and hys wyfe also from the face of the Lorde God, among the trees of the garde. And the Lorde God called Adam, & sayde vnto hym: where art thou? And he answered: Thy voyce I heard in the garde, but I was afrayed, because I was naked, & therfore hyd my selfe. And he sayd: wo ho hast tolde the þe þe wast naked: haste thou eaten of the tree, of whiche I bad the that thou shuldest not cate. And Adam answered: The woman whiche thou gaueste to beare me company, she toke me of the tree and I ate. And the Lorde God sayde vnto the woman: wherfore dydest thou so? And the woman answered: The serpente deceaued me and I ate.

And the Lorde God sayd vnto the serpente: and because thou hast so done, mooste cursed be thou of all catell and of all beastes of the feld: vpon thy bely shalt thou go: and earth shalt thou cate all dayes of thy lyfe. Moreover I wyll put hatred betwene the and the woman, & betwene thy sede and hyr sede. And that sede shall treade thee on thy head, and thou shalt treade it on the hele.

And vnto the woman he sayde: I wyll surely increase thy sorowe, and make the ofte wyth chylde, and wythe payne shalt thou be deliuered: And thy lustes shall pertayne vnto thy husbände, and he shall

rule the.

And vnto Ada he sayd: for asmoche as þe haste obeyed the voyce of thy wyfe, and hast eate of þe tree of whiche I comaunded the saying: Se þe eate not thercof: cursed be the erth for thy sake. In sorow shalt þe eat thercof al the dayes of thy lyfe: And it shall beare thornes and thystels vnto the. And thou shalt cate the herbes of the feld. In the sweate of thy face shalt thou cate bread, vntyl thou returne vnto the earth whence thou wast taken, for * earth thou art, and vnto earth shalt thou returne.

And Adam called his wyfe Heua, because she was the mother of al þe lyueth. And the lord God made Ada & hys wyfe garments of skynnes, & put the on the. And þe Lorde God sayd: * Lo, Adam is become as it were one of vs, i knowledge of good & euyl. But now lest he stretche forth hys hand & take also of the tree of lyfe, & eate & lyue euer. And the Lorde God cast hym out of þe garde of Eden, to fylle the earth wher he was taken. And he cast Ada out & sette at the entering of the garde Eden, Cherubin with a naked swerde mouing in & out, to kepe the way to the tree of lyfe.

The notes.

a. To haue theyr eyes open, is to knowe and vnderstande.

b. That is from hys presence.

c. The head of the serpente signifieth the power and tyranny of the deuyll, whiche churist the sede of þe woman ouer came. The hele is churistes mayhode wher he was tempted wyth oure synnes.

d. Herethys worde lo, is taken as a moche as it is in. iii. Reg. xviii. e

f. Cayn killeth hys righteous brother: Abel. Cayn displaceth and is cursed. The generatio of Enoch: Methusael, Tubal, Lamech, Meth and Enos.

The. iiii. Chapter.

AND Ada lay wyth Heua his wyfe, which conceaued & bare Cayn, & sayd: I haue gotten a man of the Lorde. And he proceedeth forth, and bare hys brother Abel: And Abel became a shepheard, and Cayn became a plowman.

And it fortuneth in proccesse of tyme, þe Cayn brought of the frute of the erth, an offering vnto the lord. And Abel he brought also of the fyrrylinges of hys shepe, and of the fatte of them. And the Lorde looked vnto * Abel and to hys offering: but vnto Cayn and vnto his offering looked he not. And Cayn was moche excedyngly, and loured. And the lord sayd vnto

to

to Cayn, why art thou angry, & why lourest thou? Wotest thou not yf thou doest well, thou shalt receyue it: But & yf thou doest euill, by & by thy synne lyeth open in the doze. Notwithstandinge let it be subdued vnto the, and se þ rule it. And Cayn talked with Abell his brother.

B And as soone as they were in the felde, Cayn fell vpon * Abell his brother, and slewe hym. And the lord sayd vnto Cayn where is abell thy brother? And he sayde: I can not tell, am I my brothers keeper? And he sayde: What hast þ doone? The voyce of thy brothers blood: cryed vnto me out of þ erth. And now cursed be thou as pertynyng to the erth, whiche opened her mouth to receyue thy brothers blood of thyne hande. For when thou tyllest the ground she shall henceforth not geue her power vnto the. A vacabonde & a * tūnagate shalt thou be vpo þ erth: And Cayn sayde vnto the Lorde: my synne is greater then that it may be * forgyue. Behold thou castest me out this day from the face of the erth, and so thy syght must I hyde my selfe, and I must be wandryng and a vagabunde vpo the erth: Moreouer who soeuer fyndeth me, wyll kyll me. And the Lorde sayde vnto hym: Not so, but who soeuer sleyth Cayn, shall be punished, bit.
C folde. And the lorde put a marke, vpon Cayn that no man that found hym shuld kyll hym. And Cayn went out from the face of the lorde, and dwelte in the lande Noe, on the east syde of Eden.

And Cayn laye wth his wyfe, whiche conceived and bare Enoch. And he was buyldinge a cytie, and called the name of it after the name of his sone, Enoch. And Enoch begat Arad. And Arad begatte Mahuiael. And Mahuiael begat Mathusael. And Mathusael, begat Lamech. And Lamech toke hym two wyues: þ one is called Ada and the other zilla. And Ada bare Ieball, of whom came they that dwelt in tentes, & possesse cattell. And hys brothers name was Jubal, of hym came all that exerceyfe them selues on the harpe and on þ organs. And zilla she al so bare Tubalcayn a worker of metall and a father of al þ graue in brasse & peron. And
D Tubalcayns syster was called Raena:

Then saye Lamech vnto hys wyues,

Ada and zilla: heare my voyce ye wyues of Lamech, & heke vnto my wordes, for I haue slayne a man & wounded my selfe; and haue slayne a yonge mā, and got my selfe stryppes: for Cayne shall be auaged seuenfolde, but Lamech seuentye tymes seuenfolde. Adam also lay with his wyfe yet agayne, & she bare a sonne and called his name Seth. For God (sayde she) hath geuen me another sonne for Abel whom Cayn slewe. And Seth begat a sonne, & called hys name Enos. And in that tyme began men to call on the name of þ Lord

The Notes.

a The lord looked vnto Abel and to hys offryngs, that is: he was pleased wth Abel and hys offryngs, but wth Cayn not: hys offryng was he not pleased: therfore he sayth that he looked not therto, the same vse of speaking is also in the ii. of kynges in the xvi. & chapter. c. Psalm. cxx. b

b I saye: that is, a seeketh vengeance, as ye haue genesis. xii. c

c To call vpon the name of the Lorde is to requyre al thynges of hym, and to trust in hym, geuyng hym the honour and worship that belongeth so hym as in Gene. xii. b

C The genealogie of Adam vnto Noe.

The. v. Chapter.

This is þ boke of þ generacio of mā. In the dave whē god created man & made hym after the similitude of god.

Male & female made he the: and called theyr names man, in the dave when they were created. And when Ada was an hundred & thyrtye yere olde, he begat a sonne after hys lykenes and similitude: and called his name * Seth. And þ daves of Adam after he begat Seth were eyght hundred yere, and begat sonnes & doughters. And all the daves of Adam whiche he lyued, were. ix. C. and. xxx. yere, and then he dyed.

And Seth lyued an hundred & x. yeres, and begat Enos. And after he had begot Enos he lyued. v. iii. C. and. vii. yere, and begat sonnes and doughters. And all the daves of Seth were. ix. C. and. xii. yere, & dyed. And Enos lyued. lxxx. yere, and begat Kenan. And Enos after he begat Kenan, lyued. viii. hundred and. xv. yere, & begat sonnes & doughters: & all the daves of Enos were. ix. hundred and. v. yere, and then he dyed. And Kenan lyued. lxx. yere, and begatte Mahalalel. And Kenan after he hadde begot Mahalalel, lyued eyght hundred and fortye yere, and begat sonnes and doughters: and all the daves

* Chap. v. a
i. Job. lii. c
Deut. xii. f
mar. xiii. d
Iude. i. d

pro. xviii. f

Job. xv. c

i. para. l. vii

dayes of Kenā were. ix. hundred & x. yere,
& thā he died. And Mahalaliel liueth. lxxv
pere, & begat Jared. And Mahalaliel af-
ter he had begot Jared lyued. viii. c. & xxx
peres, & begat sones and daughters: and
all the dayes of Mahalaliel were. viii. C
nynetie and. v. pere, and then he dyed.

And Jared lyued an hundred & lxxi. pere
and begat Enoch: & Jared lyued after he
begat Enoch. viii. hundred pere, & begat so-
nes & daughters. And all the dayes were
ix. C. lxxi. pere, and then he dyed. And E-
noch lyued. lxxv. pere, & begat Mathusala
And *Enoch & walked wth god after he
had begot Mathusala. iii. hundred pere, &
begat sonnes and daughters. And all the
dayes of Enoch were. iii. C. lxxv. pere, and
then Enoch lyued a godly lyfe, and was
no more sene, for God toke hym a way.

And Mathusala lyued an hundred &
lxxvii. pere, and begat Lamech: and Ma-
thusala after he begat Lamech lyued. vii.
hundred and. lxxii. pere, and begat son-
nes and daughters. And all the dayes of
Mathusala were. ix. hundred. lxxi. pere, &
then he dyed

And Lamech lyued an. C. lxxvii. pere &
begat a sone, and called hym Noe, sayng:
This same shall cōfort vs: as concernige
our worke and sorow of our hādes which
we haue aboute the earth that the Lorde
hath cursed. And Lamech lyued after he
had begot Noe. v. hundred nynetie and. v.
pere, and begat sonnes and daughters.
And all the dayes of Lamech were. vii. C.
lxxvii. pere, and then he dyed. And when
Noe was. v. hundred yere olde, he begot
Sem, Ham, and Japheth.

The Notes.
* To walke wth the God, is to do hys wyll & leade
a lyfe accordyng to hys woide.

The cause of the flood. God warneth Noe of the
coming of the flood. The preparing of the arcke.

The. vi. Chapter.



And it came to passe, whē mē
began to multiply vpon the
erth, & had begot the dought-
ters the * & sones of god saw
the daughters of men & they
were fayre, and toke vnto they in wyues,
whiche they best lyked amonge them all.
And the Lorde sayde: My spirite shal not
all waye stryue wth man, for they are fleshy
Neuertheles I wyll gyue the yet * space
an hundred and. xx. yeres. There were
tyrantes in the world in those dayes.

for after that the chyldren of God had
gone in vnto the daughters of men, and
had begotten them chyldren, the same chil-
dren, were the myghtyest of the worlde, &
men of renowne. And whē the Lorde sawe
that the wyckednes of man was increa-
sed vpon the erth, and that all the ymagi-
natyon and thoughtes of his * herte was
only euyl continually. he repeted that he
had made man vpo the erth, and sorowed
in his herte. And sayde: I wyll destroye
mankynde whiche I haue made, from of
the erth, both man, beaſt, wyrm and fowl
of the ayre, for it repēteyth me that I haue
made them. But yet Noe founde grace in
the syght of the Lorde.

* These are the generacyons of Noe. Noe
was a ryghteous mā ad vncorrupt
in his tyme and walked with God. And
Noe begat. iii. sonnes: Sem, Ham, & Ja-
pheth. And the earthe was corrupte in the
syght of God, and was full of myschefe.
And God looked vpon the earth, and lo it
was corrupt: for all * & fleſhe had corrupt
his waye vpon the earth.

Then sayde God to Noe: & the end of
al fleſhe is come before me, for the erth is
full of theyr myschefe. And lo, I wyll de-
stroy them wth the erth. Make the an arke
of pyne tree, and make chaunbers in the
arcke, and pytch it within and without wth
pytch. And of this fassion shalt thou make it

The length of the arcke shall be. iii. hun-
dred cubytes, and the bredth of it. l. cubi-
tes, and the hepyth of it. xxx. cubytes. A wi-
dow shalt thou make aboue in the arcke.
And within a cubyte cōpasse shalt thou
fynnysh it. And the doze of the arcke shalt
thou sette in the syde of it, and thou shalt
make it wth. iii. loftes one aboue another
for beholde I wyll byrge in a floode of
water vpon the erth to destroy all fleſhe
fro vnder heauē, wherein bzyeth of lyfe is:
so that all that is in the erth shall perishe.
But I wyll make myne appoyntinēt wth
the, that both thou shalt come into the arcke
and thy sonnes, thy wyfe and thy sonnes
wyues with the.

And of all that bzyeth, whatsoeuer fleſh
it be, shalt thou byrge into the arcke, of
euery thyng a payre, to kepe them alpyue
with the. And male & female se thou be,
of byrdes in theyr kynde, and of beaſtes
in theyr kynde, & of all maner of woymes

B
* ge. viii.
1. 1. 1. 1.

Ec. viii.

C

mat. r.
d. lu. ch
1. 1. 1.

D

* ec. viii.
1. 1. 1.

* 1. 1. 1.

of the earth in theyr kynde: a payre of euery thyng shall come vnto the to kepe the a lyue. And take vnto the of all maner of meate that may be eaten and laye it vp in stoor by the, that it may be meate both for the and for them: and Noe dyd according to all that God commaunded hym.

The Notes.

Ia. The sonnes of god are the sonnes of Seth, which had instructe & noyshed the in the feare of god. The sonnes of men, are the sonnes of Cayn, instructe of him to al wyckednesse.

Ib. Al fleshe, that is al me & lyue fleshy, as in p. viii of the Romaynes.

Ic. The ende of all fleshe, that is, the ende of al me is come before me.

Id. The entrance of Noe & the that were with him into the arcke. The rylinge of the floud wher wyth all thynges dyd perishe.

The vii. Chapter



And the lord sayd vnto Noe: Go into the arcke bothe thou & al thy household. For the haue I sene & righteous before me in this generation. Of al cleane beastes take vnto the seuē of euery kynde, the male & female, and of vncleane beastes a payre, the male & his female, lyke wise of the byrdes of & ayre seuē of euery kynde, male & female to saue sede vpon al & erth. For seuē dayes heere wyl I send rayne vpon the erth. xl. dayes & xl. nightes & wyl destroy al maner of thynges that I haue made, fro of the face of the earth.

And Noe dyd according to al that the lord comaunded hym: & Noe was. vi. hundred yere old, whe & floud of water came vpon & erth: & Noe wet & his sonnes & his wyfe & hys sonnes wyues w hym, into & arcke fro & waters of & floud. And of & cleane beastes, & of & beastes & were vncleane, & of byrdes & of all & crepeth vpon the erth, came in by cople of euery kynde vnto Noe into & parke, a male & a female, euē as God comaunded Noe. And the. vii. dawe & waters of the floud came vpon the earth.

In & vi. hundred yere of Noes lyfe, in & second moneth, in & xviij. dawe of the moneth, & same day were all the & founteynes of & great depe broke vp, & & windowes of & heaue were opened, & ther fell a rayne vpon the earth. xl. dayes & xl. nyghtes.

And the selfe same day wet Noe, Sem, Cham, & Japheth, Noes sonnes, & Noes wyfe, & the. iii. wyues of his sonnes with the into the arcke: both they & al maner of beastes in theyr kynd, & al maner of catell in theyr kynd, & al maner of woymes & crepe

vpon & erth in theyr kynd, and al maner of byrdes in theyr kynde, & al maner of foules whatsoeuer had feders. And they came vnto Noe into & parke by cople of al fleshe & had bryth of lyfe in it. And they & came, came male & female of euery fleshe accordig as god comaunded hym: & & lord shut the doore vpon hym. And the & floude came. xl. dayes & xl. nyghtes vpon the erth & the water increased & bare vp the arke, & it was lyft vp fro the erth. And the waters preuayled & increased exceedingly vpon the erth: & the arcke wet vpon the toppe of the waters. And the waters preuayled exceedingly aboue measure vpon the earth, so that all the hye hylles which are vnder al the partes of heauen were couered: euē xv. cubytes hye preuayled the waters, so that the hylles were couered.

And all fleshe & moued on the erth, both byrdes, catell and beastes perisshed, wyth al that crepte on the earth & al me: so that al that had the bryth of lyfe in & nostrils of it thorow out al that was on dwe land dyed. Thus was & destroyed all that was vpon the earth, both mā, beastes, woymes and foules of the ayre, so that they were destroyed fro the earth: saue Noe was reserved only and they that were wyth hym in the arcke. And the waters preuayled vpon the earth an hundred and. l. dayes.

The Notes.

Ia. They are righteous before god that loue theyr neyghbours for gods sake, vnfaynedly hauing the spyrte of god, which maketh the the sonnes of God & therfore are accepted of god as iust and righteous as it is in Gene. xviii. c.

Ib. Cleane beastes is soche as they myght lawfully eat, & the vncleane are those that they myght not eat, as it appereth in Leuit. xi. a. & Deute. xxiij.

Ic. The fountaynes of the great depe &c. that is, al the waters that were on the earth sprang vpon

Id. The windowes of heaue opened &c. & is, at waters aboue the erth descended & increased the floud.

Id. After the seding forth of the rane & & done, Noe wet forth of the arcke. He offreth sacrifices. The malice of mans harte.

The viii. Chapter.



And god remembred Noe & al & beastes & al & catell & wete w him in the arcke. And god made & a wind to blowe vpon & erth, & thee waters cea-

sed: & the & fountaynes of the depe and the windowes of heaue were stoppt, & & rayne of heaue was forbidden, and thee waters returned fro of the erth, and abated after the ende of an hundred and. l. dayes.

And the arcke rested vpon the mountayns

eccl. xxiij. c.
Saple. x. c.

Saple. x. c.

mat. xxiij.
d. l. u. v. i. c.
s. l. p. c. i. i. d.

Gene. i. v.

Gene. vii. c.

of Ararat the. xlii. daye of the. vii. moneth. And the waters wet away & decreasid vntyll the. x. moneth. And the fyrste daye of the. x. moneth, the toppes of the mountaynes appered.

And after the ende of. xl. dayes Noe opened hys window of the arcke whych he had made & sent forth a rauen which wet out, euer going & coming agayne, vntyll the waters were dryed vp vpon the earth.

B The sent he forth a doue fro him, to wete whether hys waters were fallē fro of the earth. And whē the doue could fynde no resting place for hys fote, she returned to hym agayne vnto the arcke, for the waters were vpon the face of al the earth. And he put out hys hande & toke her, and pulld hys to hym into the arcke.

And he abode yet. vii. dayes more, and sent out the doue agayn out of the arcke, & the doue came to hym agayn about euē tyde & beholde, there was in hys mouth a lefe of an olyue tree whych she had plucked: wherby Noe perceaued that the waters were abated vpon the earth. And he tarped yet. vii. other dayes, and sent forth the doue, whych from thence forth came nomore agayne to hym.

C And it came to passe, the sixte hundred & one yere & the fyrst day of hys first moneth, that the waters were dryed vp vpon the earth. And Noe toke of the hatches of hys arcke, & looked & behold, the face of hys earth was drye. So by the. xlii. daye of the second moneth the earth was drye.

And God spake vnto Noe, saying: Come out of the arcke both thou & thy wyfe & thy sonnes, & thy sonnes wyues with thee. And al the bestes that are with the, whatsoeuer fleshe it be, both foule & catell & all manner of wormes that cride on the earth, bringe out wth thee, & let the moue, & growe & multiply vpon the earth. And Noe came out, & his sonnes, & his wyfe, & his sonnes wyfe with him. And al hys bestes, & al the wormes, & al the foules, and all that moued vpon the earth, came also out of the arcke, all of one kynde together.

D And Noe made an autler vnto the lord, & toke of al manner of cleane bestes, & all manner of cleane foules, & offered sacrifice vpon the autler. And the Lorde smelled a swete sauour, & sayd in hys heart: I wyl hence

henceforth nomore curse the earth for mans sake, for the ymagination of mans herte is euyl, euen fro the berve yowth of hym. Noeuer I wyl not destroye fro hence forth al that liueth as I haue done. Neyther shal sowinge tyme and haruest, cold and hete, somer and wynter, daye & night ceasse, as longe as the earth endureth.

The Notes.

a The lordes smelling of sauour, is the allowaunce of the workes of the faryfull, as in Exod. xxx. Leuit. i. iii. liii.

b God blesseth Noe and his sonnes. He forbiddeth to eat the bloud of bestes, & forbiddeth the Medinge of mans bloud. The law of the sword. He maketh a couenant that he wyl destroye the world nomore by water, and geueth the raignebowe as a token & confirmation of the same. Noe is dyonken, & Ham vncouereth hym, and getteth hys curse.

The. ix. Chapter.

A Ad god* blessed Noe & hys sonnes & sayd vnto the: Increase & multiply & fyl the earth. The feare also and drede of you be vpon al bestes of the earth, & vpon al foules of the ayre, & vpon al that crepeth on the earth, & vpon al fysshes of the see, which are geue vnto your handes. And al that moueth vpon the earth hauing lyfe, shalbe your meate: Euē as the grene herbes so geue I you all thing. Only the fleshe wyth hys lyfe which is his bloud, se that ye eate not.

* For verely the bloud of you wherof your lyues are, wyl I requyre: Euē of the hāde of all bestes wyl I requyre it, & of the hand of mā and of the hand of euery mans brother wyl I requyre the lyfe of mā: so that he whych sheddeth mans bloud, shal haue his bloud shed by man agayn: for God* made mā after hys owne lykenesse. Se ye increase, & ware, and be occupied vpon the earth, and multiply therein.

Furthermore god spake vnto Noe and to hys sonnes wyth hym, saying: See, I make* my bond wth you and your scide after you, and wth all lyuinge thinge that is wth you: both foule and catell, and al manner of bestes of the earth, that is wth you, of al that cometh out of the arcke, whatsoeuer beast of the earth it be. I make my bond wth you, that hence forth al fleshe shal not be destroyed wyth the waters of any flood, and that hence* forth ther shal not be a flood to destroye the earth.

And God sayd: This is the toke of my bond

bond which I make betwene me and you

and betwene all lyvinge thynges, that is
 C wyth you for ever: I wyll sette my bowe
 in the cloudes, and it shalbe a signe of the
 apoyntment made betwene me & the earth:
 so that when I bringe in cloudes vpo the
 earth, the bowe shal appere in the cloudes
 And than wyll I thynke vpon my testa-
 ment whych I haue made betwene me and
 you & all that lyueth whatsoeuer fleshe it
 be. So that hence forth * there shalbe no
 more waters to make a floud to destroie
 all fleshe.

* Ecclesi
 xiii. 6.

The bowe shalbe in the cloudes, and I
 wyll loke vpon it, to remember the euer-
 lastyng Testament betwene god and al
 that lyueth vpon the earthe, what soeuer
 fleshe it be. And God sayde vnto Noe:
 This is the sygne of the testament which
 I haue made betwene me and all fleshe
 that is on the earth.

The sonnes of Noe that came oute of the
 arcke were Sem: Ham & Japheth. And
 Ham he is the father of Canaan. These are
 the.iii. sonnes of Noe, and of these was
 all the worlde ouerspred.

And Noe beynge an husband man, wēt
 D forth & plated a vyneyarde, & drake of the
 wyne & was drake, and lay vncouered in
 the myddest of his tent. And Ham the fa-
 ther of Canaan saw his fathers pryncities
 and told his.ii. brethren that were wout.
 And Sem & Japheth toke a matell, and
 put it on both theyr shuldres & wēt back-
 ward, and couered theyr fathers secrets,
 but theyr faces were backward, so þ they
 sawe not theyr fathers nakednes.

As sone as Noe was awaked from his
 wyne, and wist what his yongeste sonne
 had done vnto hym, he sayde: Cursed be
 Canaan and a seruaut of all seruantes
 be he to his brethren. And he said: Blessed
 be the Lorde God of Sem, and Canaan
 be his seruaut. God to increase Japheth
 that he may dwell in the tentes of Sem.
 And Canaan be theyr seruaut.

And Noe lyued after the floude the
 hundred and syfte yere: so þ all the days
 of Noe were. ix. hundred and syfte yere,
 and then he dyed.

¶ The Notes.

Ja. There is al cruelnes forbydde mā: so that he wyll
 not let it be vnuadged in beastes, much lesse in oure
 neyghbour.

¶ To increase, that is to reioyce vnto be in peace &
 of good reioyce, as it is Ge. x. vi. c. & Psal. lxx. a.

¶ The genealogie of Japheth, Sem and Ham

The .x. Chapter.



These are the generacions of þ
 sonnes of Noe: of Sem, Ha
 and Japheth, whiche begat
 the chyldre after the floude.

* i. par. i. a

The sonnes of Japhethe
 were: Gomer, Magog, Madai, Iauan,
 Tuball, Mesech and Thyras. And the
 sonnes of Gomer were: Achenas Riphat
 and Togarma. And the sonnes of Iauā
 were: Elisa, Tharlis, Cithim and Doda-
 nim. Of these came the Isles of þ gētyles
 in theyr contreys, euery mā in his sprach,
 kynred and nacion.

The sonnes of Ham were: Chus, Mis-
 raim, Phut, & Canaan. The sōs of Chus,
 were Seba, Heupla, Sabta, Raima and
 Sabtema. And the sons of Raima were
 Sheba & Dedā. * Chus also begat Ne-
 rod which begā to be myghtie in the erth.
 He was a myghtie hunter in þ syght of þ
 Lord. Woher of came þ prouerbe: he is
 as Nerod þ myghty hūter in the syght of
 the Lorde. And the begynnyng of his kig-
 dome was * Babel, Erech, Achad & Chal-
 ne in the lāde of Synear: Out of þ land
 came Assur, & buylded Ninue, & the cite
 Rehoboth, and Calah, & Resen betwene
 * Ninue and Calah. That is a greate
 cite. And Mizrim begat Ludi, Enamim
 Leabim, Raphthim, Bathrusi and Ca-
 siuhi: fro whēce came the Philistines, and
 the Caphttherynes.

B

* i. par. i. a

* Gen. x. i.

* Iona. i. a

C

Canaan also begat sydon his eldest sōne
 & Heth, Jebusi, Emori, Gergosi, Hi, arki,
 Sini, Aruadi, zemari & Hamati. And af-
 terward sprāg the kynreds of the Cana-
 nites. And the costes of the cananites we-
 re fro Sydon tyll þ come to Gerara & to
 Asa & tyll thou come to Sodoma, Go-
 mora, Adama, zebolim, euen vnto Lasa.
 These were the chyldren of Ha in theyr
 tonges, landes, and nacjons.

And Sem the father of al the chyldren
 of Eber, and the eldest brother of Japhet
 begat chyldren also. And his sonnes were
 Elā, Assur, Arphachsad, Lud & Arā. And
 the chyldren of Aram were: Ar, Hul, Ge-
 ther and Mas. And * Arphachsad begat
 Sala, and Saala, begat Eber. And E-
 ber. ii. sonnes. The name of þ one was He-
 leg, for i his tyme the earth was deluyded

* i. par. ii. b

And the

the name of hys brother was Jaketan.

Jaketan begat Almodad, Saleph, Hysarmoneth, Jarah, Hadorā, Uzal, Bykela, Obal, Abimael, Seba, Ophir, Heuila, & Jobab. All these are the sonnes of Jaketan. And the dwelling of them was fro Mesā vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in theyr kintredes languages, countrees and nations. These are the kintredes of the sonnes of Noe, in theyr generations & nacpons. And of the se came the people that were in the world after the floude.

The buyldinge of the tower of Babel. The confusyon of tonges. The generacion of Sem; the son of Noe vntil Abā which goeth with Lot vnto Harā
The .x. Chapter.

And all the world was of one tonge, & one language. And as they came from the east, they found a playne in the land of Synear, & ther they dwelled. And they sayde one to another: come on, let vs make bypcke and burne it wyth fyre. So bypcke was theyr stone, & slyme was theyr mortar. And they sayde: Come on let vs buylde vs a cyte & a towre, that the toppē maye reache vnto heauen. And let vs make vs a name, for parauenture we shall be scattered abrode ouer all the earth. And the Lord came downe to see the cytie and the towre whych the chyldre of Adam hadde buylded. And the Lord sayde: See, the people is one, & haue one tonge among the al. And thys haue they begon to do, and wil not leaue of from al that they haue purposed to do. Come on, let vs descende, and myngle theyr tonge euen ther, that one vnderstonde not what another sayeth. Thus the Lord skattered them from thence vpon al the earth. And they left of to buylde the cytie. Wherefore the name of it is called Babel, because that the Lord ther cōfounded the tonge of al the world. And because that the lord from thence skattered them abrode vpon all the earth.

These are the generatios of Sem: Sem was an hundred yere olde and begat Arphachsad, ii. yere after the floude. And Sem lyued after he had begot Arphachsad, v. hundred yere and begat sonnes & doughters.

C And Arphachsad lyued, xxxv. yere & begat

begat Sala, & lyued after he had begat Sala, liii. hundred yere & iii. & begat sonnes and doughters: And Sala was, xxx. yere olde and begat Eber and lyued after he had begot Eber, liii. hundred & thre yere, & begat sonnes & doughters. When Eber was, xxxiii. yere olde, he begat Peleg, and lyued after he had begot Peleg, foure hundred and, xxx. yere, and begat sonnes and doughters.

And Peleg when he was, xxx. yere olde begat Regu, & lyued after he had begotte Regu, ii. hundred & ix. yere, & begat sonnes and doughters. And Regu when he had lyued, xxxii. yere begat Serug, and liued after he had begot Serug, ii. hundred & vii. yere, & begat sonnes & doughters.

And when Serug was, xxx. yere old he begat Nahor, and lyued after he had begot Nahor, ii. hundred yere, & begat sonnes and doughters. And Nahor when he was, xix. yere old, begat Terah, & lyued after he had begot Terah, an hundred & xix. yere, & begat sonnes and doughters.

And when Terah was, lxx. yere olde he begat Abram, Nahor, and Haran.

And these are the generatios of * Terah. Terah begat Abram, Nahor, & Haran. And Haran begat Lot. And Haran dyed befoze Terah hys father in the land where he was bozne, at Ur in Chaldea. And Abram and Nahor toke the wyues. Abrahams wyfe was called Sarai. And Nahors wife Milca the doughter of Haran whych was father of Mylca and of Jesta. But * Sarai was barren, and had no chyld.

Chan toke Terah Abram his sonne and Lot hys sonne, Harans sonne, and Sarai hys daughter in lawe, hys sonne Abrahams wyfe. And they went wyth hym from Ur in Chaldea, to go into the lande of Chanaan. And they came to Haran & dwelled ther. And when Terah was, ii. hundred yere olde and fyue he dyed in Haran.

The Notes

a God is cōfused to come downe, whē he doth any thing in the erth amōg mā that is not accustomed to be done, in maner shewing hym self present amōg men by hys wonderfull worke, as it is in Psalm, cxviii. b. and, cxlii. a

b To se the cytie, not that god seeth not at all tymes, but onely that he maketh hym selfe both to be sene and knowen in hys wonderfull workes amōg vs.

c Were the seuentye Interpreters leaue out the generacion of Lavan, the whyche after the reconyng of the Chyewes begat Sala, when he was xxx. yere of age, Luke, iii. 5.

Abraham is

The. xii. Chapter.

But god plagued Pharao, and his house
with greate plagues, because of Sarai
Abrahams wyfe. Then Pharao called A-
braham & sayde: why hast thou thus dealt
with me: & wherefore toldest thou me not
that she was thy wife. why saydest thou
that she was thy sister, and causedest me
to take hyr to my wyfe. But now lo, thy
wife is thy wyfe, take hyr & be walking. Pha-
rao also gaue a charge vnto hys men ouer
Abraham, to leade hym out, with hys wyfe
and all that he hadde.

¶ The Notes.
a To blesse, is here to be made happy and fortunate. And to make great hys name, is to aduance and extoll hym aboue other people.
b Soules here are taken for hys seruantes and maydens, whyche were very manie as ye may se in Genesis. xiiii. c

Abiam & Loth depart out of Egypt. And Abiam divided his land & catel with his brother Lot. Where again is promysed to Abiam the land of Canaan.

The .xiii. Chapter

Than Abram departed out of
Egypt both he & hys wyfe, &
al that he had, & Loth wythe
hym vnto the south. Abram
was very ryche in catel, siluer
& golde. And he went on his iourneys fro
the south euen vnto Bethel, & to the place
wher his tente was at y^e fyrst tyme betwe
ne Bethel & Ay, and vnto the place of the
*altes whych he made before. And ther
called Abram vpon the name of the lord.

Lot also which went with hym hadde shepe, catell and tentes: so that thee lande was not able too receyue them that they myght dwel together. for the * substance of theyr ryches was so great. & they could not dwell together. And there fell a stryfe betwene the herdemen of Abrahams catell, and the herdemen of Lots catell. Where- uer the * Canaanyles and the Phereytes dwelled at that tyme in the lande. Than sayde Abram vnto Lot: Let there be noo

B.1. styte

make of þ a mighty people, & wyl þ blesse
the, & make thy name great. þ thou mayst
be a blessing. And I wyl blesse the þ blesse
the, & curse the þ curse the. And in the Chal
be blessed all the generations of the etthe.

And Abrahā went as the lord bad hym,
and Lot went wth hym. Abrahā was. lxxv.
yere olde, when he wēt oute of Harā. And
Abrahā toke Sarai hys wyfe. & Lot hys
brothers sou, with al* theȝ goodes whi-
che they had gottē and b^t soules whychē
they had begottē in Haran. And they de-
parted too goo into the lande of Canaan
And whē they were come into the land of
Chanaan, Abrahā went forth into the land
tyl he came vnto a place called Sichem &
vnto the oke of More. And the Canany-
tes dwelled then in the lande.

Then the Lord appered vnto Abram, & sayd: vnto thy * sede wyl I geue this lād And he buylded an aulter there vnto thee Lorde whych appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bethell and pytched hys tente: Bethell beyng on the west syde, and Ay on the east, and he buylded there an aulter vnto thee Lorde, and called on the name of the Lorde. And than Abram departed and toke hys iourneye southwarde.

After thys there came a deth in the lā
de. And Abram went downe into Egypt
to sojourne ther, for the deth was sore in
the lande. And when he was come nye for
to enter into Egypt, he sayd vnto Sarai
hys wyfe. Behold, I know that thou art
a fayre woman to lōke vpon. It wyll co-
me to passe, therfore when the Egyptians
see the, that they wyll saye: she is his wife
And so shall they sle me, and saue thee.
Say* I praye the therfore that thou art

Fact, vii, 9.
Deb. xi, c

Gen. xiii. c
Gen. xlii a

* Ge. xv. d.
gene. xvii b
den. xxiⁱ,
b,
Gen. xii. d

*ge.r.r.a.d

* gen. fil. 2

*ge. pxbfj

*gen, sil, 8

stryfe (I pray the) betwene the & me, & betwene my herdwine & thyne, for we be thre thre. Is not al the hole lād before þe? Depart I pray the fro me. If thou wilt take the left hand, I wyl take the right, or yf þe take the right hand I wyl take the left.

C And Lot lyft bp hys eyes, & beheld al the cōtre about Jordeane, which was a plētuous cōtre of water euerywhere, before the Lord destroyed Sodome & Gomorra, eue as the garden of the Lorde, and as the lande of Egypt tyll thou come to zoar.

Then Lot chose all the costes of Jordeane and toke hys tourneye from the east. And so departed the one brother from the other. Abrahā dwelled in the land of Canaan: & Lot in the ctytes of the playne, & tented tyll he came to Sodome. But the me of Sodome were wicked, and synned exceedingly agaynst the Lorde.

And the Lord sayd vnto Abrahā, after that Lot was departed fro hym: Lyft bp thyne eyes, & loke fro the place wher thou art, northward, southward, eastward and westward, for al the land whych þe seest wyl I geue vnto the & to thy sede for euer. And I wyl make thy sede, as þe dust of the erth: so that yf a man can nōbre the dust of the erth, than shal thy sede also be nombred. Arise & walke about in the lād in the lēth of it, & in the bredth, for I wyl geue it vnto the. Then Abrahā toke dōwne hys tente & wēt & dwelled in the okegrōue of Mamre whiche is in Etchbron, & buylded there an autler vnto the Lorde.

The Notes.

a The Hebrewes vnderstonde by this word brother al newes, cosyns & neyghbours, and all that be of one stocke. Rom. ix. a. Tho. vii. a

b Euer is not here takē for a tyme without ende but for a longe reason that hath not hys ende appointed. Gen. xii. c

c Ebro is the name of a ctyte where Adam, Abraham and hys wyfe wythe Isaac &c. were buryed as in Gen. xlii. d

e Lot is taken prisoner. The victorie of Abraham of the Sodomites. Lot is deliuered by Abrahā. Melchisedech offereth gyftes vnto Abrahā. Abrahā payeth tythes vnto Melchisedech. Abrahā holdeth nothing of the kyng of Sodom's goodes.

The. xlii. Chapter.

AND it chaūsed win a whyle, Amraphel king of Sinear, Arioch king of Ellasar, Kedorlaomor kyng of Elam & Chydreal kyng of the naciōs made warre w Bera king of Sodome, & w Bela king of Gomorra, & w Sineab

king of Adama, & w Sineabar king of Seboim, & wythe the king of & Bela, which Bela is called zoar. All these came together vnto the vale of Siddim, whych is now salt see. Twelue yere were they subiect to kyng Kedorlaomor, & in the. xiii. yere rebelled. Therfore in þ. xiiii. yere came Kedorlaomor & the kynges þe were wythe hym, & smote thee & Raphayms in Ellaroth Karnaim & the Susyims in Ham, & the Ginyms in Sabe Kariathaim, & þe Horyms in theyr owne mounte Seir vnto þe playne of Sharan, whych boordeth vpon the wyldernesse. And the turned they and came to the well of iudgement whych is Cades, and smote al the cōtre of the Amalechites, and also the Amozites that dwell in Pazson Chamar.

Then wēt out the kyng of Sodome, and the kyng of Gomorra, & the kyng of Adama & the kyng of Seboim, & the kyng of Bela now called zoar. And set they men in aray to fight w the in the vale of Siddim, that is to say, with Kedorlaomor the kyng of Elam & with Chydreal kyng of Sinear, & with Amraphel kyng of Ellasar. And with Arioch kyng of Ellasar: foure kynges agaynst fyue. And that vale of Siddim was full of brime pyttes.

And the kynges of Sodome & Gomorra fled & fell ther. And the trespue fled to the mountaynes. And they toke al þe goodes of Sodome & Gomorra & al theyr bytalles and wēt theyr waye. And they toke Lot also Abrahams brothers sonne and his good (for he dwelled at Sodome) and departed. Then came one þe had escaped, and tolde Abraham the Hebrew which dwelled in the okegrōue of Mamre the Amorite brother of Etchol & Aner: which were confederate with Abrahā. Whē Abrahā hearde þe his brother was takē, he harnesssed his seruautes bozne in his own house thre hundred & cyghtene, and folowed tyl they came at Dan. And set hym selfe and his seruautes in aray and fel bpō the by night, & smote the & chafed the away vnto Hobab: which lyeth on the left hād of Damaicos, and brought agayn all the goodes, & also his brother Lot and hys goodes, the woman also and the people.

And as he returned agayne from the daughter of Kedorlaomor & of þe kynges that

Gen. xlii. b.
Gen. xlii. a.
Gen. xlii. b.
Gen. xlii. a.

Gen. xlii.

b

that were with hym, than came the kynge of Sodomie too mete hym in thee vale of Saue, whych now is called kynges dale.

D **Act. vii. a* Then Melchisedech & kyng of Salem brought forth bread & wyne. And he beyng the Priest of the most hyghest god blessed hym saying: & Blessed be Abram vnto the most hygheste God, possessor of heauen and earth. And blessed be god the most hyghest, whych hath deliuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

Then sayd the kyng of Sodomie vnto Abram: Geue me the & soules, & take the goodes to thy self. And Abram answered the kyng of Sodomie: I lyft vp my hade vnto the Lord God most hyghe possessor of heauen & earth, that I wyl not take of al þ is thyne so moch as a thred or a shoulachet, lest thou shuldest say, I haue made Abram ryche. Saue only that whych the ponge men haue eaten and the parties of the me which went to me. And Echol and Namre. Let the take theyr parties.

The Notes.
a. ¶ Bela is that cyte þe Lot despyed for his refuge whē he came out of Sodomie as in Gen. xix. c
b. ¶ Raphaïms are counted in the scripture for gyantes, as in ii. Reg. v. b. & i. Chr. xvi. b. whyche lyued of thefte and robbery.
c. ¶ The Jewes supposed Melchisedech to be Sem the son of Noe, because he lyued after the floude, & hundred yere, & after the death of Abraham, by goddes prouidence, was kyng of Salem.
d. ¶ Blessed be Abraham, that is: prayed be Abraham, and prayd be the most hygheste God, as it is in Genesis, xlii. b

e. ¶ Soules are me & womē as Gen. xli. c & deut. x. d. The land of Canaan is yet agayne promysed to Abraham. God promysed hym seide, He beleueth is iustified. The prophete of the bondage wherein þe chyldre of Israel shuld be vnder Pharaon, & of their deliuerance from the same.

The. xv. Chapter.

After these dedes: the & word of god came vnto Abraham in a visio saying: feare not Abraham. I am thy shyld, & thy reward shalbe exceeding great. And Abraham answered: Lorde Jehouah what wylt thou geue me: I go childlesse, & the cater of mine house, this Elcasar of Damascus hath a son. And Abram sayde: Se, to me hast thou geue no seide: lo a lad borne in my house shalbe myne heyre.

And behold, the worde of the lord spake vnto Abraham, saying: He shal not be thyne heyre, but one that shal come out of thyne owne body shalbe thyne heyre. And he brought hym out of the doores, & sayd:

loke vp vnto heauen, and tell the sterres yf thou be able to nombre the. And sayde vnto hym: Euen so shal thy seide be.

And Abraham & beleued the Lorde, & it was couēted to hym for righteousnes. And he sayde vnto hym: I am the Lorde that brought the out of Ur, i Chaldea to geue the thys lande to possesse it.

And he sayd: Lorde god, wherby shal I know that I shal possesse it: And he sayd vnto hym: Take an heifer & of thre yere olde & a she gotte of thre yere olde, & a thre yere olde ram, a turtyl doue and a pong pygeon. And he toke all these and deuyded the in the myddes, and layd euery pce one agaynst another. But the foules deuyded he not. And the byrdes fel on the carcases but Abram droue them away. And whē the sonne was downe, ther fel a clober vpon Abraham. And loo, feare and greete darkenesse came vpon hym.

And he sayd vnto Abraham: know this be a suertye, that thy seide shalbe a stranger in a land that perterpeth not vnto the. And they shal make bondmen of the and entreate the euyl. & iiii. hundred yeres. But the nacio whō they shal serue, wyl Jettudge. And afterwarde shal they come out to great substance. & neuerthelesse thou shalt goo vnto thy fathers in peace, & shalte be buryed when thou art of a good age: and in the fourth & generatio they shal come hyther agayn, for the wykednesse of thee Amorites is not yet full.

When the sonne was downe & it was waxed darke: behold, ther was a smoking furnesse, and a fyre brand that & went betwene the sayde peces.

And that same daye the Lorde made a couenaūt with Abraham saynge: vnto thy seide wyl I geu: this land, fro the ryuer of Egypte, eue vnto the great ryuer Euphrates, the Kenytes, the Kenisites, & Cadmonites, the Hethithes, the Pherezites, the Raphaïms the Amorites, the Cananites, the Gergesites and the Jebusites.

The Notes.
a. ¶ The word of the Lorde cometh whē he sheweth any thing vnto vs by reuelation as it is vled in diuers places of the scripture, and specially in the prophetes, & is a maner of speche of the Hebrewes
b. ¶ To beleue, is to haue a sure truste & confidence to obtayne the thinge promysed, & not to haue any dout in hym þe promyseth, as Rom. f. l. a. gal. iii. a. ii. d
c. ¶ To iudge is here to take vegaunce. pla. xxxiii. a
d. ¶ A generacio or an age is here take for an hundred yere as genesis. vi. b

B. ii. Thys

B
*Act. x. d.
Act. xxi. a
Rom. iii. b

*Act. vii. a

*Act. xxi. f.
iudith. v. b
gala. iii. b

D

Gen. xxi. f. b

¶ This worde went betwene: is taken for bur-
ning or consuming.
¶ Sarai geuech Abraham leaue to take Agar hyz
mayde to wife. Agar despised hyz maystres, for whi
che she was eny intreated of Sarai: therfore run
neth away. The angel metynge hyz, commaundeth hyz
to retorne agayn and both p'p'mple hyz sede. And na-
meth hyz first chyld Ismael.

The .xvi. Chapter.

Sarai Abraham's wyfe bare hi
no chyldren. But she had an
hādmayde, an Egyptiā, who
se name was Hagar. Wher-
fore she sayd vnto Abrahā: Be-
hold y lord hath closed me, y I cānot bere
I pray the: go in vnto my mayde, perad-
uerture I shalbe multiplied by meanes of
her. And Abrahā heard y voice of Sarai
Thā Sarai Abrahā's wyfe toke Hagar hyz
mayde y Egyptiā (after Abrahā had dwel-
led .x. yere in the lād of Canaā) & gaue hyz
to hyz husband Abraham, to be his wyfe.

And he went in vnto Agar, & she cōcea-
ued. And whē she sawe y she had concea-
ued: hyz maystresse was despyed in hyz
syght. Than sayd Sarai vnto Abraham
Thou doest me vnright, for I haue geue
my mayde into thy bosome: & now be-
cause she seeth y she hath cōceaued, I am
despyed in hyz syght: the Lord iudge be-
twene the & me. Than sayde Abraham to
Sarai: behold, thy mayde is in thy hand
do wth hyz as it pleaseth the.

And because Sarai fared foule w her
she fled frō her. And the Angel of the lord
foude her besyde a fountayn of water in
the wyldernes, euē by a wel in the way to
Sur. And he sayd: Hagar Sarais may-
de, whēce comest thou and whether wylte
thou goo? And she answered: I flee from
my maystresse Sarai. And the Angell of
the Lorde sayde vnto her: retorne to thy
maystresse agayne, and submytte thy self
vnder her handes.

And the angel of the Lord e sayde vnto
her: I wyl so encrease thy seed, that it shal
not be nōbyed for multitude. And the Lor-
des angel sayde further vnto her: se, thou
art wth chyld & shalte bere a sonne, and
shalt call hys name Ismael: because the
Lord hath herd thy tribulation. He wyl be
a wyld man, & hys hande wyl be agaynst
euery man, & euery mans hande agaynst
hym. And yet shal he dwel fast by all hys
brethre. And she called the name of y lord
that spake vnto her: thou art the god that

lokest on me, for she said: I haue of a suc-
tye sene here the: & backe partes of hym y
seeth me. Wherfore she called the wel the
well of y luyng y seyth me whych well is
betwene Cades & Bated. And Hagar bare
Abraham a sonne, and Abraham called
hys sonnes name which Hagar bare, Is-
mael. And Abrahā was .lxxxvi. yere olde,
when Hagar bare hym Ismael.

The Notes.

a ¶ To go in vnto hyz mayde is to haue carnal co-
pulation wth hyz, as these wordes, knowe & sepe,
do also sygnifye as Gen. iiii. a. and .xix. c.

b ¶ Bosome: after the maner of the Hebrewes is ta-
ken for companyng wth a woman, & it is also ta-
ke for fapth as in Luk. vii. f. of Lazarus.

c ¶ They se the backepartes of god, y by reuelatig
of any otherwise haue perseuerance of knowledge
of god.

¶ Abraham is called Abrahā, & Sarai is named Sara
The land of Canaā is hēre the fourth tyme p'p'm-
sed. Circumcisiō is hēre institute. Isaac is p'p'm-
sed. Abraham p'p'meth for Ismael.

The .xvii. Chapter.

When Abrahā was nynty yere
old & .ix. the Lord appeared
to hym saying: I am the al-
myghty God: walke before
me & be incorrupte. And I
wyl make my bonde betwene the & me, &
wyl multiply y exceedingly. And Abrahā fel
on his face. And god talked morcouer w
hym, saying: I am, behold my testamēt is
with the, y thou shalt be a father of many
naciōs. Therefore shalt thou nomore be
called Abrahā, but thy name shalbe Abrahā
for a father of many naciōs haue I made
the, & I wyl multiply the exceedingly, & wil
make naciōs of y: yea and kynges shall
sprynge out of the. Morcouer I wyl ma-
ke my bōde betweene me & the, & thy sede
after the, in theyz tymes too be an euerla-
sting testamēt. So that I wyl be good vnto
the & to thy sede after thee. And I wyl
geue vnto the, & to thy sede after thee, the
land wheriu thou art a straūger: Euen al
the lande of Canaan, for an euerlastynge
possession and wyl be theyz God.

And God sayde vnto Abraham, Se y
kepe my testamēt, both thou and thy sede
after the in theyz tymes. This is my testa-
mēt whyche ye shal kepe betwene me and
you, and thy sede after the, y e circumcise
all your men chyldren. Ye shal circumcise
the foreskinne of your fleshe, & it shalbe a
tokē of the bonde betwixte me and you.
And euerye man chyld when it is eyght
dayes olde, shalbe circuncypled amonge
you

Gen. xvi. c.
Judith. xiii. b
Math. i. c.
Luk. i. b. c.

D

* Gen. iiii.
Luk. i. b.
Luk. i. b.

you in your generations, and al seruauntes also bozne at home or boughte wythe money though they be straungers & not of thy seide. The seruaunt bozne in thy house, & he also that is bought wyth moneye, must nedes be circūcised, & my testamente may be in your fleshe, for an euerlastinge or hōde. Yf ther be any vncircūcised man chylde, that hath not the foreskinne of hys fleche cut of, his soule shal perishe frō his people: because he hath broken my testamente. And god sayd vnto Abraham. Sarai thy wyfe shal nomore be called Sarai: but Sara shal hir name be. For I will blesse her & geue þa son of her & wil blesse her: so that people, ye and kynges of people shal sprynge of her. And Abraham fel vpon hys face & laught, & sayd in his hert: shal a chylde be bozne vnto hym that is an hundred yere olde, and shal Sara that is nyntie yere old, bere: And Abraham said vnto god. O that I shoulde myght lyue in thy syghte.

Then sayde God: Sara thy wyfe shal *bere the a sonne in dede & thou shalt call his name Isaac. And I wyl make my bōde with him, & it shal be an euerlastinge bond vnto his seide after him. And as concerning Isaac also, I haue herd thy request: lo, I wyl blesse hym & encrease him & multiply him exceedingly. Twelue *prynces shal he beget and I wyl make a great naciō of him. But my bonde wyl I make wyth Isaac, whych Sara shal beare vnto the: euen thys tyme twelue moneth.

And God left of talking with him, & departed by frō Abraham. And Abraham toke Isaac his sonne & al the seruauntes bozne in his house & al that was bought with money as many as weremē chylde among the men of Abraham's house, & circūcised the foreskinne of theyr fleshe, euē that selfe same daye, as God had sayde vnto hym. Abraham was nyntie yere olde & nyne, when he cut of the foreskinne of his fleshe. And Isaac his sonne was, xiii. yere old, when the foreskinne of his fleshe was circūcised. The selfe same day was Abraham circūcised & Isaac hys sonne. And all the men in hys house, whether they were bozne in hys house or bought wyth money (though they were straungers) were circūcised wyth hym.

The Notes.

a. The Scripture vseth to cal the signe of a thing by the name of the thing it self only to kepe þe thing signified, & better in memory, as here he calleth circūcysion, hys bonde whych is but a toke thereof, as Peter calleth baptisme chryst. i. pet. iii. v.

There appered thre men vnto Abraham, Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of the Sodomites is declared vnto Abraham, Abraham prayeth for them.

The xviii. Chapter.

And the lord appered vnto him in þe okegrove of Mamre as he sat in his tent doore in þe heat of þe daye. And he lyfte vp his eyes & loke, & lo, thre men stode not far frō him. And whē he saw the, he ran to mete the frō the tente doore, & fel to the grounde & sayd: My lord yf I haue found fauour in thy syght: goo not by thy seruaunt. Let a lyttle water be fet, & wasy your fete, & rest your selues vnder þe tree. And I wyl fet a *morzel of bryed, to comfort your hartes withal. And thā go your wayes, for euē therfore atpe come to your seruaunt. And they answered: Doe euē so as thou hast sayde. And Abraham went a pace into his tente vnto Sara & sayd: make redy attonce thre peckes of fine meale, kneade it and make cakes. And Abraham ran vnto his beastes and fet a calf & was tendre and good, and gaue it vnto a yong man which made it ready attonce. And he toke butter and milcke, and the calfe whych he had prepared, and set it before the, and stode hym selfe by them vnder þe tree: and * they ate.

And they sayd vnto hym: Woher is Sara thy wyfe? And he sayd: in þe tente. And he sayd: I wyl come agayne vnto the as soone as the frute can lyue. And loo: Sara thy wyfe shal haue a sonne. That herd Sara, out of the tent doore whych was behynd his backe, Abraham & Sara were both olde and wel strikē in age, and it ceased to be with Sara after the maner as it is wythe wyues. And Sara laughed in hys selfe sayinge: Now I am wared olde shal I geue my selfe to *lust, & my lord shal also: Thā sayd the lord vnto Abraham: wherfore doth Sara laughe sayeg, shal I of a suetie bere a chylde, now whē I am olde: is thec thinge to harde for the Lord to do? In the tyme * appoynted wyl I retorne vnto the, as soone as thec frute can haue lyfe, and Sara shal haue a son.

B.iii. Chan

gen. xviii. b
xvi. a

isa. xlii. a

gen. xvi. b

Judith. xix. v

Cob. xii. d
Judith. xii. c

Eccle. xix. d

1st. cor. xiii. b
Rom. ix. b

¶ Then Sara denyed it sayng: I laugh-
ed not, for she was afrayed. But he sayd:
¶ pes thou laughtest. The men stode by
from there and looked toward Sodome.
¶ And Abraham went to the to byng the
on the waye. And the lord sayde: Can I
hyde from Abraham that thyng which I
am aboute to doo, seyinge that Abraham
shall be a great and a myghty people, &
all the nacyns of the erth shal be blessed
in hym: for I know hym that he wyl co-
maunde his chyldren and his householde
after hym, that they kepe the waye of the
Lorde to do after ryght and conscyence, &
the lorde may byngie bpō Abraham that
he hath prompsted hym.

¶ And the lorde sayde: The crye of So-
dome and Gomorra is greute, and theyr
synne is excedynge greuous. I wyl goo
downe and se whether they haue done all
together accordynge to that crye which is
come vnto me or not, that I may knowe.
¶ And the men departed thence and wente to
Sodome ward. But Abraham stode yet
before the Lorde, and drew nere and said
wylt thou destroye þe ryghteous with þe
wycked. ¶ If there be. l. ryghteous within
the cytye, wylt thou destroy it & not spare
the place for the sake of. l. ryghteous that
are therein. ¶ That be farre from the, that þe
shuldeste do after this maner, to slep the
ryghteous with the wycked, and that the
ryghteous be as the wycked: that be farre
from the. Shulde not the iudge of all the
worlde do accordynge to ryght. And the
Lorde sayde: ¶ If I fynde in Sodome. l.
ryghteous within the cytye, I wyl spare
all the place for theyr sakes.

¶ And Abraham answered and sayde: be-
hold: I haue taken bpō me to speake vn-
to the Lorde, and yet am but duste and
ashes. What thoughe there lacke. v. of. l.
ryghteous, wylt thou destroye all the cyte
for lacke of. v. And he sayde: ¶ If I fynde
there. xl. and. v. I wyl not destroye them.
¶ And he spake vnto hym yet agayne and
sayde: what & yf there be. xl. founde there.
¶ And he sayde: I wyl not do it for. xl. sake
¶ And he sayde: ¶ let not my Lorde be an-
gry, that I speake. What and yf there be
founde. xxx. there. And he sayde: I wyl
not do it, yf I fynde. xxx. there. And he
sayde: ¶ Oh, se, I haue begonne to speake
vnto my lord, what yf ther be. xx. founde

ther. And he sayd: I wyl not destroye the
for twentys sake. And he sayd: ¶ let not
my lorde be angry, that I speake yet, but
euene once moze only. What yf ten be offe-
de there. And he sayd: I wyl not destroye
them for. x. sake. And the Lorde went hys
waye as soone as he had lefte comynge
wth Abraham. And Abraham returned
vnto hys place.

The Notes

a. The heate of the daye is taken for none.
b. By byed in scripture is vnderstand al maner of
fode, meat: for mas eating as in. i. Reg. xxviii. b.

¶ Lot receaued two angels into his house. The
splyth lufkes of the Sodomytes. Lot is deliuered &
delyeth to dwell in the cytye soar. Lottes wyfe is
turned iso a pyler of salt. Sodome is destroyed. Lot
is dydne & lyeth with his doughters which coe-
ued chyldren by hym.

The. xix. Chapter

¶ And there came. ii. angels to
Sodome at euen. And Lot
sat at þe gate of þe cytye. And
Lot saw the, & rose vp to me-
te the, & he bowed him selfe
to þe ground with his face. And he said: Se
Lordes, turne in I pray you vnto your ser-
uautes house & tary al nyght & wash your
fete, & ryse vp early & go on your waies
And they sayd: nay, but we wyl hyde in þe
stretes al nyght. And he compelled the exce-
dingly. And they turned in vnto him, and
entred into his house, and he made them a
feaste and dyd bake swete cakes, and they
ate. But before they went to rest, the me-
of the cytye of Sodome: compassed the hou-
se rounde about both old & yonge, all the
people from al quarters. And they called
vnto Lot, and sayde vnto hym: where are
the men whiche came into thy house to
nyght: byngie them out vnto vs that we
may do oure lust wth them.

¶ And Lot went out at dozes vnto them,
and shut the doze after him & sayde: naye
for goddes sake brethre, do not so wicked-
ly. Behold: I haue two doughters which
haue knowen no mā, the wyl I byng out
vnto you: doo with them as it semeth you
good: Only vnto these men do nothinge,
for therfoze came they vnder þe shadowe
of my rose. And they sayde: come hether.
¶ And they said: camest þe not into sogeorne
and wylt thou be now a iudge: we wyl
suerly deale worse wth the thā with the.

¶ And as they pteased soze vpon Lot &
beganue to breake vp the dooze, the men
put forth theyr handes, & pulled Lot into
the

Sec. xlii. c.
Gen. xlii. a.

Sec. xvi. c.
Jon. i. a

D

* gene. ii. b

Prob. ii.
math. xii.
actu. viii.

clay. x.
Acem.
Gen. x.

to the house to them and shut to the doze. And the men that were at the doze of thee house, they smotte wth blyndnes * both small and greate: so that they coulde not fynde the doze. And the men sayde moreouer vnto Lot: **P**f thou haue yet here any sonne in lawe, or sonnes, or doughters, or wha: soeuer thou hast in the c^{tye}, bynge it out of thys place: for we must destroye this place, because the c^{tye} of the is great * before the Lord. **W**herfore he hath sent vs to destroye it.

And Lot wet out & spake vnto his sonnes in lawe which shuld haue married his doughters, & sayd: stande vp and get you out of thys place, for the Lord wyll destroye the c^{tye}. But he seined as though he had mocked, vnto hys sonnes in lawe. And as the morning arose, the angels cauled Lot to speke hym sayinge: Stand vp take thy wife & thy two doughters & that, that is at hande, lest thou perishe in the spynne of the c^{tye}. And as he prolonged p^{er} tyme, the inc caught both him, hys wyfe & his two doughters by the hādes, because the Lord was mercifull vnto hym, and they brought hym forth & sette hym with out the c^{tye}. **W**he they had broughte the oute, they sayde: Saue thy lye and loke not behynde the, neyther tary thou in any place of the countre, but saue thy selfe in the mountayne, lest thou perishe. **T**han sayde Lot vnto the: **O**h naye my Lord: beholde, in as moch as thy seruauit hath founde grace in thy syght, now make thy mercy great, whych thou helpest vnto me in sauing my lye. For I cannot saue my self in p^{er} mountaynes, lest some misfortune fall vpo me, & I dye. Behold, here is a c^{tye} by to be vnto, & it is a lytle one, let me saue my selfe therein, is it not a lytle one, p^{er} my soule may liue. And he sayd to him: **I** haue receaued thy request as concerning this thing, that I wil not ouerthrowe this c^{tye} for the which thou hast spokē. **H**aste the, and saue thy selfe there, for I can doo nothyng tyl thou be come in thither. And therfore thee name of thee c^{tye} is called zoar. And the sone was vpo the earth whe Lot was entred into zoar.

Than the Lord rayned vpo * Sodome and Gomorra, brimstone and fyre fro the Lord out of heauē, and ouerthrowe those

c^{tyes} & al the regio, & all that dwelled in the c^{tyes}, & that that grewe vpo the erth. And Lots wyfe looked behinde her, & was turned into a pyllar of salte, **A**braha rose vp early & got hym to the place where he stode before the lord, & looked toward Sodome & Gomorra & toward al the land of that countre. And as he looked: beholde thee smoke of the countre arose as it had bene p^{er} smoke of a fornace. But yet whe God destroyed the c^{tyes} of the regio, he thought vpo Abrahā: & sent Lot * out fro the daunger of the ouerthrowe, whe he ouerthrewe the c^{tyes} where Lot dwelled.

And Lot departed oute of zoar & dwelled in the mountaynes & hys .ii. doughters wth hym for he feared to tary in zoar: he dwelled therfore in a caue, bothe he & hys .ii. doughters also. **T**ha sayd the elder vn to the yonger: our father is old, & there is no moo mē in the erth to come in vnto vs after p^{er} maner of al p^{er} world. Come therfore, let vs geue our father wine to drinke, & let vs lye with him p^{er} we may saue sede of our father. And they gaue theyr father wine to drinke that same nyght. And the elder doughter wet and lay with her father And he perceaued it not, neyther when she laye downe, neyther when she rose vp.

And on the morowe the elder sayd vnto the yonger: beholde, yester nyght laye I wth the my father. **L**et vs geue hym wyne to drinke thys nyght also, & go thou and lye wth hym, and let vs saue sede of our father. And they gaue theyr father wyne to drinke that nyght also. And the yonger arose and laye wth hym. And he perceaued it not: nether when she lay downe, neyther when she rose vp. Thus were bothe the doughters of Lot wth chylde by theyr father. And the elder bare a sonne, and called him Moab, which is the father of the Moabytes vnto thys daye. And the yonger bare a sonne, and called hym Ben Ammi, whych is the father of the, chyldren of Ammon vnto thys daye.

The Notes,
a^t The night, is here take for: p^{er} turning which is the beginning of the nyght as in Proverb. vii. b
b^t The spynne is take for the spinner, as maipce is for the wyched, and rightousnes for righteous, as Paul to Tychus the spyll.

Abraha went as a stranger into the lāde of Gerar. The kynge of Gerar taketh away hys wyfe.

The .xx. Chapter.

And,

Gen. xix. c.
lii. c. b. d

Gen. xix. c.
lii. c. b. d

il. per. ii. d.
Dapier. a
ames. lii. c.
lii. c. b. d.
Juc. c. b.

el. xix. c. d.
Jerem. li. c.
Gen. xix. c.



Gene. xii. c
v. xxi. b

And Abraham departed the-
ce towarde the southe contre
and dwelled betwene Cades
and Sur, and sojourned in
Gerar. And Abraham sayde
of Sara his wyfe, that she was his sy-
ster. Then Abimelech kyng of Gerar sent
and fet Sara awaye.

And God came to Abimelech by nyght
in a dreame and sayde to hym: Se, thou
art but a dead man for the womans sake
which thou hast taken awaye. for she is a
mans wyfe. But Abimelech had not yet
come nye her, and therfore sayde: Lorde
wylte thou slep ryghteous people: sayde
not he vnto me, that she was his syster:
yea and sayd not she her self that he was
her brother: with a pure herte and inno-
cent handes haue I done thys. And God

sayd vnto hym in a dreame. I wote it wel
that thou dydest it in the purenesse of thy
hert. And therfore I kept that thou shuldest
not synne agaynst me, nether suffred
I the to come nygh her. Now therfore de-
liuer the man his wyfe agayne, for he is
a prophet. And let hym praye for the, that
thou mayst lye. But and yf thou deli-
uer her not agayn, be sure that thou shalt
dye the death, with al that thou hast.

*gene. ii. c

Then Abimelech rose vp by tymes in
the mornyng, and called all his seruau-
tes, and tolde all these thynges in theyr
eares, and the men were sore afrayd. And
Abimelech called Abraham & sayde vnto
hym: What hast thou done vnto vs, and
what haue I offended the, that thou shuldest
brynge on me and on my kyngdome
so great a tyme: thou hast done dedes vn-
to me that ought not to be done. And Abi-
melech sayde mozeouer vnto Abraham:
What sawest thou? moued the to do this
thyng? And Abraham answered. I thou-
ght that paradventure the feare of god
was not in this place, & that they shulde
slepe me for my wyfes sake: yette in verye
dede she is my syster, the doughter of my
father, but not of my mother: and became
my wyfe. And after, god caused me to wa-
ke out of my fathers house. I sayde vn-
to her. This kynden: se shalt thou shewe
vnto me in al places where we come, that
thou say of me, ho we I am thy brother.

D

Then toke Abimelech shepe and oxen,
men seruantes & womenservantes & gaue

them vnto Abraham, and deliuered hym
Sara his wyfe agayne. And Abimelech
sayd: beholde the lande lyethe before the,
dwell where it pleaseth the best. And vn-
to Sara he sayde: Se I haue geuen thy
brother a thousand peces of syluer, behold
this thinge shall be a couerynge to thy-
ne eyes, and vnto al that are with the and
vnto all men an excuse.

And so Abraham prayed vnto God, &
God healed Abimelech and his wyfe and
his maydens, so that they bare chyldren.
For the Lord had closed to, al the matry-
ces of the house of Abimelech, because of
Sara Abrahams wyfe.

The Notes

at The feare of god among the Hebrewes is prynci-
pally take for the honour's sayth that we owe vnto
god, & that wyth such a loue as the chyldre hath to
the father.

bt Couerynge and excuse is alone

C Isaac is borne: Agar is cast oute by hyr pounge
sonne Imael. The angel comforteth Agar. The co-
uenant betwene Abimelech and Abraham.

The. xxi. Chapter

The Lorde visytereth Sara as
he had sayd & dyd vnto her*
according as he had promy-
sed. And Sara was in child
and bare Abraham a sonne in
hys olde age euen the same season whych
the Lord had appoynted. And Abraham
called hys sonnes name that was borne
vnto hym which Sara bare hym Isaac,
and Abraham circumcised Isaac hys
sonne when he was. viii. dayes old, as god
commaunded hym. And Abraham was an. C.
yere old, when his sonne Isaac was borne
vnto him. And Sara sayd: God hath ma-
de me a laughing stocke: for al that heare
wyl laugh at me. She said also: who wol-
de haue sayd vnto Abraham, that Sara
shulde haue geue chyldre sucke, or that I
shuld haue borne hym a sonne in his olde
age: The chyldre grewe and was wened;
and Abraham made a great feast, the sa-
me daye that Isaac was wened. Sara saue
the sonne of Hagar the Egyptian whych
she had borne vnto Abraham, a mockynge.
Then she sayde vnto Abraham: put away
thys bondmayde and hyr sonne: for thee
sonne of thys bondwoma shal not be hey-
re wyth my sonne Isaac. But the wordes
semed very greuous in Abrahams syght
because of hys sonne. Then the Lord sayd
vnto Abraham: let it not be greuous vn-
to the, because of the lad and of thy bond-
mayde

Gen. xxi. b
and xxi. b
Gala. iii. b

Math. ii. c
to Gal. iii. b

*Gen. xxi. b

Gala. iii. b

Rom. ix. b
Galas. iii. b
Hebr. xi. d.
Gen. xvii. c

mayde: But in al þ Sara hath said vnto þe, heare her voyce, for in* Isaac shall thy seed be called. Moreover of the sonne of the bondewoman wyl I make a nacion, because he is thy* seed.

And Abraham rose vp early in þe mornynge: & toke bread & a bottell wythe water & gaue it vnto Hagar, puttyng it on her shulders wyth the lad also, and sente her a way. And she departed, and wadred by and downe in the wyldernesse of Berseba. When the water was spent that was in the bottell, she cast the lad vnder a bush, and went and satte her out of syght a greate way: as it were a boweshote of: for she sayd: I wyl not se the ladde dye. And she satte downe out of syghte, & lyfte by her voyce and wepte.

And God herde the voyce of the chyld. And the angell of God called Hagar out of heauen and sayde vnto her: What ayleth the Hagar? feare not, for God hath herde the voyce of the chyld where he lyeth. Arise and lyft by the lad, & take hym in thy hande, for I wyl make of hym a greate people. And God opened her eyes, and she sawe* a well of water. And she went and fylled the bottell wythe water, and gaue the boy drynke. And God was wyth the lad, and he grew and dwelled in the wyldernesse, and became an archer. And he dweld in the wyldernes of Sharan. And his mother got hym a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abimelech & Phycoll his chefe captayne spake vnto Abraham sayng: *God is wth the in all that thou doest. Nowe therefore swete vnto me euē here by god, that thou wylt not hurte me nor my chyldre, nor my chyldrens chyldre. But that thou shalte deale wth me and the contre where thou art a straunger, accordyng vnto the kyndnes that I haue shewed the. Then said Abraham: I wyl sweate.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had take away. And Abimelech answered I wylt not who dyd it: Also þe toldest me not, neyther hearde I of it but this day. And Abraham toke shepe & oxen and gaue them vnto Abimelech. And they made both of them a bonde together. And Abraham set .vii. lambes by them.

selues. And Abimelech sayde vnto Abraham: what meane these .vii. lambes whyche thou hast set by thein selues. And he answered, .vii. lābes shalt thou take of my hande, that it may be a wytnes vnto me, that I haue dygged this well. Wherefore the place is called Berseba, because they sware both of theym. Thus made they a bonde together at Berseba. Then Abimelech and Phycoll his chefe Captayne, rose vp and turned agayne vnto the lande of the Philistines. And Abraham planted a wood in Berseba, and called there on the name of the Lord, the everlastyng God & dwelt in the Philistin land a long season.

The sayth of Abraham is proued in offeringe hys sonne Isaac. Christ our sauour is promysed. The generation of Nachor Abrahams brother

The. xxi. Chapter.



fter these dedes, God dyd* proue Abraham & sayd vnto hym: Abraham. And he answered here am I. And he sayde: take thy* only sonne

Isaac whom thou louest, and get the vnto the lande Shorā, & sacrifice hym there for a sacrifice vpon one of the mountaynes whiche I wyl shewe the. Then Abraham rose vp early in the mornynge & saddled his asse, & toke .ii. of his meyney whym & Isaac his sonne, & cloued wood for the sacrifice, and rose vp & gotte hym to the place whiche God hadde appoynted hym.

The thyrde daye Abraham lyfte by his eyes and sawe the place a farr off, & sayd vnto his yonge men: byde here with paffe I and the lad wyl go pōder and* worshyppe and come agayne vnto you. And Abraham toke the wood of the sacrifice and layde it vpon Isaac his sonne, & toke fyre in his hande and a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham his father and sayde: My father. Here am I my sonne. And he sayde: Se, here is fyre and wood, but where is the shepe for sacrifice? And Abraham sayde: my sonne: God wyl proude hym a shepe for sacrifice, so wēt they both together: & whē they came vnto the place whiche god shewed hē Abraham made an alter there & dressed the wood, & bound Isaac his sone & layd hē on halter aboue vpo the wood. And Abraham stretched forth hys hāde, & toke the knyfe to haue kylled hys sonne. Then the an

Isa. viii. 2
Eccl. xiii. 2
Debye. xi. 2

* To wōrshyp
shyp is here
to do sacrifice.

B

* same, ii. 2
i. 28, ii. 2

gell of the Lorde called vnto him fro hea-
ue saynge: Abraham Abraham: And he
answered: Here am I. And he sayde: laye
not thy handes vpon the chyldre, nether do
any thyng at all vnto hym, for nowe I
know that thou fearest God, in that thou
hast not kepte thynne only sonne from me.
And Abraham lifted vp his eyes & looked
about: And behold: there was a ramme
caughte by the hornes in a thickette. And
he went and toke the ram and offred him
vp for a sacrifice in the stede of his sone.
And Abraham called the name of the pla-
ce, the Lord wyl se: wherfore it is a comen
saynge this daye: in the mounte wyl the
Lorde be sene.

And the angell of the Lorde cryed vn-
to Abraham fro heauen the seconde tyme
sayng: by my self haue I sworn sayth the
Lord: because thou hast done this thyng
and hast not spared thy only sonne, that
I wyl blesse the and multiplie thy sede
as the sterres of heauen and as the sand
vpon the see syde. And thy seed shal pos-
sesse the gates of his enemyes. And in thy
seed shal all the kynnes of the erth be
blessed, because thou hast obeyed my voy-
ce. So turned Abraham agayn vnto his
younge men, and they rose vp and went to-
gether to Bersaba. And Abraham dwelt
at Bersaba. And it chaunced after these
thynges, that one tolde Abraham sayng:
Beholde: Milcha the hath also borne chil-
dren vnto thy brother Nachor: Bus hys
eldest sonne, and Bus his brother, & Re-
muel the father of the Syrians, and Ce-
sed, and Haso, and Hylbas, and Jedaph
and Bethuell. And Bethuel begatte Re-
becca. These viii. did Milcha bere to Na-
chor Abrahams brother. And his concu-
byne called Rheuma, she bare also Ge-
bah, Saham, Chaas and Maacha.

The Notes.
a f Only sonne for only beloued, or most chesely be-
loued aboue other, after the Hebrew phrase as in
the Prayer. iiii. a
b f I know that is, I haue experyence that thou fea-
rest God, as in Philippien. iiii. c.
c f Sara dyeth & is buried in the felde that Abrahā
bought of Ephron the Hethite

The. xxi. Chapter.



Sara was an hundred & xxvii
yere olde (for so longe lyued
she) and then dyed in a head
citty called Hebron in the lād
of Canaan. Then Abraham

came to moune Sara, and to wepe for her
And Abraham stode vp from the coorse,
and talked w the sonnes of Heth sayng:
I am a straunger and a forynner amonge
you, gyue me a possessyon to burye in w
you, that I may bury my dead out of my
syght. And the chyldren of Heth answe-
red Abraham sayng vnto hym: Heare vs
Lorde, thou arte a pryncce of God among
vs. In the chefest of our sepulchres bury
thy dead: None of vs shal forbyd the his
sepulchre, that thou shuldest not bury thy
dead therein. Abraham stode vp, and bo-
wed hym self before the people of the land,
the chyldren of Heth. And he comonde w
them saynge: If it be your myndes that
I shal bury my deade out of my syghte,
here me and speake for me to Ephron the
sonne of zoar: and lette hym gyue me the
double caue whiche he hath in the ende of
hys feld, for as much money as it is wor-
th, let him giue it me in the presence of you,
for a possessyon to bury in. For Ephron
dwelled amonge the chyldren of Heth.

Then Ephron the Hethite answered A-
braham in the audyence of the children of
Heth and of all that went in at the gates
of his citty, saynge: Not so my Lorde,
but heare me: The felde gyue I the, & the
caue that therein is, gyue I the also: and e-
uen in the presence of the sones of my peo-
ple gyue I it to the to bury thy deade in.
Then Abraham bowed hym selfe before
the people of the lande, & spake vnto E-
phron in the audyence of the people of the
contre sayng: I pray the heare me, I wyl
gyue syluer for the felde, take it of me, &
so wyl I bury my dead there. Ephron a-
nswered Abraham saynge vnto hym: My
lorde, harken vnto me. The land is wor-
th. iiii. C. cycles of syluer: but what is that
betwyxt the and me: bury thy dead. And
Abrahā harkened vnto Ephron & weped
hym the syluer which he had sayde in the
audyence of the sonnes of Heth, euen. iiii.
hundred syluer cycles of currāt money a-
monge marchanties. Thus was the felde of
Ephron wher the double caue is before mā-
re: eue the felde & the caue is theri & all the
trees of the felde which grow in all the bor-
ders round about, made sure vnto Abra-
ham for a possessyon, in the syghte of the
chyldren

psal. cxi. a
luke. i. 3
ecc. xiii. c
1 peze. vi. c

ge. xxi. g.

gene. xxi. a
actu. iiii. d
gala. iiii. b

* Ge.
Gene

chylde of Heth, and of al that wente in at the gates of the ctyte. And then Abraham buryed Sara hys wyfe in the double caue of the feld that lyeth before Hare, otherwyse called Ebron in the land of Canaan. And soo bothe the felde and the caue that is therein, was made vnto Abraham a sure possession to burye in, of the somes of Heth.

Abraham maketh his seruant to sweare, & sendeth him to seeke a wyfe for Isaac his sonne. The seruant was faithfull and brought Rebecca, whiche Isaac toke to hys wyfe.

The. xliiii. Chapter.



Abraham was olde and stycken in dayes, and the Lorde had blessed hym in all thynges. And he sayde vnto his eldest seruant of his house which had the rule ouer al that he hadde, But thy hande vnder my thye that I may make the swete by the Lorde that is God of heaue, and god of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Canaanites, amonge which I dwell. But shalt go vnto my contrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruant vnto hym: what and yf the woman wyll not agre to come with me vnto this lande, shall I brynge thy sonne agayne in to the lande whiche thou comest out of? And Abraham sayde vnto hym: beware of that, that thou brige not my sonne thither. The Lord God of heaue which toke me frome my fathers house, and frome the lande where I was boznie: & which spake vnto me & sware vnto me sayenge: vnto thy fiede wyl I giue this lande, he shall sende his angel before the that thou mayst take a wyfe vnto my sonne from thence. Neuertheles if the woman wyll not agre to come with the, then shalt thou be out of daunger of this oth. But aboue all thyng brynge not my sonne thither agayne. And the seruant put his hande vnder the thye of Abraham and swate to hym as concerning that matter, And the seruant toke .x. camels of the camels of his master & departed, & had of al maner goodes of his master wth hi, & rode by & went to Mesopotamia, vnto the ctyte of Haran. And made his camels to lye downe without the ctyte by a welles syde

of water, at euē: aboute the tyme that women come out to drawe water & he sayde.

Lorde God of my master Abraham, sende me good speche this day, and shewe mercy vnto my master Abraham. Loo, I stonde here by the well of water, and the daughters of the men of this ctyte wyl come out to drawe water: Now the damsell to whom I say, stoupe downe thy picher and let me drynke. If she say: Dryncke; and I wyllyeue thy camels dryncke also, the same is she that thou hast ordeined for thy seruante Isaac: yea and thereby shall I knowe that thou hast shewed mercy on thy master. And it came to passe yf he had lette speakynge, that Rebecca came out, the daughter of Bethucl, sone to Milca the wyfe of Nahor, Abrahams brother, and her picher vpon her shoullder: The damsell was bety fayre to loken vpon, and yet a mayde and vnknown of man. And she went downe to the wel and fylled her picher & came by agayne: The seruant came vnto her and sayd: let me sup a lytle water of thy picher. And she sayde: dryncke my Lorde.

And she hastened and let downe her picher vpon her arme and gaue hym drynke. And when she had giuen hym dryncke, she sayde: I wyl drawe water for thy camels also, vntyll they haue dryncke ynough: And she poured out her picher into the trough hastily, and came agayne vnto the well, to fette water: & drew for all his camels. And the felowes wodered at her. But helde his peace, to wete whether the Lorde had made his iourney prosperous or not. And as the camels had left drynkyng, he toke a^g golden earringe of half a sycke weyghte: and two braceletes for her handes, of .x. syckes weyght of gold, & said vnto her: Whos daughter art thou? tell me: is thy rowme in thy fathers house for vs to lodge in? And she sayd vnto hi: I am the daughter of Bethuel the sonne of Milca which she bare vnto Nahor: & said mozeouer vnto hi: we haue lytter & pouer ynough, and also rowme to lodge in.

And the man bowed hym selfe, & worshipped the Lorde, & sayde: blessed be the Lorde god of my master Abraham whiche ceareth not to deale mercifully & truly wth my master, & hath brought me the way

D way to my masters brothers house. And the damsell canne and tolde theym of her mothers house these thynges. And Rebecca had a brother called Laban.

And Laban canne out vnto the man, to the well: for as sone as he had sene the earynges, and the bracelettes vpon hys sisters handes, and herde the wordes of Rebecca his sister saynge, thus sayde the man vnto me, then he went oute vnto the man. And lo: he stode yet with the camels by the well syde. And Laban sayde, come in thou blessed of the Lorde. Wherefore stondest thou without? I haue dressed the house, and made rowme for the camels.

And then the man came in to the house: & he vnbrydeled the camels: & brought lytter & prauoder for the camels, & water to washe hys fete & theyr fete that were with hym, & there was meate set befor hym to eate. But he sayde: I wyl not eate, vntyll I haue sayde myne earande. And he sayde: say on. And he sayde: I am Abrahams seruaunt, and the Lorde hath *bled my master out of measure, that he is become greate, and hath gyue hym shepe oxen, syluer, and golde, menseruauntes, maydeseruauntes, camels and asses. And Sara my masters wyfe bare hym a sone when she was olde: and vnto him hath he geuen all he hath. And my master made me sweate saynge: thou shalt not take a wyfe to my sonne amonge the daughters of the Canaanites in whose lande I dwel. But thou shalt go vnto my fathers house and to my kynred, and there sake a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe wyl not folowe me? And he sayde vnto me: The Lorde be fore whome I walke, wyl sende his aynge with the, and prospere thy iourney & thou shalt take a wyfe for my sone, of my kynred and of my fathers house. But & yf (whē thou comest vnto my kynred) they wyl not gyue the one, the shalt thou bere no perell of myne othe.

And I came this day vnto the wel & sayd **O** Lorde, the god of my master Abrahā, yf it be so that thou makeste my iourney which I go, prosperous: beholde I stond by this well of water, and when a byrgyn cometh forth to drawe water, and I saye to her: gyue me a lytle water of thy pyt-

cher to dryncke, and she say agayne to me dryncke thou, and I wyl also draw water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And befor I had made an ende of spekyng in myne herte: Beholde Rebecca came forth, and her pitcher on her shulder and she went downe vnto the well & drew. And I sayde vnto her: gyue me dryncke. And she made haste, and toke downe her pytcher from of her, & sayd: dryncke, & I wyl geue thy camels dryncke also. And I asked her saynge: whose doughter arte thou? And she answered: the doughter of Bathuel Rahors sone, who Milca bare vnto hym. And I put the earynge vpon her face and the bracelettes vpon her handes. And I bowed my self, and *worshipped the Lorde, and blessed the lorde **G**od of my master Abraham which had brought me the rhyght waye, to take my masters brothers doughter, vnto his sonne. Howe therfore yf ye wyl deale *mercifully and truly with my master, tell me: and yf not, tell me also: that I may turne me to the, ryght hande, or to the lefte.

Then answered Laban and Bathuel saynge: The thynges is proceded euen out of the lorde, we can not therfore say vnto the ether good or bad: behold Rebecca before thy face, take her and goo, and let her be thy masters sonnes wyfe, euen as the lorde hath sayde. And when Abrahams seruaunt hearde theyr wordes, he bowed hym selfe vnto the lorde, flatte vpon the erth. And the seruaunt toke forthe iewelcs of syluer and iewelcs of golde and rayment, and gaue them to Rebecca: but vnto her brother, and to her mother, he gaue spyces. And then they ate & dranke, both he and the men he were with hym, & taried all nyght and rose vp in the moorning.

And he sayd: lette me depart vnto my master. But hys brother and hys mother sayde: lette the damsell abyde wythe vs a whyle, and it be but euen .x. dayes, & than goo thy wayes. And he sayde vnto them: hynder me not, for the Lord hath prospered my iourney. Sende me away that I may go vnto my master. And they sayd **G** let vs call the damsel, and wete what she sayth to the matter. And they called forth

Rebecca

Rebecca, and sayd vnto her: wilt thou go with thys man? And she sayde: yea.

So they let Rebecca theyr syster go with her norse and Abrahams seruaunt, and the me that were with hym. And they blessed Rebecca, and sayde vnto her: Thou art our syster growe into thousande thou. andes, and thy seide possesse thee gates of theyr enemyes. And Rebecca arose and hys damselfs, and satt them by by the camels, and went theyr waye after the man. And the seruaunt toke Rebecca, and went hys waye.

And Isaac was comyng from the well of the lpyunge and seynge, for he dwelte in the south cuntrye, and was gone oute to walke in hys bmeditations before the cuntryde. And he lyfte by hys eyes, and looked, and behold the camels were comig. And Rebecca lyfte by hys eyes, and when she sawe Isaac, she lighted of the camel, & sayde vnto the seruaunt: what mā is this that cometh agaynst vs in the felde? And the seruaunt sayde: it is myr mayster. And the she toke hys mantel, and put it about her. And the seruaunt tolde Isaac al that he had done. Then Isaac brought her into hys mother Saras tête, and toke Rebecca, and she became hys wyfe, and he loued her: and so was Isaac comforted, puer hys mother.

The Notes.

a. To put the hand vnder the thigh was another whyth the Hebrewes vied in such thynges as perteyned to the Testament and promys of god as in Genesis. xvi. g

b. Carpinges are deckinges, eyther to apparel the face and forehead of the woman, or the carcs. And dyec: lettes is to decke the armes or handes.

c. To worshipp: is here to geue thanks, as in the xlii. Chapter afoze at thys letter. B.

d. God blesteth vs when he giveth vs hys benedictiō: curseth vs when he taketh them awaye.

e. Mercifully and truly is almost to saye in this place as to geue pleasure, gentylness, or kyndnes, as. iiii. Regum. xx. d

f. The ryght hand of the letter is nomore to saye, but tell me one thyng or another, that I may know wher vnto to sycke, and is a phrase of the Hebrew

g. To blese a mans neybour is to praye for hym and to wysh hym good: and not to wagge two fingers ouer hym.

h. Meditations is the exercyse of the spirite and lpyunge by the mynde to god

i. Abrahā taketh Kethura to hys wyfe, & begetteth many chyldre. Abrahā dyeth & geueth al his goodes to Isaac. The genealogie of Isaac. The byrthe of Jacob and Esau. Esau selleth hys byrthryght for a messe of porage.

The. xxi. Chapter.

Abraham toke hym another wyfe called Keturā, whych bare hym Simran, Jeksan

Medan, Medjan, Jekback, and Suah. And Jeksan begat Seba, and Dedan. And the sonnes of Dedan were Asurim, Letusim and Letunim. And the sonnes of Medjan were Ephā, Ephē, Hanoch, Abida and Elda. All these were the chyldre of Keturā. But Abraham gaue all that he had vnto Isaac. And vnto the sonnes of hys concubynes he gaue gyftes, & sent them awaye from Isaac hys sonne (why le he yet lyued) eastward vnto the eastre cuntrye.

These are the dayes of the lyfe of Abraham whych he lyued: an hūdyred and. lxxv. yere, and than fell syck and dyed, in a lūstye age (when he had lyued ynough) and was byput vnto his people. And his sonnes Isaac and Ismael buryed hym in the double caue in the felde of Ephron, some of soar the Bethypte before Mamre. Whiche felde Abraham bought of the sonnes of Beth. Ther was Abraham buried and Sara hys wyfe. And after the deathe of Abraham, God blessed Isaac hys sonne, whych dwelled by the well of the lpyunge and seynge.

These are the generations of Ismaell. Abrahamas sonne, whych Hagar the Egyptian Saras handmayde bare vnto Abraham. And these are the names of the sonnes of Ismael, with theyr names in theyr kindredes. The eldest sonne of Ismaell Reuathoth, then Cedar, Abdeel, Mithā, Misma, Duma, Mafā, Madar, Thema, Jektur, Naphis and Kedima: These are the sonnes of Ismael, and these are theyr names, in theyr townes and castelles. xii. princes of nacions. And these are the yeres of the lyfe of Ismael, an hūdyred &. xxxviii. yere, and than he fell sicke and dyed, and was layde vnto his people. And he dweld fro Cuila vnto Sur that is before Egypte, as men go to ward the Assyrians. And he dyed in the presence of al hys brethzen.

And these are the generatiōs of Isaac. Abrahams sonne: Abraham begat Isaac. And Isaac was. xl. yere old when he toke Rebecca to wife, the daughter of Bethuel the Sirian of Mesopotamia and syster to Laban the Sirian.

And Isaac made intercession vnto the Lord for his wyfe, because she was bare and the Lord was entreated of hym, and Rebecca hys wyfe conceived, and the chil



breu stroue together wythin her. The she sayd: yf it shulde goo so to passe, what hel peth it that I am wythe chylde? And she went and axed the Lorde. And the Lorde sayde vnto her: there are t̄ two maner of people in thy wombe, and twoo nacyns shall sprynge oute of thy bowels, and the one nacyn shalbe myghtyer than the o- ther, and the eldest shalbe seruaunte vnto the younger.

And when hys tyme was come to be- delyuered: behold there were two twynes in hys wombe. And he that cameout fyrst was redde and roughe ouer all as it were an hyde: and they called hys name Esau. And afterwarde hys brother came oute, & hys hande holdynge Esau by the * heile. Wherefore hys name was called Jacob. And Isaac was lx. yere olde when he bare the: and the boyes grewe, and Esau be- came a conyng hunter and a tyl mā. But Jacob was a vt symple man, and dwel- led in the tentes. Isaac loued Esau, becau- se he dyd eate of hys venison, but Rebec- ca loued Jacob.

Jacob sod potage, and Esau came fro the felde and was faynty, and sayde too Jacob: let me sup of the red potage, for I am faynty. And therfore was hys name called * Edom. And Jacob sayde: sell me thys daye thy * byrthright. And Esau an- swered: Loo I am at the poynte to dye, & what profyte shal this byrthright do me? And Jacob sayd: * I were to me then thys daye. And he swore to hym, and solde hys byrthright vnto Jacob. Than gaue Ja- cob Esau bread and potage of reed ryle. And he ate and droncke and rose vp, and went hys waye. And so Esau regarded not hys byrthright.

The Notes.

a. Leubynes in the scripture ar no harlots, but wpyes: yet bare they no rule in the house, but were subiectes as seruaunte. As Agar was vnto Sara. Genesis xvi. a. and Bysa. Gen. xxx. a.

b. To be put among his people, is not only to be put in a goodly place of burial, but to be put in the company of * auncie father & died in the same sayth that he dyd.

c. By thys. ii. people, is signified vnto be the lawe and the gospel as ye maye rede in ga. ii. d.

d. Str. p. e. he is simple & without craft & decept & contineth in beleuing & executynge of gods wyl.

e. The iorney of Isaac toward Abimelech. The p- mes made vnto Isaac & hys sede. Isaac is rebuked of Abimelech for calling his wife his syster. The ch- ding of the shepherdes for the welles. Isaac is co- soj. d. The atonemet betwene Abimelech & Isaac.

The. xvi. Chapter.



And ther fel a berth in lād, passig & first berth & fel in & daies of Abra- ham. Wherefore Isaac wet vnto Abimelech kin- ge of & Philistias vnto Gerar. The & Lorde appered vnto hym, & sayd: Go not downe into Egypt, but bide in the lād which I say vnto the: so georne in this land, & I wyl be with the, and wyl blesse the: for vnto & vnto thy sede I wil geue al these * contrays. And I wyl per- forme the othe which I swore vnto. Abra- hā thy father, & wyl * multiply thy sede as the starres of heauē, & wyl geue vnto thy sede al these cōtreis. And thow wyl thy sede shal al the naciōs of the erth be blessed, be- cause & Abraham harkened vnto my voyce and kepte myne ordinaūces, cōmaūdemē- tes, statutes and lawes.

And Isaac dwelled in Gerar. And the mē of the place asked hym of hys wyfe, & he sayd & she was hys * syster: for he fea- red to cal her his wife, lest the mē of & pla- ce shuld haue killed him for hys sake, be- cause she was bewtiful to the eye. And it happened after he had bene ther lōg tyme that Abimelech king of the Philistias lo- ked out at a wyndow, & sawe Isaac spor- tynge wyth Rebecca hys wyfe. And Abi- melech sende for Isaac, & sayd: se, she is of a suerty: thy wyfe, & why saydest thou & she was thy syster? And Isaac sayd vnto hym: I thought that I myght peraduen- ture haue dyed for hys sake. Then sayde Abimelech: why hast thou done this vnto vs: one of the people myght lyghtely ha- ue lyne by thy wyfe, and so shuldest thou haue brought syne vpon vs. Than Abi- melech charged all hys people, sayng: he that toucheth thys man or hys wyfe, shal surely dye for it.

And Isaac sowd in that land, & found in that same yere an. C. bushels: for the Lorde blessed hym, & the mā waxed mygh- ty, & went forth & grewe tyll he was ex- ceding great, that he had possessiō of shepe of oxē, & a myghty household: euē so that & Philistias had enuy at him: in so moch & they stopped & filled vp w̄ crth al & wel- les whych hys fathers seruaūtes dygged in hys father Abrahams tyme. Than sayde Abimelech vnto Isaac: gette thee from

Gen. xvi. a. and, xlii. d.

Gen. xlii. d. and, xlii. d.

Gen. xlii. d. and, xlii. d.

Gen. xlii. d.

D. Dec. xii. b.

Abd. l. a.

Deby. xii. c.

ge. xlii. g.

from me, for thou arte myghtyer then we a greate deale. Then Isaac departed the ce. and pyched his tente in the valey Gerar, and dwelte there. And Isaac dygged agayne the welles of water whiche they dygged in the dayes of Abraham his father, whiche the Philistians had stopped, after the deth of Abraham: and gaue the the same names whiche hys father gaue them. As Isaacs seruauntes dygged in the valey, they founde a well of luyng water. And the herdemen of Gerar dyd stryue with Isaacs herdemen, saynge: the water is oures. Then called he the wel Esek, because they stroue with hym.

Then dygged they another well, & they stroue for that al. Therefore called he it Sitena. And then he departed thence, and dygged another well for the whiche they stroue not: therefore called he it Rehoboth saynge: the Lorde hath nowe made vs to wme, and we are increased bpō the erth. Afterwarde departed he thence and came to Berscha. And the Lord appeared vnto hym the same nyght, and sayde: I am the god of Abraham thy father, feare not for I am with the, and wyl blese the, & multiplye thy seed for my seruaunt Abrahams sake. And then he buylded an alter there, and called vpon the name of the Lorde, & they pyched his tente. And there Isaacs seruauntes dygged a well.

Then came Abimelech to hym fro Gerar & Ahusath hys frende & Phicol his chefe captayne. And Isaac sayd vnto the wherfore come ye to me, seyng ye hate me & haue put me away fro you. They sayd they: we sawe that the Lorde was withe the, and therefore we sayd that the shuld be an othe betwixte vs and the, & that we wolde make a bonde with the, that thou shuldest do vs no hurte, as we haue not touched the, and haue done vnto the nothinge but good, & sent the away in peace for thou arte now the blessed of the Lord. And he made them a feast, & they ate and droncke. And they rose vp by tūnes in the mornyng, and swate one to another. And Isaac sente them away. And they departed fro hym in peace. And that same daye came Isaacs seruauntes, & tolde hym of a well whiche they had digged: and sayde vnto hym that they had found water. And he called it Seba, wherfore the name of p

cyte is callyd Berscha vnto this daye.

The Notes.
at Increased: as yf he shuld say, after a great payne & labours, god hath geue vs peace, & quietnes, for quietnes doth open & increase the heart, and sadness restrayneth it: as in Gene. ix. d. & Gal. iii. a.
C Jacob stealeth the blessing fro Esau by hys mothers counsel. Isaac is ad. Esau is comforted, Thence hatred of Esau toward Jacob.

The xxvii. Chapter.

When Esau was xl. yere olde, he toke to wyfe Judith the daughter of Bery an Hethite, & Basmath the daughter of Elo an Hethite also, which were disobedyent vnto Isaac & Rebecca. And it came to pas that Isaac waxed old & his eyes were dymme, so p he could not see. Then called he Esau his eldest sonne, & sayde vnto hym: my sonne. And he sayd vnto hym: here am I. And he said: behold I am olde, & know not p day of my deth: now therefore take thy weapens, thy quiver & thy bow, & get the to the felde, and take me some venyson, & make me meate such as I loue, and byynge it me, & let me eate that my soule maye blesse the before that I dye. But Rebecca herde whē Isaac spake to Esau his sonne. And as sone as Esau was gone to the felde to catche venyson, & to byynge it, she spake vnto Jacob her sonne saynge: Beholde: I haue herd thy father talking to Esau thy brother & sayng: byynge me venyson and make me meate, that I maye eate & blesse the before the Lorde yet I dye. Nowe therefore my sonne heare my voyce in that whiche I commaund the: get the to the flocke, and byynge me thence two good kyddes, and I wyl make meate of the for thy father, soch as he loueth. And thou shalt byynge it to thy father, and he shall eate, that he maye blesse the before his death.

Then sayd Jacob to Rebecca his mother behold Esau my brother is rough, and I am smoth. My father shal peradventure fele me, & I shall seme vnto hym as though I went aboute to begyle hym, and so shall he byynge a curse vpon me, & not a blessing: & his mother sayde vnto hym: Upon me be thy curse my sonne, onely heare my voyce: and go & fetch me them. And Jacob wet and fet the, and brought the to his mother. And his mother made meate of them, accordyng as his father loued. And she went and fet goodly raimet of her eldest son Esau, which she had

C, ii in p

in þ house to her. & put the bpō Jacob hyz
yongest sone, & she put þ skines bpō his
handes, & vpon the smooth of hys necke.
And she put the meate & bread whych she
had made in the hand of hyz sonne Jacob

And he wēt into his father sayinge: my
father. And he answered: here am I: who
art thou my sonne. And Jacob sayde vn-
to his father: I am Esau thy eldest sonne
I haue done accordyng as þ baddest me:
bp & vt & eate of my venison, & thy soule
may blesse me. But Isaac sayd vnto hys
son: how cometh it that þ hast founde it so
quickly my sonne. He answered: The lor-
de thy god brought it to my hand. Chan
sayd Isaac vnto Jacob: come nere & lette
me fele the my sone, whether þ be my son
Esau or not. Chan wēt Jacob to Isaac
hys father, & he felt hym & sayd, the voyce
is Jacobs voyce, but the hādes are þ hā-
des of Esau. And he knew hūn not, becau-
se hys hādes were rougher as hys brother
Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Es-
sau. And he sayd: that I am. Chan sayde
he: bring me & let me eate of my sonnes ve-
nison, that my soule maye blesse the. And
he brought him, & he ate. And he brought
hym wyne also, & he dranke. And his fa-
ther Isaac sayde vnto hym: come nere, &
kysse me my sonne. And he wēt vnto hym
and kissed hym. And he smelled the sauou-
re of hys raynēt, and* blessed hym, & say-
de: See, the smel of my son is as the smel
of a felde whych the Lorde hath blessed.
God geue the of the dewe of heauē, and
of the fatnesse of the earth, and plentye of
corne and wyne. People be thy seruautes
and nacions bowe vnto the. Be lord ouer
thy brethren, & thy mothers chyldre stoupe
vnto the. Cursed be he that curseth the, &
blessed be he that blessed the.

As soone as Isaac had made an end of
blessyng, Jacob was scarce gone out fro þ
presence of Isaac his father: the came Es-
sau his brother fro his hunting, & had ma-
de also meate, & broughte it vnto hys fa-
ther, & sayd vnto hym: Kysse my father, &
eate of thy sonnes venison, that thy soule
maye blesse me. Chan hys father Isaac
sayd vnto hym: who art thou. he answered
I am thy eldest sonne Esau. And Isaac
was greatly astoynd out of mesure, and

sayd: Woher is he the that hath hunted be-
nison & brought it me, & I haue eate of al
before thou camest, & haue blessed hym, &
he shalbe blessed styll. When Esau herde
þ wordes of his father, he cryed out great-
ly & bitterly aboue mesure, & sayde vnto
hys father: blesse me also my father. And
he sayd: thy brother came with subtilte, &
hath take away thy blessing. Chā sayd he
He may wel be called Jacob, for he hath
vndermined me now two tymes, fyrste he
toke away my byrthyght: & se, now hath
he taken away my blessing also. And he
sayde: haste thou kepte neuer a blessinge
for me.

Isaac answered and sayd vnto Esau:
behold, I haue made hym thy Lorde, and
all hys mothers chyldre haue I made his
seruautes. Moreover wyth^d corne and
wyne haue I stablished hym: what can I
do vnto the now my son. And Esau sayd
vnto hys father: haste thou but that one
blessyng my father, blesse me also my fa-
ther: so lyfted vp Esau hys voyce & wep-
te. Chan Isaac hys father answered, and
sayd vnto hym: beholde, thy dwelling pla-
ce shal haue of the fatnesse of the earth, &
of the dewe of heauē fro aboue. And with
thy swerde shalt thou lyue, & shalt he thy
brothers seruāt. But the tyme wyll come,
when thou shalt gett the masterye, and low-
se his yocke from of thy necke.

And Esau* hated Jacob, because of the
blessyng that his father blessed hym with
all, & said in his hart: The dayes of my fa-
thers sorowe are at hand, for I wyll slepe
my brother Jacob. And these wordes of
Esau hyz eldest sonne were told to Rebec-
ca. And she sent and called Jacob hyz yon-
gest sonne, & sayd vnto hym: beholde thy
brother Esau threateneth to kyll the: now
therefore my sonne heare my voyce, make
the redy, & flee to Labā my brother at Ha-
ran: and tarpe with him a whyle vntill thy
brothers fearcenesse be swaged, and vn-
tyll thy brothers wrath turne away from
the, and he forgett that whych thou haste
done to hym. Chan wyll I sende and fet
the awaye from thence. Why shuld I lo-
se you both in one day. And Rebecca spa-
ke to Isaac: I am wery of my lyfe, for fea-
re of the doughters of Beth. If Jacob ta-
ke a wyfe of the doughters of Beth, soch

soch one as these are, or of the daughters
of the lād, what lust shuld I haue to lyeue

The Notes.

a Bless: that is, that my soule maye wyl the
good, and praye to god for the.

b There are two maner of curles vled in scrip-
ture. The one is in the soule, that perteyneth to the
soule, as synne & wyckednes. And the other to the
body, as all tēporal mysery and wyckednes, as in
Genesis, iii. c. and Deut, xxi. a.

c By thys worde bewe, is vnderstand of the De-
bywes al that is in the firmament, that cōforteth
earth, as the sonne, the mone, rayne & tēperatnes of
wether, as by the farnes of the earth they vnderstā-
de al that is brought forth bench in the earthe, as
Eccl. xvi. d. and Prouci. xi. b.

d By coine and wyne is vnderstande aboundaū-
ce of all tēporall thynges.

e Jacob is sent into Mesopotamia to Laban for a
wyfe. Elau marieth an Imalepte. Jacob dreameth
a d. eame. Ch. i. is p. rōm. ed. Jacob maketh a vowe

The xxviii. Chapter.

Then Isaac called Jacob his
sonne & blessed him, & char-
ged him, & sayd vnto him: se,
thou take not a wyfe of the
daughters of Canaā, but a-
ryse & get the to Mesopotamia to the hou-
se of Bethuel thy mothers father, & there
take the a wyfe of the daughters of Labā
thy mothers brother. And God almighty
blessed the, increase the, & multiply the, that
thou mayst be a nombre of people, & geue
the the blessing of Abraham, bothe to thy
& to thy sede wyth the, that thou mayst pos-
sesse the land (wherin thou art a straūger)
whych God gaue vnto Abraham. Thus
Isaac sent forth Jacob, to go to Mesopo-
tania vnto Laban, sonne of Bethuel the
Syrren, and brother to Rebecca Jacobs &
Elau mother.

When Elau sawe p Isaac had blessed
Jacob, & sente hym to Mesopotamia, to
ret him a wyfe thēce: & p as he blessed him
he gaue him a charge, sayēg: se, thou take
not a wyfe of the daughters of Canaan:
& that Jacob had obeyed hys father and
mother, & was gone vnto Mesopotamia:
& seying also that the daughters of Canaā
pleased not Isaac his father: then wēt he
vnto Israel, & toke vnto the wyues which
he had, Rahala the daughter of Imael
Abrahams sonne, the syster Sabathoth to
be hys wyfe. Jacob departed from Ber-
seba, and went towarde Haran, and came
vnto a place, and tarped there all nyghte
because the sonne was downe. And toke a
stone of the place, and putte it vnder hys
heade, and layde hym downe in the same
place to slepe. And he dreamed: & beholde

holde there stode a ladder vpon the earth,
and the toppe of it reached vp to heauen. **C**
And se, the angels of God wente vp and
downe vpon it, yea & the Lorde stode vpo
it, and sayde.

I am the Lord god of Abraham thy fa-
ther, & the God of Isaac: The lād which
thou slepest vpo wyl I geue the & thy se-
de. And thy sede shalbe as the duste of the
earth: & thou shalt spreade abrode: weste,
easte, north and south. And thow we the
& thy sede shal al the kynredes of the earthe
bestressed. And se I am with the, & wyl
be thy keper in al places whether p goest,
& wyl byng the agayn into this land: ne-
ther wyl I leaue the vntyl I haue made
good all that I haue prompyed the.

When Jacob was awakend out of his
slep he sayd: surely the lord is in this pla-
ce, & I was not aware. And he was afray-
ed & sayd: how fearful is this place. It is
none other, but euē the house of God: &
the gate of heuē. And Jacob stode vp ear-
ly in the morning: & toke the stone that he
had layd vnder hys head: & pytched it vp
an ende, & poured oyle on the toppe of it.
And he called the name of the place: Be-
thel, for in dede the name of the cyrpe was
called Lus before tyme. And Jacob bo-
wed a vowe, sayng: Vt God wyl be with
me, & wyl kepe me in this tournepe whych
I goo, & wyl geue me bread to eate, & clo-
thes to put on, so that I come agayn vn-
to my fathers hou: e in safety: the shal the
Lord be my God, and thys stone which I
haue sett vp an ende, shalbe Godes house
and of al that thou shalt geue me, wyl I
geue the, & sente vnto the.

The Notes

a Bless: looke in Gene. xlviii a

b Loke in the first Chapter of Genesis. c.

c He calleth it the house of God, because of the
houshold of angels that he ther saw: we in lyke ma-
ner cal the church of Iyme & stons the house of god,
because the people com: thether, which ar the chur-
che of god. As saynt Paul teacheth. i. Co. iii. ii. 20
vi. Cohe. xii.

d Bethel, significth the house of god.

e Thys: By thys the au: rēnt fathers meane
all great rewardes as in genesis. xliii. d.

f Jacob cometh to Labā & serueth. vi. yere for Ra-
chel. Lea was brought to his bed: in dede of Rachel
he marieth the bothe, & serueth yet. vii. yere more
for Rachel. Lea & concueth.

The xxix. Chapter.

Then Jacob lyfte vp his fete,
& wēt toward the east countre **A**
And as he looked aboute, be-
hold ther was a wel in p feld

C. iii. and

Deut. xli. d

1. pa. xviii. c.

and.iii. flockes of shepe laye therby (for at that well were the flockes watered) & ther laye a great stone at the well mouth. And the maner was to bringe thee flockes thither, & to roulle the stone from the welles mouth, and to water the shepe, and to put the stone agayne vpon the welles mouth vnto his place. And Jacob sayd vnto the, brethren whence be ye? And they sayde: of Haran are we. And he sayd vnto the: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto the: is he in good health? And they sayd: he is in good health: and behold, his daughter Rachel cometh wythe the shepe. And he sayde: lo it is yet a great whyle to nyght, nether is it tyme that the catel shulde be gathered together: water the shepe and go and fede them. And they sayd: we may not, vntill all the flockes be brought together, and the stone be rouled fro the welles mouth, and so we water our shepe.

Whyle he yet talked wyth the, Rachel came wyth hys fathers shepe, for she kept them. As soone as Jacob sawe Rachel, the daughter of Laban hys mothers brother, and the shepe of Laban hys mothers brother, he wente and rowled the stone from the wels mouth, and watered the shepe of Laban hys mothers brother. And Jacob kyssed Rachel, and lyfte vp hys voyce & wepte: and tolde her also that he was hys fathers brother & Rachels sonne. Then Rachel came and tolde hys father.

When Laban hearde tell of Jacob his sisters sonne, he came too mete hym, and embraced him and kyssed hym, & brought hym to hys house. And then Jacob tolde Laban al the matter. And the Laban sayde: wel, thou art my bone and my flesh. Abide wyth me the space of a moneth. And afterwarde Laban sayde vnto Jacob: Though thou be my brother, shouldest thou therfore serue me for nought: tel me what shall thy wages be? And Laban had two daughters, the eldest called Lea and the yongeste called Rachel. Lea was tender eyed, but Rachel was bewtiful and well fauoured. And Jacob loued her wel and sayde: I wyll serue the seven ycare for Rachel thy yongest daughter. And Laban answered: it is better that I geue her the, than too another man: byde ther-

fore wyth me.

And Jacob serued. vii. yeres for Rachel, and they scined vnto hym but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Laban: geue me my wyfe that I maye lye with her. For the tyme appointed me is come.

Then Laban had all men of that place, & made a feast. And when euen was come, he toke Lea his boughter & broughte her to him: and he went in vnto her. And Laban gaue vnto hys daughter Lea zilpha hys mayde, to be hys seruaunte. And when the mornynge was come, beholde, it was Lea. Then sayd he to Laban: wherfore hast thou played thus wyth me: dyd not I serue the for Rachel, wherfore than hast thou begyled me? Laban answered: it is not the maner of this place, to marie the yongest before the eldest. Passe oute this weke and than shal this also be geue the for the seruice whych thou shalt serue me yet. vii. yeres more. And Jacob dyd euē so, and passed out that weke, & than he gaue him Rachel hys daughter to wyfe also. And Laban gaue to Rachel his daughter Bilha hys handmayde too be hys seruaunt. So laye he by Rachel also, & loued Rachel more than Lea, and serued him yet vii. yeres more.

When the Lord sawe that Lea was despyed, he made her frutefull: but Rachel was barren. And Lea conceived and bare a sonne, & called his name Rubē, for she sayd: the lord hath looked vpon my tribulatio. And now my husband wyll loue me. And she conceived agayne and bare a sonne, and sayd: the Lord hath herde that I am despyed, & hath therfore geuen me this sonne also, and she called him Simeon. And she conceived yet, and bare a sonne, & sayde: now this once wyll my husband kepe me companye, because I haue borne him. iii. sonnes: & therfore she called his name Leui. And she conceived yet agayne, and bare a sonne sayinge: now wyll I prayse the Lord: therfore she called hys name Iuda, and lefte bearyng.

Rachel and Lea beynge both barren geue theyr maydens vnto theyr husbände, and they bare hym chyldre. Jacob deccaueth Laban in the conceyving of the shepe and hyddes. Jacobs rewarde for hys seruycce.

The. xxx. Chapter.

Booben



When Rachel sawe that she bare Jacob no chyldren, she enuyed hyr syster, & sayd vnto Jacob: Geue me chyldre, or els I am but deed. Thā was

Jacob wrooth with Rachel saying: Am I in Gods stede which kepeth from the, the frute of thy wombe: The she said: here is my mayde Bilha: go in vnto her, that she may beare vpon my lappe, that I may be increased by her. And she gaue him Bilha hyr hādmayde to wyfe. And Jacob wet in vnto her: & Bilha conceaued & bare Jacob a sonne. Thā sayd Rachel. God hath geue sentence on my syde, & hath also herde my voyce, & hath geuen me a sonne. Therefore called she hym Dan. And Bilha Rahels mayde conceaued agayne, & bare Jacob another sonne. And Rachel sayde: God is turned, and I haue made a chaunge with my syster, and haue gotten the vpperhāde. And she called hys name Nephtali.

When Lea sawe that she hadde leste bearyng, she toke zilpha hyr mayde, and gaue her Jacob to wyfe. And zilpha Leas mayde beare Jacob a sonne. Thā sayd Lea: Good lucke: & called hys name Gad. And zilpha Leas mayde bare Jacob another sonne. Than sayde Lea: happy am I for thee doughters wyll call me *blessed. And called hys name Asser.

And Ruben went out in the wheat barueste and founde a mandragoras in the felde, and broughthe them vnto hys mother Lea. Than sayde Rachel to Lea geue me of thy sonnes mandragoras. And Lea answered: Is it not ynough that thou hast taken away my husbāde, but wouldest take away my sonnes mandragoras also: Than sayde Rachel: well, let him slepe wythe thee this nyght, for thy sonnes mandragoras. And when Jacob came from the felde at euen, Lea wente oute to mete hym, and sayde: come in to me, for I haue boughthe the with my sonnes mandragoras. And he slepte wyth her that nyght. And God herde Lea, that she conceaued and bare vnto Jacob the v. sonne. Than sayd Lea. God hath geuen me my rewarde, because I gaue my mayden too my husbāde, and she called hym Issachar. And Lea conceaued yet agayne, and bare Jacob the syxte sonne. Than sayde

she: God hath endowd me with a good dowry. Now wyll my husbāde dwell w me, because I haue borne hym. vi. sonnes & called his name Zabulon. After that she bare a doughter, & called her *Dina.

And God remembred Rachel, hearde her, & made her frutefull: so that she conceiued & bare a sonne, & sayde: God hath taken away my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet another sonne: As sonc as Rachel had borne Joseph, Jacob sayd to Laban: Sende me away that I may go vnto my owne place and contre, geue me my wyues, and my chyldre for whom I haue serued the, & let me goo: for thou knowest what seruyce I haue done the. The sayde Laban vnto hym: If I haue found fauer in thy syght, (for I suppose that the Lorde hath *blessed me for thy sake) appoynte what thy rewarde shal be, & I wyll geue it the. But he sayde vnto hym: I knowest what seruyce I haue done the, and in what takynge thy catell haue bene vnder me: for it was but litle that thou haddest before I came, & now it is increased into a multitude, & the lorde hath blessed the for my sake. But now whe shall I make prouysyon for myne owne house also. And he sayd: what shal I then geue the: And Jacob answered: thou shalt geue me nothig at all, yf thou wylt do this one thyng for me, and then wyll I turne agayne, & fede thy shepe and kepe them.

I wyll go about al thy shepe this day and seperate from them all the shepe that are spotted & of dyuers colours, & al blacke shepe amonge the lābes, & the parye, & the spotted amonge the kyddes: and the same shall be my rewarde. So shall my ryghteousnesse answere for me: when the tyme cometh I shall receiue my rewarde of the: so I whatsoeuer is not speckled & parye amonge the goots & blacke amonge the lābes, let that be theft w me. The sayd Laban: Loo, I am content, I it be accordynge as thou hast said. And he toke out I same day the he gotes I were parye & of dyuers colours, and all the she gootes that were spotted & parye coloured, and all I hadd whyte in them, and all the blacke amonge I lāmbes, and put them in the kyppe of his sonnes, and sette thre dayes iourney betwyxe

betwixte him self & Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke roddees of grene poplar, haire and of chestnottees, & pyllled whyte strakes in the, & made the whyte appere in the staues: And he put the staues whiche he had pyllled, euē before the shepe, in the gutters & wa'ring troughe, whē the shepe came to drinke, that they shuld conceaue whē they came to drinke. And the shepe conceaued before the staues, and brought forth straked, spotted and partie. The Jacob parted the lambes and turned the faces of the shepe toward spotted thynges, and toward all maner of blacke thynges thoro'we out the flockes of Laban. And he made hym flockes of hys owne by the selfe, whiche he put not vnto the flockes of Laban. And all waye in the fyrste buckyng tyme of the shepe, Jacob put the staues before the shepe in the gutters, that they myghte conceaue before the staues: but in the latter buckyng tyme, he putte them not there: so the last brode was Labans and the fyrste Jacobs. And the mā became exceedinge ryche & had many shepe: maydes seruauntes, men seruauntes, camels and asses.

The Notes

a Mandragoras: The hebrewes call it an erbe, or rather a rote that beareth the symple of mans body. Other call it an appel which being eatē with meat causeth conceiue. **b** Hare thinketh it pleaseth womē because it hath a pleasant sauour, or rather for dayntines: because there was not maner of them to gette.

b Righteousnesse signifieth here true and faith full seruice.

a At the commaundment of god, Jacob departed fro Laban, & toke his goodes with him. Rachel stealeth hys fathers ymages, Laban foloweth Jacob. The commaunt betwene Laban and Jacob.

The .xxi. Chapter.

And Jacob heard the wordes of Labans sonnes how they sayd: Jacob hath take away al that was our fathers, & of our fathers goodes hathe he gottē al thys honour. And Jacob behelde the countenance of Laban, that it was not toward him as it was in tymes past. And the lord sayd vnto Jacob: turne agayn in to the land of thy fathers & to thy kynred & I wyl be wth the. Thā Jacob sent & called Rahel & Lea to the selde vnto his shepe, & sayd vnto the: I se your fathers countenance that it is not toward me as in ty-

mes past. Moreover the God of my father hath bene with me. And ye knowe howe that I haue serued your father wth all my myght. And your father hathe discaued me, and chaunged my wayges .x. tymes but God suffered hym not to hurte me. When he sayde, the spotted shall be thy wayges, then all the shepe bare spotted. If he sayde, the straked shall be thy rewarde, the bare al the shepe straked: thus hath God taken awaye your fathers cattell & geuen them me. For in buckyng tyme I lyfted vp myne eyes and saw in a dreame, and beholde: the rāmes that bucked the shepe were straked, spotted, and partie. And the angel of God spake vnto me in a dreame, sayng: Jacob. And I answered here am I. And he sayde: lyfte vp thine eyes and se, how all the rāmes that leape vpon the shepe are straked, spotted, and partie: for I haue sene al that Laban doth vnto the. I am the god of Bethel where thou annoyntedst the stoune, and where thou bowedst a bowe vnto me. Nowe aryse and gette the out of this countre, & returne vnto the lande where thou wast bozne.

Then answered Rahel & Lea, and sayd vnto hym: we haue no parte nor inheritaunce in our fathers house, he counteth vs euen as straungers, for he hathe solde vs, and hathe euen eaten vp the pryce of vs. Moreover all the ryches which God hath taken from our father that is yours and youre childrens. Now therefore what soeuer God hath sayde vnto the, that do. Then Jacob rose vp, & set hys sonnes & wyues vp, vpon camels, and caried away all his cattell, & all his substaunce whiche had gotten in Mesopotamia, for to go to Isaac his father vnto the lande of Canaan. Laban was gone to there his shepe, & Rahel had stolen her fathers ymages. And Jacob stole away the heart of Laban the Syrian, in that he tolde hym not he fled. So fled he & all that he had, & made hym selfe redy, & passed ouer the ryuers, & set his face streyghe toward the mounte Gilead. Upon the thyrde day after, was it told Laban that Jacob fled. Thē he toke his brethren wth hym & folowed after hym, vii. dayes iourney, and ouer toke him at the mount Gilead. And God came to Laban the

D the Sircian in a dycaime by night and said vnto hym: take hede too thy selfe, that thou speke not to Jacob ought saue god. And Laban ouer toke Jacob, and Jacob had pitched hys fete in the mounte. And Laban wth hys brethren pitched theyr tete also vpon the mounte Gilead. The sayde Laban to Jacob: w^{hy} haste thou thys done to steale awaye my bert, and carpe awaye my daughters as though they had bene taken captiue wth the swerde: w^{her} fore w^{er}est thou away secretly vnknewe to me, and dyddest not tell me, & I myght haue brought the on the way wyth myrth synginge, tymrels and harpes, and haste not suffered me to kisse my chyldre and my daughters? Thou wast a foile to do it, for I am able to do you euyl. But & god of your father spake vnto me yesterdave saying: take hede that thou speake not to Jacob ought saue good. And nowe though thou w^{er}est thy way, because thou longest after thy fathers house, yet w^{her} fore hast thou stole my goddes.

E Jacob answered & sayd to Laban: because I was afraied, & thought that thou woldest haue take awaye thy daughters from me. But with wh^o soeuer thou findest thy goddes, let hym dyc here before oure brethren. Seke that thyn is by me, & take it to the, for Jacob w^{er}st not that Rahel had stolen the. Than went Laban into Jacobs tete, & into Leas tete, & into.ii. maydes tentes: but founde the not. Than went he out of Leas tente, and entred into Rahels tente. And Rahel toke the ymagis & put the in the camels strawe, & sat downe vpon them. And Laban searched all the tente: but founde the not. Than sayde he to hys father: my Lord, be not angry that I can not ryle vp before the, for the disease of womē is come vpo me. So searched he, but founde them not.

Jacob was w^{rooth}, & chode with Laban. Jacob also answered & sayd to hym what haue I trespassed or what haue I offended, that I folowedest after me? Thou hast searched all my stuffe, and what hast thou found of al thy household stuffe: put it here before thy brethren & myne, & let the iudge betwixt vs both. This. xx. yere that I haue bene with the, thy shepe & thy gootes haue not bene baren, and the raimmes of thy flocke haue I not caten. w^{hat} soe-

uer was torne of bestes I brought it not vnto thee, but made it good my selfe, of my hand dyddest thou requyre it, whether it was stolen by day or nyght. w^{her} euer by daye the herte consumed me, and the colde by nyghte, and my slepe departed from myne eyes.

Thus haue I bene. xx. yere in thy house, and serued the *xlii. yeres for thy tmo daughters, & xl. yere for thy shepe, & thou hast chaged my reward. x. tymes. And except & god of my father, the god of Abraham, & the god wh^o Isaac feared, had bene with me: surely thou haddest sent me away now al empty. But God behelde my tribulatio, and the labour of my handes: & rebuked the yesterdave

Laban answered & sayd vnto Jacob: the daughters ar my daughters, & the childre ar my childre, & the shepe ar my shepe, & al that thou seest is mine. And what can I do this dave vnto these my daughters, or vnto theyr childre which they haue borne? Now therfore come on, let vs make a bond, I and thou together, & let it be a witness betwene the and me. Than toke Jacob a stone and set it vp an ende, and sayd vnto hys brethren gather stones. And they toke stones, and made an heape, and they stc ther vpon the heape. And Laban called it Jegar Sahadutha, but Jacob called it Gilead.

Than sayde Laban: thys heape be *w^{it}nesse betwene the and me thys dave (therfore is it called Gylcad) and thys to: tchyll whych the Lord seeth (sayde he) be w^{it}nesse betwene me and the when we ar departed one fro another: that thou shalte not bere my daughters neyther shalte take other w^{ives} vnto them. Here is no mā wyth vs: beholde, God is witness betwixte the and me. And Laban sayde more ouer too Jacob: beholde, thys heape and thys marcke whych: I haue sette here, be witness me and the, thys heape be w^{it}nesse and also thys marcke that I w^{il} not come ouer this heape too thee, and thou shalte not come ouer thys heape and thys marcke to doo any harme. The God of Abraham, the God of Nahor, and the God of theyr fathers be iudge betwixte vs.

And Jacob sware by him that his father Isaac feared. Then Jacob dyd sacrifice vpon the mounte, and called his brethren

f

*gen. xxix.

1. 2. xlii. 1. 11. ps. xvi. c.

G For. xxii. c. xlii. c.

then to eat bread. And they ate bread and tarped all nyght in the hyll. And early in the mornynge Laban rose vp and kyssed hys chyldre and hys doughters, & blessed them and departed and wente vnto hys place agayne. But Jacob went forthe on hys iourne. And the angels of God came and mete hym. And when Jacob sawe them, he sayde: this is goddes hooft: and called thee name of that same place, Mahanaim.

The Notes

a I feare is taken for honour, as afoze in Genesis, xx, c.

C The visio of the angels. Jacob sendeth prelates vnto his brother Esau. How he wrestled w the angel which chaunged his name & called hym Israell.

The xxii. Chapter.

A

Gen. xxii. a

Jacob sent messengers before hym to Esau his brother, vnto the land of Seir and the felde of Edom. And he commaunded the sayinge: se that ye speake after this maner to my Lorde Esau: thy seruauant Jacob sayth thus. I haue sogerned and bene a straunger with Laban vnto this tyme and haue gotten oren, asses, and shepe, menseruauntes and weinen seruantes, and haue sent to thewe it my lorde, that I may fynd grace in thy syghte. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cometh agaynst the and iiii. C. men wyth hym. Chan was Jacob greatly afrayed and wylt not which way to turne hym selfe, and deuoyded the people that was wyth hym and the shepe: oren and camels, into ii. companyes, and sayd: If Esau come to the one parte and synpte it, the other maye saue it selfe.

B

C And Jacob sayde: O god of my father Abraham, & god of my father Isaac: Lord whych saydest vnto me, retorne vnto thy countrey and to thy kynred, & I wyl do al well with the. I am not worthy of s least of all the mercyes and truech whych thou hast shewed vnto thy seruauant. For wyth my axtasse came I ouer this Iordane, & now haue I gotten ii. droues. Deluyet me from the handes of my brother Esau: for I feare him: lest he wyl come and synpte the mother wyth the chyldre. Thou saydest that thou woldest suerly do me good and woldest make my sede as thee lande of the see whych cannot bee nombred for

multitude.

And he tarped ther that same nyght, & toke of that whych came to had, a present vnto Esau hys brother two hundred she gottes, and xx. he gottes, ii. hundred shepe, & xx. rammes: thyrtye mylch camels wyth theyr coltes, xl. kyne and x. bulles, xx. she asses and x. foles, and deluyetred them vnto hys seruantes, euey droue by the selues, and sayde vnto them: go forth before me and put a space betwixte euey droue. And he comaunded the fornest sayinge

C When Esau my brother meteth the & aareth the sayinge: whose seruauit art thou and whether goest thou, and whose art the se that goo before the: thou shalt say, they be thy seruauant Jacobs, and are a present sent vnto my lorde Esau, and beholde, he hym selfe cometh after vs. And so comaunded he the second, & euen so the thyr, & lykewise al that folowed the droues saying of this maner se that ye speake vnto Esau when ye mete hym, & sayd mozeouer: Behold thy seruauant Jacob cometh after vs for he sayd: I wyl pease hys wyath wyth the present that goeth before me and after ward I wyl see hym my selfe, so peraduenture he wyl receaue me to grace. So wet the present before hym, & he taried al that nyght in the tent, and rose vpye the same nyght and toke hys ii. wyues and hys ii. maydens, and hys xi. sonnes, and wente ouer the foorde Iabock. And he toke the and sent the ouer the ruer, and sent ouer that he had & taried behind hym selfe alone

And there *wastled a man wyth hym vnto the breakinge of the daye. And when he saw that he could not preuayle agaynst hym, he smote hym vnder the thye, & thee senow of Jacobs thye shrike as he wastled wyth hym. And he sayd: let me go, for thee daye breaketh. And he sayde: I wyl not let the go, except thou blesse me. And he sayde vnto hym: what is thy name. He answered: Jacob. And he said: thou shalt be called Jacob noo moze, but * Israell. For thou hast wastled wyth God & hast preuayled.

And Jacob asked hym sayinge, tel me thy name. And he sayd, wherfore doest thou aske after my name: and he blessed hym there. And Jacob called the name of thee place Bethiel, for I haue sene God face to face, and yet is my lyfe reserved.

And as he wente ouer Shintell the sunne rose vpon hym, and he halted vpon hys thye: wherfore the chyldren of Israel eate not of the sennowe that shynke vnder the thye, vnto this daye: because that he smot Jacob vnder the thye in the sennowe that shynke.

The Notes

at To go wth a stafe is a maner of speakyng of the Hebrewes, wher signifieth nothing els but to symple, barely and without any riches or strength as in Mar. vi. b
 at To se God face to face, is to haue a certen and sure knowledg of hym as in Exod. xxxiii. b

Esau & Jacob are agreed, & Jacob came in to them,

The. xxxiii. Chapter.

Jacob left vp hys eyes & saw hys brother Esau come, and wth hym, iiii. hundred men. And he deuoyd the chyldren vnto Lea & vnto Rahel and vnto the ii. maydens. And he put the maydens and thei chyldre fornost, and Lea and hys chyldren after, and Rahel and Joseph hindermost. And he wente before the and fell on the grounde. vii. tymes, vntyl he came vnto hys brother.

Esau ranne to mete hym and embraced hym and fel on hys necke and kyssed hym and they wepte. And he lyfte vp hys eyes and saue the wyues and thei chyldre, & sayd: what ar these whych thou thet hast? And he sayd: they are the chyldren whych god hath geue thy seruaut. Chan came y maydens forth, and dyd thei obepsaunce. Lea also & hys chyldren came & dyd thei obepsaunce. And last of all came Joseph, and Rahel, and dyd thei obepsaunce.

1. Re. xii. c.
 2. Re. i. b. d.

And he sayd: what meanest thou wth al the droues which I met. And he answered: to fynde grace in the sight of my lord. And Esau sayd: I haue ynough my brother, kepe that thou hast vnto thy self. Jacob answered: oh nay, but yf I haue founde grace in thy syght, receaue my presente of my hand: for I haue sene thy face * as though I had sene the face of god: wherfore receaue me to grace and take my blessing that I haue brought y, for god hath geue it me. And I haue ynough of al thynges. And so he compelled hym too take it. And he sayd: let vs take our iourney and goo, and I wyl goo in thy company. And he sayde vnto hym: my lord knoweth that I haue tendorze chyldren, ewes and kyne w

ponge, vnder myrie hande, whych yf men shuld ouerdryue but euē one day, the hole flocke wolde dye. Let my lord therfore go before hys seruaut and I wyl dryue fawte and softly, accordyng as the catel that goeth before me and the chyldren, be able to endure: vntyll I come to my Lord vnto Seir.

And Esau sayd: let me yet leaue some of my folke wth the. And he sayde: what needeth it: let me fynd grace in the syght of my lord. So Esau wente hys waye agayne that same day vnto Seir. And Jacob toke hys iourneys towarde Succoth, and bylt him an house, and made bootheres for his catel: wherfore the name of the place is called Succoth,

And Jacob came peacefully into the cite of Sichem in the land of Canaan, after that he was come from Mesopotamia and pyched before the cite, & boughte a parcell of grounde where he pyched hys tente, of the chyldren of Hemor, Sichems father, for an hundred labes. And he made there an aulter, and there called vpon the myghtye God of Israel.

The. raufwinge of Dina Jacobs daughter by y men of Sichem. And of the great bloud meding done by the sonnes of Jacob.

The. xxxiiii. Chapter

Dina y daughter of Lea whych she bare vnto Jacob, wet oute to see the daughters of the lande. And Sichem the sonne of Hemor, the Heuite lord of the countrey, sawe her and toke her, and lay with her, and forced her: and hys hart laye on Dina the daughter of Jacob. And he loued the damsell and spake kyndlye vnto her, and spake vnto his father Hemor, sayinge, gette me this mayden vnto my wyfe. And Jacob herde that he hadde defyled Dina hys daughter, but hys sonnes were wth the cattell in the felde, and therfore he helde hys peace, vntyll they were come. Then Hemor the father of Sichem went out vnto Jacob, to come wth hym. And the sonnes of Jacob came oute of the felde as soone as they herde it, for it greued thei, & they were not a lytle wrooth because he had wrought folye in Israel, in y he had lye wth Jacobs daughter, whych thyng ought not to be done. And Hemor comened wth thei sayinge: the soule

the soule of my sonne Sichē longeth for your doughter: geue her him to wyfe, and make mariages with vs: geue your doughters vnto vs, and take our doughters vnto you, and dwell with vs, and the land shall be at youre pleasure, dwell and doo your busynes, and haue your possessions therein. And Sichem sayde vnto hyr father and hyr brethren: let me fynde grace in your eyes, and whatsoeuer ye appoynt me, that wyl I geue. Are frely of me both the dowry and gyftes, and I wyl geue accordyng as ye saue vnto me, and geue me the Damsel to wyfe.

Then thee sonnes of Jacob answered to Sichem and Hemor hyr father decept fully, because he had despyled Dina theyr syster. And they sayde vnto them, we cannot doo thys thyng that we shulde geue oure syster to one that is vncircumcised, for that were a shame vnto vs. Onely in thys wyl we consent vnto you: Yf ye wyl be as we be, that all thee men chyldren amonge you be circumcised, than wyl we geue oure doughter to you and take yourres to vs, and wyl dwell wythe you and be one people. But and yf ye wyl not harken vnto vs to be circumcised, than wyl we take our doughter and go our wayes.

C And theyr wordes pleased Hemor: & Sichem hyr sonne. And the yonge mā deferred not for to do the thinge, because he had a luste too Jacobs doughter: he was also most set by of all that were in hyr fathers house. Than Hemor, and Sichem wente vnto the gate of theyr ctyte, and comened wyth the men of theyr ctyte sayinge: these men are peaceable with vs, and wyl dwell in the land and do theyr occupation therein. And in the land is rowne ynough for the, let vs take theyr doughters to wyues and geue the oures: only herein wyl they consent vnto vs for to dwell with vs and to be one people: yf al the mā chyldre that are amonge vs, be circumcised as they are. Theyr goodes and theyr substance and all theyr catell are oures, onely let vs consent vnto them, that they may dwell wyth vs.

D And vnto Hemor and Sichē hyr sonne, harkened all that went out at the gate of hyr ctyte. And all the men chyldren were circumcised what soeuer wente oute at

the gates of hyr ctyte. And the thyrde day when it was paynefull to them, ii. of thee sonnes of Jacob Symeon and Leui Dina's brethren, toke ether of the hyr swerd and went into the ctyte boldly, and slewe all that was male, and slewe also Hemor & Sychem his sonne with the edge of the swerde, and toke Dina theyr syster out of Sychems house, and went theyr waye.

Than came the formes of Jacob hyr the dead, & spoyled the ctyte, because they had despyled theyr syster: & toke theyr shepe, oxen, asses and whatsoeuer was in the ctyte and also in the felbes. And all theyr goodes, all theyr chyldren and theyr wyues toke theyr captiue and made hauocke of all that was in the houses.

And Jacob sayde to Symeon and Leui: ye haue troubled me and made me sinke vnto thee inhabytatours of thee lande, bothe too the Canaanites and also vnto the Phereyites. And I am fewe in number. Wherfore they shall gather them selues together agaynst me and slep me, and so shal I and my house be destroyed. And they answered: shuld they deale wyth our syster as wyth an whoze?

a1. To lye wyth hyr, loke in geness. xix. g.

C Jacob goeth by vnto Bethel, and buryeth hyr ymages vnder an oke. Deboia dyeth, Jacob is called Israell. The lande of Canaan is promysed him. Rachell dyeth in laboure. Ruben laye wyth hyr fathers concubyne. The death of Isaac.

The. xxv. Chapter

AND God sayde vnto Jacob: Arise and get þy vp to Bethell and dwell there. And make ther an autler vnto god that apered vnto the, when thou fleddest from Esau thy brother. Than sayde Jacob vnto hyr houtholde and to all that were wyth him, put away the astraunge goddes that are amonge you and make your selues cleane, and chaunge your garmentes, and let vs arysse and goo by to Bethell. & I maye make an autler ther vnto god whych herde me in thee daye of my tribulatyon and was wyth me in the waye whych I went.

And they gaue vnto Jacob al the astraunge goddes whych were vnder theyr handes, and all theyr carrynges which were in theyr cares, and Jacob hyd them vnder an ooke at Sichem. And they departed. And the feare of God fel vpon the ctytes that

that were rounde aboute them, that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan, otherwyle called Bethel, with al the people that was wyth hym. And he buylded ther an autler, & called the place Bethell: because that god appeared vnto hym there, when he fled from hys brother

Than dyed* Dehora Rebeccas noyse, and was buryed bencht Bethel vnder an ooke. And the name of it was called the ooke of lamentation. And God appeared vnto* Jacob agayn after he came out of Mesopotamia, and blessed hym and sayde vnto hym: thy name is Jacob. Notw- standing thou shalt be nomozre called* Jacob, but Israel shalbe thy name. And so was hys name called Israell.

And God sayde vnto hym: I am God almyghtye, growe and multiply: for people and a multitude of people shal sprynge of the yea and kynges shal come oute of thy loynes. And the land whych I gaue Abrahā and Isaac, wyl I geue vnto the, and vnto thy sede after the wyl I geue it also. And god departed from hym in the place where he talked wyth hym. And Jacob set by a marke in the place where he talked wyth hym: euen a pillout of stone, and poured drinck offering thereon, and poured also oyle theron, and called the name of thee place where God spake wythe hym, Bethell.

And they departed fro Bethell, & whē he was but a felde brēde fro Ephrath. Rachel begā to trauell. And in traueling she was in perell. And as she was in paynes of hys labour the mydwylfe sayde vnto her: feare not, for thou shalt haue thys sonne also. Then as hys soule was a departinge, that she * muste dye: she called hys name Ben Oni. But hys father called hym * Ben Jamin. And thus dyed Rachel and was buryed in thee wape too Ephrath whych now is called Bethlehem. And Jacob sette by a pylle vpon hys graue, whych is called Rahels graue pylle vnto thys dape. And Israel went thence and pythed by hys tente beyond the * towne of Edm. And it chaunced as Israell dwelte in the lande, that Ruben wet and laye* wythe Bilha hys fathers concubynes: and it came to Israels eare. The sonnes of Jacob were, xii. in nombze. The

sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Iuda, Issachar, & Zabulon. The sonnes of Rachel: Joseph, & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan and Nephthali. The sonnes of zilpha Leas mayde, Gad and Aler. These are the sonnes of Jacob, whych were bozne hym in Mesopotamia.

Then Jacob went vnto Isaac his father too Hamre a princypall cytie, otherwyle called Hebron: wher Abraham and Isaac sojourned as straungers. And the dayes of Isaac were an hundred and lxxx. yeres, and than fel he sycke and dyed, and was putte vnto his people beyng olde and full of dayes. And hys sonnes Esau and Jacob buryed hym.

The Notes

a† The scripture calleth all maner of ydolles of ymages, straunge goddes, because the worshippers of them esteeme them as goddes

b† Ben Jamin: that is the sonne of the right hand and ryghthand is taken for good fortune

c† To be put vnto his people looke in Gen. xxv. a

d† The wyues of Esau. Jacob & Esau are rygh. The genealogie of Esau. Esau dwelleth in Byl Beir.

The xxxvi. Chapter.

These are the generatios of Esau whych is called Edm. Esau toke his wyues of 8 daughters of Canaan Ada 8 daughter of Elon an Hethyte, & Ahalibama the daughter of Ana, whych Ana was the sonne of Zibeon an Hethyte, And Basmath Ismaels * daughter and sister of Ahabath. And Ada bare vnto Esau, Eliphaz: and * Basmath bare Reguel: And Ahalibama bare Jeus, Jaclā and Korah. These are the sonnes of Esau whych were bozne him in the land of Canaan.

And Esau toke hys wyues, hys sonnes and daughters and all the soules of hys house: hys goodes and all hys catell; and all hys substance whych he had got in the land of Canaan, & went into a countrey awaye from hys brother Jacob, for they * ryches was so moche 8 they could not dwel together, and that the land wher in they were straungers, coulde not receaue the: because of theyr catell. Thus dwelt Esau in mounte Seir, whych Esau is called Edom. These are the generatryons of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: * Eliphaz the sonne of Ada the wyfe of Esau, and Reguell the sonne of

D. I. Basmath

Basinath the wyfe of Esau also. And the sonnes of Eliphas were, Themā, Omar, Zepho, Gaethā, and Kenas. And Thimna was concubine to Eliphas Esaus son and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wife. And these are the sonnes of Reguel: Nahathe, Serah, Samma and Misa: these were the sonnes of Basinath Esaus wife. And these were ʒ sonnes of Abalibama Esaus wyfe the doughter of Ana sonne of Zebcon, whych she bare vnto Esau: Jeus, Jealam, and Roah.

C These were dukes of the sonnes of Esau. The chyldre* of Eliphas the fyrst sone of Esau were these: duke Themā, duke Omar, duke Zepho, duke Kenas, duke Korah, duke Gaetham, & duke Amalech: these are the dukes that came of Eliphas, in the land of Edom, and these were the sonnes of Ada. These were the chyldre of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, & these were the sonnes of Basinath Esaus wyfe. These were the chyldren of Abalibama Esaus wyfe: duke Jeus, duke Jealam, duke Korah, these dukes came of Abalibama the doughter of Ana Esaus wyfe. These are the chyldre of Esau, & these are the dukes of the: whych Esau is called Edom. These are the chyldre of Seir the Horyte, the inhabitour of the land: Lothan, Sobal, Zibeon, Ana, Dison, Ezer & Dilsan. These are the dukes of ʒ Horytes ʒ chyldre of Seir in the land of Edom. And the chyldren of Lothan were, Hory and Heiam. And Lothans syster was called Thymna.

The chyldre of Sobal were these: Aluan, Manabath, Ebal, Sepho & Onam. These were the chyldre of Zibeon. Ana & Ana, thys was that Ana ʒ foude ʒ mules in the wyldernes, as he fed hys father Zibeons asses. The chyldre of Ana were these. Dison & Abalibama ʒ doughter of Ana. These are the chyldre of Dison, Heindan, Eban, Jethā, & Cheran. The chyldre of Ezer were these, Bilhan, Seauā & Akan. The chyldren of Dilsan were: Uz, & Aran. These are the dukes that came of Hory: duke Lothā, duke Sobal, duke Zibeon, duke Ana, duke Dylon, duke Ezer,

duke Dilsan. These be the dukes that came of Hory in theyr dukedoms in the lād of Seir. These are the kinges ʒ reygned in the land of Edom before ther reygned any king amōg the chyldre of Israel. Bela the sonne of Beor reygned in Edomea & ʒ name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bezara, reygned in hys steade. When Jobab was dead, Husam of the land of Theman reygned in hys steade. And after the death of Husam, Hadad ʒ sonne of Bedad which slewe the Moabites in the felde of the Moabytes, reygned in hys steade, & the name of his cytie was Aith. When Hadad was dead, Samla of Hasteka reygned in his stede. When Samla was dead, Saul of the ryuer Rehoboth reygned in his stede. When Saul was dead, Baal Hanan the sonne of Achbor reygned in hys stede. And after ʒ death of Baal Hanan the sonne of Achbor, Hadad reygned in hys steade, & the name of the cytie was Bagu. And hys wyfes name Mehetabeel the doughter of Hared the doughter of Mesaab.

These are the names of the dukes that came of Esau, in the. xii. kynredes, places and names: Duke Thimna, duke Alua, duke Jetheth, duke Abalibama, duke Esla, duke Dinon, duke Kenas, duke Theman, duke Hibzar, duke Hagdeil, duke Irain. These be the dukes of Edomea in theyr habitations, in the land of theyr possessions. Thys Esau is the father of the Edomites.

C Joseph accuseth his brethren, Joseph dreameth & is hated of hys brethren: & is sold to the Ismaelites Jacob bewayleth Joseph

The. xxxvii. Chapter.



And Jacob dwelt in the land wherein his father was a stranger, that is to saye in the lād of Canaan. And these are the generacions of Jacob: when Joseph was. xvii. yere olde, he kepte the pe wyth hys brethren, and the ladde was wyth the sonnes of Bilha and of Zilpha hys fathers wyues. And he broughte vnto theyr father an euill sayinge that was of them. And Israell loued Joseph more than all hys chyldren, because he begatte hym in hys olde age, and he made hym a coote of many colours.

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When hys brethren sawe that theyr father loued hym more than all hys brethren, they hated hym and coulde not speake one kynde worde vnto hym. **Gen. xlii. b**
B And when Joseph dreamed a dreame and tolde it hys brethren: wherfore they hated hym yet the more. And he sayd vnto them: heare I praye you thys dreame whych I haue dreamed: Beholde, we were makynge sheues in the felde: and loo, my shefe arose and stode by ryghte, and your sheues stode rounde aboute and made obersaunce too my shefe. Then sayde hys brethren vnto hym: what, shalte thou be oure kynge or shalt thou reygne ouer vs? And they hated hym yet the more, because of hys dreame and of hys wordes.

C And he dreamed yet another dreame and tolde it hys brethren sayinge: behold, I haue had onedreame more: me thought the sunne and the moone and eleuen starres made obersaunce to me. And when he hadde tolde it vnto hys father, and hys brethren, hys father rebuked hym and sayde vnto hym: what meaneth thys dreame whych thou haste dreamed: shall I and thy mother and thy brethren come and fall on the grounde before the? And hys brethren hated hym, but hys father noted the sayinge.

L. Reg. li. c
 Hys brethren wente too kepe theyr fathes shepe in Sichem, and Israell sayd vnto Joseph: do not thy brethren kepe in Sichem: come that I maye sende the too them. And he answered: here am I. And he sayd vnto hym: goo and see whether it be well wyth thy brethren & the shepe, and bring me worde agayn. And sent him out of the vale of Hebron, for to go to Sichem. And a certayn mā founde hym wandring out of his way in the felde, and axed hym what he sought. And he answered: I seke my brethren, tell me I praye thee where they kepe shepe. And the man sayde: they are departed hence, for I hearde them say lette vs goo vnto Dothan. **D** Thus wente Joseph after his brethren, and found the in Dothan.

Mat. xxi. b
Mar. xii. a
Luke. xxi. c
 And when they sawe hym a farre off before he came at them, they toke counsell agaynste hym, for too slepe hym, and sayde one to another, Behold thys dreamer cometh, come now and let vs slepe hym and

cast hym into some pytt, and lette vs saye that some wycked beaste hath deuoured hym, & let vs see what hys dreames wyll come to.

When Ruben herde that, he wente about to ryd hym oute of theyr handes and sayde: let vs not kyll hym. And Ruben sayde moreouer vnto the, shed not hys bloude, but cast hym into thys pytte that is in the wyldernesse, and laye no handes vpon hym: for he wolde haue rydde hym out of theyr handes and deliuered hym too hys father agayne. **Gen. xlii. d**

G And as soone as Joseph was come vnto hys brethren, they strypte hym oute of hys gawe coote that was vpon hym, and they toke hym and caste hym into a pytte: But the pytte was emptye and had no water therein. And they satt them downe to eate bread. And as they lift vp theyr eyes and looked aboute, there came a compaignye of Ismaelytes from Gilcad, and theyr camels laden wyth spicery, baulme, & myrrer and were goynge downe into Egypte.

Then sayd Iuda to hys brethren, what auayleth it that we slep oure brother, and kepe hys bloud secrete: come on, let vs sell hym to the Ismaelytes, and lette not oure handes be defyled vpon hym: for he is oure brother and oure fleshe. And hys brethren were content. Then as the Adanites, marchauntynen passed by, they drewe Joseph out of the pytt and sold him vnto the Ismaelytes for xx. peces of syluer. And they brought hym into Egypte. **Actu. vii. b**

G And when Ruben came agayne vnto the pytt and founde not Joseph there, he attrent hys clothes and wente agayne vnto hys brethren sayinge: the lad is not yonder, and whether shal I goo? And they toke Josephs coote and kyllled a goote, and dypped the coote in the bloude. And they sente that gawe coote and caused it too be broughte vnto theyr father and sayde: Thys haue we founde: see whether it bee thy sonnes coote, or noo. And he knewe it sayinge: it is my sonnes coote, a wycked beaste hath deuoured hym, and Joseph is rente in peces. And Iacob rente hys clothes, and putte sacke clothe about hys loynes, and sorowed for his sonne a long season. Then came all hys sonnes and all hys doughters to comforte hym. And he **Gen. xliiii. e**

D. ii wold

Pla. ciii.
Dapl. r. c

wolde not be comforted, but sayd: I wyl go
downe into the graue vnto my son, mour-
nyng. And thus his father wepte for him
And the Mediantes* sold him in Egypte
vnto Putiphath a lord of Pharaos: & bys
chefe marshall.

The Moores
of Went hys clothes: it was speccallye vled as
monge the Iewes too rente theyr clothes when
the gloffe of God was contempned as here, where
they feared God too lyttle, as too kyll theyr owne
brother.

**The marriage of Iuda. The trespass of
her and Onan, and the vengeance of god that ca-
me ther vpon. Iuda laye wryth hys daughter Cha-
mar. The byrth of Phares and Sarah.**

The. xxxviii. Chapter

Ind it fortunied at that tyme
that Judas went from hys
brethren & gat hym to a man
called Hira of Odollam and
ther he sawe the daughter of

I. Par. ii. r. a man called * Sua a Cainaanite: And
he toke her & wot in vnto her. And she co-
ceaued and bare a sonne and called his na-
me Er. And she coceaued agayn and bare
a sonne and called hym Onan. And she co-
ceaued thee thyrde, time and bare a sonne
whom he called Sela: & he was at Che-
sib when she bare him.

And Judas gaue Er his eldest sonne
a wyfe whose name was Chamar. But
this Er Judas eldest sonne was wicked
in the syght of the Lorde: wherfore the Lorde
slew hym. Then sayde Judas vnto On-
nan: go in to thy brothers wyfe and mary
her, and styre vp sede vnto thy brother.
And when Onan perceyued that the seed
shulde not be his: therfore when he wente
in to his brothers wyfe, he spilled it on the
grounde, because he wolde not gyue seed
vnto his brother. And the thyng whiche
he dyd, dyspleased the Lorde, wherfore he
slew hym also. The sayd Judas to Cha-
mar his daughter in law: remayne a wy-
dowe at thy fathers house, tyll Sela my
sone be growne: for he feared lest he shuld
haue dyed also, as his brethren dyd. Thus
wente Chamar and dwelt in her fathers
house.

And in proccesse of tyme, the daughter
of Sua Judas wyfe dyed. Then Judas
when he had lefte mornyng, wente vnto
hys shepe herders to Chymnath with his
frende Hira of Odollam. And one tolde

Chamar sayinge: beholde, thy father in
law gothe vp too Chymnath, to * there
hys shepe. And she put hys wydows gar-
mentes of from her and couered her with
a clooke, and dysgyfed her selfe: And satt
her down at the enterynge of Enaun whych
is by the hye wayes syde to Chymnath;
for because she saw that Sela was grow-
ne, and she was not geuen vnto hym too
wyfe.

When Iuda sawe her, he thought it
had bene an hoor, because she had coue-
red hys face. And turned to her vnto the
waye and sayde, come I praye thee let me
lyewith thee, for he knewe not that it was
his daughter in law. And she sayd what
wilt thou gyue me, for too lye wythe me:
Chamar sayd he, I will sende the a kid from
the floke. She answered: Chamar gyue me a
pledge tyl thou send it. Chamar said he, what
pledge shall I geue the. And she said: thy
signet, thy bracelet, and thy staffe that is in
thy hande. And he gaue it her and laye by
her, and she was wyth chylde by hym. And
she gat her vp and went and put her man
tell from her, and putte on hys wydows
raymente agayne. And Judas sente thee
kyd by his neyghbour of Odollam, for
to fetch oute his pledge agayne fro the
wyfes hande. But he found her not, Chamar
asked he the men of the same place sayng
wher is the whoore that satt at Enaun in
the waye. And they sayde there was noo
whoore here. And he came to Iuda agayne
sayinge: I cannot fynde her, and also the
men of the place sayde: that there was no
whoore there. And Iuda sayde: let her take
it to her, lest we be shamed: for I sente the
kydde and thou couldest not fynd her.

And it came to passe that after. iiii. mo-
nethes, one tolde Iuda sayinge: Chamar
thy daughter in law hath played the who-
re, and wyth playng the whoore is become
greate wyth chylde. And Iuda sayd: byn-
ge her forth, and let her be breut. And whe
they broughte her forth, she sente too her
father in law, sayinge: by thee man vnto
whom these thynges pertayne, am I with
chylde. And sayd also: loke whose ar thys
scale, bracelet, and staffe. And Iuda knew
them sayinge: she is moze ryghtuous than
I, because I gaue her not too Sela my
sonne

Ging sonne. But he laye wyth her no more. When tyme was come that she shuld be deliuered, beholde ther was ii. twinnes in hyr wōbe. And as she traueled the one put oute hys hande & the mydwife toke and bownde a redde threde aboute it sayinge: this will com out first. But he plucked his hande backe againe. This brother came out. And she sayde: wherefore hast thou brent a rent vpon the? & called hym Pharez. And afterwarde cam out his brother & had the reade threde about hys hande, which was called Zarah.

The Notes

n Tō be wycked in the syghte of the lord, is to walke in wyckednes: knowynge that the lord seeth vs and yet we will not repent.
b Rent a rent: that is, wherefore dydest thou open the matrix? that is, or was first borne.
God prospereth Joseph. Pharaos wyfe tēpeth hym & is accused & cast in prysō. God hath mercy vpon hym.

The. cxi. Chapter.

Joseph was broughte vnto Egypte, & Putyphar a lord of Pharaos: & hys chefe man shall an Egyptyan, bought hym of the Ismaelites which brought hym thither. And the Lord was wyth Joseph, and he was a luckye felow and cōtynued in the house of his master the Egyptyan. And hys master sawe that the Lord was wyth hym, and that the Lord made all that he dyd prosper in hys hand. Wherefore he founde grace in hys masters syghte, and serued him. And hys master made him ruler of his house & put al & he had in his hande. And as soone as he had made him ruler ouer his house & ouer all that he had, the Lord blessed thys Egyptyans house for Josephs sake, and & blessing of the Lord was vpon all that he had: both in hous & also in the felde. And therfore he left all that he had in Josephs hand, and looked vpon nothyng that was wyth hym, saue only on the breade which he ate. And Joseph was a godly person and a well fauored. And it fortuneth after that hys masters wyfe cast hyr eyes vpon Joseph & sayde, com lye wyth me. But he denied & sayde to her: Behold, my master woteth not what he hath in the house w me, but hath comytted all that he hath to my hande. He hym selfe is not greater in & house than I, and hath kept nothing

kept nothing fro me, but onely the because thou art hys wyfe. How than can I do thys greate wyckednesse, for too synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harke ned not vnto her, to slepe nere her, or to be in her companye.

And it fortuneth about the same season that Joseph entred into the house, to doo hys busynes: and there was none of the hōsholde by: in & house. And she caught hym by the garmente sayinge: come slepe wyth me. And he left his garment in hyr hand and fled and got hym out. And she sawe that he had left hys garmente in hyr hande, and was fledde oute. She called vnto the men of the house, and tolde the sayinge: Se, he hath brought in an Hebrew vnto vs to do vs shame, for he came in to me, for to haue slepte wyth me. But I cryed wyth a loude voyce. And when he hearde, that I lyft vp my voyce and cryed, he lyft hys garment wyth me and fled awaye and got hym oute.

And she layde vpon hys garment by her, vntyl hyr Lord came home. And she told hym acordynge to these wordes sayinge. Thys Hebrewes seruante whiche thou hast brought vnto vs, cam vnto me to do shame. But as soone as I lyft vp my voyce and cryed, he left hys garment with me and fled out. When hys master herd the wordes of hys wyfe which she told hym sayeng: after thys maner dyd thy seruante to me, he waxed wrooth.

And he toke Joseph and put hym in prysō: euen in the place where the Kinges prysōners laye bounde. And there continued he in prysō, but the Lord was wyth Joseph, & shewed hym mercy, & got hym fauore in the syght of the keeper of the prysō whych comytted to Josephs hande al the prysōners & were in & prysō house. And what soeuer was done ther, that dyd he. And the keeper of the prysō looked vnto no thyng that was vnder hys hande, because the Lord was wyth hym, and because that what soeuer he dyd, the Lord made it come luckely to passe.

Joseph expoundeth the dreames of the two prysōners.

The. xl. Chapter.

D. iii.

And it chaunced after thys, þat the chefe butlar of the kynge of Egypte and hys chefe baker had offended theyre lord þe kyng of Egypt. And Pharaao was angrye wryth theym and put the in warde in hys chefe marshals house: euen in the prison wher Joseph was bound. And þe chefe marshal gaue Joseph a charge with them, and he sarued the. And thei contynued a season in ward.

And they dreamed ether of them in one nyght: both the butlar and the baker of þe kynge of Egypte which were bounde in þe prison house, ether of them his dreame, & eche manes dreame of a sondre interpretation. And Joseph came in vnto them in the moynynge, and loked vpon them: behold, they were sadd. And he asked them sayinge wherfore loke ye so sadly to daye they answered hym, we haue dreamed a dreame, and haue noo man to declare it. And Joseph sayde vnto them, Interpretynge belongeth too God but telle me yet. And the chefe butlar told his dreame too Joseph and sayde vnto hym, In my dreame me thought there stode a vine befoze me, and in the vyne were .iii. braynches, and it was as thoughe it budded, and her blossoms shot forth: and the grapes there of waxed rype. And I had Pharaos cuppe in my hand, and toke of the grapes and wroong into Pharaos cup and deliuered Pharaos cup in to his hand. And Joseph sayd vnto hym, this is þe interpretacio of it. The .iii. braynches ar thye days: for within the dayes shall Pharaao lyfte vp thyne heade, and restore the vnto thyne offyce agayne, and thou shalt deliuer pharaos cuppe in to his hand, after the olde maner euen as thou dydest when thou wast his butler. But thynke on me with the, when thou arte in good case, and shewe mercye vnto me. And make mercye of me to Pharaao, and helpe to bringe me oute of this house, for I was stolen oute of the lande of the Hebreus, and here also haue I done nothyng at all wherfore they shulde haue put me into thys dongeon.

And when the chefe baker sawe that he hadde well interpretate it, he sayde vnto Joseph, me thoughte also in my dreame,

that I hadde thye wyket baskettes on my head. And in the uppermooste baskette of all maner bakemeates for Pharaao. And the byrdes ate them out of the basket vpon my heade.

Joseph answered and sayd: this is the interpretatio thereof. The .iii. baskettes are thye dayes, for thys daye thye dayes shall Pharaao take thy head from the, and shall hange the on a tree, and the byrdes shall eate thy fleshe from of the.

And it came too passe the thyrde daye whych was Pharaos byrthday, that he made a feast vnto all hys seruantes. And he lyfted vp the head of the chefe buttelar and of the chefe baker amonge hys seruantes. And restored the chefe buttelar vnto hys buttelarshyp agayne, and he reached the cuppe into Pharaos hande, and hanged the chefe baker: euen as Joseph had interpreted vnto them. Notwithstaunding the chefe buttelar remembred, not Joseph, but forgot hym,

Pharaos dreames are expounded by Joseph. He is made ruler ouer al Egypt. He hath twoo sonnes Manasses and Ephraim. The deeth beginneth in Egypt.

The .xl. Chapter.

And it fortunied at two peares ende, þat Pharaao dreamed, and thoughte þe stode by a riuers syde, & that ther came out of the ryuer. .vii. goodly kyne and fatt fleshed, and fedd in a meadowe, and hym thought that. .vii. other kyne came vp after them out of the ryuer euell fauored and leane fleshed and stode by the other vpon the brinke of the ryuer. And the euill fauoured and leane fleshed kyne ate vp the. .vii. well fauored and fatt kyne: and he awoke therwith. And he slepte agayne and dreamed the seconde tyme, that. .vii. eares of corne grewe vpon one stalke, rancke & goodly. And that. .vii. thymme eares blasted wryth the wynde, sprang vp after them: & that the. .vii. thymme eares deuoured the. .vii. rancke and ful eares. And than Pharaao awaked: and se, here is hys dreame. And the moynynge came, his spere was troubled. And he sente & called for

all the soothsayers of Egypte and all the wyse men thorow, and tolde them his dreame: but there was none of them that coulde interpretate it vnto Pharaao. Then spake the chefe buttelar vnto Pharaao sayinge. I doo remembre my faute thys daye, Pharaao was angrie wth his seruantes & put in ward in the chefe marshalls house both me & the chefe baker. And we dreamed both of vs in one nyght, & eche mans dreame of a sondre interpretation.

And ther was wythe vs a yonge man, an Hebrewe borne, seruant vnto the chefe marshal. And we tolde hym, and he declared oure dreames to vs accordyng to eche of oure dreames. And as he declared them vnto vs, euen so it came to passe. I was restored to myne offyce agayne, and he was hanged.

Then Pharaao sente and called Joseph. And they made hym haste oute of prison. And he haued hym selfe & chaunged hys rayment, and went in to Pharaao. And Pharaao sayde vnto Joseph: I haue dreamed a dreame & no man can interpretate it, but I haue heard say of the that as soone as thou herest a dreame, thou dost interpretate it. And Joseph answered Pharaao sayinge: God shall geue Pharaao an answer of peace wythout me. Pharaao sayd vnto Joseph: in my dreame me thou ghte, I stode by a ryuer syde. and ther came out of the ryuer, vii. fatte fleshed and wel fauored kyne, & fedd in the medowe. And then seven other kyne came bp after them, poore and bety euell fauoured, and leane fleshed: so that I neuer saw theyr lyke in all the lande of Egypte, in euell fauourednesse. And the, vii. leane and euell fauoured kyne ate bp the fyrst seven fatt kyne. And when they had eaten them vp a man coulde not perceaue that they had eaten them: for they were styll as euell fauoured as they were at the begynninge. And I awoke. And I sawe agayn in my dreame, vii. eares spryng out of one stalk full and good, and seven other eares wythered, thynne and blasted wyth wynd spryng vp after them. And the thynne eares deuoured the seven good eares. And I haue tolde it vnto the soothsayers, but no man can tell me what it meaneth. The Joseph sayde vnto Pharaao: bothe Pharaos

dreames are one. And god doth shewe Pharaao what he is aboute to do. The seven good kyne ar seven yeares: and the seven good eares ar seven yeare also, and it is but one dreame. Lyke wyse, the seven thynne and euell fauored kyne that came out after them, are seven eares: and the seven emptye and blasted eares shalbe seven yeares of hunger. Thys is that whych I sayde vnto Pharaao, that God doth shewe Pharaao what he is aboute to do.

Behold there shal come seven yeare of great plentousnes throughe out all the land of Egypt. And there shal aryse after them, vii. yeares of hunger. So that all the plentousnes shal be forgotten in the lande of Egypt. And the hunger shal consume the lande, so that the plenteous shal not be once a sene in the land by reason of that hunger that shal come after, for it shalbe exceedyng great. And as concerninge that the dreame was doubled vnto Pharaao the second tyme, it betokeneth that the thyng is certaynly prepared of God: and that God wyll shortly bring it to passe.

Now therfore let Pharaao prouyde for a man of vnderstandinge and wysdom, and sette hym ouer the lande of Egypte. And let Pharaao make offycers ouer the land, and take vp the fyrst part of the lande of Egypte in the seven plenteous yeares and lette them gather all the fooode of these good yeares that come, and laye bp corne vnder thee power of Pharaao, that there may be fooode in the egyptes, and ther let them kepe it: that ther may be fooode in store in the land, agaynst the, vii. yeares of hunger whyche shal come in the lande of Egypt, and that the lande peryshe not thowd we hunger.

And the sayinge pleased Pharaao & all hys seruantes. Then sayde Pharaao vnto hys seruantes: where shal we fynde soche a man as this is: that hath the spret of God in hym? wherfore Pharaao sayde vnto Joseph: for as moche as God hath shewed the all thys, there is noman of vnderstandyng or of wysdom lyke vnto the. Thou therfore shalt be ouer my house, & accordyng to thy worde shal al my people obeye: onely in the kynges seate wyl I be aboute the. And he said vnto Joseph: be holde

psal. lxxviii.
Act. vii. 10.
1. mach. ii. 1.
Dan. ii. 1.

holde, I haue set the ouer all the lande of Egypt. And he toke of his rynge fro hys fpynger, and put it vpon Josephs fpynger, and arayed hym in rayment of bysle, and put a golden cheyne about hys necke and sett hym vpon the best charett that he had saue one. And they cryed before hym: *Abrech*, and that Pharaos had made him ruler ouer all the land of Egypt.

And Pharaos sayd vnto Joseph: I am Pharaos, without thy wyll, shal noo man lyfte vp epyther hys hand or fote in all the land of Egypt. And he called Josephs name *bt* Zaphnath Paena. And he gaue hym to wyfe Asnath the daughter of Putiphar priest of On. Than wente Joseph abrode in the land of Egypt. And he was xxx. yere olde: when he stode before Pharaos kynge of Egypt. And than Joseph departed from Pharaos, and wente thorow out all the lande of Egypt.

And in the. vii. yeres of plenty they made theyres & gathered vp all the fooode of the. vii. plentiful yeres whych were in the lād of Egypt & put it into cyties. And he put the fooode of the felde that grewe rounde about euery cytie euē in the same. And Joseph layde vp corne in store, lyke vnto the sand of the see in multitude out of measure, vntyl he lest nombryng. For it was without nōbre. And vnto Joseph were bozne two sonnes before thee yeres of hōunger came, whych Asnath the daughter of Putiphar priest of On, bare vnto hym. And he called the name of the fyrste sonne *Manasse, for God (sayde he) hath made me forgett all my labour and all my fathers household. The second called he Ephraim, for God (sayde he) hath caused me too growe in the lande of my trouble.

And when the. vii. yeres of plenty were ended, than came the. vii. yeres of *deth, accordyng as Joseph had sayd. And the deth was in al landes: but in the land of Egypt was ther yet fode. And whē now all the land of Egypt began to hunger, thā cried the people to Pharaos for byed. And Pharaos sayd vnto al Egypt: go vnto Joseph and what he sayeth to you that doo. And when the deth was thorow out al the lād Joseph opened all that was in the cyties

and solde vnto the Egyptians. And hunger waxed sore in the land of Egypt. And all countrees came to Egypt to Joseph for to bye corne: because that the hunger was so sore in all landes.

The Notes.

a. *Abrech*: that is, tender father or as some wyll bowe the knee.

b. *Zaphnath paenath* ar wordes of Egypt: was moche to saye: a man to whome secret thynges are opened.

c. When he stode before Pharaos: that is whē he was admytted of Pharaos into hys office, as in i. Regum, cxi. d

Josephs brethren come into Egypt to bye corne And he knoweth the and tryeth them. Symeon is put in pylson, the other retoyne to theyr father so that the Ben Jamin. His father is lothe to let hym go but at the last he graunted it.

The. xlii. Chapter.



When Jacob sawe that there was corne too be solde in Egypt, he sayd vnto his sonnes why ar ye negligent: behold I haue heard that ther is corne to be solde in Egypt. *Gette you thither and bye vs corne from thēce, that we may līue & not dye. So went Josephs ten brethren dōwne to bye corne in Egypt. For Bē Jamin Josephs brother wold not Jacob send with hys other brethren, for he sayd some mysfortune myght happen hym.

And the sonnes of Israel came too bye corne among other that came, for ther was derthe also in the lande of Canaan. And Joseph was gouernour in the lande, and solde corne to all the people of the lande. And hys brethren came, and fell flatte on the grounde before hym. When Joseph sawe hys brethren, he knewe them: But made straunge vnto the, and spake roughly vnto them sayyng: whence come ye, and they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe hys brethren, but they knewe not hym.

And Joseph remembred hys dreames whych he dreamed of them, and sayd vnto them: ye ar spies, and to se where the lande is weake is poure conyng. And they sayde vnto hym: nay my lord: but to bye vytayle thy seruantes ar come. We ar all one mans sonnes, & meane truelye, and thy seruantes ar noo spies. And he sayde vnto them: nay verely, but euen to see where the lande is weake, is poure conyng. And they said: we thy seruantes are. xii. brethren, the sonnes of one man in the

- gen. xli. c.

Actu. vii. b

Actu. vii.

51. 52

C In the land of Canaan. The yongeste is yet wyth our father, and one no man woteth whete he is. Joseph sayde vnto them that is it that I sayde vnto you, that ye are surely spies. Here by ye shall be proued. For by the lyfe of Pharaon, ye shall not goo hence, vntyll poure yongest brother be come hyther. Sende therfore one of you and lette hym fete poure brother, and ye shall be in prisonne in the meane season. And there by shall poure wordes be proued, whether there be any trueth in you: or els by the lyfe of Pharaon, ye are but spies. And he put them in ward thre dayes.

And Joseph sayde vnto them the thyrde daye: Thys doo and lyue, for I feare God. If ye meane noo hurre, lette one of poure brethren be bounde in thre prison, and goo ye and brynge the necessary foode vnto your householdes, and bryng poure yongeste brother vnto me: that poure wordes maye be belcued, and that ye dye not. And they dyd so.

Than they sayde one to another: we haue verely synned agaynste oure brother, in that we sawe the angurthe of hys soule when he besoughte vs, and woulde not heare hym: therfore is thys troubell come vpon vs. Ruben answered them sayinge. Sayde I not vnto you that ye shuld not synne agaynst the ladde: but ye wolde not heare. And now verely see, hys bloude is requyred. They were not aware that Joseph vnderstonde them, for

C he spake vnto the by an interpreter. And he turned from them and wepte, and than turned to them agayn and comened with them and toke oute Symeon from amonge them and bounde hym before theyr eyes, and commaunded to fylle theyr sakes wyth corne, and to putte euery mans money in hys sacke, and to geue them bytaye to spende by the waye. And so it was done to them. And they laded theyr asses wyth the corne and departed thence. And as one of them opened hys sacke, for to geue hys asse prauender in the mornynge, he spyes hys moneye in hys sakes mouth. And he sayde vnto hys brethren: my moneye is restored to me agayne, and is euen in my sakes mouth. Than theyr hartes failed them, and were astonyed and sayd

one to another: howe cometh it that god dealeth thus wyth vs. And they came vnto Jacob theyr father vnto the lande of Canaan, and tolde hym all that had happened them sayinge. The Lorde of the land spake roughly to vs, and toke vs for spies to serche the countrey. And we sayde vnto hym: we meane truely and are no spies. We be twelue brethren, sonnes of oure father, one is away, and the yongest is now wyth oure father in the lande of Canaan. And the Lorde of the countrey sayde vnto vs: hete by shall I knowe if ye meane truely: leaue one of poure brethren here wyth me, and take foode necessarye for poure householdes and gett you awaye, and bryng poure yongeste brother vnto me. And thereby shall I knowe that ye are noo spies, but meane truely: So wyll I deliuer you poure brother agayne, and ye shall occuppe in the lande.

And as they emptyed theyr sakes, beholde: euery mans bundell of moneye was in hys sacke. And when bothe they & theyr father sawe the boundels of moneye they were afrayde.

And Jacob theyr father sayde vnto them: We haue ye robbed of my chyldren. Joseph is awaye, and Simeon is awaye: and ye wyll take Ben Jamin awaye. All these thynges fall vpon me. Ruben answered hys father sayinge: Slee my two sonnes, if I bryng hym not to the agayne. Deliuer hym therfore to my hande, & I wyll bryng hym to the agayne. And he sayde: my sonne shall not go downe with you, for his brother is dead, & he is lefte alone. Whereouer some misfortune might happen vpon hym by the waye whych ye go. And so shuld I ye bryng my gray hed with sorowe vnto the graue.

The Notes

A To requyte the blood of the hande of another, is to take vengeance of the euell done vnto hym, as in Genesis. ix. 6, Psalm. ix. 6 and Ecclesiastes. iii. 2
B Bryng me to my graue: that is, ye shall bryng me to my death, as in Ecclesiastes. ix. 6.

When Ben Jamin was broughte, they returned the asses. Simeon is deliuered out of prison. Joseph goeth alyde and weperh. They feast together.



The xxiii. Chapter.

And the daye wared sore in the land. And when they had cate by the corne whych they broughte

gene. xlii. d

B
brother

gene. xliii. g

brought out of the land of Egypt, their father sad vnto them: go agayne & bye vs a lytle foode. Then sayde Juda vnto hym: the mā dyd testifie vnto vs sayinge *loke that ye see not my face excepte your brother be with you. Therefore yf I wylt send our brother to vs, we wyl go & bye I food. But yf thou wylt not sende hym, we wyl not goo: for the man sayde vnto vs: loke that ye see not my face, excepte your brother be with you. And Israell sayde: wherfore dylt ye so cruelly with me, as to tell the man that ye had yet another brother. And they sayde: The man asked vs of our kynred sayinge: is your brother yet alvyue: haue ye not another father. And we tolde hym according to these wordes. How coude we knowe that he wold byd vs byynge our brother downe with vs. Then sayde Juda to Israell hys father: Send the lad with me, & we wyl ryse and goo, that we may lyue and not dye: bothe we, thou and also our chyldren. I wyl be suertye for hym: & of my handes requyre hym. If I byynge hym not to the and set hym before thyne eyes: then let me beare the blame for euer. For except we had made this tarpenge: by this we had ben there twyse and come agayne.

Then theyr father Israell sayde vnto them: Yf it must nedes be so now: then do thus, take of the best fruytes of the lande in your vessels, and byynge the man a present, a curtesye batwline, and a curtesye of hony, spyes & myrr, dates & almondes. And take as moch money more to you. And the money that was brought agayn in your sakes, take it agayne with you, peraduenture it was some ouerspyght.

Take also your brother with you, and aryse & go agayne to the man. And God almyghtye geue you mercye in the syghte of the man and sende you your other brother and also Ben Jamin, and I wyl be as a man robbed of his chyldren.

Thus toke they the present and twyse so moch more money with them, And Be Jamin. And rose vp, wente downe to Egypt, and presented them self to Joseph. When Joseph saw Ben Jamin with the he sayde to the ruler of his house: byynge these men home and slep and make redye: for they shall dyne with me at none. And

the man dyd as Joseph bad, and brought them into Josephs house.

When they were brought to Josephs house, they were afrayed and sayd: because of the money that came in our sakes mouthes at the fyrst tyme, as we brought to pyke a quarel with vs, and to laye some thyng to our charge, to byynge vs in bondage and our asses also. Therefore came they to the man that was the ruler ouer Josephs house, & comened with hym at the doze and sayde.

Syr, we came hyther at the fyrst tyme to bye foode, and as we came too an inne and opened our sakes: beholde, euery mānes * money was in hys sacke with full weyghte: But we haue brought it agayn with vs, & other money haue we brought also in our handes, to bye foode, but we cannot tell who putte our money in our sakes. And he sayd: be of good chere, feare not: your God and the God of your fathers hath putte you that treasure in your sakes, for I hadde your money. And he brought Simeon oute to them and led them into Josephs house, and gaue them water to walche theyr fete, and gaue theyr asses prauender. And they made readye theyr presente agaynste Joseph came at none, for they hearde saye that they shuld dyne there. When Joseph came home, they broughte theyr present into the house to hym, whyche they hadde in theyr handes, and fell flatte on the grounde before him. And he welcommed them courteouslye, sayinge: is your father that old man whyche ye tolde me of, in good helth: and is he yet a lyue: they answered: thy seruāt our father is in good health, and is yet a lyue. And they bowed them selues and fell to the grounde.

And he lyfte vp hys eyes and behelde hys brother Ben Jamin hys mothers sonne, and sayde: *is this your yongest brother of whom ye sayd vnto me. And said God be mercyfull vnto the my sonne. And Joseph made hast (for *his hart dyd melt vpon hys brother) and sought wher to wepe, and entred into hys chamber, for to wepe there. And he walshed hys face & came out & refrayned hym selfe, and bad sett bread on the table.

And

And they prepared for hym by hym sel
fe, & for the by them selues, & for the Egip
tians which ate with the him by the selues, be
cause the Egyptians may not eat bread wth
the Hebrewes, for this an abhominacyon
vnto the Egyptians. And they satt before
hym: the eldeste accordynge vnto hys age,
And the yongest accordynge vnto hys you
th. And the men marueled amonge them
selues. And they brought rewarde vnto
them from before hym but Ben Jamins
parte was true tymes so moch as any of
theirs. And they ate and they dronke, &
were dronke with him.

The Notes.

a† Abhominacion, that is: it was abhoyred of the
Egyptians that an Hebrewew shulde eat with them.

C Joseph accuseth hys brother of theft. Juda beco
meth surety for Ben Jamin.

The xliiii. Chapter.

AND he commaunded the eucler
of hys house saynge: fyll the
mens sakes wth food, as moch
as they can carrie, & put euery
mans money in hys bagge mo
uth, & put my syluer cuppe in the sakes
mouth, of the yongest & hys coine money
also. And he dyd as Joseph hadde sayde.
And in the mornynge as soone as it was
lyght, the men were let go with their asses
And when they were out of the cite & not
yet fette a waye, Joseph sayd vnto the ru
lar of his house: by and folowe after the
men and ouertake them, and say vnto the
wherfore haue ye rewarded euyl for good
is that not the cuppe of which my Lorde
dremeth, and doth he not prophesye ther
in: ye haue euyl done that ye haue done.

B And he ouertoke them, and sayde the
same wordes vnto them. And they answe
red hym: wherfore sayth my Lorde suche
wordes: God forbode that thy seruau
tes shulde doo so. Beholde: the money
whiche we founde in our sakes mouthes
we brought agayne vnto the, oute of the
lande of Canaan: howe then shulde we
scale oute of my lordes house, ether syl
uer or golde: wth who: ouer of thy seruau
tes it be founde, let hym dye, & lette vs also
be my lordes bondme. And he said: Now
therefore accordynge vnto your wordes he
wth whom it is founde, shalbe my seruau

but ye, shalbe harnelleste.

C And attonce euery man toke downe hys
sacke to the ground, & euery man opened
his sacke. And he serched, and begā at the
eldest and left at the yongest. And the cup
was founde in Ben Jamins sacke. Then
they rent theyr clothes, and laded euery
man hys asse and wente agayne vnto the
cite. And Juda and hys brethre came to
Josephs house, for he was yet there, and
they fell before hym on the grounde. And
Joseph sayde vnto the: what dede is this
whych ye haue done: wist ye not that soch
a man as I can prophesye?

D Then sayde Juda: what shall we saye
vnto my Lorde: what shall we speake, or
what excuse can we make: God hath fou
de out the wyckednesse of thy seruantes
Behold, bothe we and he with whom the
cuppe is founde, are thy seruantes. And
he answered: God forbid that I shoulde
do so, the man with whom the cuppe is fou
de, he shalbe my seruante: but goo ye in
peace vnto youre father.

E Then Juda went vnto hym and say
de: oh my lord, let thy seruante speake a
worde in my lordes eare, & be not wrooth
with thy seruante: for thou arte euen as
Pharao. My lord axed hys seruau
te: haue ye a father or a brother? And
we answered my lord, *we haue a father
that is olde, & a yonge ladde whych he be
gat in hys age: and the brother of the say
de lad is dead, & he is al that is left of that
mother. And hys father loueth hym. The
sayd my lord vnto his seruantes bring
hym vnto me, that I may sett myrie eyes
vpon hym. And we answered my Lorde,
that the lad coulde not goo from hys fa
ther, for yf he shulde leaue hys father, he
were but a dead man. Then saydest thou
vnto thy seruantes *except youre yonge
gest brother come with the you, loke that ye
se my face no moze.

F And when we came vnto thy seruant
oure father, we shewed hym what my lor
de hadde sayde. And when our father say
de vnto vs, goo agayne and bye vs a lyt
tle foode: we sayde: that we could not goo
Neuerthelesse yf oure yongeste brother
goo with vs then wyl we go, for we may
not see the mannes face excepte our yon
geste brother be with vs. Then sayde f
thy

*gen. xliii.

gen. xliii.

ge. xxi. v. 15

Gene. xli. 1

thy seruaunt our father vnto vs. Ye knowe that my wyfe bare me. it. somes. And the one went out from me, and it is sayde of a suertye that he is * torne in peces of wyld beasts, and I sawe hym not sence. If ye shall take thys also away from me and some mysfortune happen vpon hym, * then shall ye bying my graue head with sorowe vnto the graue.

gene. xli. 15

E Nowe therfore when I come to thy seruaunt my father, if the ladde be not with me: saying that his lyfe hāgeth by the ladde's life, then as soone as he seeth that the lad is not come, he will dye. So shall we thy seruaunt bynge the gray hedde of thy seruaunt our father wyth sorow vnto the graue. For if thy seruaunt became suertye for the lad vnto my father & sayd * if I bynge hym not vnto the agayne. I will beare the blame all my lyfe longe. Now therfore lette me thy seruaunt byde here for the ladde, and be my lordes bond man: and let the ladde go home wyth hys brethren. For how can I goo vnto my father, and the ladde not wythe me: lest I shuld see the wretchednes that shall come on my father.

C Joseph maketh hym self knowe vnto his brethren and sendeth for his father.

The. xli. Chapter.

A



AND Joseph could no longer refrayne before al them that stode about hym, but comaūded that they shuld go al out from hym, & that ther shuld be no mā wyth him, whyle he vttered him selfe vnto his brethren. And he * wepte aloud. so that the Egyptians and the house of Pharaos hearde it. And he sayd vnto hys brethren: I am Joseph, dothe my father yet lyue. But hys brethren could not answere hym: for they were abashed at hys presence. And Joseph sayd vnto hys brethren: come nere too me, and they came nere. And he sayde: * I am Joseph your brother whome ye sold into Egypt. And now be not greued therwyth, neyther let it seme a cruel thyng in youre eyes, that ye sold me hether. For god dyd send me before you to saue lyfe. * For this is the secōd yere of deth in the land, and fyue moore are behynde in whych ther shall nether be earpyng nor heruest.

gene. xli. 15

Actu. xli. 15

Gene. xli. 15

wherfore God sent me before you to make prouision, that ye myghte continue in the earth and to saue your lyues by a great deliuerance. So nowe it was not ye that sent me hether, but God: & he hath made me father vnto Pharaos and Lorde ouer all hys house, & ruler in all the land of Egypt. Hast you and go to my father and tell hym, this sayth thy sonne Joseph. **C** God hath made me Lorde ouer al Egypt. Come downe vnto me and tarpe not. And thou shalt dwel in the land of Golan and be by me: both thou and thy chyldren, and thy chyldrens chyldren: and thy shepe, and beastes: and all that thou hast. Ther will I make prouision for the: for ther remaine yet. 7. yeres of deth, lest thou & thy household and all that thou hast perishe.

Beholde, your eyes do se, and the eyes also of my Brother Ben Jamin. **E** I speake to you by mouth. Therfore tell my father of all my honoure whiche I haue in Egypt and of all that ye haue sene, and make haste and bynge my father hether. **A** And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreover he kyssed al hys brethren and wepte vpon them. And after that hys brethren talked wyth hym. And when the tydynge was come vnto Pharaos house that Josephs brethren were come, it pleased Pharaos well and all hys seruauntes.

And Pharaos spake vnto Joseph: saye vnto thy brethren: thus do ye: lade your beastes and get you hence. And when ye be come vnto the lande of Canaan, take your father and your householdes and come vnto me, and I will geue you the best of the land of Egypt, and ye shall eate the fat of the land. And commaunded also, that ye do ye: take charettes wyth you out of the land of Egypt, for your chyldren and for your wyues: and bynge your father and come. Also, regarde not your stuffe, for the goodes of all the land of Egypt shall be yours.

And the chyldren of Israell dyd euen so. And Joseph gaue the charettes at the commaundemente of Pharaos, and gaue them bytaylor also to spende by the waye. And he gaue vnto eche of them chaunge of raiment: but vnto Ben Jamin he gaue, iii. hundred peces of syluer and fyue chaunge

Jof. Actu. Clay

ge. l. 15

chaunge of raiment. And vnto hys father he sent after the same maner. x. asses laden wth good oute of Egypte, and. x. the asses laden with cozne, bzed & meate: to serue hys father by the waye. So sente he hys brethzen awaye, and they departed And he sayde vnto them: se that ye fal not out by the war.

And they departed from Egypt and came in to the lande of Canaan vnto Jacob thez father, and tolde hym sayinge. Joseph is yet a lyue & is gouernour ouerall the land of Egypte. And Jacobs hert was uiced, for he beleued them not. And they told hym all the wordes of Joseph which he had sayd vnto them. But when he saw the charettes whych Joseph had sente to carpe hym, then hys spytes reuined. And Israel sayde. I haue ynough, yf Joseph my sonne be yet alpyue. I wyll goo and se hym, yet that I dye

¶ Jacob with al his hould goeth to Joseph in to Egypt. The genealogie of Jacob, Joseph meete hys father.

The. xlii. Chapter:

Israil toke hys *soutney to all that he had, and cam vnto Betseba and offered offerynge vnto the God of hys father Isaac. And God sayde vnto Israel in a visyon by nyght, & called vnto hym. Jacob Jacob. And he answered: here am I. And he said I am p myghty god of thy father, feare not to goo downe in to Egypt. for I wyl make of thee a great & people. I wyl goo downe with p into Egypt and I wil also byng p bp a garyn, & Joseph shall p put his hand vpo thyn eyes. And Jacob rose bp from Betseba. And the sonnes of Israel caried Jacob their father, and their chyldren & theyz wyues in the charettes whych Pharao hadde sente to carpe hym. And they toke their catel and the goodes which they had gotten in the land of Canaan and came in to Egypte both Jacob and all hys seed wth hym, his sonnes and his son sonnes wth hym, hys daughters & hys sonnes daughters and all hys seed brought he w hym into Egypte.

¶ These are the names of p chyldre of Israel which cam in to Egypt, both Jacob & his sonnes: *Ruben Jacobs fyrst sonne, the chyl

dren of Ruben: Hanoch, Pallu, Hesron, & Charai. The chyldren of Symeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Saul, thee some of a Cananitish womā The chyldren of *Leui: Garson, Rahath and Merari. The chyldren of *Juda: Er, Onan, Sela, Phares and Zerah, but Er and Onan dyed in the lande of Canaan. The chyldren of Phares, Hesron and Hamull. The chyldren of Isachar: Tola, Phua, Job and Semson. The chyldren of Zabulon: Sered, Elon, and Jabeleel These be the chyldren of Lea whych she bare vnto Jacob in Mesopotamia wth hys daughter Dina. All the soules of his sonnes and daughters make. xxx. and. iiii.

The chyldren of Gad: Ziphion, Haggi, Suni, Ebron, Eri, Arodi and Arel. The chyldren of *Affer: Jemima, Jesua, Jesu, Bysa and Serah theyz syster. And the chyldren of Bysa were Heber & Halchiel. These are the chyldren of Sylpha whom Laban gaue to Lea his daughter And these she bare vnto Jacob in nobye xvi. soules.

The chyldren of Rachel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim, whych *Afnath the daughter of Putiphar prieste of On bare vnto hym. The chyldren of *Ben Jamin: Bela, Becher, Abel: Gera, Raeman, Chi, Ros, Hupim, Hupimand Ard. These are the chyldren of Rachel whych were borne vnto Jacob. xiiii. soules all together. The chyldren of Dan: Hupim. The chyldren of Naphtali: Jahozeel, Guni, Jezr and Sillem. These are the sonnes of Bilha whych Laban gaue vnto Rachel hys daughter, and she bare these vnto Jacob, all together. vii. soules All the *soules that came wth Jacob in to Egypte whych came out of his loynes (besyde his sonnes wyfes) were al together lx. and. vi. soules. And the sonnes of Joseph, whych were borne hym in Egypte were two soules: So that al the soules of the house of Jacob whych came into Egypt are. lxx.

And he sente Juda befoze hym vnto Joseph that the waye myghte be shewed hym vnto Gosan, and they came into the

Et. land

Isr. xxviii. a
Actu. vii. b
Ezay. xlii. a.

i. para. vi. a

i. par. liii. a

i. par. vii. f.

Gen. xli. g

i. par. vii. b
and. viii. a

Deut. x. d.

lande of Gosan. And Joseph made redy
hys charctt and went to mete Israel hys
father vnto Gosan, and presented hym
selfe vnto hym, and fell on hys necke and
wept vpon hys necke a good whyle. And
Israel sayde vnto Joseph: Now am I
content to dye, in somoch I haue sene the
that thou art yet a lyue.

And Joseph sayde vnto hys brethzen
& vnto hys fathers house: I wyll go &
shewe Pharaos and tell hym: that my bre-
thzen and my fathers house whych were
in the land of Canaan are come vnto me,
and howe they are shepherdes (for they
were men of catel) and they haue brought
theyr shepe, and theyr oxen, and all that
they haue wth them. Ye Pharaos cal you
and are you what youre occupatyon is,
saye: they seruauntes haue bene occupped
aboute cattell, from oure chyldhode vnto
this tyme: bothe we and oure fathers,
that ye maye dwell in the lande of Gosan
for the Egyptians abhorre al shephar-
des.

The Notes.

a I wyll make the a great people: that is, I wyll
multiply thy seede, that many people shal come there
of.

b I put hys hande vpon hys eyes is to be pre-
sente at hys deathe and to burye hym, as in Tobie.
xiii. d

c Jacob cometh before Pharaos, & vnto hym to geue
the land of Gosan, he sheweth his sonne for his bu-
ryall.

The xlvii. Chapter.

AND Joseph wente and
told Pharaos and sayd,
my father and my bre-
thzen theyr shepe & theyr
beastes, & all that they
haue, are come out of the
lande of Canaan, and are in the lande of
Gosan. And Joseph toke a parte of hys
brethzen: euen fyue of them, and presented
vnto Pharaos. And Pharaos sayde vnto
hys brethzen: what is youre occupatyon?
And they sayde vnto Pharaos: shephar-
des are thy seruauntes, both we and also
oure fathers. They sayde moreouer vn-
to Pharaos: for to sojorne in the lande
are we come, for thy seruauntes haue no
pasture for theyr shepe, so fore is thee fa-
mishment in the lande of Canaan. Now
therefore let thy seruauntes dwell in the lan-
de of Gosan.

And Pharaos sayde vnto Joseph: thy fa-
ther and thy brethzen are come vnto thee.
The lande of Egypte is open before thee:
In the best place of the lande make bothe
thy father and thy brethzen dwell: And e-
uen in the land of Gosan let them dwell.
Moreouer yf thou know any men of acti-
uite among the make the rulers ouer my
catell. And Joseph brought in Jacob his
father and sett hym before Pharaos. And
Jacob blessed Pharaos. And Pharaos ad-
ressed Jacob, how olde art thou? And Jacob
sayd vnto Pharaos, the dayes of my pyl-
gremage are an hundred and .xxx. yeaues.
Fewe and euell haue the dayes of my lyfe
bene, and haue not attayned vnto the yea-
res of the lyfe of my fathers, in the dayes
of theyr pylgremages. And Jacob blef-
sed Pharaos and wente oute frome hym.
And Joseph prepared dwellingnges for
hys father and hys brethzen, and ga-
ue them possessions in the land of Egypte
in the beste of the lande: euen in the lande
of Rameses, as Pharaos commaunded.
And Joseph made prouysyon for hys fa-
ther, hys brethzen and al hys fathers hou-
sholde, as younge chyldren are fedd wth
bread.

There was no bread in all the land, for
the derty was excedinge sore: so that the
land of Egypte and the lande of Canaan,
were famelthyd by the reason of the derty.
And Joseph brought together all the mo-
ney that was founde in the lande of E-
gypte and of Canaan, for the corne which
they boughte: and he layde vp the mo-
ney in Pharaos house. When moneye
fayled in the lande of Egypt and Cana-
an, all the Egyptians came vnto Joseph
and sayd: geue vs sustenance: wherfore
suffrest thou vs to dye before the, for our
money is spent. The sayd Joseph: bringe
your catell, & I wyll geue you for your cat-
tell yf ye be wythoute moneye. And they
brought theyr catell vnto Joseph. And he
gaue the bread for horses & shepe, & oxen
and asses: so he fedde the wth bread for
all theyr catell that yeaue.

When that yere was ended, they came
vnto him the next yere & sayde vnto hym:
we wyll not hyde it from my Lorde, howe
that we haue neyther moneye nor cattell
for

for my lord there is no more left for my lord but euen our bodies and our landes. Wherfore latest thou vs dye before thine eyes, and the lande to go to noughte by vs and our landes for breade: & let both vs and our landes be bonde to Pharaos. Geue vs seed, that we may lyue and not dye, and that the land goo not to wast.

E Joseph boughte al the land of Egypt for Pharaos for the Egyptians tolde eue ry man hys land because the dertth was so ze vpon the: & so the land became Pharaos. And he appointed 5 people vnto the cyties, fro one syde of Egypt vnto the other: only the lād of the Priestes bought he not. For ther was an ordināce made by Pharaos for the priestes, that they shulde eate the which was appoynted vnto them: whych Pharaos had geuen them wherfore they solde not their lande.

F Then Joseph sayde vnto the folke: behold I haue boughte you this daye and your lande for Pharaos. Take there seed and goo sowe the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharaos, and thre partes shalbe your owne, for sode to sow the feld: and for you and them of your houtholdes, & for your chyldre, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my lord, and let vs be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypt vnto this day: that men must gyue Pharaos the fyfte part, excepte the lande of the priestes only whych was not bond vnto Pharaos.

And Israel dwelte in Egypt: euen in the countre of Gosan. And they had theyr possessions therein, and they grew and multiplyed exceedingly. Wherouer Jacob lyued in the lande of Egypt, xlii. yere, so that the hole age of Jacob was an hundred and xlii. yere.

G When the tyme drew nye, that Israel must dye: he sente for hys sonne Joseph and sayde vnto hym: I f haue founde grace in thy syght, put thy hand vnder my thye and deale mercitullye and true lye wythe me, that thou burye me not in Egypt: but lette me lye by my fathers, and carie me out of Egypt, and burye me in theyr buryall. And he answered: I will do as thou hast sayd. And he sayd, Swere

vnto me. And he swaue vnto hym. And than Israell bowed hym vnto the beddes head.

The Notes

a The dayes of hys pilgrimage was al the tyme that he lyued, as in Job. xlii. c. and, Psal. cxviii. c. **b** To blesse, is here to praye and geue thanks as alsoe in the. xlii. of Gene. d and. i. v. op. r. d.

c This name Pharaos was a general name to all the kynges of Egypte. So Ahimolech was a common name to all the kynges of the gentylles, as in Eccl. i. xvi.

d To put hys hand vnder hys thye, looke in Gene. xlii. i.

e Jacob lyeth sicke. He desyeth Ephraim and Manasses for hys sonnes and blesseth them.

The. xlii. Chapter.



fter these dedes, thynges were brought vnto Joseph, 5 hys father was seke. And he toke wyth hym his. ii. sonnes, Manasses & Ephraim.

Then was it sayde vnto Jacob: beholde, thy sonne Joseph comineth vnto the. And Israell toke hys strength vnto hym, and satt vpon the head, and sayd vnto Joseph God almighty apared vnto me at * Aus in the lande of Canaan, and blessed me, and sayde vnto me: beholde I will make the growe and will multiplye thee, and will make a great * number of people of the, and will geue this land vnto the and vnto thy sode after the, vnto an euerlasting possession. Now therfore thy two sonnes Manasses and Ephraim whych were borne vnto the before I came to the, in to Egypt, shalbe myne: euen as Ruben & Symeon shal they be vnto me. And thee chyldren whych thou gettest after them, shalbe thine owne, but shalbe called with the names of theyr brethren in theyr inheritance. And after I came from Mesopotamia, Rahell * dyed vpon my hande in the lande of Canaan, by the waye: wher I had but a felde bredde to goo vnto Ephrat. And I buried her there in the way to Ephrat whych is now called Beth-lehem.

And Israel behelde Josephs sonnes and sayde: what are these? And Joseph sayde vnto hys father: they are my sonnes whych god hath geuen me here. And he sayde: bynge them to me, and let me blesse them. And the eyes of Israel were dyned for age, so that he coule not well see.

E. ii. And

Gene. xlii. 2

Gene. xlii. 3

B
Gen. xxvi. 6

Jacob dieth

Genesis

And he brought them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, and yet loo, God hath shewed it me & also thy seed. And Joseph toke them a waye from hys lappe, & they fell on the grounde before hym.

Then toke Joseph them both: Ephraim in hys ryghte hande towarde Israels left hande: and Manasses in hys left hande, towarde Israels ryghte hande, and brought them vnto hym. And Israel stretched out hys ryght hand and layde it vpon Ephraims head whych was the yonger, and hys lyft hand vpon Manasses heade, crosseinge hys handes, for Manasses was the elder. And he blessed Joseph saying: God before w^ho my fathers Abraham and Isaac dyd walke, and the God whych hath fedd me all my lyfe longe vnto this dave, And the angell whych hath deliuered me from al euyl, blesse the se laddes: that thei may be called after my name, and after my father Abraham and Isaac, and that they may growe and multiplye vpon the earth.

When Joseph sawe that hys father layd hys ryght hand vpon the head of Ephraim, it displeased hym. And he lyft vp hys fathers hand, to haue remoued it fro Ephraims head vnto Manasses heade, & sayde vnto hys father: Not so my father for this is the eldest. But thy ryght hand vpon hys head. And hys father wold not but sayd: I knowe it wel my sonne, I knowe it well. He shalbe also a people & shal be great. But of a truth his yonger brother shalbe greater than he and hys sede shal be full of people. And he blessed them sayinge. At thee ensample of these, the Israelites shal blesse and say God make the as Ephraim and as Manasses. Thus sette he Ephraim before Manasses.

And Israel sayd vnto Joseph, behold I dye. And God shal be wythe you and bynge you agayn vnto the lande of your fathers. Moreover I geue vnto thee, a porcyon of a lande aboue thy brethren, whych I gatte oute of the handes of the Amorites wyth my swerde and wyth my bowe.

The Notes.

The puttinge on of handes was comynly

blesed of the hebrewes, when they commended of offered any thyng to God, as Leuit. i. b

¶ Jacob blesseth at his owne sonnes & sheweth the what is to come, & apoynteth where he wylbe buried: and dyeth.

The xlix. Chapter

Ad Jacob called for hys sonnes and sayd: come together, that I may tel you what shal happen you in the last dayes. Gather you to gether & here ye sonnes of Jacob, and herken vnto Israell your father.

Ruben * thou arte myne eldest sonne, my myght & the begynnyng of my strength chefe in receauynge and chefe in power. As vnstable as water wastethou: thou shalt therfore not be the cheffest, for thou wentst vp vpon thy fathers bedde, and the defyledst thou my couche wyth goynge vp.

The brethren Symcon and Leuy, weked instrumentes are they: wepons. In too they: secrettes come not my soule, and vnto they: congregacyon * be my honour not coupled: for in they: wrath they slewe a man, and in they: selie wyll they thonghed an ore. Cursed bee they: wrathe for it was strong, and they: fearines, for it was cruel. I wyll therfore deuyde theym in Jacob, and scater theim in israel.

Juda, thy brethren shall praysse the, and thynne hande shalbe in thee: necke of thynne enemyes, and thy fathers chyldren shall stoupe vnto the. Juda is a lyons whelpe, from spoyle my sonne thou arte come an hye: he layd hym downe and couched hym self as a lyon, and as a lionesse

Who dare stee hym by: Ther sceptre shall not depart from Juda, nor a ruelar frome betwene hys legges, vntyll Sylo come, vnto whome the people shal harken, he shal bind his sole vnto the hyne, & his asses colte vnto the hyne braunch, & shal wash hys garment in wine and hys man tell in the bloude of grapes, hys eyes are roudier than wyne, and hys teeth whytter then mylke.

* Zabulon shall dwel in the hauens of the see and in the porte of shypes, & shal reache vnto Sydon.

Issachar is a stronge asse, hee couched hym downe betwene, ii. borders and sawe that

Gen. xlii. a

Gen. xlii. a

Gen. xlii.

Gen. xlii. a

Gen. xlii. a

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Gen. xlii. a

Gen. xlii. a

that reſte was good, and the lande that it was pleaſante, and bowed his ſhulder to beare, and he came a ſeruaunte vnto tribute. Dan ſhall iudge his people, as one of thee trybes of Iſrael. Dan ſhall be a ſerpent in the waye, and an adder in the path, and bite the hoſe heeles, ſo that his ryder ſhall fall backward. After thy ſauynge loke I Iorde.

God men of warre ſhall inuade hym. And he ſhall turne them to flyght.

Of Aſſer cometh fatte breed, and he ſhall gyue pleaſures for a kynge.

Rephaim* is a ſwifte hynde, and geueth goodly wordes. That ſoylethynge chyldre Joſeph, that ſoylethynge chyld and goodly vnto the eye: the daughters ranne vpon the wall. The ſhoters haue enuyed hym and chyd with hym and hated hym, and yet his bow bode faſt, and his armes and his handes were ſtrong: by the handes of the myghty God of Jacob: out of hym ſhall come an herde man a ſtone in Iſrael. Thy fathers god, ſhal helpe the, and the almyghty ſhall bleſſe the w bleſſynges from heuen aboue, and with bleſſynges of the water that lyeth vnder, and with bleſſynges of the breſtes, and of the wombe. The bleſſiges of thy father were ſtronger: euen as the bleſſynges of my elders, after the deſper of thee hyeſte in thee wolde, and theſe bleſſynges ſhall fall on the hede of Joſeph, and on the toppe of his head of hym that was ſeparat frome hys brethren

Ben Jaimen is a rauethynge & wolfe. In the moynynge he ſhal deuoure his pray and at nyght he ſhall deuyde hys ſpoule.

All theſe are the xii tribes of Iſrael and thys is that whyche their father ſpake vnto them when he bleſſed them, euery man wyth a ſeueral bleſſynge. And he charged them and ſayd vnto them, I ſhal be put vnto my *people: ſe that ye burye in me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue that is in the felde before Maſſa in the land of Canaan. Which felde Abraham bought of Ephron the Hethyte for a poſſeſſyon to bury in. There they buried Abraham and Sara hys wyfe, there they buried Iſaac and Rebecca hys wyfe, And

there I buried Lea: whyche felde and the caue that is therein, was boughte of thee chyldren of Beth.

When Jacob hadde commaunded all that he wold vnto hys ſonnes, he plucked vp his fete vpon the bedde and dyed, and was *put vnto hys people. And Joſeph fell vpon hys fathers face, and wepte vpon him, and kyſſed hym.

Actu. vii. c.

The Notes,
a f Scepter is here taken for power to ſell and dygnyty. Here is alſo prophesied the comynge of Chriſt, as in Eſay. ix. c.

b f Judge hys people: that is, he ſhall rule and gouerne them, as Crodi. xviii. d

c f Fat breed, that is plenteouſnes of the earth as encrease of corne and other. x. ther wyth ſhal be de kynge, and all the men of the earth, as, ii. Eſay. x. c.

d f Wolfe is here taken in a good ſence, and ſpoken ſpeth a ſeruent preacher of goddes word as was Paule in whom thys ſorte is verfyed.

e f Jacob is buried. Joſeph forgoeth his brethren the Intury that they dyd to hym. And he dyeth.

The .l. Chapter.

AND Joſeph commaunded hys ſeruautes that were Phiſcians to embawne his father and the Phiſcians embawmed Iſrael. xl. dayes longe, for ſo longe doth the embawning laſt, & the Egyptians beweped hym, lxx. dayes.

And when the dayes of wepyng were ended, Joſeph ſpake vnto the houſe of Pharao, ſayinge: Yf I haue founde fauoure in your eyes, ſpeake vnto Pharao and tell hym, howe that my father made me ſwore and ſaid: loo, I dye, ſe that thou *burye me in my graue whyche I haue made me in the lande of Canaan. Nowe therfore let me goo and burye my father and than will I come agayne. And Pharao ſayd, goo and burye thy father, accordinge as he made the ſwore.

Gen. xlviii. b

And Joſeph wente vp to burye hys father, and wyth hym went al the ſeruautes of Pharao that were the elders of his houſe, and all the elders of Egypt, and al the houſe of Jeſeph and his brethren and hys fathers houſe: onely theyr chyldren & theyr wyfe, and theyr cattell leſte they be hynde them in the lande of Goſan. And there went wyth hym alſo Charettes and horſemen: ſo that they were an exceeding great companye.

And when they came to the felde of Atad beyonde Iordane, there they made

E. lii. great

Eccle. xlii. 3

greate and exceedynge sore lamentacyon. And he * mourned for hys father seven dayes. When the inhabiteres of the lande of the Cananites sawe theee mournynge in the felde of Atad, they sayde: this is a greate mournynge whiche the Egypcyas make. Wherefore the name of the place is called Abelnizrain, whiche place lyeth be ponde Jordane. And his sonnes dyd vnto hym accordynge as he had comaunded them.

gen. xlii. c
Actu. vii. b
C
gen. xlii. d

And his sonnes caried hym in to the * lande of Canaan and buryed hym in the double caine whiche Abraham had * boughte with the felde to be a place to burie in, of Ephron the Hethyte befoze Maimre. And Joseph retourned to Egypte agayn and his brethzen, and all that went wth hym to bury hys father, as sone as he had buryed hym.

De. xxxvii. d

When Josephs brethzen saw that theer father was dead, they sayde: Joseph myghte fortune to hate vs and * tward vs agayne all the euill whiche we dyd vnto hym: They dyd therfore a comaundemēt vnto Joseph saynge: thy father charged vs befoze his death saynge. This wyse save vnto Joseph, forgeue I praye the, & trespass of thy brethzen and theyr synne, for they rewarded the euill. Now therfore we praye the, forgeus the trespass of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

D
gene. xlii. d

And his brethzen came and fell befoze hym and sayde: beholde we be thy seruantes. And Joseph sayde vnto them: feare not for am not I vnder God: Ye thought euell vnto me: but God tourned it vnto good to bynge to passe, as it is this day, euē to saue moche people alyue. feare not therfore, for I wyll care for you, and for your chyldren, and he spake kyndly vnto them.

Job. xlii. a
Job. xlii. d
pl. cxxvii. a

Joseph dwelt in Egypte & his fathers house also, and liued an hundred & x. yere. And Joseph sawe * Ephraims chyldren, euē vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, & sat on Josephs knees.

And Joseph sayde vnto his brethzen: I dye, And God wyl suerly * bysett you

and bynge you oute of this lande, vnto the lande whiche he swaue vnto Abraham Isaac, and Jacob. And Joseph toke an othe of the chyldren of Israel and sayd God wyl not fayle but bylette you,

so therfore that ye carpe iny * boones hence. And so Joseph dyed, whē he was an hundred and x. yere old. And they enoawmed hym and putte hym in a chesse in Egypte
(..)

hebre. xlii. c
Exo. xlii. d
107. xlii. d

The Notes.

God wyl bysett you, that is, he wyl emmer her you and deliuer you out of bondage that ye shalbe in vnder Pharaō

The ende of the fyrste boke of Moyles.



Of p̄face vpo Genesys mayſt p̄ vnderſtand how to behaue thy ſelf in this boke alſo & in al other boke of p̄ ſcripture. Cleaue vnto the texte & playn ſtoze & endeuour thy ſelf to ſerch out p̄ meaning of al p̄ is deſcribed therein & p̄ true ſence of al maner of ſpeakings of p̄ ſcripture, of prouerbes, ſimilitudes & borrowed ſpeech, wherof I entreated in p̄ ende of p̄ obediēce, & beware of ſotte allegories. And note euery thing ernestly as thinges prayning vnto thyne owne hert & ſoule. For as god bleſed him ſelf vnto the of p̄ old teſtament, eue ſo ſhal he vnto p̄ worldes end ble him ſelf vnto vs which haue receaued his holy ſcripture & p̄ teſtimōne of his ſōne Jeſus. As god doth al thinges here for the p̄ beleue his p̄miſes & herke vnto his cōmādemētes & wyth paciēce cleaue vnto hym & walke w̄ him: eue ſo ſhal he do for vs, yf we receaue p̄ wittes of chriſt with a ſtrong faith & endure paciētly folowing his ſteppes. And on p̄ other ſyde, as they p̄ fel frō p̄ p̄miſes of god thoro w̄ vnbeleſe & frō his law & ordināces thoro w̄ impaciēce of theyr owne luſtes, were forſake of god & ſo perſhed: eue ſo ſhal we as many as do lykewyſe & as many as mock w̄ the doctrine of chriſt & make a clōke of it to lyue fleſhly & to folow our luſtes. Note thereto how god is fōūde true at the laſt, & how whē al is paſt reinedy & brought into deſperatyon, he the fulfyllerh hys p̄miſes, & p̄ by an abicte & a caſt away, a deſpyſed and a reſuſed perſon: yea & by a waye impoſſible to beleue.

The cauſe of all captiuitie of gods people is this. The world euer hateth them for theyr faith & truſt which they haue in god, but in bapn vntyl they fal frō p̄ faith of p̄ p̄miſes & loue of p̄ lawe & ordināces of god, & put theyr truſt in holy dedes of theyr owne luſt & pleaſure w̄out regard of god or reſpect of theyr neybour. The god forſaketh vs & ſendeth vs into captiuitie for our diſhonouring of his name & diſpiſing of our neybour. But the world p̄ſecuteth vs for our faith in chriſt only (as p̄ pope now doth) & not for our wicked liuig, for in his kingdō p̄ mayſt quietly & w̄ licēce & vnder a protectiō do what ſoeuer abhominatiō thy hart luſteth: but god p̄ſecuteth vs becauſe we abuſe his holy teſtament, & becauſe p̄ whē we knowe the truth we ſolome it not.

Note alſo p̄ mighty hād of p̄ Lord how he playeth w̄ his aduerſaries & prouoketh the & ſturreth the bp a litle & a litle, & deliuereth not his people in an houre, p̄ both the paciēce of hys elect & alſo p̄ worldly witte & wylpe polycpe of the wicked wher w̄ they fight agaynſt god myght appeare. Make p̄ lōge ſuffering & ſofte paciēce of Moſes & how he loueth p̄ people & is euer betwen p̄ w̄rath of god & the, & is redy to liue & dye w̄ the & to be put out of p̄ boke p̄ god had wyttē for theyr ſakes) as paul for his brothere, Ro. ix. & how he taketh his own w̄roges paciētly & neuer auēgeth him ſelf. And make not Moſes a figure of chriſt w̄ Rocheſter: but an enſāple vnto al p̄inces & to al p̄ ac in authorite, how to rule vnto gods pleaſure & vnto theyr neybours proſſyte. For ther is not a p̄fecter life in this world both to p̄ honour of god & p̄ ſite of his neybour nor yet a greater croſſe, the to rule chriſtely. And of Moſe ſe p̄ p̄ make no figure of chriſt vntil he come vnto his ſacrificin, but an enſāple vnto al p̄achers of gods word p̄ they ad nothing vnto gods word or take ought therfro. Note alſo how god ſendeth his p̄miſe to the people, & Moſes cōſerimeth it w̄ miracles & the people beleue. But whē temptation cometh they fall into vnbeleſe & ſewe byde ſtāding. Where thou ſeeſt that all be not chriſte p̄ wyl be ſo called, & p̄ the croſſe tryeth the true frō the fayned: for yf the croſſe were not, chriſt ſhulde haue diſciples ynōwe. Whereof alſo p̄ ſeeſt what an excellēt gyfte of god true faith is, & impoſſible to be had w̄out the ſp̄et of god. For it is aboue al naturall power p̄ a mā in tyme of tēptation when god ſcorgeth him ſhuld beleue ſtedfaſtly how p̄ god loueth him & careth for hi & hath p̄pared al good thinges for him, & p̄ that ſcorginge is as c̄neſt p̄ god hath elect & choſe hym.

Note how oft Moſes ſturreth the bp to beleue & to truſt in god, putting them in tēmbraunce al waye in tyme of temptation of the myracles & wonders which god had wrought befoze tyme in theyr eyſyght. How diligently alſo forbiddeth he al that myght wythdraue theyr hartes from god: to put nought to gods word, to take nought therfro: to do onely that whiche is ryghte in the ſyghte of the Lorde, that they ſhuld make no maner ymage to knole downe befoze it: ye that they ſhuld make nois

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the altar of hewed stone for feare of ymages: to see þe hethē Idolatres utterly & to de-
stroye theyr Idoles & cut down theyr groues wher they worshipped. And þe they shul-
de not take þe daughters of the vnto theyr sonnes, nor geue theyr daughters to þe son-
nes of the. And þe whosoever moued any of the to worship false gods, how soever nye
of kinne he were, they must accuse him & bring him to deeth, yea & wher soever thei hard
of mā, womā or cytie þe worshipped false goddes, they must see the & destroye þe cytie
for euer & not bild it agayn. And al because they shuld worship nothing but god, nor
put cōfidence in any thing saue i his word. Yea & how warneth he to beware of witch
craft, sozcery, inchantmēt, negromantie & al craftes of þe deuēl, & of dreamers, sothsayers
and of myracledoctes to destroye his word, & that they shuld suffer none toch to lyue.

Thou wylt happely say: They tel a mā þe truth, what the: God wyl þe we care not
to know what shal come. He wil haue vs care only to kepe his cōmādemētes & to cō-
myt al chaūses vnto him. He hath promysed to care for vs & to kepe vs fro al euēl. All
thinges ar in his hād, he cā reuocē al thinges & wyl for his trutthes sake, yf we praye
him. In his promyses only wyl he haue vs trust & ther rest & to seke no farther.

How also doth he prouoke the to loue euer rehering the benefites of god done to
the already, & the godly promyses þe were to come. And howe godly lawes of loue ge-
ueth he: to helpe one another: & þe a mā shuld not hate his neybour i his hart, but loue
him as him self. *Leui. xix.* And what a charge geueth he in euery place ouer þe poore &
nedy: ouer the straūger frēdlesse & wedowe. And whē he despyeth to shew mercy, he re-
herceth w al the benefites of god done to the at theyr nede, þe they might se a cause at
the lest way in God to shewe mercy of very loue vnto theyr neyours at theyr neade.

Also ther is no law so simple in apperāce thorow out al the fūe bookes of Moyses,
but þe ther is a great reason of the making therof, yf a mā serch diligētly. As þe a man
is forbd to se the a kyd in his mothers milke, moueth vs vnto cōpassiō & to be pitiful.
As doth also þe a mā shal not offer þe oxe or dame & þe yōge both i one day. *Le. xxi.* For
it might seme a cruel thing in as moch as his mothers milke is as it were his bloud,
wherfore god wil not hate him sod therin: but wil haue a mā shew curtesy vpo þe be-
ry beastes: As in another place he cōmādeþ þe we moel not þe mouth of the oxe þe trea-
deth out the corne (which maner of the thing is bled in hote cōūtrees) & þe because we
shuld moch rather not grudge to be liberal & kynd vnto mē þe do vs seruice. For hap-
pely god wold haue no soch wātō meate bled amōg his people. For the kyd of it self
is nōthing & the goates milke is restauretyue, & both together mygh: be to rancke &
ther oxe to bodē or some other like cause ther was. Of the ceremonies, sacrifices, & ta-
bernacle w al his gloze & pōpe vnderstāde, þe they were not permytted only, but also
cōmāded of god to lead the people in the shadowes of Moyses & night of the old tes-
tamēt, vntyl the light of christ & day, of the new testamēt were come: As childre ar led
in the phātales or youth, vntil the discretiō of māns age become vpo the. And al was
done to kepe the fro ydolatre. The tabernacle was ordered to the entēte they might
haue a place apointed the, to do theyr sacrifices opely in þe syght of þe people & namely
of þe prestes which wayted therō: þe it might be sene þe they dyd all thinge accordyng to
gods word, & not after þe ydolatrie of theyr owne ymaginatio. And þe coslines of þe ta-
bernacle & þe bewtie also pteyned ther vnto, þe they shuld se nothig so bewtyfull amōg
the hethē, but þe they shuld se moze bewtyful & wōderful at home: because they shulde
not be moued to folow the. And in lyke maner þe diuers faciōs of þe sacrifices & cere-
monies was to occuple theyr myndes þe they shuld haue no lust to folowe þe hethē: & þe
multitude of the was, þe they shuld haue so moch to do in kepig the þe they shuld haue
no leysur to ymagine other of theyr owne: yea & þe gods word myght be by i al þe they
dyd, þe they myght haue theyr sayth & trust in God, whych he cānot haue, þe ether folo-
weth his owne inuētiōs, or traditiōs of mēs making wout gods worde. Finally god
hath, ii. testamētes: þe old & þe newe. The old testamēt is those tēporall pmysses whych
god made the childre of Israel of a good lād & þe he wold defēd the, & of welth & ppe-
rite & of tēporal blessings of whych þe redest ouer al þe lawe of Moyses. But namely
Leui. xxi. & *Deute. xxi.* & the auoyding of al threatenings and curces of whych
thou

thou readest by knowledge euery where, but specially in the twoo places aboue rehearsed, and the auoydinge of all punishment ordeyned for the transgressors of the lawe.

And the olde Testamēt was bylt al together vpon the keeping of the lawe and ceremonies and was the reward of keepinge of them in thys lyfe onely, and reached no further then thys lyfe and thys worlde, as thou readest Leuit. xviii. a man that doth them shal lyue there, in whych terte Paule reherceth Roma. x. and Galath. iii. That is, he that kepeth them shall haue thys lyfe gloriouse accordinge to all the promyses and blessings of the lawe, and shall auoyde both all temporall punishmente of the lawe, with all the threateninges and cursinges also. for neyther the lawe, eue of the x. commaundementes nor yet the ceremonies iustified in the hart before god, or purified vnto the lyfe to come. In so moche that Moyses at his death euen. xl. yere after the lawe and ceremonies were geuen complayneth sayinge: God hath no geuen you an hart to vnderstande, nor eyes to se, nor eares to heare vnto thys daye. As who shulde saye God hath geuen you ceremonies, but ye know not the vñe of them, and hath geuen you a lawe, but hath not wyrtten it in your hartes.

Wherfore serueth the lawe the, yf it geue vs no power to do þe lawe: Paul answereth the, þe it was geue to bitter synne only & to make it appere. As a coroupe is layde vnto an old soze, not to heale it, but to stee it by & to make ydulse ake, & a mā might fele in what leperdy he is & how nye death & not a ware, & to make a way vnto þe heallig playster. Eue so saith paul Gal. iii. The law was geue because of transgressiō (þe is, to make þe sinne alyue & it might be felt & sene) vntil þe sēde came vnto who it was promysed: þe is to say, vntil þe childre of faith came, or vntil christ þe sēde in who god purposed Abraham þe al natiōs of þe worlde shuld be blessed, came. That is, þe law was geue to bitter syn, death, dānatiō & curse, & to dyspue vnto christ in who forgeuenesse, life, iustifying & blessings were promysed, þe we might se so great loue of god to vsward in christ, þe we hereforth ouercome wth kindnesse might loue agayn, & of loue kepe þe commaundementes. So now he þe goeth about to quiet his cōscience & to iustify him self wth þe lawe, doth but heale his woundes wth freatinge corespes. And he þe goeth about to purchaie grace wth ceremonies, doth but sucke þe alepope to quēch his thyrst, in asmoche as þe ceremonies were not geue to iustifye þe hert, but to signifye þe iustifying & forgeuenesse þe is in christes bloud. Of þe ceremonies þe they iustify not, þe readest. Ebrues. x. It is impossible þe syn shuld be done a way wth þe bloud of oxe & gootes. And of þe lawe þe readest. Gal. iii. Yf ther had bene a lawe geue þe could haue quickened or geue lyfe, the hadde righteounes or iustifying come by þe lawe in dede. Now þe law not only quickeneth not þe hart, but also woundeth it wth cōscience of synne & ministreth death & dānatiō vnto her. ii. Cor. iii. so þe she must nedes dye & be dāned except she finde other remedy, so farre it is of þe she is iustified or holpe by the lawe. The new testamēt is those euerlasting promyses which are made vs in christ þe lord thoro w out al þe scripture. And þe testamēt is bylt on fapth & not on workes. for it is not sayd of þe testamēt he þe worketh shal lyue: But he þe beleueth shal lyue, as þe readest. Ioan. iii. God so loued þe worlde þe he gaue his only begottē son, þe none which beleue in hi shuld perishe but haue euerlastig lyfe.

And whē this testamēt is preached & beleued, þe sprete entreteth, þe hart & quickeneth it & geueth her life & iustifieth her. The sprete also maketh þe law a liuely thing in þe hert so þe a mā bringeth forth good workes of his oʷn accord wout cōpulsō of þe law, wout feare of threateninges or cursinges: yea & wout al maner respect or loue vnto any tēporal pleasure. But of þe very power of þe spirit receaued thoro w faith. As þe readest Joh. i. He gaue the power to be þe sonnes of God in þe they beleued on hys name. And of þe power they worke: so þe which hath þe spirit of christ is nomore a child: he nether learneth or worketh now any longer for payne of þe rod or for feare of bogges or pleasure of apples. But doth al thiges of his oʷn courage. As christ saith. Joh. vii. He þe beleueth on me shal haue riuers of lyuing water flowing out of his bely. That is, Al good workes & al gyftes of grace spring out of him naturally & by they oʷn accord. Thou neadest not to wrest good workes out of him as a mā wold wryng vertue out of crabbes. May they flow naturally out of hi as spriges out of hylles or rockes.

The newe testament was euer, eue from the beginning of the worlde, for there

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were allway promys of Christ to come by earth in whych promys the elect were then iustified inwardly before God, as outwardly before the worldly keepinge of the lawe and Ceremonies.

And in conclusyon as thou seeest blessinges or cursynges folowe the keepinge or breakyng of the lawe of Moyses: euen so naturallye do blessinges or cursynges folow the breakyng or keepinge of the lawe of nature, out of whych spryng al our temporal lawes. So that when the people kepe thee temporal lawes of thep lands temporal prosperite and all maner of soche temporal blessinge as thou readeest of in Moyses do accompanye them and fall vpon them. And contrary wyse when they synne vnpunished, and when the ruelars haue no respecte vnto naturall equitye or honestye, then God sendeth hys curses amonge them, as hunger, derth, moztbaninge, pestilence, warre, oppression wythe straunge and wonderfull dysseases and newe kyndes of myffortune and euill lucke.

Yf any man are me, (sepyng that earth iustifieth me) why I worke: I am swere loue compelleth me. For as longe as my soule fealeth what loue God hath shewed me in Christe. I cannot but loue god agayne and hys wyll and commaundemētes and of loue worke them, nor can they seme harde vnto me. I thynke not my selfe better for my workyng, nor scke heauen nor an hyer place in heauen because of it. For a Christen worketh to make hys weake brother perfecter, and not to scke an hyer place in heauen. I compare not my selfe vnto hym that worketh not: No, he that worketh not to dape shall haue grace to turne and to worke to morowe, and in the meane ceason I praye hym and praye for hym. Yf I hadde wroughte the wyll of god these thousand yeres, and another had wroughte the wyll of thee deuyl as longe and thys dape turne and be as well wyllinge to suffer wyth Christe as I, he hath thys dape ouertaken me and is as farre come as I, and shall haue as moche reward as I. And I enuie hym not, but reioyce most of all as of loste treasure founde. For yf I be of god, I haue thys thousand yere suffred to wyne hym for to come and prayse the name of God wyth me: thys thousand yeres I haue prayed, sorowed, longed, syghed and sought for that whiche I haue thys dape founde, and therefore reioyce wyth all my myght and prayse God for hys grace and mercye.



Be, a longe garmente of whyte linnen

Arcke, a cofre or cheste as oure hymnes, saue it was flatte, and the sample of oure hymnes was taken therof.

Boothe, an house made of bowes.

Bresslappe or bresslap, is soche a slap as thou seest in the brest of a cope consecrate, to apoynte a thyng to holpe vles. Dedicate, purifie or sanctifye Ephod, is a garment somewhat lyke an amice, saue the acines came thowowe and it was gyrd to.

Gerars, in weyght as it were an englyshe halfpeny or somewhat more

Heueoffryng because they were hounen vp before the Lorde

House, he made the houses: Is, he made a kynred or a multitude of people to spring out of them: as we saye the house of Dauid for the kynred of Dauid.

Peaceoffring: offeringes of thankes geuinge of deuotion, and not for conscience of synne and trespase. Polute, defyle.

Reconcyle, to make at one, and to bringe in grace or fauoure.

Sanctifye, to clēse and purifye, to apoynt a thyng vnto holpe vles and to seprate from vncleane and vnholly vles.

Sanctuarie, a place halowed and dedycate vnto God.

Tabernacle, an house made tent wyse, or as a pauellion

Tunicle, moche lyke the byppermost garment of the deaken.

Waueoffring because they were waue in the prestes handes of dyuers quarters.

Worship, by worshipping whether it be in the old testamēt or in newe, vnderstand the boweng of a mā self vpo the ground: As we (of tymes a we knele in oure prayers) bowe our selues & lye on our acines & handes, wyth our face to the ground.

Moses ¶ The .ij. boke of Moses called Exodus

The chyldren of Jacob are nombred. The newe Pharaos oppreseth the. The acts of the godly mydwyes.

The fyrst Chapter.

These are the names of the chyldren of Israel, which came to Egypt with Jacob, euerie man with hys household: Ruben, Symeon, Levi, Judah, Issachar, Zabulon, Ben Jamin, Dan, Nephtali, Gad and Aser. All these soules that came out of the loynes of Jacob were cccc. lxx. and Joseph was in Egypt already. When Joseph was dead and all hys brethren and all the generation: the chyldren of Israel grewe, encreased multiplied & waxed exceeding myghty: so that the land was full of them.

Then there rose vp a newe kyng in Egypt which knewe not Joseph. And he sayde vnto hys folke: beholde, the people of the chyldren of Israel are moo & myghter than we. Come on, let vs playe wylly with them: lest they multiplye, and the (yf ther chaunce any warre) they toyne the selues vnto oure enemyes and fyght agaynst vs, and so get the out of the land.

And he sette taskemasters ouer them to kepe them vnder wylth burdens. And they bylte vnto Pharaos treasure cytys: Pithon and Rameses. But the more they beryed them, the more they multiplied and grewe: so that they abhorred the chyldren of Israel. And the Egyptians helde the chyldren of Israel in bondage without mercy, and made theyr lyues bytter vnto them wylth cruel labour in claye and byrke, and all maner worke in the felde, and in all maner of seruike, which they caused them to worke cruellye.

And the kyng of Egypt sayde vnto the mydwyes of the Chyrewes womē, of which the ones name was Sephora, and the other Phua: when ye do the office of a mydwysse to the woman of the Chyrewes & see in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstanding the mydwyes feared god and dyd not as the kyng of Egypt commaunded them: but sauē the men chyldren.

Then the kyng of Egypt called for the

mydwyes and sayde vnto them: why haue ye dealt on this maner and haue sauē the menchyldren? And the mydwyes answered Pharaos, that the Chyrewes women were not as the women of Egypt: but were sturdie women, and were deliuered yer the mydwyes came at them. And God therefore delt well wylth the mydwyes. And the people multiplied & waxed very myghty. And because the mydwyes feared God, he made them houses.

Then Pharaos charged all hys people sayinge. All the men chyldren that are borne, cast into the ryuer and saue the maydchyldren a lyue.

The Notes.

¶ He made them houses: that is, he encreased & multiplied them, and made householdes of them: geauinge them both husbandes and chyldren, as in Genesis. ii. 2

¶ Moyses is borne and caste into the flaggys, he is saue vp of Pharaos daughter. He killeth the Egyptis, he flyeth & marryeth a wyfe. The Israelites crye vnto the Lorde.

The second Chapter.

And ther went a man of the house of Levi. And toke a daughter of Levi. And the wyfe conceaued & bare a sonne. And when she sawe that it was a proper chyld, she hydd hym thre monethes longe. And when she could no longer hyde hym, she toke a basket of bulrushes & daubed it wylth asyne and ptyche, and layd the chyld therein, and put it in the flaggys by the ryuers byrke. And his syet stode a farre of, to wete what wold come of it. * And the daughter of Pharaos came downe to the ryuer to washe her self, and hyr maydens walked a longe by the ryuers syde. And when she sawe the basket among the flaggys, she sent one of hyr maydes and caused it to be sett. And when she had opened it, she sawe the chyld, and beholde, the babe wepte. And she hadde compassyon on it and sayde: it is one of the Hebrues chyldren. Then sayd hys syster vnto Pharaos daughter: hal I goo and call vnto the a nurse of the Hebrues women, to nurse the that chyld? And the mayde ranne and called the chyldes mother. Then Pharaos daughter sayde vnto her, Take this chyld away & nurse it for

Exod. vi. 1
i. ps. xlii. 1

Exod. vi. 1
Actu. vii. 1
Hebr. x. 1

B

for me, and I wyll rewarde the for thy labour. And the woman toke the chyld and nurſed it by.

And when the chyld was yctowen, ſhe brought it vnto Pharaos daughter, and it was made hyr ſon, & ſhe called it Moſes, becauſe (ſayd ſhe) I toke hym out of the water. And it happened in theſe dayes whē Moſes was warde great, that he wēt out vnto hys brethren and looked on theyr burdens, & ſpyed an Egyptian ſmytynge one of his brethren an Ebrew. And he looked rounde about, and when he ſaw that ther was no man by, he ſlew the Egyptian and hydde hym in the ſande. And he went oute another daye: and beholde, two Ebrewes ſtroue together. And he ſaid vnto him that dyd the wrong: wherfore ſmyteſt thou thyn neyghboure? And he answered: who hath made the a ruler or a iudge ouer vs? intendſt thou to kyll me as thou kylleſt the Egyptian? Then Moſes feared and ſayd: of a ſuerie the thinge is knowen. And Pharao hearde of it and wente aboute to ſley Moſes, but he fledde from Pharao and dwelte in the lande of Madian, and he ſat downe by a wylles ſyde.

The prieſt of Madian had. vii. daughters whych came and dreyne water and fylled the troughes, for too water theyr fathers ſhepe. And the ſhephardes came & droue the awaye: but Moſes ſtoode by & helped the, and watered theyr ſhepe. And whē they came to Raguel theyr father, he ſayd: howe happeneth it that ye are come ſo ſoone to daye? And they answered: there was an Egyptian that deliuered vs from the ſhephardes, & ſo dreyne vs water, and watered the ſhepe. And he ſayde vnto hys daughters: where is he? why haue ye left the mā? So cal hym that he may eate bread. And Moſes was content to dwell wyth the man. And he gaue Moſes Zephora his daughter whych bare a ſonne, and he called hym Gaſſon: for he ſayde: I haue bene a ſtraunger in a ſtraunge land. And ſhe bare yet another ſonne, whom he called Eliezer, ſayinge: the God of my father is myne helper, and had ryd me out of the handes of Pharao.

And it chaunced in proceſſe of tyme,

that the kynge of Egypte dyed, & the chyldren of Iſrael ſyghed by the reaſon of labour, and cryed. And theyr complaynte came vnto God from the labour. And God remembred hys promyſe wyth Abraham, Iſaac and Jacob. And God looked vpon the chyldren of Iſrael, and knewe them.

The Notes

a. Moſes is an Egypt name: and it ſignifyeth drawen out of the water.

b. He ſlew the Egyptian: that is, he declared hym ſelfe to haue ſocheloue vnto hys brethren the Iſraelites, that were people of god: that he wold rather ſlaye or be ſlayne, then that hys brother ſhould ſuffer wronge of the enemye of the Lord. In whyche acte alſo, he ſhewed hym ſelfe to be predeſtinate of the Lord, too be a defence and ſauer of the Iſraelites.

c. Chys Raguel is not Jethro, but is the father of Jethro and the graundfather of Zephora, & was alſo the prieſt of Madian. For it was a lyke order wyth them as it was wyth the Jewes, that the ſon poſſeſſed the office of hys father.

d. Looked vpon them: that is, he had pitye and compaſſyon ouer theyr looze labours, as deutero. xxi. d.

e. Moſes kept the ſhepe. God appeareth vnto hym in a buſhe, and ſendeth hym too the chyldren of Iſrael, and to Pharao that tyrant.

The.iii. Chapter.

Moſes kepte the ſhepe of Jethro his father in lawe prieſt of Madian, & he droue ſhepe to the backeſyde of the deſert, and came to the mountayne of God, Horeb. And the angel of the lord appeared vnto hym in a flame of fyre out of a buſh. And he perceaued that the buſhe burned wyth fyre, and conſumed not. Then Moſes ſayde: I wyll go hence, and ſee thys greatesyght, howe it cometh that the buſh burneth not. And whē thee Lord ſawe that he came for too ſee, he called vnto hym out of the buſhe and ſayde: Moſes, Moſes. And he answered: here am I. And he ſayde: come not hyther, but put thy ſhoes of thy fete: for the place wherowr thou ſtandeſt is holy grounde. And he ſayde: I am thy God of thy father, the God of Abraham, the god of Iſaac, and the God of Jacob. And Moſes hyd hys face, for he was afrayed to looke vpon God.

Then the Lord ſayde: I haue ſurely ſene the trouble of my people whych ar in Egypt, and haue heard theyr crye whych they haue of theyr talkemaſters. For I knowe theyr ſorrowe, and am come downe to deliuer them out of the handes of the Egyptians

Egyptians & to brynge them out of that lande vnto a good lande and a large and vnto a lande that floweth with & mylke and hony: euen vnto the place of the Canaanites, Hethytes, Amorites, Pherezites, Heuites and of the Jebusites. Now therefore beholde, thee complaynt of thee chyldren of Israel is come vnto me, and I haue also sene the oppressyon wherewith the Egyptians oppresse them. But come, I will sende thee vnto Pharaon, that thou mayste brynge my people the chyldren of Israel out of Egypt. And Moyses sayde vnto God: what am I to goo vnto Pharaon and to brynge thee chyldren of Israel out of Egypt? And he sayd: I will be with thee. And this shalbe a toke vnto thee that I haue sent thee: after that thou hast brought the people out of Egypt, ye shall serue God vpon thy mountayn.

Then sayde Moyses vnto God: when I come vnto the chyldren of Israel and saye vnto them, the God of your fathers hath sent me vnto you and they saye vnto me, what is his name what answer shall I geue them? Then sayde God vnto Moyses: & I will be what I will be: and he sayde: this shalt thou saye vnto the chyldren of Israel: I will be dyd sende me vnto you. And God spake further vnto Moyses: thus shalt thou saye vnto the chyldren of Israel: the Lord of your fathers the God of Abraham, & god of Isaac and the God of Jacob hath sent me vnto you: this is my name for euer: and this is my memorypall thow out all generacions. Go therefore and gather the elders of Israel to gether, and saye vnto them: the Lord god of your fathers, & god of Abraham, the God of Isaac, & the god of Jacob appeared vnto me and sayd: I haue bene and sene both you and that which is done to you in Egypt. And I haue sayd it, that I will brynge you out of the tribulacion of Egypt vnto the lande of the Canaanites, Ethiopes, Amorytes, Pherezites, Heuites and Jebusites: euen a lande that floweth with mylke and hony.

If it come to passe that they heare thy voyce then goo, bothe thou and the elders of Israel vnto the kynge of Egypt, and saye vnto hym: The Lord God of the Egyptians hath mette with vs: lette vs goo

therefore. iiii. dayes iourneye in the wyldernes, that we maye sacrifice vnto the lord oure God. Notwithstandyng I am sure that the kynge of Egypt wyl not let you goo, excepte it be with a myghtye hand: yea and I wyl therefore stretch out myne hand and smyte Egypt with all my wonders whych I wyl do therein. And after that he wyl let you goo. And * I wyl gett this people fauoure in the syghte of thee Egyptians: so that when ye goo, ye shal not goo emptye: but euery wyfe shal borowe of hyr neyghbourisse and of her that sogeth in hyr house, Jewels of syluer and of gold and raymente. And ye shall putte them on your sonnes and daughters, and shall & robbe the Egyptians.

The Notes.

a. Desert: that is in the wyldernes, a place not inhabited.

b. The scripture vseth to cal that holy whiche ether the Lord cholet vnto hym self: is dedicated vnto the Lord as Exod. xiii. d.

c. By mylke and honye is vnderstande aboundaunce and plenteousnes of al thynges that pertaine to the comfote of man.

d. I wyl be that I wyl be: & is, I am as some do interpret it, whiche is I am the begynning and ending: by me haue you al thynges, and without me haue you nothinge that good is. Johan. i. a.

e. Robbe the Egyptians: here ye maye note that they stole and therefore ye maye steale: but note that it was done at goddes commaundemente and therefore was it a iuste and a righteous thyng to be done. For he is not the auctor of euill. &c.

f. Moyses receaureth signes of his calling and was sent into Egypt. His wyfe zephora circuncyseth hyr sonne. Ward meteth with Moyses, Moyses taketh his leaue of his father in lawe.

The. xxi. Chapter.

Moyses answered and sayde: Se, they wyl not beleue me, nor hearken vnto my voyce: but wyl saye, the Lord hath not appeared vnto the. Thee Lord sayde vnto hym: what is that in thyne hande: and he sayde: a rood. And he sayd: cast it on the grounde, and it turned vnto a serpente. And Moyses ranne awaye from it. And the Lord sayde vnto Moyses: put forth thyne hande and take it by the tayle. And he putte forth his hande and caughte it, and it became a rood agayne in his hande, that they may be leue that the Lord God of thy fathers the God of Abraham, the God of Isaac and the God of Jacob hath appeared vnto the.

And the Lord sayde furthermoze vnto hym
f. i. to hym

Exod. xi. a
a. d. xxi. c.

to hym thrust thyn hand in to thy bosome
And he thrust hys hand in to hys bosome
and toke it out. And beholde, hys hande
was leperous even as snowe. And he said
put thyn hande in to thy bosome agayne
And he put hys hande in to hys bosome
agayn and plucked it out of hys bosome
and beholde it was turned agayn as hys
other flesch. If they wyl not belcve the ne
ther heare the voyce of þ first toke: yet wil
they belcve the voyce of the second token.
C But and yf they wyl not beleue the two
signes nether herken vnto thy voyce, the
take of the water of þ riuer & poure it v-
pon the drye lande. And the water whych
thou takest out of thee rpuer shall tourne
to bloude vpon the drye londe.

Jerem. 1. 10

And Moyses sayde vnto þ Lord: oh
my Lord * I am not eloquent, no not in
tymes past and namely sence thou haste
spoken vnto thy seruaunt: but I am slowe
mouthed and slowe tongued. And the
Lord sayde vnto hym: who hath made
mans mouth, or whobath made the dome
or the deaff, the seying or the blynde: haue
not I the Lord: Goo therefore * I wyl
be with thy mouth and teache the what þ
shalt saye. But he sayde: Oh my Lord,
sende I praye the whom thou wilt. And
the Lord was angry with Moyses and
sayde I knowe Aaron thy brother the
uite that he can speake. And moreover be-
holde, he cometh to mete the, and when he
seerth the, he wyl be glad in his hart. And
thou shalt speake vnto hym and putte the
wordes in his mouth, and I wyl be w thy
mouth and with hys mouth, and wyl tea-
che you what ye shall do. And he shall be
thy spokesman vnto the people: * the shall
be thy mouth, and thou shalt be hys gode
and take thys rodde in thy hande where w
thou shalt do myracles.

Math. 2. 1

And Moyses went and retourned to
Jethro his father in lawe agayne & sayde
vnto hym: let me goo (I pray the) & turne
agayne vnto my brethren which are in E-
gypte, that I may se whether they be yet
alyue. And Jethro sayd to Moyses: go in
peace. And the Lord sayd vnto Moyses in
Madian: retourne agayne in to Egypte
* for they are dead whyche wente aboute
to kyll the. And Moyses toke hys wyfe
and hys sonnes and put them on an asse,

Math. 11. 10

and wente agayn to Egypte, and toke the
rodde of God in hys hande.

And the lord sayd vnto Moyses, whe
thou art come into Egypte agayn. se that
thou doo all the wonders befor Pharaon
whyche I haue put in thy hand: but I wyl
harden hys harte, so that he shall not lette
the people go. And tell Pharaon, thus say-
eth the Lord: Israell is myne eldest sonne
and therfore sayth vnto the: let my sonne
goo, that he maye serue me. Yf thou wyl
not let hym goo: behold, I wyl see thym
eldest sonne.

And it chaunced by the way in the ynn
that the Lord mette hym and wolde haue
kylled hym, Chan Zepora toke a stone &
circumcysed hys sonne and fel at hys fete
and sayd: a bloudy husband art thou be-
come to me. And he lette hym go. She sayde
a bloudy husband, because of the circum-
cision. Chan sayde the Lord vnto Aaron:
go mete Moyses in the wylbernesse. And
he went and met hym in the mount of god
and kyssed hym. And Moyses tolde Aa-
ron al þ wordes of the Lord which he had
sent by hym, and all the tokens whych he
hadde charged hym wythall. So wente
Moyses and Aaron and gathered all the
elders of the chyldren of Israell. And Aa-
ron tolde al the wordes whych the Lord
hadde spoken vnto Moyses, and dyd the
myracles in the syghte of the people, and
the people beleued. And when they heard
that the Lord hadde bypsted the chyldre
of Israell, and hadde loked vpon theyr
tribulatyon, þ they bowed them selues &
woyshpped.

The Notes.

a. He shal be thy mouth, that is, he shall speak
for the as in Job. 41. 1

b. They bowed them selues, that is, gaue than-
kes and prayed the Lord.

c. Moyses and Aaron goeth vnto Pharaon. The
people of Israell are oppressed more and more, and
they cryed out vpon Moyses and Aaron therfore.

The. v. Chapter.

Then Moyses & Aaron went
and tolde Pharaon, thus say-
eth the Lord God of Isra-
ell. Lette my people go, that
they maye kepe holye daye
vnto me in the wylbernesse. And Pharaon
answered: what fellowe is thee Lord,
that I shulde heare hys voyce for to lette
Israell

Israel goo. at I knowe not the Lord, neither wyl I let Israel goo. And they sayde, the God of the Egyptians hath met with vs let vs goo (we pray the) iii. dayes iourney in to the desert, that we may sacrifice vnto the Lord our God: lest he smyte vs either with pestilence or with swerde. The sayde the kynge of Egypte vnto theym: wherfore do ye Moses and Aaron lette the people from theyr worke, get you vnto your labour. And Pharaos sayde furthermore: beholde there is much people in the lande, and ye make them play, and let theyr worke stonde.

And Pharaos commaunded the same daye vnto the taskemasters ouer the people, & vnto the offycers saynge: ie that ye gyue the people no more strawe to make byrck with all, as ye did in tyme passed: let them goo and gather them strawe them selues, and the nombre of byrck whiche they wete woult to make in tyme passed, lay vnto theyr charges also, and mynysh nothyng therof. For they be ydle and therfore crye saynge: let vs goo and do sacrifice vnto our God. They muste haue more worke layde vpon them, that they maye labour there in, and then wyl they not turne them selues to false wordes.

The wete the taskemasters of the people and the offycers out and tolde the people saynge: Thus sayth Pharaos: I wyl geue you no more strawe, but go your selues and gather you strawe where ye can fynd it, yet shall none of your labour be mynyshed. When the people scattered abroad they rove out all the lande of Egypt for to gather them stubble to be in stede of strawe.

And the taskemasters hastened them forwarde saynge: fulfyll your werke day by day, euen as when straw was geuen you. And the offycers of the chyldren of Israel whiche Pharaos taskemasters had set ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled your task in makynge byrck, both yester daye and to day, as welas in tymes past.

Then wente the officers of the chyldren of Israel and complayned vnto Pharaos saynge: wherfore dealest thou thus with thy seruantes: there is no strawe gyuen vnto thy seruantes, and yet they saye vnto

vs: make byrck. And loo, thy seruantes are beaten, and thy people is foule intricated. And he answered: ydel are ye ydel, and therfore ye saye: lette vs go and do sacrifice vnto the Lord. God therfore and worke, for there shall no strawe be geuen you, and yet see that ye deliuer the hole tale of byrck.

When the officers of the chyldren of Israel sawe them selfe in thys case (in that he sayde ye shall mynysh nothyng of your dayly makinge of byrck) that they mette Moses and Aaron standynge in theyr waye as they came oute from Pharaos, and sayde vnto them: The Lord looke vnto you and iudge, for ye haue made the sauoure of vs by syncke in the syghte of Pharaos and of hys seruantes and haue put a swerde into theyr handes to sle vs.

Moses returned vnto the lord and sayde: Lord wherfore dealest thou cruell with thys people: and wherfore haste thou sente me? For sence I came to Pharaos too speake in thy name, he hath fasted foule wythe thys folke, and yet thou hast not deliuered thy people at all.

Then the Lord sayde vnto Moses: Howe shalt thou see what I wyl do vnto Pharaos for wyth a myghty hande shall he lette them goo, and wyth a myghty hande shall he dryue them out of hys lande.

The Notes.

at I knowe not the Lord: that is, I feare hym not. I beleue not in hym: neither haue I any thing to do wyth hym. And euen thus saye all hardened hartes that haue not the feare of the Lord before theyr eyes.

by ye haue made vs synke in the syght of pharaos that is, by your wordes and meanes: all the wrath and displeasure of Pharaos is broughte vpon vs, that he utterly hateth & abhorreth vs.

God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogie of Ruben, Symeon and Leui.

The vi. Chapter.

And God spake vnto Moses saynge vnto him: I am the Lord, & I appeared vnto Abraham, Isaac & Jacob an almyghty god: but in my name at Jehouah was I not knowe vnto the. Whereouer I made an apoyntmete with the to geue the the lande of Canaan the lad of theyr pylgremage wherein they were



were strangers. And I haue also hearde the groynge of the chyldre of Israel because the Egyprians kepe the in bondage, and haue remembred my promyse.

A promyse
or a testamē,

Wherefore say vnto the chyldre of Israel I am the Lord & wyl bringe you out from vnder the burdens of the Egyprians and wyl rydd you oute of theyr bondage and wyl deliuer you with a stretched out arme and wyl greaue riuergemetes. And I wyl take you for my people and wyl be to you a God. And ye shall knowe that I am the Lord your God whych bring you out fro vnder the burdens of the Egyprians. And I wyl bringe you vnto the lande ouer the which I dyd swyre my hande to geue it vnto Abraham, Isaac, & Jacob, & wyl geue it vnto you for a possession: euen I the Lord. And Moyses tolde the chyldren of Israel euen so: But they harkened not vnto Moyses for anguyshe of sperte and for cruel bondage.

And the lord spake vnto Moyses sayinge: Go and byd Pharaos king of Egypt that he let the chyldren of Israel goo out of hys lande. And Moyses spake before the Lord, sayinge: beholde, the chyldre of Israel herke not vnto me, howe than shall Pharaos heare me: seyng that I haue not vncircumcised lippes. And the Lord spake vnto Moyses and Aarō, and gaue the a charge vnto the chyldren of Israel and vnto Pharaos kyng of Egypt: to bringe the chyldren of Israel out of the lande of Egypt. These be the heades of theyr fathers houses. The chyldre of Ruben the eldeste sonne of Israel are these: Hanoch, Pallu: Hebron, Charim, these be the householders of Ruben. The chyldren of Symeon are these: Semuell, Iamin, Ohad, Iechin, Zohar, and Saul the sonne of a Cananyte the wyfe: these are the kynred-

Gen. xlii a
exod. i a
Num. xvi a
1, 2, 3, 4, 5

1, 2, 3, 4, 5
and. xlii a
Num. xvi c
and. xvi g

des of Symeon. These are the names of the chyldren of Leui in theyr generations Gerson, Kahath and Merari. And Leui lyued an hundred and. xxxvii. yere. The sonnes of Gerson: Libni and Simei in theyr kynredes.

The chyldren of Kahath: Amram, Jeseur, Hebron and Misiell. And Kahath lyued an hundred and. xxxiii. yere. The chyldren of Merari are these: Mahely and

Musy: these are the kynredes of Leui in theyr generacions.

And Amra toke Jocebed hys nece to wyfe which bare him Aaron and Moyses. And Amram lyued an hundred and. xxxvii. yere. The chyldren of Jeseur: Korah: Aepheg and Sythyr. The chyldre of Misiell: Mysael, Elzaphan and Sythyr.

And Aaron toke Elzaba daughter of Amynadab and syster of Nahason to wyfe which bare hym Nadab, Abihu, Eleazar and Jthamar. The chyldren of Korah: Assir, Elkana and Abiassaph: these are the kynredes of the Korahites. And Eleazar Aarōs son toke hym one of the daughters of Putuell to wyfe which bare hym Phinehas: these be the principal fathers of the Leuites in theyr kynredes.

These are that Aaron and Moyses to who the Lord sayd: carie the chyldren of Israel out of the lande of Egypt, with theyr armies. These are that Moyses and Aaron which spake to Pharaos kyng of Egypt, that they myghte bringe the chyldren of Israel out of Egypt. And in the daye when the Lord spake vnto Moyses in the lande of Egypt, he spake vnto him sayinge, I am the Lord se that thou speake vnto Pharaos the kyng of Egypte all that I say vnto the. And Moyses answered before the Lord: I am of vncircumcised lippes, howe shall Pharaos than geue me audience.

Looketh
me in the
letter. 5

The Notes.

a. Jehonah is the name of god, wherewith no creature is named, and is as moche to saye as one that is of hym selfe a dependeth of nothyng.

b. Judgements are taken for the wonderfull dedes of god: as here for hys wonderfull plagis as Psalm. xxi. b. and. c. xvi. d.

c. To lyfte up the hand is to promyse by an oth as in Gen. xlii. d. of Abraham.

d. To be of vncircumcised lippes, is to haue a tounge that lacketh good utterance and lacketh cleuynesse to sett out hys matter wythall.

The tokens to knowe god. The rodde of Moyses is turned to a serpent. The sozerars do eue the same. The waters are turned into bloud.

The. vii. Chapter.



And the Lord sayde vnto Moyses: beholde, I haue made the Pharaos god, and Aarō thy brother shall be thy prophete. Thou shalt speake all that I commaunde thee and Aarō thy brother shall speake vnto Pharaos that

he

that he sende the chyldren of Israell oute of hys land. But I wyll harde Pharaos hert, that I maye multiplie my myracles and my wonders in the lande of Egypte. And yet Pharaos hall not herken vnto you, that I maye sette myne hande vpon Egypte and brynge out myne aymes, euen my people the chyldren of Israell out of the lande of Egypt, wyth great iudgements. And the Egyptians shal knowe that I am thee Lorde when I haue stretched forth my hande vpon Egypte, and haue brought out the chyldren of Israell from amonge them.

B Moyses and Aaron dyd as the Lorde commaunded the. And Moyses was. lxx. yere olde & Aaron. lxxiii. when they spake vnto Pharaos. And the Lorde spake vnto Moyses and Aaron saying: whē Pharaos speaketh vnto you & saythe: Shewe a wonder, than shalte thou saye vnto Aaron take the rodde and cast it befoze Pharaos, and it shall turne to a serpent. **Chā** write Moyses and Aaron in vnto Pharaos, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rod befoze Pharaos and befoze hys seruantes, & it turned to a serpent. **Chā** Pharaos called for his wyse men and *enchaunters of Egypt: & they dyd in lyke maner with theyr sorcery. And they cast downe euery man hys rodde and they turned to serpent: but Aarons rodde ate vp theyr rodde: and yet for all that Pharaos hert was hardened, so that he herkened not vnto the, euen as the lorde had sayde.

C **Chā** sayde the Lorde vnto Moyses. Pharaos herte is hardened, & he refuseth to let the people go. Get the vnto Pharaos in the mornynge, for he wyl come vnto the water, and stande thou vpon thee ryuers bynke agaynst he come, and the rod whiche turned to a serpent take in thyn hand. And saye vnto hym: the Lorde God of the Hebrewes hath sente me vnto the, sayinge: let my people go, that they maye serue me in the wyldernes: but hitherto thou woldest not heare. **Wherfore** thus saythe the Lorde: herby thou shalt knowe that I am the Lorde. **Scholde**, I wyll smyte wythe the staffe that is in myne hande vpon the waters that are in the ryuer, and they shal turne to bloude. And the fysh that is in

the ryuer shall dye, and the ryuer shal stynke so that it shall greue the Egyptians to dryncke of the water of the ryuer.

And the Lorde spake vnto Moyses, say vnto Aaron: take thy staffe and stretche out thyn hande ouer the waters of Egypte, ouer theyr streames, ryuers, pondez & all pooles of water, that they may be bloude, and that there maye be bloude in thee lande of Egypte, both in vessels of wodd and also of stone.

And Moyses and Aaron dyd euen as the Lorde commaunded. And he lyfte vp the staffe and smote the waters that were in the ryuer in the syght of Pharaos & in syghte of hys seruantes, & all the water that was in the ryuer, turned into bloude. And the fysh that was in the ryuer dyed *and the ryuer stynke, so that the Egyptians coulde not dryncke of the water of the ryuer. And there was bloude throw out all the lande of Egypte.

And the enchaunters of Egypt dyd lyke wyse with theyr enchauntmetes, so that Pharaos harte was hardened and dydde not regarde them as the Lorde had sayde. And Pharaos turned hym selfe and wente into hys house, and sette not vnto hys harte there vnto. And the Egyptians ogged rounde about the ryuer for water to drynke, for they could not dryncke of the water of the ryuer. And it continued a weke after that the Lorde had smyten the ryuer.

The Notes.

a† I haue made the Pharaos God, that is: I haue made the Pharaos iudge as in Exod. xxi. d.

b† He set not hys hart thereon, & is, the daunger moued hym nothing, as is declared in Eccl. vii. b.

C The plage of frogges. Moyses prayeth for Pharaos. The plage of flies.

The. viii. Chapter.

The Lorde spake vnto Moyses: Goo vnto Pharaos and tell hym, thus sayth the lorde: *let my people goo, that they may serue me. **¶** If thou wylt not let them goo: beholde, I wyll smyte all thy land wyth frogges. And the ryuer shall scalle wythe frogges, and they shall come vp and goo into thyn house and into thy chaimbre where thou slepest and vpon thy bedde, and into thee houses of thy seruantes, and vpon thy people, and into thyn ouens, and vpon thy bytapes which thou hast in store. And the frogges

f. iii.

Wal

The fyrst plage.

pt. lxxviii. c. ciii. c.

Exod. viii. b.

Exod. viii. b. 17. a. f. a.

shal come vpon the and on thy people and vpon all thy seruauntes.

B And the lord spake vnto Moyses, say vnto Aaron: stretch forth thyne hand with thy rod ouer the sirraines, rpuets & ponds. And bring vp frogges vpon the lande of Egypt. And Aaron stretched hys hand ouer the water of Egypt, and the frogges came vp & couered the land of Egypt. And the sorcerers dyd lykewys with theyr sorcery, & the frogges came vp vpon the lande of Egypte.

The. ii.
plage

C The Pharaao called for Moyses and Aaron and sayd: praye ye vnto the Lord that he maye take awaye the frogges fro me and from my people, and I will lette the people goo, that they maye doo sacrifice vnto the Lord. And Moyses sayde vnto Pharaao: Appoynte thou thee tyme vnto me, when I shall praye for the and thy seruauntes, and thy people, to dyue awaye the frogges from the and thy house so that they shall remayne but in thee ryuer onelye. And he sayde to morowe. And he sayde: euē as thou hast sayde, that thou mayest knowe that there is none lyke vnto the Lord oure God. And the frogges shal departe from the and fro thyne houses and from thy seruauntes and from thy people, and shal remayne in the ryuer onely.

D And Moyses and Aaron went out fro Pharaao, and Moyses cryed vnto the lord vpon the apoyntment of frogges whyche he had made vnto Pharaao. And the Lord dyd accordynge too the sayinge of Moyses. And the frogges dyed out of the houses, courtes and felde. And they gathered them together vnto heapes: so that the lande stanke of them.

But whē Pharaao sawe that he hadde rest geuen hym, he hardened hys hart and hekened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moyses: saye vnto Aaron stretch out thy rodde and synpte the duste of the lande that it maye turne too lyle in all the lande of Egypte. And they dyd so. And Aaron stretched oute hys hande with hys rodde and smote the duste of the earth, and it turned to lyle bothe in man and beast, so that all the dust of the land turned to lyle, thorow out all the lande of Egypte.

The. iii.
plage

And the enchauntes all sayde lyketwys with theyr enchauntes to bringe forth lyle, but they could not. And the lyle were both vpon man and beast. The sayd the enchauntes vnto Pharaao: it is the fyrnger of God. Neuerthelate Pharaos harte was hardened and he regarded the not, as the Lord hadde sayde.

And the Lord sayd vnto Moyses: ryse vp early in the morninge and stond before Pharaao, for he will come vnto thee water: and saye vnto hym, thus sayth the lord: lette my people goo, that they maye serue me. If thou wylte not let my people goo, behold, I will sende all maner flies both vpon the and thy seruauntes, and thy people, and into thy houses. And the houses of the Egyptians shalbe full of flies, and the ground whereon they are. But I will seprate the same daye thee lande of Gosan where my people are, so that there shal noo flies be there: that thou mayeste knowe that I am the lord vpon the erth. And I will putte a deuision betwene my people and thyne, And euē to morow shal this myracle be done.

And the lord dyd euē so: and ther came noo flies in to the house of Pharaao and into his seruauntes houses and in to all the land of Egypte: so that the land was warred with the flies. Then Pharaao sent for Moyses and Aaron & sayde: Go and doo sacrifice vnto your God in the land. And Moyses answered: it is not mete so to do. for we must offer vnto the lord our God, that which is an abhominacion vnto the Egyptians: behold, shal we sacrifice that which is an abhominacion vnto the Egyptians before theyr eyes, and shal they not stone vs? we will therefore go. iii. dayes tourneye into the deserte and sacrifice vnto thee lord oure God as he hath commaunded vs.

And Pharaao sayde: I wyl let you go, that ye maye sacrifice vnto the lord your God in the wyldernesse: onely goo not farre awaye, and se that ye praye for me. And Moyses sayde: beholde, I wyl goo oute from the and praye vnto the lord, and the flies shal departe from Pharaao and fro hys seruauntes and from hys people too morowe. But lette Pharaao from hence forth dysceue nomore, that he wyl not lett

The
plage

The. iii.
plage

lette the people goo to sacrifice vnto thee lord.

And Moyses went out from Pharaon and prayed vnto the Lord. And the lord dyd as Moyses had sayd, and toke away the flies from Pharaon and from hys seruantes & from hys people so that ther remained not one. But for al that Pharaon hardened hys harte euen then also & wold not let the people goo.

The Notes
at What the finger of God dothe signifye is expounded in Luke. xi. 6

The moyn of beastes. The plague of bats ches and sores. The horrible hayle, thunder & lightning.

The. ix. Chapter.

AD the lord sayd vnto Moyses, goo vnto Pharaon & tell hym, thus sayth the lord god of the Egiptians: let my people goo that they maye serue me. If thou wilt not let them goo but wilt holde them still: beholde the hande of the lord shall be vpon thy cattell whych thou hast in the feld, vpon horses, asses, camels, oxen and shepe, wyth a mighty great mortuyn. But the lord shall make a deuision betwene the beastes of the Israelites and the beastes of the Egiptians: so that there shall nothinge dye of all that pertaineth to the chyldren of Israel. And the lord appointed a tyme sayinge: too morowe the lord shall do this thyng in the lande.

And the lord dyd the thyng on the morowe, and all the cattell of Egypte dyed: but of the cattell of the chyldren of Israel dyed not one. And Pharaon sente to wete: but there was not one of the cattell of the Israelites dead. Now withstandinge the hart of Pharaon hardened, and he wold not let the people goo.

And the lord sayd vnto Moyses and Aaron: take youre handes full of asches out of the fornace, and let Moyses sprinkle it vnto the ayre in the sight of Pharaon, and it shall turne to dust in al the lande of Egypte and shall make swellynge sores wyth the blaynes bothe on man and beaste in all the lande of Egypte. And they toke asches out of the fornace, & sto-

de before Pharaon. & Moyses sprinkled it vnto the ayre: And there brake out sores wyth blaynes both in man and beaste so that the sorcerers coulde not stande before Moyses, for there were botches vpon the enchaunters and vpon all the Egiptians. But the Lord hardened the herte of Pharaon, that he hekened not vnto the as the Lord had sayd vnto Moyses.

And the Lord sayde vnto Moyses: rype vp early in the moraynge and stonde before Pharaon and tell hym, thus sayth the Lord God of the Egiptians: Let my people goo, that they maye serue me, or elles I will at this tyme sende all my plagues vpon thyne hert and vpon thy seruantes and on thy people, that thou mayst knowe that there is none lyke me in all the earth. For nowe I will stretche oute my hande and will smyte the and thy people wyth the pestilence: so that thou shalt crye from the earth. Yet in very dede for this cause haue I retyred thee vp, for to shewe my power in the and to declare my name thou towe out all the worlde.

If it be so that thou stoppest my people, that thou wilt not let the goo: behold, to morowe this tyme I will sende downe a myghty greete hayle: euen soche one as was not in Egypte sence it was grounded vnto this tyme. Sende therefore and fette home thy beastes and all that thou hast in the feld. For vpon all thee men & beastes whych are founde in the feld & not broughte home, shall the hayle fall & they shall dye. And as many as feared the worde of the lord amonge the seruantes of Pharaon made theyr seruantes and theyr beastes flee to house: and they that regarded not the worde of the Lord, left theyr seruantes and theyr beastes in the feld.

And the lord sayd vnto Moyses: stretche forth thine hand vnto heauē, that there maye be hayle in all the lande of Egypt: vpon man and beast, & vpon all the herbes of the feld, in the feld of Egypte. And Moyses stretched out hys rod vnto heauē & the lord thundered & hayled, so that the fyre ran alonge vpon the grounde. And the lord so hayled in the lande of Egypte, that ther was hayle, & fyre mengled wyth the hayle, so greuous, that ther was none soche in all the lande of Egypte, sence people

The ix. chapter.

Roma. ix. 6

Isa. xlviii. 1

The. ix. chapter.

psal. lxxviii. 6 and c. lvi. 6

The. ix. chapter.

people inhabited it. And thee hayle smote in the londe of Egypte all that was in the felde bothe man and beaste. And the hayle smote all the herbes of the felde and broke all the trees of the felde, only in the land of Gosan where thee chyldren of Israell were, was there no hayle. And Pharaos sente and called for Moyles and Aaron. and sayde vnto them: I haue now sinned the Lorde is ryghtwys and I and my people are wicked. Praye ye vnto the Lorde that the thonder of God and hayle maye cease, and I wyll let you goo, and ye shall tarpe no longer. And Moyles sayde vnto hym: allone as I am oute of the ctyte, I wyll spreade abrode my handes vnto thee Lorde, and the thounder shall cease, neyther shall there bee anye more hayle: that thou mayest knowe how that the earth is the Lordes. But I knowe that thou and thy seruantes yet feare not the lord god. The flaxe and the barlye were synpten, for the barlye was shot by and the flaxe was bouled: but the wheate and thee rye were not synpten, for they were late sown.

And Moyles wente oute of thee ctyte fro Pharaos and spreade abrode his handes vnto the Lorde, and the thounder and hayle ceased, nether rayned it any more vpon the earth, wher Pharaos sawe that the rayne and the hayle and thunder were ceased, he synned agayne and hardened hys herte: both he & his seruantes. So was the hert of Pharaos hardened, that he wolde not let the chyldren of Israel go, as the Lorde had sayd by Moyles.

The Notes

a. This worde all: is not taken here for euery one, but for a great number, or of all sortes of cattell some, as in i. Cmo. ii. a.

b. To be wicked, is to be wythout the knowledge and felgyng of the goodnes of God and with out hope to receaue any goodnes at hys hande: so that we cannot pacientlye here any of hys truthes nor beleue them, neyther suffer them to be taughte to other, as it appeareth in all thee psalmes and in Esa. lvi. b.

c. The harte of Pharaos is hardened of god. The greshoppers. The thycke darckenesse.

The .x. Chapter.

The Lorde sayd vnto Moyles go vnto Pharaos: neuerthelesse I haue hardened his herte & the hertes of hys seruantes, that I myght thewe thesesygnys amongest the, and that thou

thou tell in the audyence of thy sone and of thy sonnes sone, the pageantes which I haue played in Egypte, and thee myracle whiche I haue done amonge them: that ye maye knowe how that I am thee Lorde. Then Moyles and Aaron wente in vnto Pharaos, and sayde vnto hym: Thus sayth the Lord God of the Hebrews how longe shall it be or thou wyll submit thy selfe vnto me? Let my people goo that they may serue me. If thou wyll not let my people goo: beholde, to morow will I bringe greshoppers in to thy land, and they shall couer the face of the erth that it can not be sene, and they shall eate the residue whych remaineth vnto you and escaped the hayle: & they shall eate all your grene trees vpon the felde, & they shall fylle thy houses and all thy seruantes houses, and the houses of all the Egyptians after such a maner: as nether thy fathers nor thy fathers fathers haue sene, sence the tyme they were vpon the erth vnto this daye. And he turned hym self aboute, and went out from Pharaos.

And Pharaos seruantes sayde vnto hym: how longe shall we be thus cuell in treated? Let thee men goo that they maye serue the Lorde theyr God: wyll thou not yet knowe that Egypt is destroyed? And then Moyles and Aaron were brought agayne vnto Pharaos and he sayde vnto them: Goo and serue thee Lorde your God, but who are they that shall go? And Moyles answered: we wyll go with yong and olde: yea and wythe our sonnes and with our doughters, and with our shepe and oxen must we go. For we must hold a feast vnto the Lorde.

And he sayde vnto them: lette it be so: the Lorde be with you, shuld I let you go, & your chyldre also? Take hede, for ye haue some myschefe in hand. Nay not so: but goo ye that are men and serue the Lorde for that was your desyre. And they thrust them oute of Pharaos presence.

And the Lorde sayde vnto Moyles: stretch out thyne hand ouer thee land of Egypte for greshoppers, that they come vpon the lande of Egypte and eate all thee herbes of thee lande, and all that thee hayle lefte vntouched. And Moyles stretched forth his rodd ouer the lande



D lande of Egypte, and the lord broughte an east wynde vpon the lande, al that day and all nyghte. And in the moornyng the east wynde brought the greschoppers, and the greschoppers went bp ouer all the lād of Egypte and lyghted in all quarters of Egypt very greuously: so that before the were there no such greschoppers, nether after them shal be. And they couered all the face of the erth, so that the land was dark therewith. And they ate all the herbes of þ lande and all the frutes of the trees which the hayle had lefte: so that there was noo greene thyng left in the trees and herbes of the felde thorow all the land of Egypt.

E Then Pharaos called for Moyses and Aaron in haste and sayde: I haue synned agaynst the Lord your God and agaynst you, forgeue me yet my synne only thys once, and praye vnto the Lord your god that he maye take awaye fro me this deth only. And he wente out fro Pharaos, and prayed vnto the Lord: and the Lord turned the wynde in to a myghtye stronge weste wynde, and it toke awaye the greschoppers and caste theym in to the reed see: so that there was notte one greschopper in all the costes of Egypte. But the Lord hardned Pharaos hearte, so that he wolde not lette the chyldren of Israell goo.

F And the Lord sayde vnto Moyses: Stretch out thy hande vnto heauen, and let there be darknesse vpon the lande of Egypte: euen that they maye feale þ darknesse. And Moyses stretched forth the hys hande vnto heauen, and there was a thicke darknesse vpon all the lande of Egypte, .iii. dayes longe, so that no man sawe another, nether rose bp frome the place where he was by the space of .iii. dayes, but all the chyldren of Israell had lyghte where they dwelled.

G Then Pharaos called for Moyses and sayde: goo and serue the Lord, only lette your shepe, and your oren abyde, but lette your chyldren go with you. And Moyses answered: þ must gyue vs also offerynges & burnt offerynges for to sacrifice vnto the Lord our God: our catell therfore shal go with vs, and there shal not one hooffe be lefte behynde, for therof muste we take to serue the Lord oure God. Moreover

we can not knowe wherewith we shall serue the Lord, vntyll we come thither.

But the Lord hardened Pharaos hert so that he wolde not let them go. And pharaos sayde vnto hym: get the fro me & take bedde to the selfe that thou see my face no more. For when soeuer thou comest in my syght, thou shalt dye. And Moyses sayde: Let it be as thou hast sayde: I wyl se thy face no moare.

The Notes.

¶ Thys was an outward seruyce, but the true and right seruyce of god, is to feare him as a father to lous hym, to kepe his commaundementes and to commytte a mannes selfe holy to hym, trustyng in hys mercy only: setting all thought and care vpon hym. And when we haue offended, to repent and to be sorry, and knowlege our offence and beleue that he wyl forgeue it vs, for hys trouthes sake as. i. Ps. xxi. v. b. and Psalm. xxi. vi. a.

¶ The Lord commandeth too robbe the Egyptians. The death of all the fyrst begotten in Egypt.

The .xi. Chapter.

And the Lord said vnto Moyses: yet wyl I bringe one plague moare vpon Pharaos and vpon Egypte, and after that he wyl let you go hence.

And when he letteth you goo, he shall vtterly dryue you hence. But byd the people that euery man borow of his neyghbour and euery woman of hyr neyghbouresse: iewels of siluer, and iewels of golde. And the Lord gatte the people fauoure in the syght of the Egyptians. Moreover Moyses was very great in the lande of Egypt bothe in the syght of Pharaos and also in the syght of the people.

And Moyses sayde: thus sayethe the Lord: Aboute mydnyghte wyl I goo out amonge the Egyptians, and all the fyrstborne in the lande of Egypt shal dye euen from the fyrstborne of Pharaos that sitteth on his seate, vnto the fyrstborne of the maydeseruaunt that is in the mylle and all the fyrstborne of the catell. And there shal be a greate crye thorow out al the lande of Egypte: so that there was neuer none lyke nor shal be. And amonge all the chyldren of Israell shal not a dog moue his tongue, nor yette man or beaste: that yee maye knowe howe the Lord patteneth

¶ Exod. xii. a. xii. a. and b. Ps. cxlii. a.

¶ Eccl. xii. a.

¶ Exod. xii. a.

¶ Exod. ix. a.

Isra. departeth Exodus frō egypte

putteth a difference betwene the Egyptyans and Israel. And these thy seruantes shall come downe vnto me, and sal be fore me and saye: gett the oute and all the people that are vnder the, and than wyl I departe. And he went oute from Pharaos in a great anger.

D And the Lord sayde vnto Moyses: Pharaos shall not regard you, that many wonders may be wrought in the lande of Egypte. And Moyses and Aaron dyd al these wonders before Pharaos. But the Lord hardened Pharaos herte, so that he wolde not lette the chyldren of Israel goo oute of hys lande.

The Notes

a To lye, is for to beare rule or to mynister as ny manner of office, as in .i. Regum. ii. b.

b A soundyn chaunge of speakeynge to dyuers personnes, as in the .i. Sam. x. a. and thys is referred to the ende of the Chapter that goeth before.

C The passer is eaten. The swete bread. They must teache the chyldre what the passer signyfyeth. The destructio of the fyrst begotte in Egypt. The robbery of the Egyptians. The gorynge out of the Israelites.

The .xii. Chapter.

A And the lord spake vnto Moyses and Aaron in the land of Egypte sayinge: This moneth shall be your these moneth: euē of the fyrst moneth of the yere shall it be vnto you. Speake ye vnto all the felowshyp of Israel sayinge: That they take the .x. day of this moneth to euerie housholde a shepe. Yf the household be to fewe for a shepe, then lett hym & hys neyghbour that is nexte vnto hys house, take accordyng to the nōber of the soules, & counte vnto a shepe accordyng to euerye mans eatinge. A shepe wythout spot & a male of one yere old shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shall kepe hym in, vntyl the .xiiii. daye of the same moneth. And euery man of the multitude of Israel shall kyll hym about euē. And they shall take of the bloude & stryke it on the two syde postes, & on the vpper doorepost of the houses, wherein they eate hym. And they shall eate the flesch the same nyght, rost wyth fyre & with unleuended bread, & wyth sowre herbes they shall eat it. Se that ye eat not therof raw nor sodē in water, but rost wyth fyre: both the head, fete, and purtenaunce together.

And se that ye let nothyng of it remayne vnto the morning: yf ought remayne but ne it wyth fyre.

Of this maner shall ye eat it: with your loynes girded: & shoes on your fete, & your staves in your hādes. And ye shall eate it in haste, for it is the Lordes & passouer, for I wyl go about in the land of Egypte thys same nyght, & wyl smyte al the fyrstborne in the lande of Egypte, both of man and beast, & vpon all the Goddes of Egypte wyl I the Lord doo execution. And the bloude shall be vnto you a token vpon the houses wherein ye are, for whē I se the bloude, I wyl passe ouer you, & the plague shall not be vpon you too destroye you, when I smyte the land of Egypt.

And thys daye shall be vnto you a remembraunce, and ye shall kepe it holy vnto the Lord: euen thow out your generacions after you, shall ye kepe it holpe daye, that it be a custome for euer. Seuen dayes shall ye eate unleuended bread, so that euen the fyrst daye ye shall put away leuē out of youre houses. For whoso euer eateth leuended bread from the fyrst day vntyl the .vii. daye, that soule shall be plucked oute from Israel. * The fyrste daye shall be a holy feast vnto you, and the .vii. also. There shall be no maner of worke done in them, saue about that only whych euerie man muste eate that onelye may ye doo. And se that ye kepe you to unleuended bread. For vpon that same day I wyl byngne youre armies out of the lande of Egypt, therfore ye shall obserue thys day and all your chyldren after you, that it be a custome for euer. The fyrst moneth and the .xiiii. daye of the moneth at euē, ye shall eate swete bread vnto the .xvi. day of the moneth at euē agayn. Seuen dayes se that ther be no leuēd bred found in your houses, for whoso euer eateth leuended bread, that soule shall be roted out frō the multitude of Israel: whether he be a strainger or borne in the land. Therfore se that ye eate not leuended bread, but in all your habitations eate swete bread.

And Moyses called for the elders of Israel & sayde vnto them: chose out & take to euery household a shepe, & kyll passerouer. And take a bunch of plope, & dyppe it in

it in the bloud that is in the baskyn, & streyke it vpon the hypper post and on the two syde postes, and see that none of you goo out at the dore of his house vntyl the morninge. For the Lord wyll goo about and smyte Egypte. And when he seeth thee bloud vpon the hypper dorepost and on the two syde postes, he will not passe ouer thee dore, and wyll not suffer thee destroyer to come into your house to plage you. Therfore see that thou obserue thys thyng, that it be an ordinaunce to thee and thy sonnes for euer.

And when ye be come into thee lande whych the Lord wyll geue the accordinge as he hath promysed, so that ye kepe thys seruyce. * And when youre chyldren are you what maner of seruice is thys ye do? Ye shal say: it is the sacrifice of the lordes passeouer, whiche passed ouer the houses of the chyldren of Israel in Egypt, as he smote the Egyptians and saued our houses. Than the people bowed them selues and worshipped. And the chyldren of Israel went, and dyd as the Lord had commaunded Moyses and Aaron.

The x. plage

Deu. 16

And at mydnyght the Lord smote all the fyrstborne in the lande of Egypte, fro the fyrstborne of Pharao that satt on his seat, vnto the fyrstborne of a captiue that was in prison, and all the fyrste borne of cattel. Tha Pharao arose the same night and all hys seruantes and all the Egyptians: * and ther was a great cryeng thorough out Egypte, for there was no house where ther was not one dead.

Exo. 11. 1. 2.

And he called vnto Moyses & Aaron by nyght sayinge: Rise vp and gette you out from amonge my people: both ye and also thee chyldren of Israel, & go & serue the Lord as ye haue sayd. And take your shepe, and your oxen wyth you as ye haue sayde, & departe & blesse me also. And the Egyptians were ferce vpon the people, & made hast to send them oute of the lande: for they sayd: we be all dead men.

And the people toke the dough before it was sowerd whych they had in stoare, and bounde it in clothes, & putte it vpon theyr shoulders. And the chyldren of Israel dyd according to the saying of Moyses: & they borrowed of the Egyptians, Jewels of siluer, & Jewels of gold, & raimēt.

And the Lord gatte the people fauour in the syght of the Egyptians: & so they borrowed and robbed the Egyptians.

Thus toke the chyldren of Israel theyr journey fro Rameses to Succoth. vi. C. M. men of foote, besyde chyldren. And moche common people went also wyth the and shepe, & oxen, & cattell exceeding moche. And they baked swete cakes of the dough whych they brought out of Egypt, for it was not sowerd: because they were thurst out of Egypt and coulde not tarpe, neither had they prepared any other prouysion of meate.

f
Tother wyle
Socoth

And the tyme of the dwellinge of thee chyldren of Israel whych they dwelled in Egypte, was. iiii. hundred and. xxx. yere. And when the. iiii. hundred and. xxx. yeres were expyred, euen the selfe same daye departed al the hostes of the Lord out of the lande of Egypt. This is a nyght to be obserued to thee Lord, because he broughte them out of the lande of Egypt. Thys is a nyght of the Lord to be kepte of al the chyldren of Israel, and of theyr generacions after them.

And the Lord sayd vnto Moyses and Aaron: this is the maner of passeouer: ther shal no straunger eate therof, but all the seruantes that are bought for money shal ye circuncyse, & then let them eate therof. A straunger & a hyered seruaunt shal not eate therof. In one house shal it be eaten. Ye shal carpe none of the fleshe out at the doores: mozeouer * se that ye breake not a bone therof. All the multitude of the chyldren of Israel shal obserue it.

Job. 1. 5.

¶ If a straunger dwell among you, and wyll holde passeouer vnto the Lord, lette hym circuncyse all that be males, and the let hym come & obserue it, and be take as one that is borne in the land. No vncircuncysed person shal eate therof. One maner of lawe shalbe vnto them that are borne in the lande, and vnto the straungers that dwell amonge you. And all the chyldren of Israel dyd as the Lord commaunded Moyses and Aaron. And euen the selfe same daye dyd the Lord bring the chyldren of Israel out of the lande of Egypt with theyr armys.

The Notes

a. That here is called a shepe, is in Chetw a way be indifferent to be taken ether for shepe or goore

The

b^t The lambe was called the pascouer: that the very name it selfe shulde kepe in memo^y what was signified thereby, whych phrase & maner of speaking the scripture vseth often, callinge the signe by the name of the thing that it signifieth, as Gen. xvi. b. **e^t** Euer is not here take for a tyme without end, but for a lōge season, whole end is not determyed as in Gene. xiii. d. and Exod. xlviii. g. **d^t** To passe ouer is a maner of speech of the scripture, and signifieth nomore, but that as he wold pla^yge the wyched, as he dyd here the Egyptians, euen so wold he shew mercy to the faythful, as he dyd to the Israelites, as in Exod. xlviii. d. **e^t** Those that were bozne in the land, are onely those that were bozne among them: not descendynge of the stocke or ynnage of Israel. And the strangers were those that dwelt among the Israelites, & were not bozne among them, as aboue in the same Chapter at the letter. d.

C The fyrst begotten muste be sanctified vnto the Lorde. The memo^yiall of they^r deliuerance. Why they were caried thow^e the wilderness. The bones of Ioseph. The pyler of the cloude:

The. xlii. Chapter.

Ad thee Lorde spake vnto Moyses saying: **S**anctifye vnto me al the fyrst bozne that open all matryces among the chyldren of Israel as well of men as of beastes: for they are myne. And Moyses sayd vnto the people: thynke on thys day in whych ye came out of Egypte and out of the house of bondage: for wyth a myghtye hande the Lorde brought you out from thence. Se therfore that ye eate no leuended bread. Thys daye come ye out of Egypt in the moneth of * Abid.

When the Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorites, Heuytes and Jebusytes, whiche he sware vnto thy fathers that he wold geue the a land wherein mylke and hony floweth, then se that thou kepe thys seruice in thys same moneth. Seuen dayes thou shalt eate swete bread: * and the. vii. daye shalbe feastfull vnto the Lorde. Therfore thou shalt eate swete breade seuen dayes, & se that ther be no leuended bread sene nor yet leuen amonge you in all your quarters.

And thou shalt shewe thy sonne at that tyme saying: thys is done, because of that whych the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a signe vnto the, vpon thyne hande a reme^mbraunce betwene thyne eyes, & the Lordes lawe maye be in thy mouth. For & wyth a stronge hande the Lorde brought thy out of Egypt, se thou kepe therfore thys ordy

naunce in hys season from ycare to ycare. Moreover when the Lorde hath brought the into the lande of the Cananytes, as he hath sworne vnto the and to thy fathers, and hath geuen it the, then thou shalt appoynte vnto thee Lorde all that openeth the matryce, all the fyrst bozne among the beastes whych thou hast yf they be males. **C** And all the fyrste bozne of the asses, thou shalt redeme wyth a shepe: yf thou redeme hym not, then bryake hys necke. But all the fyrste bozne amonge thy chyldren shalt thou bye oute.

And when thy sonne asketh the in tyme to come, saying: what is thys: thou shalt saye vnto hym: wyth a myghtye hande the Lorde brought vs oute of Egypte, out of the house of bondage. And when Pharaow was looth to lett vs goo, the Lorde slewe all the fyrst bozne in the lande of Egypte: as well the fyrste bozne of men as of beastes. And therfore I sacrifice vnto thee Lorde al the males that open the matryce, but all the fyrste bozne of my chyldren I must redeme. And thys shalbe as a token in thyne hand, and as a thyng hanged by betwene thyne eyes, because thee Lorde brought vs out of Egypt wyth a myghtye hande.

When Pharaow had let the people goo, God caried them not thow^e the land of the Philistines, though it were a nye way for God sayde: the people myght happily repent when they se warre, and so turne agayne to Egypt: therfore God led them aboute thow^e the wilderness that bordreth on the red sea. The chyldren of Israel went harnessed oute of the lande of Egypt. And Moyses toke the bones of Ioseph wyth hym: for he made the chyldre of Israel swere sayingc: * God wyll surely byset you, take my bones therfore awayne hence wyth you. And they toke they^r tourneye from Succoth: and pyched they^r tentes in Etham in the edge of the wilderness.

* And the Lorde wente before them by daye in a pyler of a clowde too leade them the waye: and by nyght in a pyler of fyre to geue them lyght: that they myghte goo bothe by daye and nyghte. * And the pyler of the clowd neuer departed by daye nor the pyler of fyre by nyghte out of the peoples syghte.

Sancti

* That is y^e moneth of Abid.

Deut. v. b

Looke for al Exod. b.

Loke for Exod.

Gen. i. b. Exod. i. b.

Exod. i. b. Exod. i. b.

Exod. i. b. Exod. i. b.

Pharaos harte is hardened & foloweth the Israelyt
 tre with al hys host and captaynes & is drowned.
 3 The Israelites graues. They go thorow þe red sea.

The. xliii. Chapter.

Than the Lorde spake vnto
 Moyses sayeng: byd the chyl
 dren of Israell that they tur
 ne and pytch theyr tentes be
 fore the entryng of Piorth be
 twene Mygdole and the see toward Ba
 alsephon: euen before that, þal ye pytche
 vpon the se. for Pharaos wyl save of the
 chyliden of Israell they are tangled in þ
 land: the wyldernesse hath shute thein in.
 And I wyl harden hys hart, that he shall
 folowe after them, that I may gett me ho
 nour vpon Pharaos and vpo all hys host
 that the Egyptians may knowe that I
 am the lordc. And they dyd euen so.

And when it was tolde the kynge of E
 gypt that the people fled, than Pharaos
 hart and all hys seruauntes turned vnto
 the people and sayde: why haue we thys
 done that we haue let Israel go out of our
 scrupce: and he made readye his charettes
 and toke hys people with hym and toke
 vi. hundred chosen charettes and all the
 charettes of Egypte and captaynes vpon
 all his people. For the lorde hardened the
 herte of Pharaos kynge of Egypt, that he
 folowed after the chyliden of Israel whi
 che for all that went out thorow an hye
 hand, and the Egyptians folowed after
 them and ouertoke them. where they pyt
 ched by the see, with all the horsles & cha
 rrettes of Pharaos and with his horslemen
 and his oste: euen faste by the entrynge of
 Piorth before Baal sephon. And Pharaos
 diebe nye, and when the chyliden of Isra
 ell lyfte vp theyr eyes and sawe howe the
 Egyptians folowed after the, they were
 sore a frayde & cryed out vnto the Lorde.

Then sayde they vnto Moyses: were
 there noo graues for vs in Egypte, but þ
 must bynge vs awaye for to dye in þe wyld
 dernesse: wherfore hast þe serued vs thus
 for to cary vs out of Egypte: dyd not we
 tell the this in Egypte sayng, let vs be in
 rest and serue the Egyptians: for it had
 bene better for vs to haue serued the Egyp
 tians, then for to dye in the wyldernesse.
 And Moyses sayd vnto the people: feare
 ye not but stande styl and behold how the
 Lorde shall saue you this day: for as ye

se the Egyptians this day, so shal ye se the
 nomore for euer tyll the worldes ende.

The Lorde shall fyght for you and I ye
 shall holde youre peace.

The Lorde sayde vnto Moyses: wher
 fore I cryest thou vnto me: speake vnto þ
 chyliden of Israell that they go forward
 But lyfte thou vp thy rod and stretch out
 thy hand ouer the see and deuyde it a sun
 dre, that the chyliden of Israel may goo
 on drye grounde thorow the myddest ther
 of. And beholde I wyl harden the hartes
 of the Egyptians that they maye folowe
 you: And I wyl gett me honour vpo Ph
 raos and vpon all hys hoste, vpon hys cha
 rretes & vpo hys horsle me. And þe Egyp
 tians shall knowe that I am the Lorde
 when I haue gottē me honoure vpo Ph
 raos vpon his charettes and vpo hys hors
 men.

And the angell of God whych went
 before the hoste of Israel, remoued and
 went behynd them. And the cloudepyler
 that was before them remoued and stode
 behynde them and went betwene the hoste
 of the Egyptians and the hoste of Isra
 el. It was a darke cloude, and gaue lycht
 by nyght: so that all the nyght long the
 one coulde not come at the other.

* When nowe Moyses stretched forth
 hys hande ouer the see, the Lorde caried
 awaye the see wth a stronge east wynde
 that blew al nyght, and made the see drye
 lande and the water deuyded it selfe. And
 the chyliden of Israel went in thorow the
 myddest of the see vpon the drye grounde
 And the water was a wale vnto the, both
 on theyr ryghthande and on theyr left had
 And the Egyptians folowed and wente
 in after the to the myddest of the see, with
 al Pharaos horsles, & hys charettes & hys
 horslemen. And in the moynynge watche
 the Lorde loket vnto the hoste of the E
 gyptians out of the spery and cloudy pil
 ler, and troubled theyr hoste and smote of
 theyr charet wheles and cast them downe
 to the grounde. Than sayde the Egypti
 ans: Let vs fle from Israel, for the Lorde
 fyghteth for the agaynst vs: Than said
 the lorde vnto Moyses: stretch oute thyn
 had ouer the see, that the water may come
 agayne vpon the Egyptians vpon theyr
 charettes and horsmen.

G. i. Chan

Rohe i pla.
 s. xxxv. b

* Job. ii. 9
 tit. b
 Indit. v. b
 Ps. lxxviii
 Ec. xxxv. c

Isra. departeth Exodus from egypt

The last
page

Then stretched forth Moses his hande
ouer the see, & it came againe to his court-
seyde in the morning, and the Egyptians
fled agaynst it. Thus the lord ouerthrew
the Egyptians in the myddest of the see
and couered the charrettes & the horsmen so
that of all the hoste of Pharaos that came in
to the see after the, ther remayned not one.
But the chyldren of Israel wente vpon
drye lande in the myddest of the see, and
the water was a wall vnto them: both on
the ryght hand of the, and also on the left.

Exe. xii. b

* Thus the lord deliuered Israel the
selfe same daye out of the honde of the E-
gyptians, & Israel sawe the Egyptians dead
vpon the see. And whē Israel sawe myghty
hande whych the Lord had shewed vpon
thee Egyptians * they feared the Lord
and beleued both the Lord, and also his
seruaunte Moses.

Exe. xv. b

The Notes.
at ye shall hold your peace that is, ye shall be in
rest and quietnes.

at To crie vnto the Lord, is to pray vnto him
with full heart and feruent desyre, as Moses here
dyd, and yet spake neuer a worde. And so both thys
worde cryenge and makynge of noyse signifieth the
row out at the psalmes, as in Psal. lxxv. b & c.

Moses & the people with the women synge. At
the prayer of Moses, & bytter waters were swete
God must be heard, they come to Elim.

The xv. Chapter.

Then Moses and the chyldre
of Israel sange thys songe
vnto the Lord and sayd, Let
vs synge vnto the Lord, for
he is become glorious. Phors
and hym that rode vpon hym hath he o-
uerthrowne in the see. * The Lord is my
strength & my song, & is become my salua-
cyō. He is my God and I wyll gloryfye
hym, he is my fathers God and I wyll
lyft hym vp an hyme. The Lord is a man
of warre, & Ichouah is his name: Phara-
os charrettes & his hoste hath he cast in to
the see. His iolue captaynes are drowned
in the red see, the depe waters haue coue-
red them: they sonck to the botome as a
stone. Thyne hande Lord is gloriouse in
power, thyne hande Lord hath all to das-
shed the enemye. And with thy great glo-
rye thou hast destroyed thyn aduersaries
thou, sentest forth thy wrath and it consu-
med them, euen as stubbe. With the brethren
of thyne anger the water gathered to ge-
ther & the floodes stode styll as a rocke and

Exe. xviii. b
Exe. xii. b

the water congeled to gether in the myd-
dest of the see.

The enemye sayde, I wyll folow and
ouer take them, and wyl deuorde the spoyle
I wyll satysfye my lust vpon them: I wil
draue my sword, and myne hand shall de-
stroye them.

Thou bluest with thy brethren & the se co-
uered the, & they sancke as leed in drye
tye waters. Who is lyke vnto the o Lord
amonge goddes: who is lyke the so glory-
ous in holynes, feresull, laudable & that
shewest wonders. Thou stretchdest out
thy ryght hande, and thee erth swallowed
them. And thou cardest with thy mercy
thys people whych thou deliueredest, and
broughtest them with thy strength vnto
thy holy habytacyōs. The nacjons heard
and were afrayed, panges came vpon the
Philistines. Then the dukes of the Edo-
mytes were amased, and tremblyng came
vpon the myghtyest of the Moabytes, and
all the inhabytors of canaan waxed faint
harted. Let feare and dread fall vpon them
thorow the greates of thyne arme, and
let them be as styll as a stone: whyle thy
people passe thorow, whych thou hast got-
ten. Synge them in, and plant them in drye
mountaynes of thyne inherytance, the
place Lord whych thou hast made for to
dwell in the sanctuary Lord, whych thy
handes haue prepared.

Exe. xii. b
Exe. xii. b

The lord & traygne euer and all waye
for Pharaos went in on horsbake with
his charrettes and horsmen in to the see,
and the Lord brought the waters of the
see vpon them.

And the chyldren of Israel wente on
drye land thorow the myddeste of the see
And Miriam a prophetyse the syster
of Aaron toke a tymbrell in her hand and
all the women came out after her with tym-
brells in a daunce. And Miriam sange be-
fore them: Synge ye vnto the Lord, for
he is become gloriouse in deade, the horse
and his ryder hath he ouerthrowne in the
see. Moses brought Israel from the red
see, & they went out into the wyldernes of
Syr. And they went the dayes longe in
the wyldernes, and could fynde no water.
At the laste they came to mara: but they
could not dryncke of the waters for byt-
ternesse: for they were bytter, therfore the
name

Indit. c.
capit. lxxviii.

of the place was called Mara. Then the people murmured agaynste Moyses, sayenge: What shall we dryncke? And Moyses cryed vnto the Lorde, and he shewed hym a tree and he cast it in to the waters, and they wared swete.

Therco he made them an ordynauce and a law, and ther he tempted them, and sayde: If ye wyll herken vnto thee worde of the Lorde your God, and wyll do that whyche is tryght in hys syghte and wyll geue an eare vnto hys comaundement, & kepe all ordynaunces: than wyll I put none of these diseases vpon thee whyche I broughte vpon thee Egyptians, for I am the Lorde thy surgyone.

The Notes

a. Jehouah, Ioke Exod. vi. a
b. To raygne euer & alwaye is a maner of speaking of the Hebrews, whyche signyfeth without ende: because that euer is taken for a longe tyme whose ende is not apoynted, and not for al waye, as in exod. i. c.

c. We must do that whych is tryght in goddes syght and as hys worde teacheth vs, and not after our owne ymagynation

The Israelites come into the desert of Sin. It sayeth quayles and Manna. They grudge

The. xvi. Chapter.

Ad they came to Elim where were xii. welles of water and. lxx. date trees and they pyched ther by the water. And they toke theyr iourney from Elim and all the hole company of the chyldren of Israel came to the wyldernes of Sin which lyeth betwene Elim and Sinai. the. xv. daye of the. ii. moneth after þ they were come out of the lande of Egypt. And the hole multitude of the chyldren of Israel murmured agaynst Moyses and Aaron in the wyldernes and sayd vnto them: wolde to God we hadde dyed by the hande of thee LORD in the lād of Egypt, where we sat by the fleshe pottes, and ate bred our belyes full, for ye haue brought vs out into this wyldernes to kyll this hole multitude for hunger.

Then sayde the Lorde vnto Moyses: Beholde I wyll rayne bread from heauen doune to you, and let the people goo out, and gather daye by daye that I may proue the whether they wyl walke in my law or no. The. vi. daye let them prepare that whych they wyl bring in, & let it be twyfe as moche as they gather in daylye. And Moyses and Aaro sayde vnto all the chyl

dren of Israel: at euē ye shal knowe þ it is þ Lorde, whych brought you oute of þ lād of Egypte, and in the moornyng ye shal see the glory of the Lorde: because he hath herde your grudgynges agaynst the lord for what are we that ye shulde murmur agaynst vs. And moze couet spake Moyses At euen the Lorde wyll geue you flesh to eate, and in the moornyng bread ynough, because the Lorde hath herd poure murmur whyche ye murmur agaynst hym: for what are we: your murmuring is not agaynst vs, but agaynst the Lorde.

And Moyses speake vnto Aaro: Say vnto all the company of the chyldren of Israel, come forth before the Lorde: for he hath heard your grudgynges. And as Aaron spake vnto the hole multitude of the chyldren of Israel, they looked toward the wyldernes: and beholde the glory of the Lorde spake vnto Moyses saying: I haue harde the murmuring of the chyldren of Israel, tell them therfore and saye that at euen they shal eate flesh, and in the moornyng they shal be fylled wyth bread, & ye shal knowe that I am the lord your God. And at euen the quayles came and couered the grounde where they laye. And in the moornyng the dew lay round aboute the host. And when the dew was fallen: beholde it lay vpon the ground to the wyldernes small and rounde & thyn as the hoef roit on the grounde. When the chyldren of Israel saw it, they sayde one to another: what is this: for they wote not what it was. And Moyses sayde: this is the bred whyche the lord hath geuen you too eate. This is the thyng whyche the LORD hath commaunded, that ye gather euery man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whyche are in hys tent.

And the chyldren of Israel dyd euen so and gathered some moze some les, and dyd mete it with a gomer. And vnto him that had gathered moche, remained nothyng ouer, and vnto hym þ hadde gathered litle was ther no lack: but euery mā had gathered suffyciet for hys eating. And Moyses sayde vnto them: Se that noo man lette

Ex. ii. ought

C

D

psa lxxviii.
cliii. d. d. d.
fol. 10.

Ex. xvi. a

Ex. co. vii. a

E

ought remaine of it tyll the morning. Not withstanding they harkened not vnto Moses: but some of them left of it vntill the morning, and it was full of wormes & stanke. & Moses was angry with them.

And they gathered it all morninges: euery man as moche as suffysed for hys eatynge. for as soone as the * hete of the sunne came it moulte. And the .vi. day they gathered twise so moche bread. ii. gomers for one man: & the ruelars of the multytude came & tolde Moses.

And he sayde vnto the: thys is that whych the Lorde hath sayde: to morow is the Saboth of the holpe rest of the Lorde. bake that whych ye wyll bake & seth y^e ye wyll sethe, & y^e whych remaineth lay vp for you, & kepe it tyll the morninge. And they layde it vp tyll the morninge as Moses bad, & it stanke not, nether was there any wormes therein. And Moses sayde y^e eate thys daye: for to daye: it is the Lorde's Saboth: to day ye shalbe fynde none in the felde. Syxe dayes ye shal gather it for the seuenth is the Saboth: ther shalbe none therein.

Not wyth standing there went out of the people in the seuenth daye for to gather but they found none. The the Lorde sayd vnto Moses: how longe shall it be yet ye wyl kepe my comaundementes & lawes? * Se because the Lorde hath geue you a Saboth, therfore he geueth you the sxt daye bred for twoo dayes. Byde therfore euery man at home, & let no man go oute of hys place the .vii. day. And y^e people rested the .vii. daye. And y^e house of Israell called it *Mā*. * And it was lyke vnto Coriander seide, & whyte, & the taste of it was lyke vnto wafers made wyth hony.

And Moses sayde: thys is that whych the Lorde comaundeth: fyl a Gomer, of it that it may be kept for your chylden after you y^e they may se the bred wherwythe he fed you in wyldernes, whē he had broughte you oute of the lande of Egypte. And Moses spake vnto Aaron: take a curse & put a Gomer ful of *Mā* therein, & laye it vp before the Lorde to be kept for your chylden after you, as the Lorde comaunded Moses. And Aaron layde it vp before the testimony there to be kept. * And the chylden of Israell ate man .xl. yere vntill they came vnto a lād inhabytred. And

so they ate *Mā*, elū vntill they came vnto the borders of the land of Canaā. And a Gomer is the tenth part of an Epha.

The Notes.
at The gloire of the Lorde is take for the byghness and lyght that was sene in the cloude. Of whych the gloire the Apostle maketh mency on. it. Corinto. iii. c. d.

The Israelites come into Raphidim. They grudge. Water is geuen them out of the rocke. Moses holdeth vp hys handes and they overcome the Amalechites.

The .xviii. Chapter.

And all the cōpany of the chylden of Israell weitt on theyr journeyes fro the wyldernes of Sin at the comaūdemēte of the Lorde, & pyched in Raphidim: where was no water for y^e people to drinke. And the people chyd with Moses & sayd: geue vs water to drinke. And Moses sayd vnto the: why chyd ye with me, & wherfore doo ye * tēpte the Lorde? Ther the people thyrsted for water, & murmured agaynst Moses and sayde: wherfore hast thou brought vs out of Egypte to kyll vs and oure chyldren and oure catell wyth thyrst?

And Moses cryed vnto y^e lord, saying what shal I do vnto thys people: they be al most rebdy to stone me. And y^e lord sayd vnto Moses: go before the people, & take wy of y^e elders of Israell: & thy rodd wherwyth thou smotest the ryuer take in thyne hand & go. Behold, I wyl stand ther before the vpon a rocke in Horeb: & thou shalt smyte the rocke, and ther shal come water out therof, that the people maye drinke.

* And Moses dyd euē so before the elders of Israell. And he called the name of the place: *Māssa* & *Mcriba*: because of y^e chydynge of the chyldre of Israell, and because they tempted the lord sayeng: is the Lorde amonge vs or not.

Then came Amalech & fought with Israell in Raphidim. And Moses said vnto Josua: chose out me & go fighte wth Amalech. To morow I wyl stāde on the top of the hyll & the rodd of god in myne hande. And Josua dyd as Moses bad hym, and fought with the Amalechites. And moyses Aaron & Hur went vp to the toppe of the hyll. And whē Moses hld vp hys hand Israell had the better. And whē he late his hand downe, Amalech had the better.

whē Moses hades were wepy, they toke

Gen. xviii. a

Exech. xxi. d.

Rum. xi. b.

1. Cor. x. d.
Iuda. v. c.

Rum. xi. b.
1. Cor. x. d.

toke a stone & put it vnder him, and he sat downe ther on. And Aaron & Hur stayed by hys handes, the one on the one syde, and the other on the other syde. And hys handes were stedie vntyl þe sun was down. * And Josua discomfeted Amalech & his people wth the edge of hys swerde.

And the Lord sayde vnto Moyses, write this for a remembraunce in a booke and tel it vnto Josua, for I wyl put out the reine braunce of Amalech fro vnder heuē. And Moyses made an altare & called the name of it * Jehouah Nissi, for he sayd þe had is on þe seate of the lord, þe the Lord wil haue warre with Amalech thowow out all generations.

The Notes.
a. To tempte the Lord, is to prouoke the Lord to be angry wth them as Chaplen. l. a.
C. Jethros counsel is receaved of Moyses

The. xliii. Chapter.

Jethro the prest of Madian Moyses father in law herd of al þe god had done vnto Moyses and to Israel his people, how that þe lord had brought

Israel out of Egypte. * And he toke Ziphora Moyses wyfe, after shee was sent backe, & hys two sonnes, of whych the one was called Gerson, for he sayd: I haue be an alient in a straunge lād. And the other was called Eliezar: for the God of my fa- ther was myne helpe & deliuered me fro the swerde of Pharaο. And Jethro moyses father in lawe came with hys two sonnes and hys wyfe vnto Moyses in to the wyl derneffe: wher he had pyched his tente by the mounte of God. And he sent worde to Moyses: I thy father in law Jethro am come to the, & thy wyfe also & hys two sonnes wth her. And Moyses wente oute to mete hys father in lawe and dyd obeyfaunce and kyssed hym, and they saluted ethe other and came into the tent. And Moyses tolde hys father in lawe all that the Lord had done vnto Pharaο and to the Egyp- tians for Israels sake, and al the traūayle that had happened then by the waye, & how the Lorde hadde deliuered them.

And Jethro reioysed ouer all thee good whych the Lorde had done to Israel, and because he had deliuered them out of the bande of the Egipcians. And Jethro sayd: blessed be the Lord whych hath deliue- red you out of the hand of the Egyptiās and oute of the hande of Pharaο whych

hathe deliuered hys people fro vnder the power of the Egipcians. Nowe I knowe that the Lorde is greater then all goddes for bycause that they dealt proudly wth the. And Jethro Moyses father in lawe offred burnt offerings and sacrificyes vnto God. And Aaron and all the elders of Israel came to eate bread wth Moyses father in lawe before God.

And it chaunced on the morow, þe Mo- ses sat to iudge þe people, & the people sto- de about Moyses fro morning vnto eue. Whē his father in lawe sawe that he dyd vnto the people, he sayd: what is this: that thou doeste vnto the people? why syttest thou thy selfe & lettest all the people stand aboute the fro morninge vnto euen? And Moyses sayde vnto hys father in lawe: because thee people came vnto me to seke counsell of god. For whē they haue a mat- ter, they come vnto me, and I must iudge betwene euery man and his neyghboure, and must shewe them the ordinaunces of God and hys lawes.

And hys father in law sayd vnto him it is not well that thou doest. Thou doest vnto thyselfe & also thys people that is wth the: because the thyng is to greuous for the * & thou art not able to doo it thy selfe alone. But heare my voyce, and I wyl ge- ue the counsell, and God shalbe wth the. Be thou vnto the people to godward, and bringe the causes vnto God and prouide them ordinaunces and lawes, and shewe them the waye wherin they must walke & the weekes that they must do. Moreouer seke out among all the people, men of ac- tiuite * whych feared God and men that are true and hate couetousnes: and make the heades ouer thee people, captaynes o- uer thousandes, ouer hundredes, ouer fift- ye and ouer ten. And let them iudge the people at all seasons: Yf ther be any grea- te matter lett them bringe that vnto the, & lett them iudge all small causes them sel- ues, and ease thy selfe and lett them beare wth the. Yf thou shalte do thys thyng, the thou shalt be able to endure that whych the god chargeth the withall, and all thys people shal goo to theyr places quietly.

And Moyses hearde the voyce of hys father in lawe, & dyd al that he had sayde, & chose actiue men oute of al Israel and

Gall made

Exod. li. d.
Deut. xxi. d.

* That is
the lord to
be that ex-
alteth

Exod. li. d.
and. liii. e.

Deut. l. b

D
a The con-
diciois that
Judges
shuld haue

b To Jud-
ges looke in
Gen. xli. e

made the heades ouer þe people, captaynes ouer. And ouer hundredes, ouer fyftie & ouer ten. And they iudged the people at al seasons, & brought þe harde causes vnto Moyses: & iudged al small matters the selues. And thus Moyses let his father in law depart, and he went into hys owne lande.

The chyldre of Israel come to the mount Synai. The people of god are holy, and royal presthode. He that toucheth þe hyl dyeth. God appereth vnto moyses vpon the mounte in thonder and lighteninge

The.xix. Chapter.

In the.iii. moneth after the chyldre of Israel were gone oute of Egypt: þe same day they came into þe wilderness of Synai. & for they were departed fro Raphidim, & were come to þe desert of Synai, & had pitched theyr tētes in þe wilderness. And ther Israel pitched before þe mount. And Moyses wet vp vnto god. And the lord called to him out of the mountayne saying: thus say vnto þe house of Jacob, & tel þe chyldre of Israel: ye haue sene what I dyd vnto þe Egyptians & how I toke you vp vpon egles wyges, & haue brought you vnto my self. Now therfore yf ye wyl heare my voyce & kepe myne appoyntmēt: ye shalbe myne owne aboue al nacōs, for al þe erth is myne. Ye shalbe vnto me a kingdō of prestes & an holy people: these ar the wordes whiche thou shalte saye vnto the chyldren of Israel.

And Moyses came & called for þe elders of Israel, & layd before the al these words which þe lord had comāded hi. And þe people answered al together & sayd: All that þe lord hath sayd: we wil do. And moyses brought þe wordes of þe people vnto þe lord. And the lord said vnto Moyses: Lo I wil come vnto the in a thicke cloude, & the people may heare whē I talke wyth the, & also beleue the for euer. And Moyses shewed the wordes of the people vnto the Lord.

B And the Lord sayd vnto Moyses: Go vnto þe people, & tēctifye the to day & to morowe, & let the washe theyr clothes that they may be ready agaynst the thyrdaye. For the thyrdaye the lord wil come down in the sight of al the people vpon mount Synai. And set markes rōnde about the people & saye: beware þe ye go not vp into the mount, & that ye touche not the borders of it, for whosoever toucheth the mounte, shal surely dye. Ther shal not an hād touche it

but þe he shal cyther be stoned or els shotte thorow: whether it be beaſt or mā, it shal not lyue, whē the horne bloweth: than lett them come vp into the mountayne.

And Moyses wet down fro the mount vnto þe people & sanctified the & they washed theyr clothes: And he said vnto þe people: be ready agaynst the thyrdaye, & se þe prescome not at your wyues. And þe thyrdaye in the mornig ther was thūder, & lightening & a thicke cloude vpon the mounte, & the voyce of þe horne wared exceeding lowde, and al the people that was in the hoost was afrayed. And Moyses broughte the people out of the tentes to mete wyth god and they stode vnder the hyl.

And mount Synai was al together on a smoke: because the lord descended downe vpon it in fyre. And the smoke therof ascended vp, as it had bene the smoke of a hyl, & al the mount was exceeding feareful. And the voyce of the horne blew & wared lowder & lowder. Moyses spake, & god answered him & þe wyth a voyce. And the Lord came down vpon mount Synai, euē in þe top of the hyl, & called Moyses vp into the top of the hyl. And Moyses went vp.

And the Lord sayd vnto Moyses: goo downe & charge þe people þe they pzeale not vp vnto the lord for to se him, & so manye of the perissh. And let the prestes also whiche come to the lordes pſence sanctifie the selues: lest the lord smyte the. The moyses sayd vnto þe lord: þe people cānot come vp into the mount Synai, for þe chargedest vs saying: set markes about the hyl, & sanctifye it. And the lord sayd vnto him: away, & gett the downe: & come vp bothe thou & Aarō w the. But let not the prestes & the people presume for too come vp vnto the lord: lest he smyte the. And Moyses went downe vnto the people, and told them.

The Notes.

a To sanctifie is here to purge & clense the fro the fylthynesse of both theyr body & garmētes, as is in the same Chapter beneath at d, and. xxi. e

b Come not at your wyues, that is: whē ye wyl serue the lord, ye shal put fro you al lustes & fleshy concupiscēces, geuing your self ho ly to prayer & abstinence, as Paul teacheth. i. Corin. vii. c, that they þe haue wyues shuld be as though they had none.

c The. x. commandementes ar geuen. The altare of erth.

The.xx. Chapter.

AND GOD spake al these wordes & said: I am the lord thy god, which haue brought the out of the lād of Egypt, & out

Gen, 21, 21

28



Deut. 3/1, 2

whether he shal die. Vt a mā come pzetup-
tiously vpon hys neyghbour, & see hym
with gyle, thou shalt take him from myne
aultar that he dye. And he þe smyteth hys
father or his mother, shall dye for it.

He that stealeth a man & selleth him (vt
it be proued vpon hym) he shall be slayne
for it. * And he that curseth hys father or
mother, shall be put to death for it. Vt me
stryue together & one smyte another wyth
a stone or wyth his fyfte, so that he dye not
but lyeth in bed: vt he ryse agayne & wal-
ke wythout vpon hys staffe then shall he
that smote him go quite: saue only he shal
beare hys charges whyle he laye in bedde
and paye for hys healyng.

Vt a mā smyte his seruaūt or his may-
de with a staffe þe they dye vnder his hād,
it shalbe auēged. But & vt they cōtinue a
day or two, it shall not be auēged for they
at his money. Wōhē men stryue & smyte a
woman wyth chylde so that hyr fruyte de-
parte frō her & yet no myssfortune folow-
eth: then shall he be merced, accōrdyng as
the womāns husband wyl lay to hys char-
ge, & he shal paye as the dayes mē apoynt
hym. But * and vt any myssfortune folow
then shall he paye lyfe for lyfe, eye for eye
toth for toth, hande for hand, fote for fote
burnyng for burnyng, wound for wound
and strypp for strypp.

Vt a man smyte hys seruaunte or hys
mayde in þe eye & put it out, he shall let the
go free for the eyes sake. Also vt he smyte
out hys seruauntes or hys maydes tothe,
he shall let the go out fre for the tothes sa-
ke. Vt an ore goze a man or a womā that
they dye, the the * fore shalbe stoned, & his
fleshe shall not be eaten; and hys mayster
shall goo quyte.

Vt the ore were wont to runne at men
in tyme past & it hath bene tolde his may-
ster, & he hath not kepte hym, but that he
hath kylled a mā or a womā: then the ore
shalbe stoned & hys mayster shal dye also.
Vt he be set to a summe of money, then he
shall geue for the delyuerance of hys lyfe
accōrdyng to al that is put vnto him. And
whether he had gozed a sonne or a doughter,
he shalbe serued after the same maner.
But vt it be a seruaunte or a mayde that
the ore hath gozed, then he shall geue vn-
to theyr mayster the sūme of .xxx. sicles
and the ore shalbe stoned.

Vt a man cōceale a wel or dygge a pyt, &
couer it not, but that an ore or an asse fall
therin, the owner of the pytt shall make it
good and geue money vnto theyr mayster
and the dead beast shalbe hys.

Vt one manis ore hurt anothers that
he dye: then they shal sell the lyue ore and
deuyde the moneye, and the dead ore also
they shal deuyde. But and vt it be knowē
that the ore hath vled to pulshē in tymes
paste, then because thee mayster hath not
keptē hym, he shall paye ore for ore, and
the dead shalbe hys owne.

The Notes

at Judges & princes are called in the scripture of
tymes goddes: because they receiue theyr offyce of
god, as in Exo. xxii. b, which the apostle calleth the
mynistres of god. Roma. xiii. a.

* I God so adhozeth murder, & the vnrasonable
beastes must dye therfor, & theyr flesh cast away.

bt Sicke, after the Chyres is an ounce: but after
the grekes & latynes it is but the fourth parte of an
ounce. And it cōteyneth .xx. geras as in Exo. xxx. b,
whych is ten pence sterlyng or ther about.

Each lyke lawes as ar in the chapter aboues.

The .xxii. Chapter.



If a mā steale an ore or shepe
& kyll it or sell it, he shal resto-
re. b. ore for an ore, & .iiii. she-
pe for a shepe. Vt a thefe be
fōūd breaking vp & be smyt-
te þe he dye, ther shall no bloud be shed for
him: except the sun be vp when he is fōūd
then ther shalbe bloud shed for hym.

All thefe shal make restitution: Vt he ha-
ue not where wyth, he shalbe solde for hys
theft. Vt the theft be fōūd in hys hād a-
liue (whether it be ore, asse or shepe, he shal
restore double. Vt a mā dohurt feld or by
neyarde, so that he put in his beast to fede
in anothers mans felde: of the best of hys
owne feld, and of the best of his owne by
neyarde, shall he make restitution.

Vt fyre breake out & catchē in þe thornes
so þe stacks of corne or the standinge
corne or feld be cōsumed therwith: he that
kyndled the fyre shall make restitution.

Vt a mā delyuer his neyghbour money
or stuf to kepe, & it be stolē out of his hou-
se: Vt þe thefe be fōūd, he shal pay double.
Vt the thefe be not fōūd, the the goodmā
of the house shalbe brougth vnto the god-
des and swere, whether he haue putte hys
hand vnto hys neyghbours good.

And i al maner of trespace, whether it be
ore, asse, shepe, rayment or any maner lost
thing which another chalengeth to be his
the

Leuit. xx. b.
Deut. xxi. b.
math. xv. a.
mar. vii. b.

Gen. xxi. c.
Deut. xxi. b.
math. v. f.

Deut. xxi. b.

Leuit. xxi. b.

math. vi. f.

Let all
psefere
the poo-
take be
co' hys
best

Deut. xxi. b.

thee cause of bothe parties shall come before the goddes. And whome thee goddes condemne: the same shall paye double vnto to hys neyghbour.

¶ If a mā delyuer vnto his neyghbour to kepe, asse, oxe, shepe or whatsoeuer beast it be & it dye or be hurt or dypue away & noo mā se it: the shall as an othe of the Lord go betwene the, whether he haue put his hād vnto hys neyghbours good: & the owner of it shall take the othe, & the other shall not make it good. ¶ If it be stole fro him, then

he shall make restitucio vnto his owner: ¶ If it be toyne with wyld beasts, the let hym bring recorde of the teeringe: & he shall not make it good. ¶ Whē a mā borroweth ought of his neyghbour if it be hurt or els dye & if the owner thereof be not by, he shall make it good: ¶ If the owner thereof be ther by he shall not make it good namelpe if it be an hyred thyng and came for hyre.

¶ If a mā begyle a mayde that is not be trauethed & lye with her, he shall endote her & take her to his wyfe: ¶ If hys father refuse to geue her vnto hym, he shall paye money accordyng to the dowrye of virgynis.

Wyttydes ¶ Thou shalt not suffer a witch to lyue. ¶ Whosoouer lyeth with a beast shall be slayne for it. ¶ He that offreth vnto any goddes saue vnto the lord only, let hym dye without redemptio. ¶ There not a straunger neyther oppresse hym for ye were straungers in the lād of Egypt. ¶ Ye shall trouble no wedow nor fatherlesse chyld. ¶ If ye shall trouble the: they shall crye vnto me, and I wyl surely heare theyr crye & the wyl my wrath waxe hoot & I wyl kyl you with the sword, & your wyues shall be wedowes and your chyldren fatherlesse.

Pledges ¶ If thou lende money to any of my people that is poore by the, thou shalt not be as an vsurer vnto him, neyther shalt oppresse hym with vsury. ¶ If thou take thy neyghbours raymet to pledge, se that thou delyuer it vnto him agayne by that the same good done. For that is his cossetlet only: cūten the raymet for hys skynne wherein he slepeth: or els he wyl crye vnto me & I wyl heare hym, for I am merciful.

¶ Thou shalt not rayle vpon the goddes, neyther curse the ruler of thy people. ¶ Thy feutes whether they be dye or moyst, se thou kepe not backe. ¶ Thy firstborne sone

thou shalt geue me: lyke wyse shalt thou do of thyne ore & of thy shepe. Seuen dayes it shall be wyth the dānc, & the viii. day thou shalt geue it me. ¶ Ye shall be holy people vnto me, & therfore shall ye eate no flesch that is toozne of beasts in the felde. But shall cast it to dogges.

The Notes

a. In othe is the ende of strepe & delyuys, & whiche is lawfull to be done, whē it is ether to the glory of God or profyt of oure neyghbour or for the common wealth or els not, as Math. v. f. b. By thynges & frutes ar vnderstād geuing of thākes wherby I haue knowledgeth & cōfesseth to haue receaued it of God, as in i. Timo. iii. a.

¶ There I let no come, because I wol al men shalbe reade the chapter thorow out, and the two that are next before also

The. xlii. Chapter.

Thou shalt not accept a bayn tale, neyther shalt put thyne hand with thee wycked to be an vnryghtheousse wytnesse.

¶ False witness:

¶ Thou shalt not folow a multitude to do euil: nether aswene in a matter of plee that thou woldest to folow many turne a syde from the truthe) neyther shalt thou poynte a poore māns cause.

¶ Whē thou mete thyne enemies ore or asse goynge a straye, thou shalt bringe the to hym agayne. ¶ If thou se thyne enemyes asse synke vnder his burthē, I shall not passe by and let hym alone: but shalt helpe hym to lyft hym vp agayne.

Deu. xxi. a

¶ Thou shalt not hynder the ryght of the poore that are among you in theyr sure.

¶ Kepe the ferre fro a false mater, & the Innocent & righteous se thou slep not, for I wyl not iustifye the weked. ¶ Thou shalt take no giftes, for giftes blind I seying & peruert the wordes of the ryghteous.

¶ Thou shalt not oppresse a straüger, for I know the hart of a straüger, because ye were strāgers in Egypt. ¶ Sire yeres thou shalt sowe thy lād & gather in the frutes thereof: & the seuēth yere I shall let it reste & lye till, that the poore of thy people may eate, & what they leaue, I beasts of I feld shall eate: In lyke maner thou shalt doo with thy vyneyard and thine olyue trees.

B

¶ Seuen dayes thou shalt doo thy worke and the seuenth daye thou shalt kepe holye daye, that thyne ore & thyne asse maye rest & I some of thy mayde, & the straüger may be refreshed. And in all thynges that I haue sayde vnto you be circumspect.

And

Exodus

2000, 21, 2
2000, 21, 2

xx, xxxiii, c
Deut, pbi d
C

ST. PETERSBURG

EX-1111 D

செல்வம்

Dent, W. H. &
Co. Export

* That is: thou shalt not lette it cologe as it sou-
keth, or as some thynke: they shuld not hyl both the
damme and the kynde.

The people attendeth by to the mount and wy-
reth the wordes of the **L O R D E**. The bloude of
the couenaunt. The elders of **I**sracelludge the
people.

The people attendeth by to the mount and wy-
reth the wordes of the **L O R D E**. The bloude of
the couenaunt. The elders of **I**sracelludge the
people.

The. xliii. Chapter

SCO. 1331



and to offere a peaceoffringes of ore vnto the Lord. And Moyses toke halfe of the bloud & put it in basens, and the other halfe he sprenkled on the alter.

And he toke the boke of the apoyntment & red it in the audience of the people. And they sayd. All that the Lord hath sayd, we will do and heare. And Moyses toke the bloud and sprenkled it on the people and sayde: behold, this is the bloud of the apoyntment which the Lord hath made vpon all these wordes.

Then went Moyses & Aaron, Nadab and Abihu & the lxx. elders of Israel vp, and sawe the God of Israel, and vnder his feate as it were a byrke worke of Saphir and as it were the face of heauen when it is cleare, and vpon the nobles of the chyldren of Israel he set not hys hande. And when they had sene God they ate and dronke.

And the Lord sayd vnto Moyses: come vp to me into the hyll and be ther, and I will geue the tables of stone and a law and commaundementes, whyche I haue wytten to teache the. Then Moyses rose vp & his mynister Josua, & Moyses went vp into the hyll of God, & sayde vnto the elders: tarpe ye here vntill we come agayn vnto you: And behold here is Aaron and Hur wylth you. If any man haue any matters to do, let hym come to them. When Moyses was come vp in to the mounte, a clowde couered the hyll, & the glorie of the Lord abode vpon mounte Sinai, and the clowde couered it. xl. dayes. And the seuenthe daye he called vnto Moyses out of the clowde. And the face of the glorie of the Lord was lyke consuming fyre on the toppe of the hyll in sight of the chyldren of Israel. * And Moyses wente into the mountayne. And Moyses was in the mounte fourtye dayes and, xl. nyghtes.

The Notes

A Peaceoffring is to reconyle God to ward men, to be at peace wylth them and to forgeue them theyr trespasses: as some men saye for peace obtrayned after victorie in batayle, as afoze in the xx. chapter. And here after. xxiii. b.

B They sawe god: that is, they knewe certepnly that he was there presente and they saw hym as in a vision, not in hys godly maiestie, but as it were by a certepn reuelacion.

C Of the glorie is spoken afoze in the xli. Chapter.

The Lord sheweth moyses the fashion of the holy place and the thynges perteyning therto

The forme of the arke of testyment wylth stauces and Cherubyns.

The. xlv. Chapter.



And the Lord talked wylth Moyses sayinge: speake vnto the chyldren of Israel that they geue me an heue offering and of euery man that geueth it wylknglye wylth hys hart. ye shall take it. * And this is the heueoffring whyche ye shall take of them: gold, syluer & brasse and Iacincte colour, scarlet, purpul, bysse and gootes here, rāmes skynnes that are red, and the skynnes of taurus and sethim wood, oyle for lyghtes, and spices for anoyntynge oyle and for swete cense: Onix stones and set stones for the * Ephod and for the brestplate.

And they shall make me a sanctuarie that I maye dwell amonge them. And I shall shewe the, the facion of the habitacion and of all the ornamentes theroof, euen so, se that ye make it in al thynges. And they shall make an arke of sethim wood, ii. cubytes & an halfe longe, a cubyte and an halfe breede and a cubyte and an halfe hie. And thou shalt ouerlepe it wylth pure golde bothe wylthin and wylthoute, and shalt make an hie vppon it a crowne of golde round about. And thou shalt caste. iiii. rynges of gold for it, and put them in the. iiii. corners theroof. ii. ringes on the one syde of it, & ii. on the other. And thou shalt make stauces of sethim wood & couer the wylth gold and put the stauces in the rynges along by the sydes of the arke. to beare it wylth all. And thee stauces shall abyde in the rynges of the arke, and shall not be taken awaye. And thou shalt putte in the arke, the testyment whyche I shall geue the.

The table of shewbread wylth the lounes of bread vpon it, and hys other vessels.

And thou shalt make a mercyseate of pure golde. ii. cubytes and an halfe longe and a cubyte and an halfe brode. And make. ii. Cherubyns of thycke golde on the ii. endes of the mercyseate: and set the one Cherub on the one ende, and the other on the other ende of the mercyseate, so se that thou make them on the twoo endes there-

therof. And the Cherubyns shall stretche theyr wynges abrode ouer an hye, and couer the mercyseate wythe theyr wynges, & theyr faces shall loke one to another: euen to the mercyseate warde. Shall the faces of the Cherubins be. And thou shalt put the mercyseate aboue vpon the arcke, & in the arcke thou shalt put the wytnesse whych I wyll geue the.

There I wyll mete the and wyll comon with the frō vpon the mercyseate from betwene the two Cherubyns which are vpon the arke of wytnesse, & of al thing whych I wyll geue the in cōmaūdemēt vnto the chyldren of Isracell.

C Thou shalt also make a table of sethym wood of two cubytes longe & one cubyte brode and a cubytt and an half hye. And couer it wyth pure golde, & make therto a crowne of gold round aboute. And make vnto that an whope of .iiii. fingers brode, round about. And make a golden crowne also to þ whope round aboute. And make for it .iiii. rynges of golde & put the in the corners that ar on the .iiii. fete therof: eue harde vnder the whope shal the ringes be to put in staues to beare the table wythal. And thou shalt make staues of sethym wood & ouerlape them with gold, that the table may be bozne wyth them. And thou shalt make hys dysches, spones, pottes & flatperes to poure out wythal, of fyne golde. And thou shalt sette vpon the table, & shewbread before me al waye.

C The faction of the candellsticke, wyth his lampes snuffers and other necessaries.

A And thou shalt make a candellsticke of pure thicke golde with his shaft, brāches, bolles, knoppes and floures procedynge ther out. Syxe brāches shal procede out of the sydes of the candellsticke. .iii. oute of the one syde, .iii. oute of the other. And ther shalbe .iii. cuppes lyke vnto almondes w knoppes & floures vpon euery one of the vi. brāches that procede out of the cādelsticke: & in the candellsticke self, .iiii. cuppes lyke vnto almondes wyth theyr knoppes & floures: that ther be a knop vnder euery .ii. brāunches of the syxe that procede out of the cādelsticke. And thee knoppes and the brāunches shalbe all together, one pecce of pure thicke golde.

And thou shalt make, .vii. lampes and

put the an hye theron, to geue lighte vnto the other syde that is ouer against it: with snuffers & fyre pannes of pure gold. And an hundred pounce weyght of fyne gold shall make it wyth all the apparell. * And se that thou make the after the faction that was shewed the in the mounte.

The Notes.

A The shewbread because it was alwayes in the presence and sighte of the Royde.

C This chapter also describeth the thinges perteynyng to the holy place

The .xxvi. Chapter.



Ad thou shalt make an habitation wyth ten curtaynes of twayne * bysse, & Iacynthe scarlet and purpull, & shalt make them wyth Cherubyns of broderd worke. The length of a curtayne shalbe .xxviij. cubytes, and the bredth, .iiii. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to another: & the other fyue lykwys shal be coupled together one to another.

C The forme of the ten curtaynes of the tabernacle wyth theyr Cherubins and fyfte loupes.

When shalt thou make loupes of Iacynthe coloure, a longe by the edge of thee one curtayne eue in þ seluedge of the couplinge curtayne. And likewyse shalt thou make in the edge of the vtmost curtayne that is coupled therwith on the other syde fyfte loupes shalt thou make in the one curtayne, & fyfte in the edge of the other that is coupled therwyth on the other syde: so that the loupes be one ouer agaynst another. And thou shalt make fyfte buttons of gold, and couple the curtaynes together wyth the buttōs: that it may be an habitacyon.

And thou shalt make .xi. curtaynes of gotes here, to be a tente to couer the habitation. The lengthe of a curtayne shalbe, .xxx. cubites, & the bredth, .iiii. & they shalbe al .xi. of one measure. And thou shalt couple .v. by the selues, & the other syxe by the selues, & shalt double the sixte in the fore frōt of the tabernable. And thou shalt make fyfte loupes in the edge of the vtmost curtayne on the one syde, euen in the couplinge courtayne: & as manye in the edge of the couplinge curtayne on the other syde. And thou shalt make fyfte buttons of brasse and putt the on the loupes, and couple

couple the tent to gether wth all, that ther may be one couering.

And the remmaunt that resteth in the curtaynes of the tente: euen thee bredeth of halfe a curtayn that resteth, shalbe lefte on the backe sydes of the habytacion: a cubyte on thee one syde and a cubyte on thee other syde, of that that remayneth in the length of the curtaynes of the tabernacles whiche shall remayne of ether syde of the habytacion to couer it with all.

And thou shalt make another coueryng for the tent of raimes skynes dyed red and yet another aboue all of taxus skynes.

And thou shalt make bordes for the habytacion of sethim wod to stonde by right: ten cubytes longe shall euerij bozde be and a cubyte and a halfe brode. Two fete shall one bozde haue to couple the to gether wth the all, and so thou shalt make vnto all the bordes of thee habytacion.

The saron of the bordes of the tabernacle wth theyr fete, sockettes and barres

And thou shalt make .xx. bordes for the habytacion on the southe syde, and thou shalt make .xl. sockettes of syluer and put the vnder .xx. bordes. .ii. sockettes vnder euerij bozde for the .ii. fete. In lyke maner in the north syde of thee habytacion there shall be .xx. bordes and .xl. sockettes of syluer: two sockettes vnder euerij bozde.

The saron of the corner bordes wth theyr fete sockettes and barres.

And for the west end of the habytacion shalt thou make fyve bordes .ii. bordes moo for two west corners of the habytacion so that thes two bordes be coupled together beneath and lyke wyse aboue with claspes. And so shall it be in both the corners. And so there shall be .viij. bordes in all ad .xvi. sockettes of syluer .ii. sockettes vnder euerij bozde.

And thou shalt make barres of sethim wod fyue for the bordes of the syde of the tabernacle, and fyue for the other syde: ad fyue for the bordes of the west ende. And the myddle barr shall goo alonge thoro^g the myddes of the bordes and barre them together from the one ende vnto the other. And thou shalt couer thee bordes wth the golde and make golden rynges for them to put the barres thoro^g and shalt couer the barres wth the golde also. And

re by the habytacion according to the facyon thereof that was shewed thee in the mounte.

And thou shalt make a bayle of Jacincte, of scarlett, purpull & twyned bysse, and shalt make it of broderd worke & full of Cherubins. And hange it vpon .iiii. pylers of sethim wood couered wth gold also and stond vpon .iiii. sockettes of syluer. And thou shalt hange by the bayle wth rynges, & shalt bring in wth in the bayle the arcke of wytnesse. And the bayle shall deuyde the holy fro the .i. moste holy. And thou shalt put the mercyseate vpon the arke of wytnesse in the holyste place. And thou shalt putte the table wthoute the bayle and candelsticke ouer agaynste the table vpon the south syde of the habytacion. And put the table on the north syde.

And thou shalt make an hanginge for the doore of the tabernacle: of Jacincte, of scarlette, of purpull and of twyned bysse wroughte wth the nedle worke. And thou shalt make for the hanging, fyue pylers of sethim wood, and couer both them and theyr knoppes wth golde, and shalt cast fyue sockettes of brasse for them.

The Notes.

a. Jacinct is a floure that we call a hyolet: and it is also a precious stone of the coloure thereof: but here it is takē only for the coloure of Jacinct of whiche the coloure the curtaynes shalbe of, as afore in the .xxv. a.

c. The most holy place, was the secret and inward place of the sanctuary, wherein stode the arke & the mercyseate, into which none but the prestes only myght come, and that but once a yere. The figure of whiche thyng is declared in the Hebrewes .ii. a. .iii. Regum. vi. c.

The forme of the alter of the burnt offering wth his hornes, ringes, staves, greddernes & other ornaments.

Yet mo thynges pertainyng to the holy place.

The .xxviij. Chapter.



And thou shalt make an altar of sethim wood: fyue cubytes long & .v. cubytes brode, that it be fouresquare, & .iii. cubytes hie. And make it hornes proud out in the .iiii. corners of it, and couer it with brasse. And make hys an the pannes, shouels, basens, fleshhookes, fyve pannes and all the apparel therof, of brasse and thou shalt make a gredder al so lyke a nett, of brasse: vpon whose foure corners shall be foure brassen rynges: and the gredder shall reache vnto the myd-

D. I. des

inpydes of the altare. And thou shalt make staues for the altere of sethem wodde, and couer them wyth brasse, and let them be in rynges alonge by the sydes of the altare to beate it wall, & make the aulter holwe wyth bordes: euen as it was shewed the in the mount. so let them make it.

B And thou shalt make a court wyth the habytacyon, whyche shall haue in the southe syde hangynges of twyned bysse, beyng an hundred cubytes longc, and .xx. pylers therof wyth theyr .xx. sockettes of brasse: but the knoppes of the pylers and theyr whopes shalbe syluer. In lyke wyse on the north syde there shalbe hangynges of an hundred cubytes longc and .xx. pylers wyth theyr sockettes of brasse and .xx. knoppes and thee whopes of syluer. And in the breadth of thee court weste warde, there shalbe hangynges of fyfte cubytes longc, and .x. pylers wyth theyr .x. sockettes. And in the breathe of thee court east warde towarde the rpyngc of thee sonne shalbe hangynges of .i. cubytes.

C The figure of thee orderinge of the ornamente wyche must stande in the tabernacle.

C Hangynges of .xx. cubytes in the one syde of it wythe .iii. pylers & .iii. sockettes and likewyse on the other syde shalbe hangynges of .xx. cubytes wyth .iii. pylers and .iii. sockettes.

And in the gate of thee court shalbe a bayle of .xx. cubytes: of iacincte, scarlet, purple and twyned bysse wrought wythe needle worke, and .iiii. pylers wyth theyr .iiii. sockettes.

All thee pylers rounde about the court shalbe whoped wyth syluer, and theyr knoppes of syluer and their sockettes of brasse. The length of þ court shal be an hundred cubettes, & the breadth .i. and the heygth fyue. and the hangynges shalbe of twyned bysse, and the sockettes of brasse. And all the vessels of the habytacyon to all maner seruyce & the pyennes therof, yee & the pyennes also of the court shalbe brasse.

And comaunde the chyldren of Israel that they geue the pure olyc olyue beaten for the lychtes to poure all waye into the lampes. In thee tabernacle of wytnesse wythoute the bayle whyche is before the wytnesse: and Aaron and hys sonnes

shall dresse it bothe euen and inordynge before thee Lorde: and it shalbe a dewtye: & for euer vnto youre generations after you: to be geuen of the chyldren of Israel

The Notes.

a The court is þ whyche we call a churchparde
r It is called the tabernacle of wytnesse: because therein was cōrappned the couenēt & wytnesse wher vnto god wolde that the chyldren of Israel shulde trust, as Leviticus .iii. c.

b Take in Genesis .xlii. d.

c Aarons apparell, and hys sonnes.

The .xxviii. Chapter.

A And take thou vnto the Aarons thy brother and hys sonnes wyth hym, from amonge the chyldre of Israel, that he may minister vnto me, both Aarons Nadab, Abihu, Eleazar, & Ithamar Aarons sonnes. And thou shalt make holpe rayment for Aaron thy brother, both honorable and glōryous. & oreouer speake vnto all that are wyse harted, which I haue fylled with the spirite of wysdom: that they make Aarons rayment to consecrate him with, that he maye minister vnto me.

These are the garmentes whyche they shall make: a tbyrtslap, Ephod, a tunicle a strapte cote, a myter and a gyzdell. And they shal make holy garmentes for Aarons thy brother & his sonnes that he may minister vnto me. And they shall take thettio golde, Iacinct, scarlett, purpull and bisse. And they shal make the Ephod of golde, Iacinct, scarlett, purpull, and whyte twyned bysse wyth broderd worke. The two sydes shal come together, closed vp in the edges thereof. And the gyzdell of thee Ephod shal be of the same workemanshpy and of the same stufte, euen of golde, Iacincte, scarlette, purpull and twyned bisse.

And thou shalt take two Onix stones, and graue in the the names of the chyldre of Israel: sixe in the one stone, & the other sixe in the other stone: accordyng to the order of theyr birth. After the worke of a stone grauer, eue as signettes ar graue, shalte thou graue the .ii. stones wyth þ names of the chyldre of Israel, & shalt make the to be set in ouches of gold. And thou shalt put the two stones vpon the two shoul ders of the Ephod, and they shalbe stones of remembraunce vnto the chyldre of Israel. And Aaron shall beare theyr names before the Lord vpon hys two shoulders

for

for a remembrance. And thou shalt make
hokes of gold and two chenes of fyne gol
de:lynke worke and wythed, and fasten þ
wythed cheynes to the hokes:

And thou shalt make the brestlappe of
iudgement wyth broderd worke: euen af
ter the worke of the Ephod shalt thou ma
ke it: of gold, iacyncte, scarlet, purple and
twyned bysse shalt thou make it. Fore
square it shalbe a double * an hand brede
longe and an hand brede brode. And thou
shalt fyll it wyth iiii. rowes of stones. In
the fyrst rowe shalbe a Sardios, a To
pas and * Sinaragdus. The second row
a * Rubye, Saphyr dyamond. The thyrd
Lyguryos an Achat and Amatyf. The
fourth. a Turcas, Onyx and Jaspys.
And they shalbe set in gold in theyr inclo
fers. And the stones shalbe grauen as sig
nettes be grauen: wyth the names of the
chyliden of Israell euen wyth xii. names
euerye one wyth hys name accordynge to
the xii. trybes.

And thou shalt make vpon the brest
lappe two fastening cheynes of pure gold
a wythē worke. And þ shalt make lyke
wyse vpon the brestlappe. ii. rynges of go
lde and put them on the edges of the brest
lappe, and put thee. ii. wythen cheynes of
golde in the. ii. rynges whych are in the ed
ges of thee brestlappe. And the. ii. endes of
þ. ii. chenes thou shalt fastē in the. ii. ringes
and put them vpon thee shulders of the E
phod on the foreside of it. And thou shalt
yet make. ii. rynges of golde, and putt thē
in the. ii. edges of the brestlappe in the bor
ders therof towarde thee insyde of thee E
phod that is ouer agaynst it. And yet. ii. o
ther rynges of gold thou shalt make, and
put thyn on the. ii. sydes of the Ephod, be
neath ouer agaynst the brestlappe alowe
wher the sydes are ioynd to gether vpon
the brodered gyrdell of the Ephod. And
hey shal bynde the brestlappe by hys ry
nges vnto the rynges of thee Ephod wyth
a lace of iacyncte, that it maye lye close v
nto the brodered gyrdell of the Ephod, that
thee brestlappe be not loosed from thee
Ephod.

And Aaron shall bere thee names of þ
chyliden of Israell in the brestlapp of iud
gement vpon his hert, when he goth in to
the holy place for a remembrance before

the Lord allwaye. And thou shalt put in þ
brestlappe of iudgement * þ. iiii. and Thu
min: that they be euen vpon Arons hert
when he goeth in before the Lord and Aa
ron shall beare the ensample of the chyl
iden of Israell vpon hys harte before the
Lord allwaye.

And thou shalt make the tunicle vnto
the Ephod all together of Jacincte. And
ther shalbe an hole for the head in the mid
des of it, and let ther be a bonde of wouen
worke rounde aboute the coler of it (as it
were the coler of a parlet) that it rent not. **f**
And bencht vpo the hem, thou shalt ma
ke pongranates of Jacinct, of scarlet, and
of purpull rounde aboute thee hem, and
belles of golde betwene them rounde a
bout: that there be cuer a golden bell and
a pomgranate, a golden bell and a poin
granate rounde aboute vpon the hem of
the tunicle. And Aaron shall haue it vpon
hym: when he mynystreth, that the sounde
maye be herde when he goeth into the ho
ly place before the Lorde and when he co
meth out, that he dye not.

And thou shalt make a plat of pure
golde, and graue thereon (as sygnettes ar
grauen) * The holynes of the Lord, and
put it on a lace of Jacinct a tye it vnto the
mytre, vnto thee foresfronte of it, that it be
vpon Arons forehead: that Aaron beare
the * synne of the holy thinges whych the
chylde of Israell haue halowed in al theyr
holye gyftes. And it shalbe alwayes vpo
Arons forehead, that they may be accep
ted before the Lord. **G**

And thou shalt make an albe of bysse,
and thou shalt make a mytre of bisse, a
gyrdell of nedle worke.

And thou shalt make for Arons sonnes
also cotes, gyrdels and bonettes honoura
ble and glorious, and thou shalt put them
vpon Aaron thy brother and on hys son
nes wyth hym a shalt anoynte them a fyl
theyr handes and consecrate thē that they
maye mynistrē vnto me. And thou shalt
make them lynnē breches too couer theyr
prouities: from the loynes vnto the thyes
shall they reache. And they shalbe vpon
Aaron and his sonnes, when they go into
the * tabernacle of wytnesse, or when they
go vnto the altare to mynistrē in holynes
that they beare no synne and so dye. And

þ. ii. it

Loke in
Exod. 28

It shalbe a lawe d' for euer vnto Aaron and
hys sede after hym.

The Notes

a1 Brestflappe or brestflappe is soche a flappe as
is in the brest of a cope.

a1 Arim and Chumim, ar Hebue wordes: Arim
signifieth light & Chumim perfectnes: & I thinke
the one were stones that dyd glyster & had lyghte in
thē, & the other clere stones as cristall. And the lyghte
detokened the lyght of gods word, & ther parenelle
clane byunge accordyng to the same, & was therfor
re called the ensample of the childre of Israel, becau
se it put them in the remembraunce to seke Goddes
worde and to doo there after.

b1 The holynes of p lord, was a name of god, ma
de with .iiii. letters, which p Hebryes darke not nas
me for honour which they had to god, in dedewher
of they sayde Adonay. Whiche we haue interprete
in God, v. i. a. by thys name Jehouah.

c1 The syn for p offering made for syn as .ro. vill. a

d1 Rohe in Gene. xlii. b

e1 The consecration of Aaron and hys sonnes,

The .xxix. Chapter.

This is thee thinge that thou
shalte do vnto them whē thou
shalwest them to be my prie
stes. Take one ore & two rā
mes that ar without blemish
and vbleueded bzed, and cakes of swete
bzed tēpered wth oyle & wafers of swete
bzed anoynted wth oyle (of whetē flour
shalte thou make thē) & put thē in a maide
and bynge them in the maunde wth the
ore and the .ii. rammes.

And bynge Aaron & hys sonnes vnto
the doze of the tabernacle of witnesse, and
walhe thē with water, & take the garmen
tes, & put bpō Aaron: the strapte cote, and
the tunicle of thee Ephod, and the Ephod
and the brestflappe: & gyrd thē to him with
the brodered gyrdell of the Ephod. And
put the mytre vpon hys head and put the
holpe crowne vpon the mytre. Then take
the anoyntinge oyle and poure it bpō his
head and anoynte hym. And bynge hys
sonnes and put albes vpon them, & gyrd
them wth gyrdels: as well Aaron as his
sonnes. And put thee bonettes on thē that
the prestes office maye be theyrs for a per
petual lawe.

And fyl the handes of Aaron & of hys
sonnes, and byng the ore before the taber
nacle of witnesse. * And let Aaron and hys
sonnes put theyr handes bpō hys head &
kyl hym before the lord in the doze of the
tabernacle of witnesse. And take of thee
bloude of the ore & put it bpō the hornes
of the altar wth thy fynger and poure al
the bloude vpon thee botome of the altar,
and take all thee fatte that couereth thee

inwardes, and thee kall that is on thee
lyuer and thee .ii. kydneyes with the fatt p
is vpon them: and burne them vpon thee
alter: But the flesh of the ore & his skynne
and hys donge shalte thou bourne wth
fye wythout thee hoste. For it is a synne
offerynge.

Then take one of the rāmes, & let Aaron
and his sonnes put theyr hondes bpō the
heade of thee rāme, and cause hym to be
slayne and take of hys bloude and spren
kell it rounde aboute vpon the altar, and
cutt the ram in peces & wash the inwar
des of hym and his legges, and put them
vnto thee peces & vnto his heed, & burne
the hole ram bpō p altar. For it is a burnt
offerynge vnto the Lorde, and a swete
sauoure of the Lordes sacryfice.

And take the other ram and let Aaron
and his sonnes put theyr hondes bpō his
heed and let hym than be killed. And take
of hys bloude and put it vpon thee tpype
of the ryght eare of Aaron and of hys son
nes, and vpon the thombe of theyr ryght
handes and vpon thee greate too of theyr
ryght sete and sprenkell the bloude vpon
the altar rounde aboute.

Then take of the bloude that is vpon
the altar and of the anoyntyng oyle, and
sprenkell it bpō Aaron and his bestimen
tes, and vpon hys sonnes and vpon their
garmētes also. The is he & his clothes ho
ly & hys sonnes & theyr clothes holy also.

Then take the fatt of the ram and his
rompe and the fat that couereth the inwar
des and the kall of the lyuer and the two
kydneyes and thee fatt that is vpon them
and the ryght shoulder (for that ram is a
full offeryng) and a synnell of bzed and a
cake of oyled bzed and a wafer out of the
basket of swete bzed that is before p lord
and put all vpon the handes of Aaron &
on the hādes of hys sōnes, & waue thē in
& out a waueoffryng vnto p Lord. The
take it frō of theyr handes & burne it bp
pon thee aultar: euen vpon the burnt of
fryng, to be a sauoure of swetnes before
the Lorde. For it is a sacryfice vnto thee
Lorde. Then take thee brest of thee ram p
is Aarons fuloffryng and waue it a wa
ueoffryng before thee Lorde and lette
that be thy parte. And sanctifie thee
brest of the waueoffryng and the shoul
der

shoulder of the heueoffryng whych is wafered and heued vp of the ram whiche is the fulloffryng of Aaron and of hys sonnes. And it shalbe Aarons and hys sonnes dutye for euer of the childre of Israel for it is an heueoffryng. And the heueoffryng shalbe thee Lordes dutye of the children of Israel: euen of the sacryfye of theyr peaceoffrynges which they heue vnto the Lorde. And the holpe garmentes of Aaro shalbe hys sonnes after hym, to anoynte them therin, and to fyll theyr handes therein. And that sonne that is prest in hys stede after hym shall put them on seuen dayes: that he goo into the tabernacle of wytnesse, to mynnitte in the holy place.

Then take the ram that is the full offryng and sethe hys flesch in an holi place. And Aaron and hys sonnes shal eate the fleshe of hym, & the bred that is in the basket: euen in the doze of thee tabernacle of wytnesse. And they shall eate them, because thee attonement was made therewith to fyll theyr handes and to sanctifye the: but a straunger shal not eate thereof, because they are holpe.

Robt in Se
uall. 11. a

It oughte of the flesch of the ful offrynges or of the bred remaine vnto the mornynge thou shalt burne it wyth fyre: for it shall not be eated, because it is holpe. And se thou doo vnto Aaron and hys sonnes, euen so in all thinges as I haue commaunded the: that thou fyl theyr handes seuen dayes and offe euery daye an ore for a synne offryng for to reconple with all. And thou shalt halowe the alter when thou reconpleste it and shalt anoynte it to sanctifye it. Seuen dayes thou shalt reconple the alter & sanctifye it & it maye be an alter most holpe: so that no mā maye touche it but they that be consecrate.

Thys is that whiche thou shalt offer vpon the alter. ii. lambes of one yere olde, daye by daye for euer the one thou shalt offer in thee mornynge and the other at euen. And vnto the one lambe take a tenth deale of flour myngled wyth the fourth parte of an hin of beate oyle, & the fourth parte of an hin of wyne, for a drynckeoffryng. And thee other lampe thou shalt offer at euen and shalt doo therto accor- dyng to thee meatoffryng and dryncke offryng in the mornynge, to be an odour

of a swete sauoure of the sacryfye of the Lorde. And it shalbe a continuall burnt-offryng amonge poure chyldren after you, in the doze of the tabernacle of wytnesse before the Lorde, where I wyll mete you to speake vnto you ther. Ther I wyll mete wyth the chyldren of Israel, & wyll be sanctified in myne honour. And I wyll sanctifye the tabernacle of wytnesse & the alter: & I wyll sanctifye also bothe Aaron and hys sonnes to be my prestes. And mo reouer I wyll dwell amonge the chyldren of Israel & wyll be theyr God. And they shall knowe that I am the lord theyr god that brought them out of the lande of Egypt for to dwell amonge them: eue I the Lorde theyr God.

The Notes
at What a swete sauoure is, ye shall fynde in Leviticus. i. c. and Exech. x. f.
The forme of the altare of incense wyth all that belongeth vnto it

The alt are of incense. Thee brasen lauer. Thee anoyntynge oyle.

The. xxx. Chapter.

And thou shalt make an alter to burne cense therein, of Sethim wod: a cubyte longe, & a cubyte brode, eue foure square shall it be & ii. cubytes hye wyth hornes proceeding out of it, & thou shalt ouerlape it wyth fyne gold both the roffe & the walles rounde about, and hys hornes also, & shalt make vnto it a crowne of gold rounde about, & ii. golden ringes on ether side, eue vnder the crowne, to put staues therein for to beare it withall. And thou shalt make the staues of Sethim wod and couer the with golde. And thou shalt put it before the bayle that hangeth before the arcke of wytnesse, & before the mercyseate that is before the wytnesse, wher I wyll mete the.

And Aaron shall burne threon swete cense euery mornynge when he dresseth the lampes: and likewise at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out your generacions. Ye shall put no straunge cense threon, neyther burnt sacryfye nor meate offryng, neyther poure anye dryncke offryng thereon.

And Aaron shal reconple vppon thee ii. iii. hornes

horne of it once in a yere, wth þ bloud of the synne offerynge of reconcylynge: etich once in thee yere shall he reconcyte it thoro'w youre generacions. And so is it moost holpe vnto the Lorde.

Num. 1. a

And the Lorde spake vnto Moyses say inge: * when thou takest the summe of þ chyldren of Israel and tellest them, they shall geue euery man a reconcylynge of hys soule vnto the Lorde that there be no plage among them when thou tellest the. And thus moche shall euery man geue that goeth in the nombre: halfe a sicke, after the sycke of the sanctuarie: a sicke is .xx. geeras: and an halfe sicke shall be the heue offerynge vnto thee Lorde. And al that are nombred of them that are .xx. yere olde & aboue shall geue an heue offerynge vnto the Lorde. The ryche shall not passe, and the poore shall not goo vnder halfe a sicke when they geue an heue offerynge vnto the Lorde for þ attonement of theyr soules. And thou shalt take thee reconcylynge money of thee chyldren of Israel & shalt put it vnto þ vse of the tabernacle of wytnesse, and it shall be a memo'vall of thee chyldren of Israel before the Lorde too make an attonement for theyr soules.

Le. xxv. d.
Num. 18. g.
Exer. xlv. d.

The figure of the lauer of brasse wth hys fete

And the Lorde spake vnto Moyses sayinge: * þ shalt make a lauer of brasse and hys fete also of brasse to washe with al and shalt put it betwene the tabernacle of wytnesse and the alter: and put water therin: that Aaron and hys sonnes maye wash both theyr handes and theyr fete therout, when they goo into the tabernacle of wytnesse, or when they go vnto the altare to mynister and to burne the Lordes offring lest they dye. And it shall be an ordinaunce for euer vnto him and hys seede a monge your chyldren after you.

Exod. 1. d

And the Lorde spake vnto Moyses say inge take pryncypall spyes: of pure intre fyue hundred syckles, of swete cynamon halfe so much two hundredeth and fyftie syckles: of swete calamyte two hundred and l. Of cassia two hundred and l. after the holy sycke, and of oyle olyue an hyr. And make of the * holy anoyntynge oyle eue an oyle compounde after the crafte of the apotecare. And anoynt the tabernacle of

wytnesse therewith, & the arke of wytnesse, & the table wth al his apparel, & the delsticke wth all his ordinaunce, and the alter of incense, and the alter of burnt sacryfice and all hys vessels, and the lauer and hys foot. And sacryfye the that they may be moost holpe: so that no man touche the, but they that be halowed. And anoynt Aaron & hys sonnes and consecrate the to mynister vnto me.

And thou shalt speake vnto the chyldren of Israel sayinge: this shall be an holy anoyntynge oyle vnto me, thoro'w out your generacions. No man's flesh shall be anoynted the therewith: nether shall ye make any othe' after the making of it for it is holy, se therfore that ye take it for holy: whoso'uer maketh lyke that, or whoso'uer putteth anye of it vpon a straunger, shall peryshe from amonge hys people.

And the Lorde sayd vnto Moyses: take vnto the, swete spices: stacte, onycha, swete galband & pure frankencense, of etche lyke moche: & make cens of the compounde after the craft of the apotecare, myngled to gether, þ it may be made pure & holy. And beate it to pounde, and putt it before the wytnesse in the tabernacle of wytnesse, where I wyll mete the, but lett it be vnto you holy. And se that ye make none after the making of that, but let it be vnto you holy for the Lorde. And whoso'uer shall make lyke vnto that, to smell thereto shall peryshe from amonge hys people.

The Notes

A This holy anoynting oyle doth figure the vertue of the holy goost declared of Mewes by the worde of god: descending downe fyrst on the head of Aaron which is christ & consequently vpon the Apostles & al the saythful, as in Mal. c. xxi. a
C The callinge of Bezaleel and Aholiab the workmen. The Saboth is commaunded. These tables of stone are geuen Moyses.

The. xxi. Chapter.

And the lord spake vnto Moyses sayinge: behold, * I haue called by name, Bezaleel the sonne of Uri, sonne too Hur of the trybe of Juda. And I haue fylled him wth thee spete of God, wth wysdom, vnderstanding & knowled ge: euen in all maner worke, to fynd oute sotle scaptes, to worke in gold syluer and brasle and with the crafte to graue stones to set and to carue in tymbre and to worke in all maner workemanshypp. And behold



* Gen.

Exo. xxi. and, xxv.

B holde, I haue geuen him to be hys compa-
nion Aholiab the sonne of Ahisamach of
the tribe of Dan, & in þ hartes of all that
are wyse harted I haue putte wylidom to
make all that I haue comaunded the: the
tabernacle of wytnesse, & the arke of wyt-
nesse, and the mercyseate that is ther vpon
all the ornamentes of the tabernacle, & the
table with hys ordinaunce, & the pute cari-
belsticke with all his apparell, and the al-
ter of incens, & the alter of burnt offrynges
with all hys vessels, and the lauer wythe
hys sote, and the vestimentes to mynister
in, and the holy garmentes for Aaron the
p̄iest, and the garmentes of hys sonnes
to mynister in, and thee anoyntyng oyle
and the swete cense for the sanctuarie: ac-
cordinge to al as I haue comaunded the
shall they doo.

C And the Lord spake vnto Moyses say-
inge: speake vnto the chyldren of Israell
and saye: in any wyse see that ye kepe my
* Sabbath, for it shalbe a sygne betwene
me & you in your generaciōs for to know
that I the Lord do sanctifye you. Kepe
my Sabbath therfore, that it be an holye
thinge vnto you. he that desyleth it shal-
be slayne therfore. For whosoever wor-
keth therein the same soule shalbe rooted
out from among hys people. Sixe dayes
shall men worke, but the seuenthe daye is
the Sabbath of the holpe reste of the Lord
so that whosoever doth any worke in thee
Sabbath daye, shall dye for it: wherfore
D sette the Chyldren of Israel kepe the Sa-
bath, that they obserue it thorow out theyr
generaciōs, that it be an appoyntemente
for euer. For it shalbe a sygne betwene
me and the chyldren of Israel for euer. *
For in syxe dayes the Lord made heauē
and earth and the seuenthe daye he rested
and was rechesed.

And when he had made an ende of co-
mentinge wyth Moyses vpon the mount
Sinai, he gaue hym two tables of wyt-
nesse: which were of stone and wyttē with
the affynger of God.

The Notes.

* I The Sabbath besyde that it serued to come
and heare the word of God, & to seke his wyl & to of-
fer & recorde the selues vnto god. It was a signe vnto
the also & dyd put the in remembrance that it was
god that sanctified the with his holy spyrte & not
theyr selues wyth theyr holy workes.

* With the finger of god þ is: wyth the spirite
of God, or wyth the power of god, as in Luk. xli.

The Israelites worship the golde calfe. Moyses
prayeth for them, puttynge God in remembrance
of hys promyse. He breaketh the tables for anger. He
chyrdeth Aaron. The ydolaters are slayne. Moyses
prayeth God to forgene them, or to put hym out of
the booke of lyfe.

The xxxii. Chapter.

And whē the people saw that
it was long or Moyses came
downe out of the mountayn,
they gathered the selues toge-
ther and came vnto Aaron &
sayd vnto hym. * Up and make vs a god
to go before vs: for of thys Moyses the fe-
lowe that brought vs out of the lande of
Egypt, we wote not what is become.

And Aaron sayd vnto them: plucke of
the golden earynges whych are in the e-
ares of youre wyues, youre sonnys and of
yours daughters: and brynge them vnto
me. And all the people plucked of the gol-
de earynges that were in theyr eares, and
brought them vnto Aaron. And he recea-
ued them of theyr handes and fashioned it
wyth a grauer and made it a calfe of mol-
ten metall. And they sayde: * Thys is thy
god O Israel, whych brought the out of
the lande of Egypte.

And when Aaron sawe that he made an
alter before it, & made a proclamaciō say-
inge to morow shalbe holy daye vnto the
Lord. And they rose vp in the mornynge &
offered burnt offrynges, and brought of-
fringes of artornemet also. * And thā they
satt them downe to eate and drinke, & rose
vp agayne to playe.

Then the Lord sayd vnto Moyses: *
god gett the downe, for the people whiche
thou broughtest out of the land of Egypt
haue matted al, they are turned at once out
of the waye which I comaunded the: * and
haue made the a calfe of molten metall, &
haue worshypped it & haue offred therto
and haue sayd: Thys is thy god thou Is-
raell, whych hath brought the out of the
land of Egypt. And the Lord sayde vnto
Moyses: behold, * I se this people þ it is a
stiffe necked people, & now therfore suffre
me þ my wrath may ware hote vpon the,
and that I may consume the: and the wyl
I make of the a myghty people.

The Moyses besought the Lord his
God and sayde: O Lord, why shuld thy
wrathe ware hote vpon thy people, why-
che thou hast brought out of the lande of
Egypte

Actes. vii. c

1. Cor. x. v

iii. reg. xli. f

1. Cor. x. v

Deute. ix. b

1. Cor. x. v

1. Cor. xlii. a

Am. xliii. of Egypt with great power & with a mighty hand: * wherefore should the Egyptians speake and saye: For a myschefe dyd he bringe the out: euen for to see them in the mountaynes, & to consume them from the face of the earthe. Turne from thy fearefull wrath, and haue compassion ouer the wickednesse of thy people. **Reinēbze** Abrahā, Isaac and Israel thy seruantes, to whom thou swarest by thynne owne selfe and saydest vnto them: * I wyll multiplie youre seede as the starres of heauen, and all thys lande whych I haue sayde: I wyll geue vnto youre seede: and they shall inheret it for euer. And the lord refrayned hym self from that euell, whych he sayde he wolde do vnto hys people.

ge. xlviii. c
7. ed. b. xlii a

And Moyses turned hys backe & wet downe from the hyl, & the ii. tables of witnesse in his hand: whych were writen on both the leaues & were the worke of God, and the wyrtynge was the wyrtynge of god grauen vpon the tables. And whē Jo. ua herde the noyse of the people as they shouted, he sayd vnto Moyses: ther is a noyse of warre in the hoste. And he said: it is not the crye of them that haue the mastreie, nor of the that haue the worse: but I do heare the noyse of synngynge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsinge hys wrath waxed hote, and he cast the tables out of hys hande, and brake the euen at the hyl fote. And he toke the calfe whych they had made and burned it with fyre, and stampete it vnto powder and strawde it in the water, and made the chyldre of Israel drynke. And than Moyses sayde vnto Aaron: what dyd thys people vnto the that thou hast brought so great a syn vpon them.

And Aaron sayd: let not the wrath of my Lord waxe fearle, thou knowest the people that they are euen set on myschefe: they sayde vnto me: make vs a god to go before vs, for we wote not what is become of Moyses thee felowe that broughte vs out of the lande of Egypt. And I said vnto them: lett them that haue golde, take and bringe it me: and I cast it into the fyre, and there of came out this calfe.

¶ When Moyses sawe that thee people were naked (for Aaron had made them na-

ked vnto the: shame when they made in surrection) he wet and stode in the gate of the hoste & sayd: Vt any mā pertayne vnto the Lord, lett hym come to me. And all the sonnes of Leui gathered them selues together and came vnto hym. And he said vnto them, thus sayth the Lord of Israel * put euery man hys swerde by hys syde, and go in and out from gate to gate thowt out the hoste: and see euery man hys brother, euery mā his frend and euery mā hys ueyghbour. And the chyldre of Leui dyd as Moyses had sayde. * And there were slayne of the people the same day, aboute thre thousande men. Then Moyses sayd: fyl youre handes vnto the Lord thys day, euery man vpon hys sonne and vpon hys brother: to bringe vpon you a blessinge thys daye.

And on the morow, Moyses sayde vnto the people: Ye haue synned a great syn. But now I wyl go by vnto the Lord, to wpte whether I can make an attonement for your synne.

And Moyses went agayn vnto the lord & sayd: Oh, thys people haue synned a great synne & haue made the a god of golde: Per forgeue them the: synne I praye the: Vt not * wyppye me oute of thy booke whych thou hast wyrtten. And the Lord sayd vnto Moyses: I wyll putt hym out of my booke that hath synned agaynst me. But go & bringe the people vnto the lāde whych I sayd vnto the: beholde, myne angell shall go before the. Neuerthelater in the day whē I byset, I wyl byset the: synne vpon the. And the Lord plagued the people, because they made the calfe which Aaron made.

The Notes.

a. To wyppye hym out of the booke, is to putte hym oute of the nombre of the cholen and to take hym cleane out from god, as Roma. ix. a
b. To byset the: synne is to haue the: synne in remembraunce to punishe it as in Gene. i. d.

¶ The Lord sendeth an angell before hys people. The Lord denpeth to goo by with the people. The people lament the: synne. Moyses talketh with the Lord and desyeth to se hys face: and is commaunded to stande vpon the rocke.

The xxxiii. Chapter



And the Lord sayde vnto Moyses: depart and go hence: bothe thou and the people which thou hast brought out of the lād of Egypt, vnto the land

lande whych I swore vnto Abraham, Isaac & Jacob sayinge: vnto thy sede I wyll geue it. * And I wyl sende an angel befo-
 re the, & wyll cast oute the Cananytes, the Amorytes, the Hethytes, the Pherezites, the Hutythes, & the Jebusytes: that thou mayst go into a lād that floweth with mylke and hony. But I wyll not go amonge you my self, for ye are a stiffnecked people lest I consume you by the way. And whē the people herde thys eucl tydynges, they sorrowed: and no man dyd put on hys best rayment.

And the Lord spake vnto Moyses, say vnto the chyldren of Israel: ye are a styf necked people: I must come once sodenly vpon you, and make an ende of you. But now put your goodly rayment from you, that I maye wete what too do vnto you. And the chyldren of Israel sayde they: goodly rayment from them euē vnder the mount Horeb.

And Moyses toke the tabernacle & pitched it without the hoste a farrē of fro the hoste, & called it the tabernacle of witness. And all that wold axe any question of the Lord, wēt out vnto the tabernacle of witness whych was wythoute the hoste. And when Moyses went out vnto the tabernacle, all the people rose vp & stode euery mā in his tent doze and loked after Moyses, vntyll he was gone into the tabernacle.

And as soone as Moyses was entred into the tabernacle, the cloude pylcr descended & stode in the doze of the tabernacle, & he talked wyth Moyses. And when all the people sawe the cloude pylcr stande in the tabernacle doze, they rose vp & worshipped: euery man in his tent doze.

And the Lord spake vnto Moyses: face to face, as a man speaketh vnto hys frende. And whē Moyses turned agayne into the hoste, the ladd Josua his seruaut the sonne of Nun departed not out of the tabernacle. And Moyses sayd vnto the lord: se, thou saydest vnto me: leade this people forth, but thou shewest me not whom thou wylt send wyth me. And haste sayde mozeouer: I know the by name and thou hast also found grace in my syght: Now therefore, yf I haue founde fauoure in thy syght, then shewe me thy waye & lette me knowe the: that I may fynde grace in thy

syght. And looke on thys also, howe that thys nation is thy people.

And he sayd: my presence shal go with the, and I wyl geue the rest. And he sayd: Yf thy presence go not wyth me, carpe vs not hense for howe shall it be knowē now that bothe I and thy people haue founde fauoure in thy sight, but in that thou goest wyth vs: that bothe I and thy people haue a pccmynence before all thee people that are vpon the face of thee earthe. And the Lord sayde vnto Moyses: I wyl do thys also that thou hast sayde, for thou hast founde grace in my syght, & I know the by name.

And he sayde: I beseeche thee, shewe me thy gloze: And he said: I wil make al my good go before the, and I wyl be called in thys name Jehouah before the, & wyl shewe mercy to whom I shewe mercy, & wyl haue compassion on whom I haue compassion. And he sayde furthermore: thou mayst not se my face, for wher shal nomā se me and lyue.

And the Lord sayd: beholde, there is a place by me, and thou shalt stande vpon a rocke, and whyle my gloze goeth forth I wyl put the in a clyfte of the rocke, & wyl put myne hand vpo the whyle I passe by. And then I wyl take a way myne hand, & thou shalt se my backe partes: but my face shall not be sene.

The Notes

a. To se God, or to speake to God face too face, is to haue a manifest & a sure knowledge of hym, as in Genesis. xxiij. g.

b. Ther shal no man se my face and lyue. Not the face of god, which is the face of lyfe, is the cause of death to them that se it, for the sayntes that are in heaue do in dede se it. But that none that lyeth in the body can se nor cōprehend the maiesty of his face: but must be first purged by death, as Paul declareth. 1. Cor. xv. g.

The tables are retyed. The merce of God, to haue felowshipp with the gentiles is forbidden, and theyr ydolatre also. The feast of swete bread. The first begotte. The Saboth. The feast of .liij. weekes. The first frutes. Moyses fast. Moyses face glistereth.

The xxxiii. Chapter.



And the Lord sayd vnto Moyses: shewe the .iiij. tables of stone lyke vnto the first & I may wyte in the wordes whych were in the first .iiij. tables, whych thou brakest. And be redy agaynst the mornyng that thou traueste come by carpe vnto the mounte of Synay and stand

stande me ther vpo the toppe of the mount. But let no man come vp wth the, nether let any man be sene thow we oute all thee mount, nether let shepe nor oxen fede before the hyll.

And Moyses he wrode .ii. tables of stone lyke vnto the fyrst & rose vp earlye in the mornynge and went vp vnto the mounte of Sinai as the Lord commaunded him and toke in hys hande the .ii. tables of stone. And the Lord descended in the cloude and stode wth hym ther: and he called vpon the name of the Lord. And when the Lord walked before hym, he cryed: Lord

Act. xxi. 16

* Lord God full of compassion and mercy, whych art not lyghtely angrie but abundant in mercy and trueth, and kepest mercy in store for thousandes, and forgeuest wyckednesse, trespassse and synne (for ther is no man innocent before the) & bysyte the wyckednesse of the fathers vpon thee chyldren and vpon chyldrens chyldren, euen vnto the thyrde and fourth generacion.

B

And Moyses bowed hym self to the erth quykly, and worshypped and sayde: Vnto the Lord I haue founde grace in thy syght O Lord then let my Lord goo wth vs (for it is a stuburne people) & haue mercy vpon oure wyckednes and our synne, and lette vs be thyne inheritaunce.

And he sayd: behold, I make an apoyntment before all thy people, that I wyll doo maruelles: soche as haue not bene done in all the worlde, nether among any nacion. And all the people amonge whiche thou art, shall se the worke of the lord: for it is a terribble thyng that I wyll do wth the: kepe all that I commaunde the this daye, and beholde: I wyll cast out before the: the Amorites, Canaanites, Hethites,

Deu. vii. 1
 11. reg. i. 10

Hethites, Hethites, Heuites, and Jebusites. * Take hede to thy self, that thou make no compacte wth the the inhabytters of thee lande whether thou goest, lest it be cause of cupne amonge you. But ouerthrowe theyr alters and breake theyr pylers, and cut downe theyr groues, for thou shalt worshippe no straunge God. For the Lord is called gelous, because he is a gelous god: lest yf thou make any agremēt wth the inhabytters of the lande, when they go a whooringe after theyr goddes and doo sacryfyce vnto theyr goddes, they call thee and

thou eate of theyr sacryfyce: and thou take of theyr doughters vnto thy sonnes, and when theyr doughters goo a whooringe after theyr goddes, they make thy sonnes goo a whooringe after theyr goddes also.

Thou shalt make the no goddes of metal. The feast of swete bread shalt thou kepe, & .vii. dayes thou shalt eate no vneuened bread (as I commaunded thee) in the tyme apoynted in the moneth of Abib: for in the moneth of Abib thou camest oute of Egypt. * All that breaketh vp the matryce shall be myne, & al that breaketh the matryce among thy cattel, yf it be male: whether it be ore or shepe. But the fyrst of the asse thou shalt bye out with a shepe, or yf thou redeime hym not: se thou breake hys necke. All the fyrst borne of thy sonnes thou must nedes redeime. * And se that no man appeare before me emptye.

Syxe dayes thou shalt worke, & the seventh thou shalt rest: bothe fro earpyng & reappynge. * Thou shalt obserue the feast of weekes wth the fyrst frutes of wheate herueste, and thee feast of ingathering at the yerres ende. Thyse in a yere shall all your men chyldren appeare before the Lord. Jehouah God of Israel: for I wyll cast out the nacyns before the & wyll enlarge thy costes, so that no man shall desyre thy land, whyle thou goest vp to appeare before the face of the lord thy god, thyse in the yere.

* Thou shalt not offer the bloud of my sacryfyce wth leuened bread: nether shalt thou offer the sacrifice of the feast of Passouer, be left vnto the mornynge. The fyrst of the fyrst frutes of thy lande, thou shalt bypynge vnto the house of the lord thy god. And se, that thou sethe not a kydd in hys mothers mylke.

And the lord sayd vnto Moyses, wyte these wordes, for vpo these wordes I haue made a couenaunt wth the & wth the chyldre of Israel. And he was there wth the Lord .xl. dayes & .xl. nyghtes, and nether ate bread nor dranke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moyses came downe fro mount Sinai & the .ii. tables of wytnesse in hys hande, & yet they wist not that the skynne

of

of hys face shone wpth beames of his comening wpth hym. And when Aaron and all the chyldren of Israel looked vpo Moyses and sawe that the skynne of hys face shone wpth beames, they were afrayde to come nye hym. But he called them too hym and then Aaron and all the chefe of the company came vnto hym, and Moyses talked wpth them.

And at the last al the chyldre of Israel came vnto hym, and he commaunded the all that the Lorde had sayde vnto hym in mount Sinai. And as soone as he hadde made an ende of comeninge with them, he put a couering vpon hys face. But when he wente before the Lorde to speake wpth hym, he toke the couering of vntil he came out. And he came out and spake vnto the chyldren of Israel that whych he was commaunded. And the chyldre of Israel sawe the face of Moyses, that the skynne of his face shone with beames; but Moyses put a coueringe vpon hys face, vntyl he went in, to comen wpth hym.

The Notes
 of All that breaketh vp the matryce, that is, all the first borne, as in Gene. xlviii
 of The mynyng of Moyses face is expounded in. li. lxxij. c. b

The Saboth. The first frutes are requyred. The wyynes of the people to offer. Bezalel and Aholiab are prayled of Moyses and lett to worke.

The. xxx. Chapter.



And Moyses gathered al the company of the chyldre of Israel together, and sayd vnto the: these are thynges whych the Lord hath commaunded to do: Sixte dayes ye shal worke, but the seventh daye shal be vnto you the holy Saboth of the Lordes reste: so that whosoever doth any worke therein, shal dye. Moreover ye shall kyndle no fyre thorow out all youre habytacions vpon the Saboth daye.

And Moyses spake vnto all the multitude of the chyldre of Israel saying: this is the thing whych the Lorde commaunded sayinge: Seue from among you an heueofferinge, vnto the Lorde.

All that are wyllyngc in theyr hartes, shall byng heueoffringes vnto the Lord gold, syluer, brasse, & Jacinct, scarlet, purpull, bysse, and b. gootes hayre: raimnes skynnes redd and tawny skynnes and Se

thyn wood: and oyle for lyghtes and spices for p. anoyntyngc oyle and for the sweete cens: And Onix stones, and stones too be sette for the Ephod, and for the breste-lappe.

And let all the p. are wyse harted among you, come & make all that the Lorde hath commaunded: the habytacion & the tent therof wpth hys couering and his ringes, bordes, barres, pylers & sockettes: thee arcke, and the staues therof wpth the mercyseat and the bayle that couereth it: thee table & hys staues wpthall that pertayneth thereto & the shewebread: thee candellstycke of lyght wpth hys apparell and hys lampes and the oyle for the lyghtes: the cens altar and hys staues, the annoyntyng oyle and the sweete cens and thee hangyngc before the tabernacle doore: thee altar of burnt sacrifice and his hyasen greden that logeth thereto wpth hys staues & all hys ordynaunce and the lauer and hys fote, thee hangynges of the courte wpth his pylers and theyr sockettes, and the hangyngc to the doore of the courte: the pyrmes of thee habytation, and the pyrmes of the courte wpth theyr bordes: the mynystryngc garments to mynyster wpth in holynes, and the holy vestymentes of Aaron the prest and the vestymentes of hys sonnes to mynyster in.

And all the company of the chyldre of Israel departed fro the presence of Moyses. And they went (as many as they hartes coraged the and as many as theyr spirittes made them willinge) and broughte heueofferynges vnto the Lord, to the makinge of the tabernacle of wytnesse & for al his vses & for the holy vestymetes. And the men came with the women (eue as many as were wyllyngc harted) and broughte bracerettes, earynges, cynges, & gyrdels and al maner Jewels of golde. And all thee men that wauced waueofferynges of gold vnto the Lorde, and euery ma wpth whom was found Jacinct, scarlette, purpull, bysse or gootes hayre or reed skynnes, of raimes or tawny skynnes, brought it. And all that houe by golde or brasse, brought an heueofferinge vnto the Lord. And all men wpth whom was founde se thyn wood mete for any maner worke or seruyce, brought it.

And

And all the women that were wyse her-
red to worke wpyth theyr handes, spāae, &
brought the spōne worke, both of Jacinct
scarlett, purpull and bysse. And all the we-
me that excelled in wysdom of herte, span
the gootes hayre. And the Lordes brought
Onir stones and set stones for the Epod,
and for the brestlappes, and spyce and oyle
both for the lyghtes & for the annoynting
oyle & for the swete cens. And the chyldre
of Israel brought wpyllng offrynges vn-
to the Lord, both men & women: as many
as theyr hartes made the wpyllng to byn-
ge, for all maner workes whych the Lord
had commaunded too make by the hande
of Moyse.

And Moyse sayde vnto the chyldren
of Israel: beholde, *the Lord had called
by name of Bezaleel the sonne of Wy the
sonne of Hur of thee trybe of Iuda, and
hath fylled hym wpyth thee spyce of God,
with wysdomme, vnderstanding & know-
ledge, euen in all maner worke, & to fynde
out curious workes, to worke in gold, syl-
uer and brasse: and wpyth grauinge of sto-
nes to sett, & wpyth keruyng in wood, and
to worke in al maner of sorte workes. And
he hath putte in hys harte the grace to tea-
che: bothe hym and Ahaliab the sonne of
Abisamach of the trybe of Dan hathe he
fylled wpyth wysdom of harte, to worke al
maner of grauen worke: they are al so byo-
derers & workers wpyth nedle. In Jacinct
scarlett, purple and bysse, and are weuers
that can make all maner worke, and ca de
wyse sorte workes.

The Notes
at Jacinct is before in the. xxvi. a
dy Gotes hayre is that whych we cal chāblet.
cy Bysse is fyne wyghte, whether it be spyche or
lynen.

The thynges that Bezaleel & Ahaliab made for
the holy place of the Lord.

The. xxvi. Chapter.

And Bezaleel wroughte & A-
haliab & all wyse harted men
to whom the Lord hath geue
wysdom and vnderstanding
to know how to worke al ma-
ner worke for the holpe scrupce, in all that
the Lorde comaunded. And Moyse cal-
led for Bezaleel Ahaliab and all the wyse
harted men in whose hartes the Lord had
put wysdom, euen as many as theyr har-
tes cōyaged to come vnto hys worke to wor-

ke it. And they receaued of Moyse al the
heue offeringes whych the chyldren of Is-
raell had brought for the worke of the ho-
ly scrupce too make it wpythall. And they
brought besyde that wpyllng offerynges
euery morninge.

And all the wysemen that wrought al
the holy worke, came euery man from his
worke whych they made, and spake vnto
Moyse saying: the people byng to moch
and aboue that is ynough to scrue for the
werke whych the Lord hath commaunded
to make. And Moyse gaue a commaun-
dment, and they caused it to be proclamed
thorow out the hoste sayinge: se that ney-
ther man nor woman prepare any moare
worke for the holy heue offering, and soch
people were forbidden too byngge: for the
stoffe they hadd, was suffycient for them
vnto all the worke, to make it & to moche.

And al the wyse harted men amōg the
that wroughte in the worke of the habyta-
ciō made: euē. x. curtaynes of twined blisse
Jacinct, scarlett and purple, and made the
full of Cherubyns wpyth broderd worke.
The lengthe of one curtayne was. xxviii.
cubytes, and the bredthe. iiii. and were all
of one spse. And they coupled fyue curtay-
nes by them selues, and other fyue by the
selues. And they made fyftie loupes of
Jacincte a long by the edge of the vtmost
curtayne, euen in the seluedge of the cou-
plinge curtayne. And lykwyse they ma-
de on the syde of the vtmost coupling cur-
tayne, on the other side, fyftie loupes they
made in the one curtayne, and fyftie in the
edge of the couplinge curtayne on the o-
ther syde: so that the loupes were one ouer
agaynst another.

And they made fyftie rynges of gold,
and coupled the curtaynes one to another
wpyth the rynges: & so was it made a dwel-
lynge place.

And they made. xi. curtaynes of gootes
hayre to be a tente ouer the tabernacle. xxx
cubites long a pece and. iiii. cubites brode
and they all. xi. of one spse. And they cou-
pled. v. by them selues, and. vi. by the sel-
ues, and they made fyftie loupes alonge
by the border of the vtmost coupling cur-
tayne on the one syde, and fyftie in the ed-
ge of the couplinge curtayne on the other
syde. And they made fyftie ryges of brasse

to couple the tent together that it myghte be one. And they made a coueringe vnto the tente of raimnes skynnes reedde, and yet another of taxus skynnes aboue all.

And they made bozdes for the dwellinge place of sethim wod that stode vpright euery bozde ten cubytes longe and a cubyte and an halfe brode. And they made two fete to euery bozde of the dwellinge place toynynge one to another. And they made twenty bozdes for the southelyde of thee habytacion, and .xl. sockettes of syluer vnder the twentie bozdes, two sockettes vnder euery bozde, euen for the two fete of the. And for the other syde of the dwellinge towarde the northe, they made other twenty bozdes wyth .xl. sockettes of syluer two sockettes vnder euery bozde. And behynde in the ende of the tabernacle toward the weste, they made fyre bozdes & two other bozdes, for the corners of the habytacio behynde, & they were toyned close bothe beneth and also aboue wythe clampes and thus they dyd to both the corners so they were in all eyght bozdes and .xvi. sockettes, vnder euery bozde .ii. sockettes.

And they made barres of sethim wood fyue for the bozdes of thee one syde of the habytacion, and fyue for the other, and fyue for the bozdes of the west ende of the habytacion. And they made the mid dell barre to ihoite thoro we the bozdes: eue from the one ende to thee other, and ouerlayde thee bozdes wythe golde, and made therein ringes of golde to thrust the barres thoro, and couered the barres with golde. And they made an hangyng of sacinct of scarlet, purpull and twyned bysse with Cherubins of broderd worke. And made there vnto foure pylers of sethim wod, and ouerlayde them wyth golde. They knoppes were also of golde, and they cast for them .iiii. sockettes of syluer. And they made an hangyng for the tabernacle doze of facinct, scarlette, purpull and twyned bysse of needle worke, and thee pylers of it were fyue with they knoppes, and ouerlayde the heades of them and the whooppes with golde, wyth they fyue sockettes of brasse.

C The arke of witness. The mercysate, The table
The candellike, The lyghtes, The altare and the
incense.

The .xxxvii. Chapter.



AND Bezaleel made the arcke of sethim wodd two cubites and an halfe long, and a cubyte and a halfe brode, and a cubyte, and a halfe hye and ouerlayde it wyth fyne golde bothe within and wythout, and made a crowne of golde to it rounde aboute, and cast for it .iiii. ringes of golde for the .iiii. corners of it: two ringes for the one syde and two for the other, and made staues of sethim wodd, and couered them with golde, and put thee staues in thee ringes alonge by the syde of the arcke to bere it wyth al.

And he made the mercysate of pure golde two cubytes and a halfe longe and one cubyte and a halfe brode, and made two Cherubyns of thycke gold vpon the .ii. endes of the mercysate: One Cherub on thee one ende and a nother Cherub on the other ende of the mercysate. And the Cherubyns spred out they wynges aboue an hye, and couered thee mercysate therewith. And their faces were one to another: etien to thee mercysate warde, were thee faces of the Cherubyns.

And he made the table of sethim wodd two cubytes longe and a cubyte brode, & a cubite and a halfe highe, and ouerlayde it with fyne golde, & made therto a crown of golde rounde about, and made therto an whope of an hande brede rounde about and made vnto thee whope a crowne of golde rounde aboute, and cast for it .iiii. ringes of golde and put the ringes in the .iiii. corners by thee fete: euen vnder thee whope to put staues in to bere thee table with all. And he made staues of sethim wodd & couered the wythe golde to beare the table with all, and made the vessels that were on the table of pure golde, the dysches, spones, flatperes & pottes to poure with all.

And he made the candellstyeke of pure thycke golde: bothe the candellstyeke and his shafte: with braunches, bolles, knoppes and floures procedyng out of it, six braunches procedyng oute of the sydes therof .iii. out of the one syde, and .iii. oute of the other. And on euery braunch were .iii. cuppes lyke vnto almondes with knoppes and floures thoro out the fyre

Al. braun-

braunches that procede out of the candel
spike. And vpon the candelspike selfe
were.iiii.cuppes after the facon of almon
des wpth knoppes and floures: vnder e
very twoo braunches a knoppe. And the
knoppes and the braunches proceded out
of it, and were all one peece of pure thicke
golde. And he made seuen lampes therto
and the snuffers thereof, and fyve pannes
of pure golde. An hundred weyght of pu
re golde, made bothe it and all that belod
ged therto.

And he made the cens alter of Sethim
wood of a cubyte longe and a cubite bro
de: euē four square, and two cubytes hie
wth hornes proceedinge oute of it. And
he couered it wth the pure golde, bothe the
toppe and the sydes round about and the
hornes of it, and made vnto it a crowne
of golde rounde about. And he made two
rings of golde vnto it, euē vnder the
crown vpon ether syde of it, to put stauces
in for to beare it withal: and made stauces
of Sethimwood, and ouerlayde the with
golde. And he made the holy anoyntynge
oyle and the swete pure incens after the
apotecaries crafte.

The Notes
The place where god spake
vnto the chyldren of Israel, which was vpon the are
he of witnessse figuringe Chyrlie as it is sayde, We
dines. 12b

The altare of burnt offerings. The brasen lauer
The lomme of that the people offered to the buydin
ge of the habytation of the Lord.

The xxxviii. Chapter.

And he made the burnt
offerynge alter of Se
thim wood. v. cubytes
longe and fyve cubytes
bryde euē.iiii.square, &
iii. cubytes hie. And he
made hornes in the .iiii. corners of it pro
ceedinge oute of it, and ouerlayde it with
brasse And he made al the vessels of the al
ter: the cauldrons, shouels, basyns, flisho
kes and colepanes al of brasse.

And he made a brasen gredpern of net
worke vnto the alter rounde about alowe
beneth vnder the compasse of the alter: so
so that it reached vnto halfe the alter, and
east.iiii.ringes of brasse for thee.iiii.en
des of the gredpern to put stauces in. And
he made stauces of Sethim wood and co
uered the wth brasse, & put the stauces in

the ringes alōge by the alter syde to beare
it with al, and made the alter holowe with
bordres. And he made the lauer of brasse &
the fote of it also of brasse in the syghre
of them that byd watch befoze the doze of
the tabernacle of wytnesse.

And he made the court wpth hangyn
ges of twyned bysse of an hundred cub
ytes longe vpon the southsyde, and .xx. py
lers with .xx. sockettes of brasse: but the
knoppes of the pylers and the whoopes
were syluer. And on the northsyde the hangyn
ges were an hundred cubytes longe with
xx. pylers and .xx. sockettes of brasse, but
the knoppes & the whoopes of the pylers
were of syluer: And on the west syde, were
hangynges of .l. cubytes longe, and .x. py
lers wpth theyr .x. sockettes, and the knop
pes and the whoopes of the pylers were
syluer. And on the east syde towarde the
sonne rysyng, were hangynges .l. cubytes:
the hangynges of the onelyde of the gate
were fyftene cubytes longe, and theyr py
lers.iii. wpth theyr .iii. sockettes. And of
the other syde of the court gate were han
gynges also of: xv. cubytes longe, and
theyr pylers.iii. wpth .iii. sockettes. Now
all the hangynges of the court rounde
a boute, were of twyned bysse, and the soc
kettes of the pylers were brasse: but the
knoppes and the whoopes of the pylers
were syluer, and the heedes were ouerlayde
wth syluer, and all the pylers of the court
were whooped aboute with syluer. And the
hangynge of the gate of the court was
nedle worke, of iacinct, scarlet, purple and
twyned bysse: xx. cubytes longe and fyue
in the bredth according to the hangynges
of the court. And the pylers were.iiii. with
iiii. sockettes of brasse, and the knoppes of
syluer, and the heedes ouerlayde wth syl
uer and whooped aboute with syluer, and al
the pyennes of the tabernacle & of the court
rounde aboute were brasse.

This is the summe of the habytacyon
of witnessse, whych was counted at the co
maundement of Moyses: and was the of
fryce of the Leuytes by the hand of Jetha
mar sonne to Aaron the prest. And vesa
leel sonne of Ury sonne to Hur of the try
be of Juda, made all that the Lord com
maunded Moyses and wpth hym A halli
ab sonne of Phisamach of the tribe of Dan

a comyng grauer and a worke of noble worke in iacincte, scarlet purple and bisse

Al the golde that was occupped bpō al the worke of the holy place (which was the golde of the waueofferyng) was. xxxiij hundred weyght and seuen hundred and xxx. cycles, accordyng to the holy cycle. And the summe of siluer that came of the multitude was. v. score hundred weyght and a thousande seuen hundred and. lxxv cycles of the holy scale. Every mā offring half e a cycle after the weyght of the holy cycle amonge them that went to be nombred from. xx. pere olde and a boue, amōg vi. hundred thousand and. iii. thousande and v. hundred and. l. men.

And the. v. score hundred weyght of spheet went to the castyng of the sockettes of the sanctuary and thee sockettes of the bayle: an hundred sockettes of the fyue score hundred weight an hundred weight to euery sockette. And the thousand seue hundred and. lxxv. cycles: made knoppes to the pylers, and ouerlayde the heedes & whoped them.

And the brasse of the waueofferyng was. lxx. hundred weyght and two thousand: &. iiii. hundred cycles. And therwith he made the sockettes to the doore of the tabernacle of wytnes and thee brassen alter and the brassen gretern that longeth ther to, and all the vessels of the alter, and thee sockettes of the courte rounde aboute, & the sockettes of the courte gate, and al the pyries of the habytacyon, and all the pyries of the courte rounde aboute.

C The making of Aaron and hys sonnes apparel All that the Lorde commaunded was offred.

The. xxxij. Chapter

Ad of thee iacyncte, scarlet purple and twined bisse, they made the vestymētes of ministraciō to do seruice in that holy place, and made the holie garments that pertayned to Aaron, as the Lorde commaunded Moyses.

And they made the Ephod of gold, iacincte scarlett, purple, and twyned bysse. And they dyd beate the golde into thynne plates, and cutte it into wyfes: to worke it in thee iacincte, scarlet, purple and thee bysse, to broderd worke. And they made

the sydes come to gether, and closed them bp by the two edges. And the broderynge of the gyrdell that was bpō it, was of the same stuffe and after the same worke of golde, iacincte, scarlette, purpul and twyned bysse, as the Lorde commaunded Moyses.

And they wrought Onix stones closed in ouches of golde and graued as signet: res are grauen wyth the names of the chyldre of Israel, & putt the on the shoulders of the Ephod that they shuld be a remembraunce of the chyldren of Israel, as the Lorde commaunded Moyses.

And they made the brestlapp of conyng worke, after the worke of the Ephod euen of golde, iacinct, scarlett, putpull & twyned bysse. And they made it. iiii. square and double, an hand breadth long and an hande breadeth brede. And they fylled it with. iiii. rowes of stones (the fyrst rowe Sardios, a Topas and *Smaragdus: the seconde rowe, a Ruby, a Saphir & a Diamond: the thyrd rowe, Agurios an Achat and an Amaris: the fourth rowe: a Citras, an Onix and a Jaspis) closed in ouches of golde in theyr inclosers. And the. xii. stones were grauen as signettes wyth the names of the chyldren of Israel euery stone wyth hys name, accordyng to the. xii. trybes.

And they made vpon the brestlap, two fasteninge cheynes of wrethen worke and pute golde. And they made two hokes of gold and two golde ringes, & put the two ringes vpon the two corners of the brestlapp. And they putte the two cheynes of golde in the two ringes, in thee corners of the brestlapp. And the two endes of thee two cheynes they fastened in thee two hokes, and put them on the shoulders of the Ephod vpon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlapp a longe bpō the edge of it, to wardc the inlyde of the Ephod that is ouer agaynst it. And they made yet two other gold rynges, and putt them on the two sydes of the Ephod, bench on the foresyde of it: euery where the sydes go to gether, aboue vpon the broderynge of the Ephod, and they stayned the brestlap by hys rynges vnto the rynges of the Ephod.

¶. ii. phod

¶ an Em
raude.
For acarbū
cle.

phod, with laces of iacinte, that it might lye fast vpon the brodyng of the Ephod and shulde not be loosened fro the Ephod: as the Lorde commaunded Moyses.

And he made the tuncle vnto the Ephod of wouē worke, and all together of iacinte, & the head of y tuncle was in the middest of it as the coler of a paretlet, w a bonde rounde aboute the coler, that it shulde not rent. And they made beneth vpon the hem of the tuncle: pongranates of iacinte, scarlet, purple and twyned bysse. And they made lytle belles of pure golde, and put the amonge the poyngtanates rounde aboute vpon the edge of the tuncle a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tuncle to mynistr in, as the Lorde commaunded Moyses.

And they made cotes of bisse of wouē worke for Aaron & hys sones, & a mytre of bisse, & goodly bonetes of bisse, & lyne byches of twined bisse, & a gyrdel of twined bisse, iacint, scarlet & purple: euē of needle worke, as the Lorde commaunded Moyses. And they made the plat of the holpe crowne of fyne golde, and wrote vpon it wyth grauen worke, the holynes of the Lorde: and tyed it to a lace of iacinte to fasten it an hye vpon the mytre, as the Lorde commaunded Moyses.

Thus was all the worke of the habytacyon of the tabernacle of wytnesse fynished. And the chyldren of Israel dyd accordyng to all that the Lorde had commaunded Moyses. And they brought y habytacyon vnto Moyses: the tent and all hys apparell therof: the bottones, boordes, barres, pylers, pylers and sockettes, and the couerynge of rains skynes red, and y coueryng of tarus skynnes, and the hanging bayle, and the arcke of wytnes with the staues therof, and the met cysseate: the table and all the ordynaunce therof, and the shewbzed, and the pure candlstycke, the lampes prepared there vnto wyth all the vessels therof, and the oyle for lyghtes, and the golden alter, and the anoyntyng oyle and the swete cens, and the hāgyng of the tabernacle doore, and the brasse alter, and the gredyzen of brasse longyng ther vnto wyth hys barres and al his vessels, and the lauer with his fote

and the hangynges of the court wyth hys pylers and sockettes, and the hanging to the court gate, hys boordes and pynnes and all the ordynaunce that serueth to the habytacyon of the tabernacle of wytnesse and the mynistring bestimentes to serue in the holy place and the holy bestimentes of Aaron the preast and hys sonnes raymentes to mynistr in: accordyng to all that the Lorde commaunded Moyses: euē so the chyldre of Israel made all the worke. And Moyses behelde al the worke and se, they had done it euē as the Lorde commaunded: and then Moyses & blessed them.

The tabernacle is reared vp. The glory of the lord appereth in a cloude couering the tabernacle
The. xl. Chapter.

And the Lorde spake vnto Moyses sayyng: In the fyrst day of y fyrst moneth shalte thou sett vpon the habytacyon of y tabernacle of wytnes and put therein the arcke of wytnesse, and couer the arcke wyth the bayle, and byng in the tabernacle and apparell it, and byng in the candlstycke and put on his lampes, and sett the cence alter of golde before the arcke of wytnesse, and put the hanging of the doore vnto the habytacyon. And set the burnt offryng alter before the doore of the tabernacle of wytnesse and set the lauer betwene y tabernacle of wytnes and the alter, and putt water therein, and make the court rounde about, and set vpon the hangyng of the court gate.

And take the anoyntyng oyle and anoynte the habytacion and al that is therein, and halowe it and all that belongethe thereto: that it maye be holy. And anoynte the alter of the burnt offrynges and all hys vessels, and sanctyfye the alter that it maye be mooste holy. And anoynte also the lauer and hys fote, and sanctyfye it.

Then byng Aaron and his sonnes vnto the doore of the tabernacle of wytnes and washe them wyth water. And putte vpon Aaron the holpe bestimentes, and annoynte hym and sanctyfye hym that he maye mynistr vnto me, that they anoyntyng maye be an euerlastyng priesthode vnto thein thowowe oute they generacions. And Moyses dyd accordyng to all that the

Lozde commaunded hym.

C Thus was the tabernacle reared bp the fyrst daye in the fyrst moneth in the se conde yere. And Moyses reared bp the tabernacle and fastened hys sockettes, and set bp the bordes and put in theyr barres and reared bp the pylles, & spred abroad the tent ouer the habytacyon, and put the coueryng of thee tent an hye aboute it: as the Lozde commaunded Moyses.

And he toke and put the testymonye in the arcke, & set thee staues to the arcke, and put the mercyseate an hye vpon thee arcke, and brought the arke into the habytacyō and hanged bp the bayle and couered the arcke of wytnesse, as the Lozde commaunded Moyses.

And he put the table in the tabernacle of wytnesse in the north syde of habytacyon with out the bayle, and set thee breade in ordre before the Lozde, euen as the Lozde had commaunded Moyses.

And he put the candelsycke in the tabernacle of wytnesse ouer agaynst the table in the south syde of the habytacyō, and set bp the lampes before the Lozde: as the Lozde commaunded Moyses. And he put the golden alter in the tabernacle of wytnesse before the bayle, & bzent swete cens theron as the Lozde commaunded Moyses. And set bp the hangyng in the doze of the habytacyon, & set the burnt offryng alter before the doze of thee tabernacle of wytnesse, and offred burnt offrynges and meat offrynges theron as the Lozde commaunded Moyses.

D * And he set the lauer betwene thee tabernacle of wytnes and the alter, and poured water therin to wa the wyth all. And both Moyses, Aaron and his sonnes washed theyr handes and theyr fete thereat: bothe when they went into the tabernacle of wytnesse, or when they wente to the alter, as the Lozde commaunded Moyses. And he reared bp the court round about the habytacyon and the alter, and sett bp the hangyng of the court gate: & so Moyses fynished the worke.

Num. ix. 1. And the cloude couered the tabernacle of wytnesse, and the glorie of thee Lozde fylled the habytacyō: so that Moyses coulde not enter into the tabernacle of wytnesse, because the cloud abode therin, and the glorie of the Lozde fylled the habytacyō.

When thee cloude was taken vpp from of the habitacyon, the chyldren of Israell toke theyr iorneyes as ofte as they hadde iorneyed. And yf the cloude departed not, they iorneyed not tyll it departed: for the cloude of the Lozde was vpon the habytacyon by day, and fyre by nyght in the sight of al the house of Israell in all theyr iorneyes.

C The ende of the secōd boke of Moyses.

A Prologe vpon the thyrde Boke of Moyses called Leviticus.



The Ceremonies which are described in the booke following, were chiefly ordeyned of God, (as I sayd in the ende of the Prologe vpon Exodus) to occupie the myndes of that people the Israelites, and to kepe them from seruinge of God after the ymaginacion of theyr blynde zeale and good entente: that theyr consciences might be stablyshed & they sure that they pleased God therein, whych were impossible, yf a man dyd of his owne head that whych was not commaunded of God nor depended of any appoyntment made betwene hym and God.

Soche Ceremonies were vnto them as an. A. B. C. to lerne to spelle and read, and as a nurse to fede them with mylke and pappe, and to speake vnto them after theyr owne capacitye and to lipe the wordes vnto them ac-

cordyng as the Babes and chyldren of that age myght sounde thyn agayne. For all that were before Christ were in the infancie and chyldhoode of the worlde, and sawe that somme whych we se openlye, but thorowe a cloude and hadd but feble and weake ymaginacions of Christ, as chyldre haue of inennes dedes, a fewe Prophetes excepte whych yet described hym vnto other in sacrifices and Ceremonies, lykennes, rydles, proverbes, and darke and straunge speakinge vntyll the full age were come that God woulde shewe hym openly vnto the whole worlde, and deliuer them from theyr shadowes and cloudelyghte, and thetchen oute of theyr dead slepe of starcke blynde ignorancye. And as the shadowe vanysheth awaye at the comynge of the lyghte, euen so doo the Ceremonies and sacryfices at the comynge of Christe, and are henceforth noo more necessarye, then a token lefte in remembraunce of a bargayn is necessarye when the bargayne is full yllled. And though they seme playne chyldish yet they be not all together frutelesse: as the popettes and twentye maner of tryfles whyche mothers permytte vnto theyr yonge chyldren, be not all in vayne. For al bett that soche phantasies be permytted to satisfye the chylders lustes, yet in that they are the mothers gyfte, and be done in place and tyme at hys commaundement, they kepe the chyldren in awe and make them knowe the mother, and also make them more apte agaynst a more stronger age to obaye in thynges of greater earnest.

And moreouer though the sacryfices and Ceremonies can be no grounde or foundation to bylde vpon: that is, though we can proue noughte with them: yet whē we haue once founde oute Christe and hys mysteries, then we maye borrowe figures, that is to saye allegories, similitudes or examplis to open Christe and the secretes of God hydde in Christe euen vnto the quicke, and to declare them more lyuely and sensiblye with them than with all the wordes of the worlde. For similitudes haue more vertue and power with them than bare wordes, and leade a mans wyttes further in to the pythe and marke & spirytual understandinge of the thinge, than all the wordes that can be ymagined. And though also that all the Ceremonies and sacryfices haue as it were a stercelyghte of Christe, yet some there be that haue as it were the lyghte of the brode daye a lytte before the some rysinge, and expresse hym, and the circumstances and vertue of hys deatch so playnly as yf we shulde playe hys passyon

on a staffolde or in a stage playe openly before the eyes of the people. As the scape goate, the brazen serpente, the oxe burnte wpythoute the hooste, the passeouer lambe, &c. In so moche that I am fullye perswaded, and cannot but beleue that God had shewed Popyes the secrettes of Christe and the bety maner of hys death before hande, and commaunded hym to ordeyne them for the confyrmacion of oure saythes whych ar now in the cleare day lyghte. And I beleue also that the Prophetes which folowed Popyes to confyrm hys prophesyes and to mayntayne his doctryne vnto Christes comynge, were moued by soche thynges to searche further of Christes secrettes. And though God wolde not haue the secrettes of Christe generallye knowen, saue vnto a fewe famylyer frendes whych in that infancye he made of mans witte to helpe the other Babes: yet as they hadde a generall promyse that one of the sode of Abraham shoulde come and blesse them, euen so they had a generall sayth that God wold by the same man saue them, though they wiste not by what meanes as the verye Apostles when it was oft tolde them yet they coulde neuer comprehend it, tyll it was fulfilled in deade.

And beyonde all thys theyr sacryfices and Ceremonyes as farreforthe as the promyses annered vnto them extende, so farreforthe they saued them and susteyned them and stode them in the same steade as oure Sacramentes doo vs: not by the power of the sacryfice or deade it selfe, but by the vertue of the saythe in the promyse whych the sacryfice or Ceremonye preached, and whercof it was a token or sygne. For the Ceremonyes and sacryfices were lefte wpyth them and commaunded them to kepe the promyse in remembraunce and to wake vpye theyr saythe. As it is not ynough to sende manye on errandes and to tell them what they shall do: but they must haue a remembraunce wpyth them and it be but a ryng of a rushe about one of theyr fyngers. And as it is not ynough to make a bargayne wpyth wordes onelye, but we muste putte thereto an othe and geue earnest to confyrm the sayth of the person wpyth whom it is made. And in lyke maner yf a man promyse, what soeuer tryfull it be, it is not beleued excepte he holde vpye hys fynger also, soche is the wyckednesse of the worlde. And therefore Christe hym selfe vsed ofte tynges dyuerse Ceremonies in caryng the seke, to sturre vpye theyr sayth wpythall. As for an ensample it was not the bloude of the lambe that saued them in Egypte, when the angell smote the Egyptians: but the merce of God and hys trueth whercof that bloude was a token and remembraunce to sturre vpye theyr saythes wpythall. For though God made a promyse, yet it saue none finallye but them that longe for it and praye God wpyth a stronge saythe too full yll it for hys merce and trueth onelye and knowledg theyr vnworthynesse. And euen so oure sacramentes (yf they be true and mynystered) preach Christe vnto vs and leade oure saythes vnto Christe, by whych saythe oure synnes are done awaye and not by the deade or worke of the Sacrament.

For as it was impossible that the bloude of calves shoulde putte awaye synne: euen so is it impossible that the water of the ryuer shoulde washe oure hartes. Nevertheless the Sacramentes cleanse vs and absolue vs of oure synnes as the Pryestes doo, in preachyng of repentaunce and saythe, for whych cause ether other of the were ordeyned, but yf they preache not, whether it be the Priest of the Sacrament, so proffyte they not.

And yf a man allege Christe, Johan in the.iii. Chapter sayinge: Excepte a man be bozne agayne of water and the holpe goost, he cannot se the kyngdomme of God, and wyl therefore that the holpe goost is present in the water and therefore the verye deade or worke dothe putt awaye synne: then I wyl sende hym vnto Paule, whych arerh hys Galathyans whether they receaued the holpe goost by the dede of the law or by preachyng of saythe, and there concluderh that the holpe goost accompanerh the preachyng of sayth, and wpyth the worde of sayth, entreteth the harte and purgerh it, whych thou mayest also vnderstande by Saynte Paule sayinge: ye are bozne anewe oute of the water thorow the worde. So nowe yf Baptyme preache me thee
wa. shinge

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waſhyng in Chriſtes bloude, ſo doth the holye gooſt accompanye it and that dede of
preachynge thoroꝝwe ſaythe dothe putt awaye my ſynnes. For the holye ghoſte is no
domine God nor no God that goeth a mumynge. Yf a man ſaye of the Sacramēt
of Chriſtes bodye and bloude that it is a ſacrifyce as well for thee dead as for thee
quycke, and therfore the berpe dede it ſelfe iuſtifyeth and putteth awaye ſynne. I an
ſwere that a ſacrifice is the ſlepyng of thee bodye, of a beaſte or a man: wherfore yf it
be a ſacrifyce, then is Chriſtes bodye there ſlayne and hys bloud there ſhed: but that
is not ſo. And therfore it is proprelye no ſacrifyce, but a Sacramente and a memori
all of that cuerlaſtyng ſacrifyce once for all, whych he offered vpon the croſſe, now
vpon a .xv. hundred yeaeres a goo, and preacheth onelye vnto them that are alpye.
And as for them that be dead, it is as proffyttable vnto them as is a candell in a lan-
terne wythoute lychte vnto them that walke by the waye in a darcke nyghte, and as
the goſpell ſonge in latyn is vnto them that vnderſtande none at al, and as a ſermon
preached to hym that is dead and heareth it not. It preacheth vnto them that are a
lyue onelye, for they that be dead, yf they dyed in the ſaythe whych that Sacrament
preacheth, they be ſafe and are paſte all ſeoperdye. For when they were alpye they
hartes loued the lawe of God and therfore ſynned not, and were ſorpe that they me-
bers ſynned and euer moued to ſynne, and therfore thoroꝝwe ſaythe it was forgyuen
them. And now they ſynnefull members be dead, ſo that they can now ſynne noma-
re, wherfore it is vnto them that be dead neyther Sacramente nor ſacrifyce: But vn-
der the pretence of theyr ſoule health it is a ſeruaunte vnto oure ſpyrytualtyes holpe
couetouſneſſe and an extorcyoner and a bylder of Abbayes, Colleges, Chauntries,
and cathedrall Churches wyth falſe gotten good, a pyckepurſe, a pollar, and a bot-
tomleſſe bagge.

Some man wolde happelye ſaye, that the prayers of the maſſe helpe moche: not
the lyuynge onelye, but alſo the dead. Of the hote fyre of theyr feruent prayer whych
conſumeth faſter then all the worlde is able to bynge ſacrifyce, I haue ſayde ſuffi-
cientlye in other places. Howebeit, it is not poſſyble to bynge me in belefe that the
prayer whych helpeth hyr owne maſter vnto no vertue, ſhulde purchaſſe me the for-
gyuenenſſe of my ſynnes. Yf I ſawe that theyr prayers hadde obtayned them gra-
ce to lyue ſoche a lyfe as Goddes worde dyd not rebuke, then coulde I ſome be boꝝne
in hande that whatſoever they aꝝed of God theyr prayers ſhoulde not bee in vayne.
But now what good can he wyſſhe me in hys prayers that enuyeth me Chriſte
the foode and the lyfe of my ſoule? What good can he wyſſhe me whoſe harte cle-
neth a ſunder for payne when I am taughte to repente of my euell?

Furthermore becauſe that fewe knowe the vſe of the olde Teſtament, and the
moſte parte thynke it nothyng neceſſarye but to make allegoryes, which they ſayne
euerye man after hys owne byꝝne at all wyladuenture wythout anye certayne ru-
le: therfore (though I haue ſpoken of them in another place) yet leſt the booke come
not to all inennes handes that ſhall reade thys, I wyl ſpeake of them here alſo a woꝝ-
de or twayne.

We hadde nede to take hede euerye where that we be not begyled wyth falſe al-
legoryes, whether they be drawne oute of the newe Teſtamente, or the olde, ether oute
of anye other ſtoꝝpe or of the creatures of the worlde, but namely in thys boke. Here
a man hadde nede to putt on all hys ſpectacles and to arme hym ſelfe agaynſte inu-
ſyble ſpyꝝtes.

Fyrſt allegoryes proue nothyng (and by allegoryes vnderſtande examplis or
ſymptudes, borrowed of ſtraunge matters and of another thyng than that thou en-
treateſt of) As though circumcyſion be a fygure of Baptyme, yet thou canſt not
proue Baptyme by circumcyſion, for thys argumēte were berpe feble, the Iſraely-
tes were circumcyſed, therfore we muſt be Baptysed. And in lyke maner though the
offeryng of Iſaac were a fygure or enſample of thee reſurrection, yet is thys argu-
mente noughte. Abꝝaham wolde haue offered Iſaac, but God deliuered hym from
death, therfore we ſhall ryſe agayne, and ſo forth in all other.

But

But the very vse of allegories is to declare and open a texte that it maye be the better perceaued and vnderstand. As when I haue a cleare texte of Christ and of the Apostles, that I must be baptysed, then I maye borrowe an ensample of circumcysion to expresse the nature, power, and fruite, or effecte of baptymie. For as circumcysion was vnto them a comynen bagge signyfenge that they were all ioyntes of God to warre hys warre and separatynge them from all other nacyns disobediente vnto God: euen so baptymie is oure comynen bagge and sure earnest, and perpetual memoriall that we pertayne vnto Christ, and are separated frome all that are not Christes. And as circumcysion was a token certyfenge them that they were receaued vnto the fauour of God and theyr synner forgouen them: euen so baptymie certyfeth vs that we are washed in the bloude of Christ, and receaued to fauoure for hys sake, and as circumcysion signyfyed vnto them the cuttinge awaye of theyr owne lustes & sleynge of theyr free wyll, as they call it, to folowe the wyll of God, euen so Baptymie signyfeth vnto vs repentaunce and the mortyfenge of oure vnruly membres and body of synne, to walke in a newe lyfe and so forth.

And lyke wyse thoughe that the sauing of Noe and of them that wete wyth him in the shyppe, thorow water, is a fygure, that is to saye an ensample and lyknesse of Baptymie, as Peter maketh it. i. Petri. iii. yet I cannot proue Baptymie therwyth, save descreybe it onely, for as the shyppe saued them in the water thorow the sayth, in that they beleued God, and as the other that wolde not beleue Noe perished: euen so Baptymie saueh vs thorow the word of sayth whych it preacheth whē al the world of the vnbeleuinge perishe. And Paule. i. Corinthyans. x. maketh the see and the cloude a fygure of Baptymie, by whych and a thousande mo I myghte declare it but not proue it. Paule also in the sayde place, maketh the rocke (out of which Moyses brought water vnto the chyldren of Israel) a fygure or ensample of Christ, not to proue Christ (for that were impossyble) but to descreybe Christe onely: euen as Christe hym selfe Johannis. iii. borroweth a similitude or fygure of the brazen serpente to lead Nicodemus from hys erthy ymaginacion into the spirituall vnderstandinge of Christe sayinge: As Moyses lyfted vpp a serpente in the wyldernesse, so muste the sonne of man be lyfted vppe, that none that beleue in hym perishe: but haue euerlasting lyfe by whych similitude the vertue of Christes death is better descreybed then thou couldest declare it wyth a thousande wordes, for as those murmurers agaynst God as sone as they repented were healed of theyr deadly woundes thorow lokynge on the brazen serpente onely: wythoute medycine or any other helpe, yea & wythout any other reason but that God hath sayde it shulde be so: and not to murmur agayne, but to leue theyr murmurynge: euen so all that repent and beleue in Christe are saued from euerlastynge death, of pure grace wythout and before theyr good workes, and not to synne agayne, but to fyght agaynst synne, and henceforth to synne no more.

Euen so wyth the Ceremonies of this booke thou canste proue nothinge saue descreybe and declare onely the puttinge awaye of our synnes thorow the death of Christ for Christe is Aaron, and Aarons sonnes and all that offer the sacrifice to purge synne. And Christ is all maner offrynge that is offered, he is the ore, the shepe, the gode, the kynd and lambe: he is the ore that is burnt wythoute the hooste and the scapegoate that carryed all the synne of the people awaye into the wyldernesse, for as they purged the people from theyr worldly vnclenneses thorow the bloude of the sacrifices, euen so dothe Christe purge vs from the vnclenneses of euerlastynge death, wyth his owne bloude, and as theyr worldly synnes coulde no otherwyse be purged then by bloude of sacrifice, euen so can oure synnes be no otherwyse forgouen then thorow the bloude of Christ. All the deades in the world, saue the bloude of Christ, can purchace no forgiveness of synnes: for oure dedes doo but helpe oure neyghboure and mortefie the fleshe and helpe that we synne nomore, but and yf we haue synned, it must be freely forgouen thorow the bloude of Christe or remayne euer,

And

The Prologe

And in lyke maner of the lepers thou canst proue nothing: thou canst neuer conlute our confession therse, howbeit thou hast an handsome example there to open the bindinge and lowysngc of oure Priestes wpyth the keye of Goddes word, for as they made no man a lepre euen so oures haue no power to commaunde anye man to be in synne or to go to purgatorye or hell. And therefore (in as moch as bindinge and lowysngc is one power) as those Priestes healed no man, euen so oures can not of theyr tnuisble and doynne power dryue any mans synnes a waye or delyuer hym from hel or fayned purgatory. Howbeit yf they preached Goddes worde pure y wpych is the authorite that Christ gaue them, then they shuld bind and lowse, kille and make alpyue agayne, make vncleane and cleane agayne, and send to hell and fete therise agayne so myghty is Goddes worde, for yf they preached the lawe of God, they shuld binde the consciences of synners wpyth the bondes of the paynes of hell and byynge them vnto repentaunce. And then yf they preached them the mercye that is in Christe, they shulde lowse them and quiete theyr taginge consciences and certefye them of the fauoure of God and that theyr synnes be for geuen.

spynally beware of allegoryes, for there is not a more handsome or apte a thing to begyle wpyth al, then an allegorye, nor a more sottle and a pestilent thing in the world to persuade a false matter then an allegorye. And contrarye wyle there is not a better behementer or myghtyer thyng to make a man vnderstande wpyth al, then an allegorye. for allegoryes make a man quicke wpytted and prynte wpyldom in hym and maketh it to abyde, wherc bare wordes goo but in at the one eare and out at the other. As thys wpyth soche lyke sayynges: putt salte to all your sacryfyces, in stede of thys sentence, do al your deades wpyth discretio, greteth and byteth (yf it be vnderstande) more then playne wordes. And when I saye in stede of these wordes boyst not your selfe of youre good deades, eate not the bloude nor the fette of youre sacryfyce, there is as great difference betwene them as there is distaunce betwene heauen and earth. For the lyfe and betwpe of all good deades is of God, and we are but the caren leane, we are onely the instrument whereby God worketh onely, but the power is hys. As God created Paule a newe, poured hys wpyldomme in to hym, gaue hym myght, and promysed hym that hys gracc shuld neuer fayle hym, &c. & all wpythout deseruynges, excepte that nurteringe the Sayntes and makinge them curle and rayle on Christe be meritorious. Nowe as it is death to eate the bloud or fette of anye sacrifice, is it not (thinke ye) damnable to robbe God of hys honour, and to gloryfye my selfe wpyth hys honour.

A M C R.

The thynde boke of Moyses called Leviticus

liii

The order of burnt offerings, whether it be of
small or great cattell, or fowles.

The fyrst Chapter.

And the Lord called Moyses,
and spake vnto hym oute of
the tabernacle of witness say-
inge: Spake vnto the chy-
ldre of Israel, & say vnto the
whosoever of you shal bringe a gifte vn-
to the Lord, shal bringe it of the cattel, eue
of the oxen and of the shepe.

¶ If he bringe a burnt offering of the
oxen he shall bringe a male wythoute blem-
yshe, and shall bringe hym too the dore
of the tabernacle of witness, that he may
be accepted before the Lord. And let him
put hys hande vpon the head of the
burnt sacrifice, and sauoure shalbe ge-
uen hym to make an attonement for hym,
and let hym kyll the ox before the Lord.
And let the prestes Aarons sonnes bring
the blood and let them sprinkle it rounde
about vpon the alter that is before the do-
re of the tabernacle of witness. And lette
the burnt offerings be stepped and hewed
in peces. And then let the sonnes of Aarō
the prest put fyre vpon the alter, and put
wood vpon the fyre, and let them laye the
peces wth the head and the fatt, vpon the
wood that is on the fyre in the altar. But
the inwardes & the legges they shal wash
in water, and the prest shall burne al to-
gether vpon the alter, that it be a burnt sa-
crifice & an offering of a swete odoure
vnto the Lord. ¶ If he wyl offer a burnt-
sacrifice of the shepe, whether it be of the
lambes or of the goates: he shall offer a male
wythout blemyshe. And lett hym kyll it on
the north syde of the alter, before the Lord.
And let the prestes Aarōs sonnes sprin-
kle the blood of it round about vpon the
alter. And let it be cur in peces: euen wth
hys head and hys fatte, and let the prest
put them vpon the wood that lyeth vpon
the fyre in the alter. But lette hym walsh
the inwardes and the legges wth water,
and than bringe all together and burne it
vpon the alter: that is a burnt offering
and a sacrifice of a swete sauoure vnto

the Lord.

¶ If he wyl offer a burnt offering of
the fowles he shall offer eyther of the tur-
till doves or of the ponge pygeons. And
the prest shall bringe it vnto the alter, &
wring the necke a sunder of it, and burne
it on the alter, and let the blood runne out
vpon the sydes of the alter, and plucke a-
waye hys croppe and hys fethers, & caste
them besyde the alter on the eastre parte v-
pon the heape of alshes, and breake hys
wrynges, but plucke the not a sunder. And
then let the prest burne it vpon the alter
euen vpon the wood that lyeth vpon the
fyre, a burnt sacrifice and an offering of
a swete sauoure vnto the Lord.

The Notes

at Luke in Genesis. xiii. c.
b. This swete odoure is the sacrifice of sapth
of pure affection, in which god is delighted, as a mi-
is delighted in the good sauoure of meates, as it is
said of Ioseph in Genesis. xli. d.

c. The order of meat offerings, of swete cakes, of
fyne flower, of frankencense, &c. wythoute leuen,
wythout hong, but not wythout sale.

The. ii. Chapter.

If any soule wyl offer a meat
offering vnto the Lord, hys
offering shalbe fyne flour
and he shal poure therto oyle
and put frankencense thereon,
and shall bringe it vnto Aarons sonnes
the prestes. And one of them shall take
there oute hys handfull of the flour, and
of the oyle withal & frankencense, & burne
it for a memoriall vpon the alter: an offer-
ing of a swete sauoure vnto the Lord.
And the remmaunte of the meat offering
shalbe Aarōs and hys sonnes, as a thyng
most holy of the sacrifices of the Lord.
¶ If any man bringe a meat offering that is
baken in the oven, lett hym bringe swete
cakes of fyne flour myngled wth oyle,
and unleuened wafers anoynted wth the
oyle. ¶ If thy meat offering be baken in the
fryenge pan, then it shalbe of swete flour
myngled wth oyle. And thou shal mynce
it smal, and poure oyle thereon: and so it is
a meat offering.

¶ If thy meat offering be a thyng broy-
led vpon the greddyn, of flour myngled
wth oyle it shall be, And thou shalt
bringe

C bring the meatoffring that is made of the se thinges vnto the lord. & shalt deliuer it vnto the prest, and he shal bringe it vnto thee altar. and shall heue vppre parte of the meatoffring for a memoriall, & shall burne it vppon thee altar: an offeringe of a swete sauoure vnto thee Lorde. And that whych is lefte of the meatoffring shal be Aarons and hys sonnes, as a thinge that is moost holy of the offeringes of the Lorde.

All the meateoffringes whych ye shall bringe vnto the Lorde, shalbe made wythout leuen. for ye shall neyther burne leue nor hony in any offring of the Lorde. Not wythstandyng ye shall bring the fyrringges of them vnto the Lorde: but they shal not come vpon thee altar to make a swete sauoure.

All thy meateoffringes thou shalt salte wyth salt: nether shalt thou suffer the salt of the couenaunt of thy God to be lacking vnto thy meatoffring: but vpon all thyne offeringes thou shalt bringe salt:

Pf thou offere a meatoffring of þe fyrst tpe frutes vnto the Lorde, then take that whych is yet grene, & dype it by the fyre & beat it small and so offer the meatoffring of thy fyrst tpe frutes. And than poure oyle thereto, and put frankencens thereon and so it is a meatoffring. And the prest shal burne parte of thee beaten corne and part of that oyle wyth all the frankencens, for a remembraunce. That is an offeringe vnto the Lorde.

The Notes

a¶ This swete sauour figureth the prayers of the meke and faythful, as it is interpretate in Apo. viii. a. the whych prayers do wythstande the furye of the Lorde.

b¶ All offeringes must be salted wyth salt, which signifieth that all our good workes must be dyperced after the doctrine of the Apostles & Prophetes for then shal they be acceptable in the syghte of the Lorde, yf theye sauer of the salte therof, and elles not.

c¶ The order of peaceoffringes, whych were offered for the keepinge of peace, made of oxen, shepe, lades and gootes.

The.iii. Chapter.

Yf any man bring a *peaceoffring of þe oxen: whether it be male or female, he shal bringe such as is without blemyshe, before the lord: & let him putte hys hand vpon the head of hys offeringe, and kyll it before the doore of the tabernacle of witnessse. And Aarons sonnes the pre

stes shall sprinkle the blood vpon the alter rounde aboute. And they shal offre of the peaceoffring to be a sacrifice vnto þe lord: the fat that couereth the inwardes and al the fat that is vpon the inwardes: and the two kydneys with the fat that lyeth vpon the loynes: & the kail that is on the lyuer they shall take away wyth the kydneys. And Aarons sonnes shall burne them vpon the alter wyth the burnt sacrifice whych is vpon the wood on the fyre. That is a sacrifice of a swete sauoure vnto thee Lorde.

Pf a man bring a peaceoffring vnto the Lorde, from of the flocke, whether it be male or female, it shalbe without blemyshe. Pf he offer a lambe, he shal bring it before the Lorde, & put hys hand vpon hys offeringes head, and kyll it in the doore of the tabernacle of witnessse, & Aarons sonnes shall sprynckle the blood thereof rounde about the alter.

And of the peaceoffring they shal bringe a sacrifice vnto the Lorde: the fat thereof and the rompe al together, whych they shal take of, harde by the backe bone: and the fat that couereth thee inwardes & all the fat that is vpon the inwardes & the two kydneys wyth the fat that lyeth vpon them and vpon the loynes, & the kail that is vpon the lyuer he shall take away wyth the kydneys. And the prieste shal burne them vpon the alter to fede the Lordes of fyinge wythall.

Pf the offering be a gote, he shal bring it before the Lorde, & put hys hand vpon the head of it, and kyll it before the tabernacle of witnessse, and the sonnes of Aarons shall sprynckle thee bloude thereof vpon the alter round about. And he shal bring thereof hys offeringe vnto the Lordes sacrifice: the fat that couereth thee inwardes, and al the fat that is vpon the inwardes, and the two kydneys and the fat that lyeth vpon them and vpon the loynes, and the kail that is vpon the lyuer he shall take away wyth the kydneys. And the prest shal burne them vpon thee altar to fede the Lordes sacrifice wyth all, and to make a swete sauoure. And thus shal al þe fat be the Lordes, and it shal be a lawe for euer amonge poure generacions after you in your dwellinge places: that ye eate neyther fat nor bloude.



The Rates.

By the taking awaye of the fatt, the inwardes the two kyndes and the hall is signified vnto vs, that yf we wyll be a swete sacrifice vnto the lord we must cut of al concupiscence: and noughtely be syes of the fleshe, and the euell vse of all agree mentes, and must subdue and mortyfy our affections and offer them to God by the mortification of the crosse, as sayth the Prophete. Psalm. cxv. a

The offeringe made for synnes done of igno-
raunce.

The. liii. Chapter.

AND the lord spake vnto Moyses: saying: speake vnto the chyldre of Israel & say: whē as ouerle synneth thorow ignoraunce, & hath done any of those thynges which the lord hath forbiddē in his commaundementes to be done: Yf the priest is anoynted synne, & make the people to do a myse, he shal bryng for hys synne which he hath done: an ore without blemish vnto the Lord for a synneofferinge. And he shal bryng the ore vnto the doore of the tabernacle of wytnesse before the Lord, and shal put his hand vpon the ore head, & kyll hym before the Lord. And the Priest that is anoynted shal take of the ore bloude, & bryng it into the tabernacle of wytnesse, & shal dyppe hys finger in the bloud & sprikle therof. vii. tymes before the lord euen before the hanging of the holy place. And he shal putt some of the bloud vpon the hornes of the alter of swete cens before the Lord whych is in the tabernacle of wytnesse, & shal poure all the bloud of the ore vpon the botome of the alter of burnt offeringes whych is by the doore of the tabernacle of wytnesse. And he shal take away all the fat of the ore that is the synne offering: the fat that couereth the inwardes & all the fat that is about them, and the two kyndes wyth the fatt that lyeth vppon them and vpon the loynes, & the kal vpon the lyuer lett the take away also wyth the kyndes: as it was take fro the ore of the peaceoffring & let the priest burne the vpon the alter of burnt offeringes. But the skynne of the ore and all hys fleshe with the hys heade hys legges, hys inwardes with hys dounge shal he carye all together oute of the hoste vnto a cleane place: euen where the ashes are poured out, and burne hym on wodd wyth fyre: cuē vpon the heape of ashes. If the hole comenalte of the chyldre of Israel synne thorow ignoraunce, and the thyng be hyd from theyr eyes: so that

they haue comytted any of these thynges whych the Lord hath forbydden to be done in his commaundementes, and haue offended, and the synne whych they haue synned be afterwarde knowne, than shal they offre an ore for a synne offeringe, and shal bryng hym before the tabernacle of wytnesse, and the elders of the multitude shal put their handes vpon his head before the Lord. * And the Priest that is anoynted shal bryng of hys bloude into the tabernacle of wytnesse, and shal dyppe hys finger in the bloude, and sprenkle it seuen tymes before the Lord: euen before the bayle. And shal put of the bloude vpon the hornes of the alter whych is before the Lord in the tabernacle of wytnesse, and shal poure all the bloude vpon the botome of the alter of burnt offeringes whiche is by the doore of the tabernacle of wytnesse, and shal take all hys fatt from hym, and burne it vpon the alter, and shal do wyth hys ore as he dyd wyth the synne offeringe ore. And the Priest shal make an atonement for the, and so it shal be forgiven the. And he shal bryng the ore out the host, and burne hym as he burned the fyrst: so is this the synneofferinge of the comenalte.

When a Lord synneth and comytteth thorow ignoraunce any of these thynges whych the Lord hys God hath forbydden to be done in his commaundementes and hath so offended: when his synne is shewed vnto hym, whych he hath synned, he shal bryng for hys offeringe an he goote wythoute blemish and laye hys hand vpon the head of it, and kyll it in the place where the burnt offeringes are kyllēd before the Lord: this is a synneoffringe. Then let the Priest take of the bloud of the synne offeringe vpon hys finger, & put it vpon the hornes of the burnt offeringe alter, & poure hys bloud vpon the botome of the burnt offeringe alter and burne all hys fatt vpon the alter, as he doth the fat of the peace offeringes. And the Priest shal make an attonement for hym as concerning hys synne, and so it shal be forgiven hym.

If one of the comen people of the lande synne thorow ignoraunce and comytte any of the thynges whych the Lord hath forbidden in his commaundementes to be

done

Ceremonies **Leuiticus**

I done and so hath trespassed, when hys synne whych he hath synned is come too his knowledge, he shal bypunge for hys offcringe, a she goate wythout blemish for hys synne which he hath synned, and laye his hand vpon the heade of the synnofferynge, and sle it in the place of burntofferings. * And the Prieste shall take of the bloude wyth hys synger, and put it vpon the hornes of the burntofferinge alter, and poure all the bloude vpon the bottome of the alter, and shall take away al hys fatt as the fatt of the peacofferings is takē awaye. And the Prieste shall burne it vpon the alter for a swete sauour vnto the Lord, and the Prieste shall make an attonement for hym, and it shalbe forgeuen hym.

Leuit. xii. 6

E If he bring a lambe & offer it for a synnofferynge, he shall bringe a female wythout blemish, and laye hys hand vpon the head of the synnofferynge, and sle it in the place wher the burntofferings ar slayne. And the Prieste shall take of the bloude of the synnofferynge wyth hys synger, and put it vpon the hornes of the burntofferynge alter, and shall poute all the bloude therof vnto the botome of the alter. * And he shall take awaye all the fatte therof, as the fatte of the shepe of the peacofferynge was taken awaye. And the Prieste shall burne it vpon the alter for the Lordes sacrefyce, and the Prieste shall make an attonement for hys synne, and it shalbe forgeuen hym.

Leuit. xii. 6

Of ootheres. The clesynge of hym that toucheth vncleane thynges. The purgation of an oth and of synne done by ignorance.

The. v. Chapter.



V When a soule hath synned & herde the voyce of cursyng & is a witnesse: whether he hath sene or knowe of it yf he haue not vttered it, he shall beate hys synne. Ether when a man toucheth any vncleane thing: whether it be the carion of an vncleane beast or of vncleane cattell or vncleane wyrm, and is not warre of it he is also vncleane and hath offeded. Ether when he toucheth any vncleannesse of man (what soeuer vncleannesse it be that a man is defyled wyth all) and is not war

re of it and afterwarde cometh to the knoweledge of it, he is a trespasser. Ether when a soule sweareth: so that he pronounceth wyth his lyppes to do euell or to do good (whatsoeuer it be that a mā pronounceth wyth an othe) and the thyng be out of his mynde and afterwarde cometh to the knoweledge of it, then he hath offended in one of these. Then when he hath synned in one of these thinges, he shall confesse that wherein he hath synned, and shall bypunge hys trespass offeringe vnto the Lord for hys synne whych he hath synned. A female from the stocke whether it be a lambe or a she goote, for a synnofferynge. And the Prieste shall make an attonement for hym for hys synne. * But yf he be not able too bypunge a shepe, then lette hym bypunge for his trespass which he hath synned two turtyll doues or two younge pygeons vnto the Lord, one for a synnoffering and another for a burntofferin. And he shall bring them vnto the Prieste whych shall offer the synnoffering first, and winge the necke a sunder of it, but plucke it not cleane of. And let hym spynkle of the bloude of the synnofferinge vpon the syde of the alter, and let the rest of the bloude blede vpon the bottome of the alter, & the it is a synne offeringe. And lett hym offer the seconde for a burntofferinge as the maner is: and so shall the Prieste make an attonement for hym for the synne whych he hath synned, and it shalbe forgeuen hym. And yet yf he be not able to bypunge two turtyll doues or two younge pygeons, then let hym bypunge hys offerynge for hys synne, the tenth parte of an Ephah of fyne flour for a synnoffering, but put none oyle thereto neyther put any frankensens thereon, for it is a synne offerynge. And let hym bring it to the Prieste, and the Prieste shall take hys handfull of it, and burne it vpon the alter for a remembraunce to be a sacrifice for the Lord: that is a synnoffering. And let the Prieste make an attonement for him for hys synne (whatsoeuer of these he hath synned) and it shalbe forgeuen. And the remmaunte shalbe the Priestes, as it is in the meate offerynge.

And the lord comened to Moyses sayinge: When a soule trespasseth & synneth

thowpore

through ignorance in any of the holy thynges of the Lord, he shall byrnye for hys trespase vnto the Lord a ram without blemish out of the stocke valued at two sheeles after the sytle of the sanctuatyte, for a trespas offering. And he shall make amendes for the harme that he hath done in the holy thynges, & put the fyfte parte more to and geue it vnto the Priest. And the prest shall make an attonement for hym wythe the ramme of the trespas offering, and it shalbe forgotten hym.

When a soule synneth & comitteth any of these thynges whych are forbiddē to be done by the commaundementes of the Lord: though he wist it not, he hath yet offeded & is in synne, & shall byrnye a ram without blemish out of the stocke that is esteemed to be worth a synne offering, vnto the prest. And the prest shal make an attonement for hym for the ignorance whych he dyd and was not ware, and it shalbe forgotten hym. This is a trespas offering, for he trespassed agaynst the Lord.

The offerings for synnes which are done wyllyn- gely. The law of the burnt offerings. The fyre muste abyde euermore vpon the altar. The offerings of Aaron and hys sonnes.

The. vi. Chapter.

And the lord talked with Mo- ses sayinge: whē a soule syn- neth & trespaceth agaynst the Lord, & denyed vnto his ney- bour that whych he was taken hym to kepe, or that was putte vnder hys hand, or that whych he hath violently ta- ken away, or that which he hath deceyued hys neyghboure of, wyth sottyle, or hath he found that whych was losse & denyeth it, & sweareth falsely, in whatsoeuer thinge it be, & a mā doth & synneth therein. The whē he hath sinned or trespassed, he shal restore agayne that he toke violently awaye, or the wronge whych he dyd, or that whych he was deceyued hym too kepe, or the losse the thyng whych he founde, or whatsoeuer it be about whych he hath sworn falsely, & he shall restore it agayne in the whole summe, and shall adde the fyft part more thereto, & geue it vnto hym to whom it pertay- neth, the same day & he offereth for his trespas, & shall byrnye for hys trespas offer- inge vnto the Lord a ram withoute blemish out of the stocke, that is esteemed worth a trespas offering vnto the prest,

And the Priest shall make an at- tonement for hym before the Lord, and it shall be for gyuen hym, in whatso- euer thyng it be that a man doth and trespaceth therein.

And the Lord spake vnto Moyses sayinge: Comyn vnde Aaron and hys sonnes sayinge: this is the Lawe of the burnt offering. The burnt offering shall be vpon the harte of the altar all nyght vnto the mornynge, and the fyre of the altar shal burne therein. And the Priest shall put on hys lyncen albe and hys lyncen breeches vpon his fleshy, and take away the ashes which the fyre of the burnt sacrifice in the altar hath made, and put the beside the altar, and then put of his taynēt and put on other, and carie the ashes out with out the host vnto a cleane place.

The fyre that is vpon the altar shal burne therein and not go out. And the prest shal put wodd on the fyre euery mornig and put the burnt sacrifice vpon it, and he shal burne thereon the fatt of the peace offerings. The fyre shal * cunct burne vpon the altar, and neuer go out.

106 Gene xiii. d

This is the lawe of the meat offering: Aarons sonnes shall byrnye it before the Lord, vnto the altar: and one of the shal take hys hande full of the flour of the meat offering and of the oyle wyth all the frankincens whych is thereon, and shal burne it vnto a remembraunce vpon the altar to be a swete sauoure of the me- moriall of it vnto the Lord. And the rest thereof, Aaron and hys sonnes shal eate vnto leuened: it shalbe eaten in the holy place: euen in the court of the tabernacle of wytnesse they shal eate it. The parte whych I haue geuen the of my sacrifice shal not be bakē with leue, for it is most holy, as is the sinne offering, and trespas offering. All the males amonge the chyldren of Aaron shal eate of it: and it shal be a dutye for euer vnto youre generacy- ons of the sacrifices of the Lord, nether shall any man touche it, but he that is halowed.

And the Lord spake vnto Moyses sayinge: this is the offeringe of Aaron and of hys sonnes which he shal offer vnto the Lord in the daye when they are anoynted: the tenth parte of an Ephah of flour, whych is a dayly meat offering perpetually

hallic

halfe in the morning & halfe at night: & in
 þæt frypge pan it ſhalbe made w oyle. And
 whe it is ſtred, thou ſhalt bying it in, as a
 bake meatoffring mynſed ſmal, & ſhalt of
 fer it for a ſwete ſaudur vnto the Lorde.
 And that pꝛeſt of his ſonnes that is anoynt
 ed in his ſtede ſhal offer it: & it ſhalbe the
 lordes durtꝛe for euer, & it ſhalbe burnt al
 together. for al þæt meatoffringes of þæt pꝛe
 ſtes ſhalbe burnt al together, & ſhal not be
 eatē. And the lord talked with Moſes ſay
 inge: ſpeake vnto Aarō & vnto his ſonnes
 & ſay: This is þæt lawe of the ſynneoffring.
 In the place wher þæt burnt offering is kyl
 led, ſhal the ſynneoffring be killed alſo be
 fore the lord, for it is moſt holy. The pꝛeſt
 that offereth it ſhal eate it in the holy place
 euē in the court of the tabernacle of wyte
 neſſe. No mā ſhal touche the fleſhe therof,
 ſawe he that is halowed. And yf any ray
 mēt be ſprynkled therewith, it ſhalbe waſ
 ſhed in the holy place. * and the erthē pot
 that it is ſodē in, ſhall be broken. Yf it be
 ſodde in braſſe thē the pot ſhalbe ſcoured
 and rynſed in the water. All the males a
 mong the pꝛeſtes ſhal eate therof, for it is
 moſt holy. Not withſtanding no ſynneof
 frynge that hath his bloude brought into
 the tabernacle of witneſſe to recōple with
 all in the holy place ſhalbe eaten: but ſhal
 be burnt in the fyꝛe.

The Notes.

* Vnto my neyghbour pꝛetayneth ſatiffaction
 but vnto god repenſaunce & thē the ſacrifice of chꝛiſt
 ſtes bloude is a full ſatiffaction and attonement and
 a pealing of all wyth.

at Ther ſhal none touche it, but he that is halow
 ed, that is, but he that is dedicated, oz depꝛeſed and
 apoynted to miniſter befoꝛe the lord, as it is Ag. ii. c.

C Treſpaceoffringes, ſynneoffringes, and peaces
 offeringes. The fat and the bloud may not be eaten,

The. vii. Chapter.

This is the lawe of the treſ
 paceoffryng whych is moſt
 holy. In the place wher the
 burnt offering is kylled, the
 treſpaceoffryng ſhalbe kyl
 led alſo: and hys bloude ſhalbe ſprynkled
 rounde aboute vpon the alter. And al the
 fatt therof ſhalbe offered: the rompe and
 the fatte that couered thee inwardes, and
 the two kydneyes with the fatt that lyeth
 on them, and vpon the loynes, & the kalon
 the lyuer ſhalbe taken away with the kid
 neys: & the pꝛieſt ſhall burne them vpon
 the altare, too be an offering vnto thee

Lorde: this is a treſpas offeringe.

All the males amonge thee pꝛeſtes
 ſhall eate therof in the holy place, for it is
 moſt holy. As the ſynneoffryng is ſo is þæt
 treſpaceoffryng, one law ſerueth for both:
 and it ſhall be the pꝛeſtes that reconſy
 leth therewith. And the pꝛeſt that offered
 a mans burnt offering, ſhall haue the
 ſkinne of the burnt offering which he hath
 offered. And all the meatoffrynges that
 are baken in the oven, and all that is bꝛe
 ſed vpon the greddꝛen and in the frypge
 pan, ſhalbe the pꝛeſtes that offereth them.
 And al the meatoffrynges that are myn
 gled with oyle or dꝛye, ſhall pꝛetayne vn
 to all the ſonnes of Aarō, and one ſhall
 haue as moche as another. (Thys is the
 lawe of þæt peaceoffrynges which ſhalbe of
 red vnto þæt lord. Yf he offer to geue than
 kes, he ſhal bying vnto his thankoffring
 ſwete cakes myngled w oyle & ſwete wa
 fers anoynted with oyle, & cakes mingled
 with oyle of fyne floure fryed, & he ſhall
 bynge hys offeringe vpon cakes made
 of leuended bꝛed vnto the thankoffryng
 of hys peaceoffrynges, and of them al he
 ſhall offer one to be an heueoffring vnto
 the Lord, and it ſhal be the pꝛeſtes that
 ſprynkled the bloude of the peaceoffry
 nges. And the fleſh of the thankoffryng
 of hys peaceoffrynges ſhalbe eaten the
 ſame daye that it is offered, and ther ſhal
 none of it be laide by vntyl the morning.

Yf it be a bꝛ bodꝛe or a ſte wyloff
 ryng that he byngeth, the ſame daye þæt
 he offereth it, ſhalbe eaten, and that which
 remaineth may be eaten on the morowe:
 but as moche of the offered fleſh as remain
 eth vnto thee thꝛyde daye ſhalbe burnt
 with fyꝛe. for yf any of the fleſh of the
 peaceoffrynges be eaten in þæt thꝛyde day,
 then ſhall he that offered it optayne no fa
 uoure, nether ſhal it be rekened vnto him
 but ſhalbe an abomynacyō, and the ſoule
 that eateth of it ſhal beare the ſyn therof.
 The fleſh þæt toucheth any vnclene thyng
 ſhal not be eatē, but burnt w fyꝛe: & all þæt
 be cleane in theꝛ fleſhe, maye eate fleſhe.
 Yf any ſoule eate of the fleſh of the peace
 offeringes that pꝛetayne vnto the Lorde
 and hys vnclenneſſe yet vꝛō him, the ſame
 ſoule ſhall perꝛiſhe from amonge his peo
 ple: Soꝛe ouer yf a ſoule touche any vn
 cleane

Leuit. xv. b

cleane thinge, whether it be the uncleaneſſe of man or of any uncleane beaſt or any abhominacion that is uncleane: & then cate of the ſide of the peaceoffringes whych pertain vnto the Lorde, that ſoule ſhall perſe from hys people.

And the Lorde ſpake vnto Moſes ſaying: ſpeake vnto the childe of Iſraell & ſaye: Ye ſhal eate no maner fat ore, the pe or gootes: neuerthelater the fat of the beaſt that dyeth alone & the fat of which is to me with wyld beaſtes, maye be occupied in all maner vſes: but ye ſhal in no wyſe eate of it. For whoſoeuer eateth the fat of the beaſt of whych men bringe an offering vnto the Lorde, that ſoule that eateth it ſhall perſe from hys people. **Mo**rcouer ye ſhal eate no maner of bloude, whereſoeuer ye dwell, whether it be of foule or of beaſt. Whatſoeuer ſoule it be that eateth any maner of bloud the ſame ſoule ſhall perſe from hys people.

And the Lorde talked wyth Moſes ſaying: ſpeake vnto the chylde of Iſraell & ſaye: he that offereth his peaceoffring vnto the Lorde, ſhall bringe hys gyfte vnto the Lorde of his peaceoffringes: his owne handes ſhall bringe the offering of the lord euen the fat vpon the breaſt he ſhal bringe wyth the breaſt to waue it a waueoffryng before the Lorde. And the prieſt ſhal burne the fat vpon the alter, and the breaſt ſhal be Aarons and his ſonnes. And the ryght ſhoulder they ſhal geue vnto the prieſt, to be an heueoffring, of the peaceoffringes. And the ſame that offereth the bloud of the peaceoffringes & the fat, among the ſonnes of Aarō ſhal haue the ryght ſhoulder vnto hys parte, for the wauebreaſt and the heueſhoulder I haue take of the chylde of Iſraell, euen of the peaceoffringes, & haue geue it vnto Aarō the prieſt and vnto hys ſonnes: to be a due tyte for euer of the chylde of Iſrael.

This is the anoynting of Aarō & of the ſacryfices of the Lorde, in the daye when they were offered to the prieſtes vnto the Lorde, whych the Lorde commaunded to be geuen them in the daye when he anoynted them, of the chylde of Iſraell, and to be a due tyte for euer amonge the generations. This is the lawe of burnt-offringes: of meatoffringes, of ſyncof-

feringes, of treſpaceoffringes, of fuloffringes, of peaceoffringes, whych the Lorde commaunded Moſes in the mount of Sinai, in the daye when he commaunded the chylde of Iſraell to offer the offeringes vnto the Lorde in the wilderneſſe of Sinai.

The Notes
a Treſpaceoffring that is, an offering for treſpace. Treſpace after the order of the ſcripture ſignifieth ſomtyms al the lyfe paſt, which we haue liued in inſidelitie, being ignorant of the verite, not only in doynge ope ſynnes, but alſo whē we haue walhed in oure owne rightheouſnes, as in theſe ſalm. **xxviii. d. and. ii. Para. xxviii. c.**
b By vowes are vnderſtande the gyftes whych are accouſtomed to be offered and geuen to God by any outwarde ceremonie, as it was to round theſe heares, or to dyneke no wyne, &c. **Rumeri. vi. a.**

The anoynting and conſecration of Aarō and hys ſonnes

The. viii. Chapter.

And the lord ſpake vnto Moſes ſaying: take Aarō and hys ſonnes wyth hym, & the veſture & the anoynting oyle, and an oxe for a ſyncoffering and two rammes & a baſket of ſweete bread: & gether all theſe comentye togethet vnto the doore of the tabernacle of wytnes. And Moſes dyd as the Lorde commaunded hym, and the people gathered the felues together vnto the doore of the tabernacle of wytnes. And Moſes ſayd vnto the people: this is the thyng which the Lorde commaunded to doo.

And Moſes brought Aarō and hys ſonnes & waſhed them with water, & putt vpon hym the albe & girded hym wyth a girdell, & put vpon him the tunicle, & put the ephod thereon, & girded hym wyth the broderd girdell of the ephod, & bound it vnto hym therwyth. And he put the breaſt-lappe thereon, & put in the breaſt-lappe, ***A-**rim and ***Thumim**. And he put the myxer vpon hys head, & put vpon the myxer eue vpon the forefront of it the golde plate of the holpe crowne, as the Lorde commaunded Moſes.

And Moſes toke the anoynting oyle and anoynted the habitacio & al that was therein and ſanctified them, and ſprinkled therof vpon the alter ſeuē tymes, & annoynted the alter, & all hys veſſels, & the launc wyth hys ſote, to ſanctifye them. And he poured of the anoynting oyle vpon Aarons head, and anoynted hym to ſan-

R. iii. type

loke in **Exo. xxviii. c. a. nu. xviii. d.**

Ceremonies Leviticus

sanctifie hym. And he broughte. Aarons
Tonnes and put albes vpo them and gyz
ded them wpyth gyzels and put bouettes
vpon their hedes: as the Lord commaun
ded Moyses.

And the synne offeringe was brought.
C And Aaron and hys sonnes put theyz ha
des vpon the heed of the ore of the synne
offring. And when it was slayne, Moyses
toke of the bloud, and put it vpo thee
hoyndes of the altet rounde aboute wpyth
hys synger, and purtyfied it, and pouted
the bloud vnto thee botome of thee alter
and sanctyfyed it and reconspiled it. And
he toke all the fatt that was vpon the in
wardes, and the kall that was on the ly
uer and the two kydneyes with their fat,
and burned it vpon the altet. But the ore
the hyde, his flesch and his dong, he burnt
with fyre wpythout the holte, as the Lord
commaunded Moyses.

D And he brought the ram of the burnt
offring and Aaron and his sonnes putt
theyz handes vpon thee head of thee ram
and it was kyled. And Moyses sprynkled
the bloude vpon the alter rounde aboute,
and cut thee ram in peces and burnt the
head peces & the fatt, & washed the inwar
des and thee legges in watet, and burnt
the ram euert wyte vpon the alter. That
was a burnt sacrifice of a swete sauoure,
and an offeringe vnto thee Lord, as thee
lorde commaunded Moyses.

And he brought the other ram that
was the fuloff ryng, and Aaron and his
sonnes put theyz handes vpon thee head
of the ram: and when it was slayne, Mo
yses toke of the bloude of it and put it vp
on thee rypppe of Aarons ryghte eare, and
vpon the thombe of hys ryght hand and
vpo the great too of his ryght fote. The
C were Aarons sonnes brought and Mo
yses put of þ bloud on þ tippe of the right
eare of the, and vpo thee thombe of theyz
ryght handes, and vpon the grete tooes
of theyz ryghte fete, and sprynkled thee
bloud vpon the alter rounde aboute.

And he toke the fatt and thee toimpe
and al the fatt that was vpon the inwar
des, and the kall of thee lyuer, and the, if,
kydneyes with theyz fatt and their ryght
shoulder. And out of the basket of swete
bread þ was before þ Lord he toke one
swete cake of oyled bzeede & one waser, &

put the on the fat & vpon the ryght shoul
der: & put altogethe vpon Aarons hades
and vpon hys sonnes handes, & waued it
a waueoffering before the Lord. And the
Moyses toke the fro of theyz handes a
gayne, & butnte them vpon the altet, euen
vpon the burnt offering: These ar the ful
offringes of a swete sauoure & a sacrifice
vnto the Lord. And Moyses toke the best
and waued it a waueoffryng before thee
Lord, of the ram of the fuloffrynges: and
it was Moyses parte, as the Lord com
maunded Moyses.

And Moyses toke of the annoyntinge
oyle and of the bloud which was vpo the
alter, & sprynkled it vpo Aarō & vpon hys
bestimētes & vpo his sonnes & on theyz be
stimētes wpyth hym, & sanctified Aaron &
his bestures & his sonnes & hys sonnes be
stures also. The Moyses sayd vnto Aarō
& his sonnes: boyle the fleshe in the doze of
the tabernacle of witnessse, & there * eate it
wpyth the bread that is in the basket of ful
offringes, as the Lord commaunded, sayin
ge: Aaron and hys sonnes shall eate it
and that whyche remaineth of the fleshe &
of the bread, butne it wpyth fyre

And se that ye departe not fro the doze
of the tabernacle of witnessse seuen dayes
longe vntyl the dayes of your fulloffrin
ges be at an end. For, vii. dayes must you
te handes be fylled, as they wete this day
eue so the Lord ha: commaunded to do, to
reconcyle you wpyth all. See thefore that
ye abyde in the doze of þ tabernacle of wit
nesse daye & nyght seuen dayes longe, & ke
pe the wathe of the lord that ye dye not:
for so I am commaunded. And Aaron and
his sonnes dyd al thinges whych the lord
commaunded * by the hande of Moyses

The fyrt offeringes of Aarō, for hym self and for
the people. Aarō blesthe the people. The gloze of þ
Lord is shewed. The fyre comynge from aboute co
lumeth the sacrifice.

The. ix. Chapter.

And thee. vii. daye Moyses
called Aarō & his sonnes, & þ
elders of Israel, & said vnto
Aarō: take a calfe for a synne
offring, & a ram for a burnt
offring: both without blemishe, & bringe
the before the lord. And vnto the childre
of Israel he spake sayinge: take ye an he
goote for a synneofferyng, and a calfe & a
lambo

lambe both two of a yere olde, & without blemyshe for a burnt sacrifice. & an ore & a ram for peaceofferings, to offer before the Lord, & a meatoffring mingled with oyle, for to daye the Lord wyll appere vnto you. And they broughte that wherhe Moyses commaunded vnto the tabernacle of wytnesse, and all the people came & stode before the Lord. And Moyses sayde: this is the thyng wherch the Lord commaunded that ye shuld do: and the glorie of the Lord shall appere vnto you. And Moyses sayde vnto Aaron: goo vnto the alter and offer thy synneoffring, and make an attourneyer for the and for the people, and then offer the offeringe of the people, and reconple them also, as the Lord commaunded Moyses.

And Aaron wet vnto the alter, & slewe the calfe that was his synneoffring. And the sonnes of Aaron broughte the bloude vnto hym, and he dyppe his synger in the bloud & put it vpon the hornes of the alter, and poured the bloud vnto the botome of the alter. And the fatt & the two kydneyes wyth the kal of the lyuer of the synneoffring, he burnt vpon the alter, as the lord commaunded Moyses: but the fleshe & the hyde, he burnt with fyre without the hoste. Afterward he slewe the burnt offeringe, & Aaron's sonnes broughte the bloud vnto hym, & he sprinkled it round about vpon the alter. And they broughte the burnt offeringe vnto hym in peces & the head also, & he burnt it vpon the alter, and dyd washe the inwardes and the legges, and burnt the also vpon the burnt offeringe in the alter.

And then he broughte the peoples offeringe & toke the gode that was the peoples synneoffring, and slewe it & offered it for a synneoffring: as he dyd the fyrst. And then broughte the burnt offeringe, & offered it as the maner was, & broughte the meatoffring and fylled his hande therof, and burnt it vpon the alter, besyde the burnt sacrifice in the morninge.

Then he slewe the ore & the ram that were the peoples peaceofferings, & Aaron's sonnes broughte the bloud vnto hym, & he sprinkled it vpon the alter rounde about, and toke the fat of the ore and of the ram the cope & the fat that couereth the inwardes and the kydneyes and the skalle of the

lyuer: & put the vpon the bestes and burnt it vpon the alter: but the bestes and the right shoulders Aaron waied before the Lord, as the Lord commaunded Moyses. And Aaron lyfte vp his hande ouer the people & blessed the, & came downe fro of frynge of synneoffringes, burnt offeringes, and peaceofferings. The Moyses & Aaron went into the tabernacle of witness and came out agayne and blessed the people, and the glorie of the Lord appeared vnto all the people. And there came a fyre out from before the Lord, and consumed vpon the alter the burnt offeringe and the fat. And all the people sawe it, and howled, & fell on theyr faces.

Nadab & Abihu are slayne. *Israel monereth for them. The bestes are forbidden wyne. The residue of the sacrifice the Priests cate.*

The .x. Chapter.



And at Nadab & Abihu the sonnes of Aaron toke ether of the his censor, & put fyre therein, & put cens vpon, & brought strange fyre before the Lord wherch he commaunded the not, & ther went a fyre out from the Lord, & consumed the & they dyed before the Lord. The Moyses sayd vnto Aaron: this is that the lord spake sayinge: I wyll be sanctified in them that come npe me, & before al the people I wyll be glorified. And Aaron helde his peace. And Moyses called Miriam and Elisapha the sonnes of Miriam the bridle of Aaron, and sayd vnto them: goo to and cate your brethren fro the holy place out of the hoste. And they went to them and carped them in theyr albes out of the hoste, as Moyses bad.

And Moyses sayde vnto Aaron & vnto Elcazar & Ithamar his eldest sonnes: vncouert not your head nether rent your clothes, lest ye dye & wrath come vpon al the people, let your brethren the hole house of Israel bewepe the burninge wherch the Lord hath burnt. But go ye not out fro the doore of the tabernacle of wytnesse, lest ye dye: for the anoyntinge oyle of the Lord is vpon you. And they dyd as Moyses bad.

And the Lord spake vnto Aaron sayinge: drinke no wyne no stronge drinke, ne ther thou nor thy sonnes wyth the: when ye goo into the tabernacle of wytnesse, lest ye dye. And let it be a lawe for euer vnto your

Loke in the
nc, xiii, b.

Ceremonies **Leuiticus**

vnto your chyldre after you: that ye may put differēce betwene holy and unholy, & betwene vncleane & cleane, and that ye maye teache the chyldren of Israel all the ordinaunces which the Lord had comaunded them by the handes of Moyses.

C And Moyses sayd vnto Aarō & vnto Eleazar & Ithamar his sonnes that were left: take the meatoffring that remaineth of the sacrifices of the lord, & eate it without leuen beside the altar, for it is most holy: eate it therfore in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifice of the Lord: for so I am commaunded. And the wauchbreste and heuehoulder eate in a cleane place: bothe thou & thy sonnes & thy daughters with þe. For it is thy dutye & thy sonnes dutie with the of the peaceofferings of the chyldren of Israel. For the heuehoulder & the wauchbrest whych they byngne wyth the sacrifices of the fatt, to waue it before the Lord, shalbe thyne and thy sonnes with the: and be a lawe for euer, as the Lord hath commaunded.

D And Moyses sought for the goate that was the synneoffryng, & se it was burnt. And he was angrye wyth Eleazar & Ithamar the sonnes of Aarō, which were left a lyue, sayinge: wherfore haue ye not eate the synneoffryng in the holpe place, synnge it is moost holpe: and for almoche as it is geuen you to beate the synne of the people, and make agremente for them before the Lord: beholde, the bloude of it was not brought in wythin the holy place therfore shoulde ye haue eaten it in thee holpe place, as I comaunded. And Aarō sayd vnto Moyses: behold thys daye haue they offered the synneoffryng & they burnt offryng before the Lord, and it is chauced me after this maner. If I shuld eate of þe synneoffryng to day, wold the Lord be content wythal. And whē Moyses heard that he was content.

The Notes
 a I Hereof se the feute of a mans good entente without Goddes worde. As we maye do no less, so doth thys ensample teache that we maye do no more then is comaunded.

b I God is sanctified when we obeie hym, and moztwe oure wyll to do hys.

c I For euer, it is here taken for a tyme that hath an ende, and not euerslastyng as it is also in Gen. xiii. d. and Exodi. xii.

d Of beastes whych be cleane, and whych vncleane

The.ii. Chapter.



Ad þe Lord spake vnto Moyses and Aarō sayinge: speake vnto the chyldren of Israel and saye, these are the beastes whych ye shall eate among all the beastes that are on the erth: what soeuer hath hofe and deuyded it in to two clawes & cheweth cud among the beastes that shal ye eat. Neuerthelste, these shall ye not eate of them that chewe cud & haue hooftes. The camel, for he cheweth cud but he deuydeth not þe hooftes into.ii. clawes therfore he shall be vncleane vnto you. And the conye for he cheweth the cud but deuydeth not the hooftes in to two clawes, therfore he is vncleane to you. And the hare, for he lykwylse cheweth the cud, but deuydeth not the hooftes in to two clawes, he is therfore vncleane to you. And þe swyne, for though he deuyde the hofte in to.ii. clawes, yet he cheweth not the cud, and therfore is vncleane to you. Of theyr fleshe that ye cat not, & theyr carcases se that ye touch not, for they are vncleane to you.

These shall ye eate of all that are in the waters: what soeuer hath fynnes and skales in the waters, sees & ryuers, that shall ye eate. And all that haue not fynnes and skales in the sees and ryuers of all that moue and lyue in the waters shal ye abhorre. Se that ye eate not of theyr fleshe, & also that ye abhorre theyr carcases: for al that haue no fynnes nor scales in the waters, shalbe abomynacyon vnto you. These are the foules whych ye shall abhorre and whych shall not be eaten, for they are an abomynacyon. The eagle, the gohauke, the cormoraunte, the kyete, the vultur and all hys kynde, & all kynde of rauens, þe estech, þe nyghtcrowe & cocow the sparowhauke, and all the kynde: the lytle oule, the storke, the great oule the backe, the pellycane, the pye, the heron, the iape wythe the kynde, the lappewyng and the swalowe. And al foules that crepe and goo vpon all foure shalbe an abomynacyon vnto you.

Yet these maye eate of all the foules that moue & go vpon. iiii. fete euen those þe haue no knees aboue þe theyr fete to lepe wyth all vpon the erth, euen these of them ye maye eate: the rabe and all hys kynde: the Sclaam with al hys kynde

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the Hargoll & all the kynde, the Hagab, & al his kynde. Al other foules that moue & haue. *lviii. fere.* shalbe abhomy nacion vnto pou. In soch ye shalbe vncleane, whosoer touche þ carkesse of the shalbe vncleane vnto thee euen, and whosoer beareth the carkasse of the, shal washe his clothes and so shalbe vncleane vntyll euen.

Amonge all maner beastes, that haue hooves & deuyde the not in to two clawes or that chewe not the cud, shalbe vncleane vnto you: and all that touche the shal be vncleane. And all that goeth vpon his handes among all maner beastes that go on all foure fete are vncleane vnto you: & as many as touche they carkasses, shalbe vncleane vntyll the euen. And he that beareth the carkasse of them, shal washe his clothes and be vncleane vntyll thee euen, for soche are vncleane vnto you.

And these are also vncleane to you among the thynges that crepe vpon the erth the weasel, the mouse, the tooode & al his kinde, the hedgehogge, stellio, the licerte, the snayle and the moule: these are vncleane to you among al that moue, & al that touche them when they be dead, shal be vncleane vntyll the euen. And whosoer any of þ dead carkasses of them fall vpon, shal be vncleane: whosoer vessell of wood it be or raymet, or skynne, or bagge, or what so ever thinge it be & any woike is wrought vpon it. And they shal be plunged in the water, and be vncleane vntyll the euen, & then they shalbe cleane agayne.

lviii. b. b. and, s. b. Al maner of erthe vessell wher into any of them falleth is vncleane, wyth all that therein is: and ye shal breake it. Al maner meate that is eaten, yf any soch water come vpon it, it shal be vncleane. And al maner drinke that is drocke in al maner soch vessells shalbe vncleane. And whether it be ouen or kettell it shalbe broken. For they are vncleane & shalbe vncleane vnto you: *lviii. fere.* yet the fountaynes & welles and poudes of water, shal be cleane still. But whosoer touche the they carkasses, shal be vncleane.

Yf the dead carkasse of any soch fall vpon anye sede vnto sowe, it shal yet be cleane still: but yf any water be pouted vpon thee sede and afterwarde the deade carkasse of them fall thereon, then it shalbe vncleane vnto you.

Yf any beast of which ye may eate, dye, he that toucheth þ dead carkasse shal be vncleane vntyll the euen. And he that eateth of any soch dead carkasse, shal washe his clothes and remaine vncleane vntyll the euen. And he also that beareth the carkesse of it, shal washe his clothes, and be vncleane vntyll euen.

All that scrauleth vpon the earth, is an abhomy nacion, and shal not be eaten. And whosoer goeth vpon the breaste, and whosoer goeth vpon foure or mo fete amonge all that scrauleth vpon thee earth, of that se ye eate not: for they are abhomyable. Make not your soules abhomyable wyth nothinge that creepeth, neyther make your soules vncleane wyth the that ye shulde be defyled thereby. For I am the Lord your God, & be sanctified therfore that ye may be holy, for I am holy: and defyle not your soules wyth any maner thyng that creepeth vpon the earth. For I am the Lord that brought you out of the lande of Egypte to be your God: be holy therfore, for I am holy.

This is the lawe of beast and foule & of all maner thyng that lyueth and moueth in the water and of all thynges that crepe vpon the earth, that ye may put difference betwene vncleane & cleane, and betwene thee beastes that are eaten and thee beastes that are not eaten.

The Notes.
lviii. fere. Arbe, Delaam, Hargol, Hagab are kyndes of beastes that crepe or scraule on the grounde which þ Hebrewes the selues do not nowe a dayes knowe.

lviii. fere. A lawe how women shulde be purged after theyr deliquerance.

The. xii. Chapter.

AND the LORD spake vnto Moyses, and sayde: speake vnto the chyldren of Israell and saye: when a womā hath conceaued, and hath borne a man chyld, she shal be vncleane seven dayes: euen in lyke maner as when she is putte a parte in tyme of her natutal dis ease. And in the eyghte daye the skynne of the chyldes foreskynne shal be cutt awaye. And she shal continue in the bloud of her purgynge. xxxiii. dayes, she shal touche noo halowed thyng nor come into the sanctuary, vntyll the tyme of her purgynge be oute. Yf she beate a mayde chyld, then she shal be vncleane

G

Leut. xii. 8.
 1. Petr. 1. 10.

B

lviii

Ceremonies Leviticus

two weekes, as when she hath hyr natural disease. And she shal cōtinue in the blood of hyr purgēge. lxxvi. dayes.

C *And when the dayes of hyr purgēge are out: whether it be a sonne or a daughter, she shall bynng a lambe of one ycare olde for a burnt offering and a younge pygeon or a turtill doue for a synneoffring vnto the doore of the tabernacle of wytnes vnto the Priest: whych shal offer them be fore the Lord, and make an attonemēt for her, and so she shalbe purged of hyr yssue of blood. *This is the lawe of her that hath borne a chyld, whether it be male or female. But if she be not able to byng a shepe, then let her bynng two turtys or two younge pygeons: the one for the burnt offering, and the other for the synneoffring. And the Priest shall make an attonemēt for her, and she shalbe cleane.

*Leuit. xii. b.
luke. ii. d.

The Priests.
Some call it a moneth disease, some, a floure.
The Priests are appointed to iudge who are lepers.
The. xlii. Chapter.



And the lord spake vnto Moyses & vnto Aaron saying: whē ther appeareth a tēpyng in any māns fleshe either a scabbe or a glistering whyte: as thoughe the plague of leprosy were in the skyn of hys fleshe, then let hym be broughte vnto Aaron the Priest, or vnto one of hys sonnes the Priestes, and let the priest lōke on the soze that is in the skyn of his fleshe. If the hayze in the soze be tourned vnto whyte, & the soze seme also to be lower thē the skynne of hys fleshe, then it is surely a leprosy, and let the Priest lōke on hym, & iudge hym vncleane.

If ther be but a whyte plecte in the skyn of his fleshe, and seme not to be lower thē the other skynne nor the hayze therof is turned vnto whyte: then let the Priest shutte hym vp seuen dayes. And let the Priest lōke vpon hym the. vii. day: if the soze seme to hym to abyde styl & to go no further in the skynne, then let the priest shut hym vp pet. vii. dayes moo. And let the priest lōke on hym agayne the. vii. day. If the soze be waxed blackeshe, & is not growen a-broade in the skynne, lett the Priest make hym cleane, for it is but a scurf. And lette hym washe his clothes, & then he is cleane. But if the scabbe growe in the skyn af-

ter that he is sene of the Priest agayne. If the Priest se that the scabbe be growen a-broade in the skynne, let hym make hym vncleane: for it is surely a leprosy.

If the plague of leprosy be in a mā, let hym be brought vnto the Priest, & lett the Priest se him. If the tēpyng apcare whte in the skynne, & haue also made the hayze whyte, & there be rawe fleshe in the soze also: then it is an olde leprosy in the skynne of hys fleshe. And the Priest shal iudge hym vncleane, and shal not shutte hym vp for he is vncleane.

If a leprosy breake out in the skynne and couer all the skynne from the head to the fote ouer all wher soeuer the Priest lōketh, thē let the Priest lōke vpon hym. If the leprosy haue tōucted all hys fleshe, let hym iudge the disease cleane: for in almost as he is all together whyte he is therefore cleane. But if ther be rawe fleshe on hym whē he is sene, thē he shalbe vncleane. Therfore whē the Priest seeth the rawe fleshe, let hym iudge hym vncleane. For in almost as his fleshe is rawe, he is vncleane & it is surely a true leprosy. But if the rawe fleshe depart agayne & chaūge vnto whte, then let hym come to the priest, & let the Priest se him: If the soze be chaūged vnto whte, let the Priest iudge the disease cleane, & then he is cleane.

When there is a byle in the skynne of any mans fleshe, and is healed & after in place of the byle ther appeare a whyte tēpyng ether a tēpyng whyte somwhat readye, let hym be sene of the priest. If whē the Priest seyth him it appeare lower thā the other skynne & the hayze therof be chaūged vnto whyte, let the Priest iudge hym vncleane: for it is a verie leprosy, that is broken out in the place of the byle. But if (when the Priest loketh on it) ther be no whyte hayzes therein nether the scabbe lower thē the other skynne, and be somewhat blackeshe, then the Priest shall shutte hym aparte seuen dayes. If it spredde a-broade in the meane ceason, then let the priest iudge hym vncleane: for it is a leprosy. But and if the glystryng whyte abyde styl in one place and go no further, then it is but the printe of the byle, and the Priest shall iudge hym cleane.

When the skynne of any māns fleshe is burnt

burnte wythe fyre that it be rawe & there
apere in thee burnyng a glysteryng whyte
þis somwhat reddeþ or altogether whyte
let the Þreaste loke vpon it. If the hayre
in that byghtnes be chaunged to whyte,
and it also appeare lower then the other
skynne then it is a leprose that is broke
out of the place of the burnyng. And thee
Þreast shal iudge hym vncleane, for it is
a leprose. But and yf (when the Þreaste
lokethe on it) he se that there is no whyte
hayre in the byghtnes, and that it is no
lower then the other skynne, and that it is
also blackeþ, then let the Þreast shut him
vp seuen dayes. And yf (when the Þreast
lokethe on him þe seuenthe daye) it be grow-
ne abrode in the skyn, let hym iudge hym
vncleane: for it is a leprose. But and yf
that byghtnesse abyde still in one place &
go no further in the skynne & be blackeþ
then it is but a ryling in the place of thee
burnyng, and the Þreast shall make hym
cleane: for it is but the pynte of the bur-
nyng only.

C When either man or woman hath a
breakyng out vpon the heed or the beard,
let the Þreast se it. And if it appeare lower
than thee other skynne, and thet be therein
golden hayres & thyn, let the Þreaste iud-
ge him vncleane, for it is a breakyng out
of leprose vpon thee heed or bearde. If
when the Þreast loketh on the breakyng
out he se that it is no lower then the other
skynne and that there are blacke hayres
therein, let hym shut hym vp seuen dayes.
And let the Þreast loke on the dyscase the
vii. dayes: & yf þe breakyng out be gone no
further nether be any golde hayres therein
nether thee scabe be lower then thee other
skynne, the let him be shauē, but lett him
not shauē þe scabe: & lett þe prest shut hym
vp, vii. dayes mo. And let þe prest loke on
the breakyng out the. vii. day agayn: Yf
thee breakyng out be gone no further in
the skynne nor moze lower then the other
skynne, then let the prest iudge him cleane
and let hym washe hys clothes, and then
he is cleane. Yf the breakyng out growe in
skynne after that he is once iudged cleane
let the Þreast see hym. Yf it be growne
abrode in dede in the skynne, let the prest
seke no further for any golde hayres, for
he is vncleane. But and yf he se that thee
scabbe stande still, & that there is blacke

hayre growen vp therein, then thee scabbe
is healed and he is cleane: and the Þreaste
shall iudge hym cleane. Yf ther be found
in the skynne of thee fleshe of man or wo-
man a glysteryng whyte, let the Þreast se
it. Yf there appeare in the fleshe a gly-
steryng whyte somwhat blacke, he, then
it is but frekels growen vp in the skynne
and he is cleane.

Yf a mans hayre fall of hys head, the
he is headboulde and cleane. Yf hys hay-
re fal befoze in his forehead, the he is fore
headbalde and cleane. Yf there be in the
baulde head or baulde forehead a reddeþ
whyte scabbe, the ther is leprose sponge
vp in his baulde head or baulde forehead
And let the prest se it: and yf the tpyng
of the soze be reddeþ whyte in hys bauld
head or forehead after thee maner of a le-
prose in the skynne of the fleshe, the he is
a leper & vncleane: and the Þreast shal iud-
ge hym vncleane, for þe plage of hys head
And the leper in whom the plage is, shal
haue hys clothes rente and hys head bare
and his mouth mosseld, and shal be called
vncleane. And as longe as the dyscase la-
steth vpon hym, he shal be vncleane: for he
is vncleane, and shall therfore dwell alo-
ne, and euen wythout the hooße shal hys
habytacyon be.

¶ When the plage of leprose is in a
cloth: whether it be lynnē or wolfe yf & whe-
ther it be in the warpe or wolfe of the lynnē
or of the wolven: ether in a skynne or anye
thyng made of skynne, yf thee dyscase be
pale or somwhat reddeþ in þe cloth or skyn
whether it be in the warpe or wolfe or any
thyng that is made of skynne, then it is a
very leprose, & muste be shewed vnto the
preste. And whe the prest seeth the pla-
ge, let hym shut it vp, vii. dayes, & let hym
loke on the plage the. vii. daye. Yf it be in
creased in the cloth: whether it be in þe war-
pe or wolfe or in a skynne or in any thyng
that is made of skynne, then the plage is
a freatyng leprose, and it is vncleane: &
that clothe shalbe burnte, ether warpe or
wolfe, whether it be wolven or lynnē or any
thyng that is made of skynne where in þe
plage is, for it is a freatyng leprose, and
shalbe burnt in the fyre.

Yf þe prest see þe plage hath freaten
no further in the cloth: ether in the warpe
or

or wolfe or whatsoeuer thyng of skynne
irbe, then let the priest commaunde the to
walhe the thyng wherein the plage is, and
let him shut it vp. vii. dayes moe. And let
the prieste loke on it agayne after that the
plage is washed. If the plage haue not
chaunged hys facion though it be spred
no further abroad, it is yet vncleane. And
se that ye burne it in the fyre, for it is fecat
inward, whether in parte or in al together.
But and if the priest se that it is somewhat
blacky, he after that it is washed, let hym
rent it out of the clothe, or out of the skin-
ne or out of the warpe or wolfe. But and
if it appeare anymore in the cloth ether in
the warpe or in the wolfe or in any thinge
made of skynne, the it is a waringe plage.
And se that ye burne that wth fyre, wher
in the plage is. Moreover the clothe ether
warpe or wolfe or whatsoeuer thyng of
skynne it be, which thou hast washed and
the plage be departed from it, shalbe wal-
shed once agayn: & then it is cleane. This
is the law of the plage of leprosie in a cloth
whether it be wolfe or linc: ether whether
it be in the warpe or wolfe, or in any thing
made of skynnes, to iudge it cleane or vn-
cleane.

The Notes

a. The leprosie signifieth properly mannes dot-
terne, which spreadeth abroad lyke a canker: and
to be moze all infection of vngoddelynes, therfore
must the leuites geue diligent hede thereto: for a
lyttel leuen souereth the whole lump of dough.
b. Covered al his fleme. sc. here is that called
a leper whiche yet is none in de, but semeth to be
one: where as the rottenesse of humours breakynge
forth into the vnter partes of the body ouer, is called
a leper, and yet must it be iudged to be cleane.
c. If the leprosie of clothes whiche was vsed
among the Jewes, let the iudge. This is cōsider that
we in our tyme suffer ouer many leprosies in clothes.
The closing of the leper. & of the house that he is in

The. xliii. Chapter.

And the lord spake vnto Mo-
ses saying: * this is the lawe
of a leper when he shalbe cle-
sed: He shalbe brought vnto
the priest, & the priest shal go out
without the hoste & loke vpon hym. If the
plage of leprosie be healed in the leper, the
shal the priest commaunde that ther be brough-
te for hym that shalbe censed two lyuing
byrdes that are cleane, and cedar wodd, &
a pece of purple clothe and ysope. And the
priest shal commaunde that one of the byr-
des be kylled in an erthen vessell with ten
pyngge water. And the priest shal take the

lyuing byrde and the cedar wodd and the
purple and the ysope, and shal dyppe the
and thee lyuing byrde in thee bloude of
the slayne byrde, and in the renninge wa-
ter and sprinkle it vpon hym that must be
censed of hys leprosie seuen tymes and
cense hym, and shal let the lyuing byrde
go free into the felde.

And he that is censed shal walhe hys
clothes and shawe of al hys hayre, & wash
hym selfe in water, and then he is cleane.
And after that he shal come into the hoste
but shal tarpe wythout hys tent. vii. day-
es, when the seuenth daye is come, he shal
shawe of al hys hayre both vpon his head
and hys berde & on hys browes: & cut all
the hayre that is on hym, shalbe shawed of.
And he shal walhe his clothes & hys flesch
in water, and then he shalbe cleane.

And when the. vii. day is come, let hym
take two lambes wythout blempe and a
yete lambc of a yere old wythout blemish
and thre tenth deales of fyne flour for a
incatoffring myngled wth oyle, and a ta-
logge of oyle. Then let the priest that ma-
keth hym cleane, byrge the man that is
made cleane wth those thynges before the
Lorde vnto the doore of the tabernacle of
wytnes. And let the priest take one of the
lambes and offer hym for a trespassoffrin-
ge, & the logge of oyle: and waue then be-
fore the Lorde. And then lett hym see the
lambc in the place where the synneoffring
and the burnt offeringe are slayne: euen in
the holye place. For as the synneoffringe
is, euen so is the trespassoffring the prie-
stes: for it is moost holpe.

Then let the priest take of the bloude
of the trespassoffringe, & put it vpon the
typpe of the ryght eare of hym that is cle-
sed, & vpon the thombe of hys ryght hand
and vpon the great too of his ryght foote.
Then lett the prieste take of the logge of
oyle and poute it into the palme of his lef-
te hande, and dyppe hys ryghte synger in
the oyle that is in the palme of hys left ha-
de, and let hym sprinkle it wth his synger
vii. tymes before the lord. And of the rest
of the oyle that is in hys hande, shal the
priest put vpon the typpe of the ryght eare
of hym that is censed, and vpon the thom-
be of hys ryght hand, and vpon the great
too of his rightfoote: cut vpon the bloud of
the

mat. vii. a.
Mark. i. b.
Luce. v. c. &
xvi. d

the trespass offering. And the tennante of the oyle that is in the breastes hande, he shall poure vpon the heed of hym that is censed: and so shall the priest make an atonement for hym before the Lorde.

Then let the priest offer the spined offering and make an atonement for hym that is censed for his uncleanness. And the burnt offering be slain, and let the priest put both the burnt offering & meate offering vpon the altar: and make an atonement for him and then he shall be cleane. If he be poore and can not gette so much, then let hym bring one lambe for a trespass offering to waue it and to make an atonement for hym, and a tenth deale of fine flour mingled with oyle for a meat offering and a logge of oyle, and two turtle doves or two yonge pygeons whyche he is able to gett, and lette the one be a synne offering & the other a burnt offering. And let hym bring them the viii. day for his cleansing vnto the priest to the doore of the tabernacle of witness before the Lorde.

And let the priest take the lambe that is the trespass offering and the logge of oyle and waue them before the Lorde. And when the lambe of the trespass offering is killeth, the priest shall take of the bloud of the trespass offering, and put it vpon the typpes of his ryghte eare that is censed, and vpon the thombe of his ryght hand, and vpon the greete toe of his right fote. And the priest shall poure of the oyle in his ryght hand, and shall spynkale wth his fynger of the oyle that is in his left hand seven tymes before the Lorde.

And the priest shall put on the oyle that is in his hand vpon the typpes of the right eare of hym that is censed, and vpon the thombe of his ryght hand, and vpon the greete toe of his right fote: euē in the place where the bloud of the trespass offering was put. And the rest of the oyle that is in his hand he shall poure vpon the head of hym that is censed: to make an atonement for hym before the Lorde. And he shall offer one of the turtle doves or of the yonge pygeons, soche as he can gett: the one for a synne offering and the other for a burnt offering vpon the altar. And so shall the priest make an atonement for hym that is censed before the Lorde. This is the lawe

of hym that hath the plague of leprosy: whose hand is not able to gett that which pertaineth to his cleansing.

And the Lord spake vnto Moses and Aaron saying: when ye be come vnto the lande of Canaan whych I geue you to possess: if I put the plague of leprosy in any house of the land of your possession, let hym that dweth the house go & tel the priest saying: I thinke that there is as it were a leprosy in the house. And the priest shall commaunde them to ryd all thyng out of the house before the priest go in to see the plague: that he make not all that is in the house uncleane, and then the priest shall go in and see the house.

If the plague be in the walles of the house, & that they be holowe strakes pale or redde which seeme to be lower then the other partes of the wall, the let the priest go out at the house doore, and shut vp the house for vii. dayes. And let the priest come agayne the seventh day & see it: if the plague be increased in the walles of the house, let the priest commaunde them to take away the stones in whych the plague is, & lett the cast them in a foule place without the ctyte and scrape the house within round about and poure out the dust without the ctyte in a foule place. And let them take other stones, & putt them in the places of those stones, and other morter, & plaster the house with all. If now the plague come agayne & breake out in the house, after that they haue taken away the stones and scraped the house, & after that the house is playstered anew: let the priest come and see it. And if then he perceaue that the plague hath eate further in the house, then it is a creatinge leprosy that is in the house, and it is uncleane. Then they shall breake downe the house: both stones: timber and al the morter of the house, & carpe it oute of the ctyte vnto a foule place. Moreover he that goeth into the house al the while that it is shut vp, shall be uncleane vntill nyght. And he that sleepeth in the house shall walche his clothes, and he also that eateth in the house shall walche his clothes.

But and if the priest come & see that the plague hath spredde no further in the house after that it is newe playstered, the let him make it cleane, for the plague is healed. And let hym take to cleanse the house with

all: it. byrdes, cedar wood, & pterple clothe and yfoppe. And let him kyl one of the byrdes in an erthe vessel with running water & take p cedar wood, the yfoppe, the purple, & the lyuing byrde, & dyppe the in p bloud of the layne byrde & in the running water & sprynke vpon the house scuen tynges, & cleanse the house wyth the bloud of the byrde, & wyth p running water, & with the lyuing byrde, & with the cedar wood, and the yfoppe, & the purple cloth. And he shal let p lyuing byrde flic out of the towne into the wyldes felde, & so make an attonemēt for the house, and it shalbe cleane. This is the lawe of al maner plage of leprosy & bycaynge out, & of the leprosy of clothe and house: and of rypnynges, scabbes and glystynges whyte, to teache when a thyng is vncleane or cleane. This is the lawe of leprosy.

The Notes

a. A logge of oyle is a certeyn measure containing fyve egges, in Greke & ritarus
b. The leper of the houses is any thyng thereto pertaynyng, whereby the dweller myght take harme in health of body, in hurtynge of hys good: or otherwyse as yf it stode in an euell appt. c.
c. The maner of purging the vncleane both of me and women

The .xv. Chapter.

AND the lord spake vnto Moyses & Aaron sayynge: Speake vnto the chyldre of Israel & saye vnto the euery man & hath a runnyng pssue in hys fleshe, is vncleane by the reason of hys pssue. And hereby shal it be knowne whehe is vncleane. Yf hys fleshe runne, or yf his fleshe conge by the reason of hys pssue the he is vncleane. Euery couche wheron he lyeth and euery thyng wheron he spyteth shalbe vncleane. He that toucheth hys couche shal washe hys clothes, and bathe hym selfe with water, and be vncleane vntyll the euen. He that sytteth on that wheron he sat, shal washe hys clothes and bath hym selfe with water, and be vncleane vntyll the eueninge. And he that toucheth his fleshe shal washe hys clothes, and bath hym selfe in water, and be vncleane vnto the euen. Yf anye soche spyt vpon hym that is cleane, he muste washe hys clothes, and bathe hym selfe in water, and be vncleane vntyll the euen. And whatsoeuer sadell that he rydeth vpon, shal be vncleane.

And whosoever toucheth any thing that was vnder hym, shalbe vncleane vnto the eue. And herthat bereth any soche thynges shal wash hys clothes, and bathe hym selfe in water and be vncleane vnto the euen, and whosoever he toucheth (yf he haue not fyrst washed hys handes in water) must wash hys clothes and bath hym selfe in water, and be vncleane vnto the eueninge. And yf he touche a vessel of erth it shalbe broken: & all vessels of wood shalbe rynyed in water.

When he that hath an yssue is closed of hys yssue, let hym nombze .vii. dayes after he is cleane, and washe hys clothes, and bathe hys fleshe in runnyng water, and then he is cleane. And the .viii. daye let hym take two turtill doues or .ii. young pygeons, and come before the Lord vnto the doore of the tabernacle of witness and geue the vnto the priest. And the priest shal offer them: the one for a synneoffryng, and the other for a burnt offering and make an atonement for hym before the Lord as concer nyng hys issue.

If any manes seed departe fro hym in hys slepe, he shal washe hys fleshe in water and be vncleane vntyll euen. And all the clothes or fures were on suche seede chaunseth shalbe washed with water and be vncleane vnto p eue. And yf a woman lye wyth soche a one, they shal wash the selues wyth water and be vncleane vntill euen.

When a womans naturall course of bloude runneth, she shalbe put aparte .vii. dayes: and whosoever toucheth her shalbe vncleane vnto the euen. And all that she lyeth or sytteth vpon as longe as she is put a parte shalbe vncleane. And whosoever toucheth her couch shal wash his clothes and bathe hym selfe with water and be vncleane vnto the euen. And whosoever toucheth any thyng that she satte vpon, shal wash hys clothes and bathe hym selfe also in water, and be vncleane vnto the euen, soo that whether he touche her couche or anye thyng wheron she hath sytted, he shalbe vncleane vnto the eue, & yf a man lye w her in the meane tyme, he shalbe put apart as well as she & shalbe vncleane. .vii. dayes, & all hys couch wherin he slepeth shalbe vncleane.

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D When a woman's blood runneth long tyme: out of the tyme of her natural course: as long as her uncleanness runneth, she shall be uncleane after the manner as when she is put a parte. All her touches wherof she lieth as long as her issue lasteth shall be unto her as her touch when she is put a parte. And whatsoever she sitteth upon shall be uncleane as is her uncleanness when she is put a parte. And who so ever toucheth the shall be uncleane, & shall wash his clothes and bathe hym selfe in water & be uncleane unto euen.

But yf she be cleane of her issue, lett her counte her seven dayes, after she is cleane. And the viii. daye let her take two turtles or two pouege pigeons & brynge the unto the priest unto the doore of the tabernacle of witnessse. And the priest shall offer the one for a sinneoffering, and the other for a burnt offering: and so make an attonement for her before the Lord, as concerning her uncleane issue. **M**ake ye children of Israel to kepe them selues from their uncleanness, that they dye not in their uncleanness: when they haue defiled my habitation that is amonge them.

This is the lawe of hym that hath a running soze, & of him whose seed runneth fro him in his slepe & is defyled therewith & of her that hath an issue of bloude as long as she is put aparte, and of who so ever hath a running soze whether it be man or woman, and of hym that slepeth with her that is uncleane.

What Aaron must do, or he enter into the holy place. The cleansyng of the sanctuarie, or holpe place. Of the frak of cleansyng. Aaron shall offer the synnes of the children of Israel over the issue goot and put it upon his head.

Ch. xvi. Chapter.

Ad the Lord spake unto Moses after the death of the two sonnes of Aaron, when they had offered before the Lord & dyed: And he sayde unto Moses: speake unto Aaron thy brother that he go not at all tymes into the holy place, that is within the vayne that hangeth before the mercyseate which is upon the arcke that he dye not. For I will appeare in a cloude upon the mercyseate.

But of this manner shall Aaron goe into the holy place: with a bullock for a synneoffering, and a ram for a burnt offering.

And he shall put the holy linnen aboute hym, and shall haue a linnen breeche upon his flesh, and shall gird him with a linnen girdell, and put the linnen mitre upon his heede: for they are holy raymetes. And he shall wash his flesh with water, & put them on. And he shall take of the multitude of the children of Israel two he gootes for a sinneoffering and a ram for a burnt offering.

And Aaron shall offer the bullock for his synne offering & make an attonement for hym and for his house. And he shall take the two gootes & presente the before the Lord in the doore of the tabernacle of witnessse. And Aaron shall cast lottes ouer the ii. gootes: one lotte for the Lord, & another for a scapegoote. And Aaron shall brynge the goote upon which the Lordes lotte fell, & offer him for a synne offering. But the goote on which the lotte fell to scape, he shall sett aliue before the Lord to reconyle with & to let hym goe free into the wilderness. And Aaron shall brynge the bullocke of his synne offering, & reconyle for hym self and for his household, and kyll him.

And then he shall take a censur full of burning coles out of the alter that is before the Lord, & his handfull of swete incense beten small & brynge them within the vayne & put the cence upon the fire before the Lord: that the cloude of the cence may couer the mercyseate that is upon the synnesse, that he dye not. **A**nd he shall take of the bloude of the bullock & sprynkle it with his synger before the mercyseate eastward euen, vii. tymes.

Then shall he kyll the goote that is the pedples sine offering, & bryng his bloude within the vayne, & doo wythe his bloude as he dyd with the bloude of the bullock, & let him sprynkle it towarde the mercyseate and before the mercyseate: and reconciled the holy place from the uncleanness of the children of Israel, and from their trespasses & all their synnes. And so let hym doo also unto the tabernacle of wytnes that dwelleth w them, euen amonge their uncleanness.

And ther shall be no body in the tabernacle of witnessse, when he goeth into to make an attonement in the holpe place, vntyll he come

23

C

Heb. 12. c. and 1. a.

D

Luke. 4.

L. ii.

come

Heb. 12. a.

Heb. 12. a. and 1. a.

Ceremonies Leuiticus.

come out agayne. And he shall make an attonement for him self & for his household & for al multitude of Israel. Then he shall go out vnto y^e alter & standeth before the Lord, & reconple it, & shall take of y^e bloud of y^e bullocke & of y^e bloude of the goote, & put it vpon y^e hornes of the alter round aboute, & sprayke of the bloude vpon it wth hys sponger seuē tymes, and cleanse it, & hold it from the vntlennesses of the chyldren of Israel.

E And when he hath made an ende of reconpylinge the holy place & the tabernacle of witness & the alter, let him bring y^e liue goote and let Aaron put both his handes vpon the head of the lyue god: & cōfesse vnto him al the misdedes of the chyldren of Israel, and theyr trespasses, and all theyr synnes: and lett hym putte them vpon the heade of the goote, and sende hym awayne by the handes of one that is anoynted in the wyldernesse. And the goote shall beare vpon hym al theyr misdedes vnto the wyldernesse, and he shall let the goote go free in the wyldernesse.

And let Aaron goo into the tabernacle of witness & put of the linen clothes whiche he put on whē he went in into the holy place, & leaue the there. And let him washe hys fleshe wth water in the holpe plate, & put on his owne raimēt, & then come oute and offer hys burnt offerynge & the burnt-offerynge of the people, and make an attonement for hym selfe and for the people, & the fatt of the synne offeryng let him burne vpon the alter. And let hym that caried forth the scapegoote, washe hys clothes, and bathe hys fleshe in water, & then come into the hoste agayne.

And the bullock of the synne offeryng & the goote of the synoffryng (whose bloude was brought in to make an attonement in y^e holy place) let one carie out wthout the hoste & burne wth fyre: both theyr synnes, theyr fleshe and theyr donge. And lett hym that burneth them, washe hys clothes and bathe hys fleshe in water, & then come into the hoste agayne. And thys shall be an ordynaunce for euer vnto you. And euen in the tenth day of the seuenth moneth, ye shall humblye your soules and shall do no worke at all: whether it be one of your selues or a stranger that sojourneth among

you, for that daye shall an attonement be made for you to cleanse you from al your synnes before the Lord, & ye shall be cleane. It shall be a Saboth of rest vnto you, and ye shall humble your soules, and it shall be an ordynaunce for euer.

And the priest that is anoynted & whose had was fylled to minister in his fathers steade, shall make the attonement and shall put on the holy linnen clothes & holy vestmēt, and reconple the holy sanctuary & y^e tabernacle of witness & the alter, & shall make an attonement also for the priestes & for all the people of the cōgregation. And thys shall be an euerlasting ordynaunce vnto you to make an attonement for the chyldren of Israel for all theyr synnes once a yeaere: and it was done euen as the Lord commaunded Moyses.

E All sacrifice must be brought to the doore of the tabernacle. To deupls may they not offer. Bloud and all haren is forbidden them.

The .xviii. Chapter.

And the Lord talked wth Moyses saying: I speake vnto Aaron & vnto his sonnes & vnto al the chyldren of Israel and saie vnto them, thys is the thyng wher the lord charged saying: what soeuer he be of the house of Israel that killeth an oxe, lambe or goote in the hoste or without of the hoste and bringeth the not vnto the doore of the tabernacle of witness, too offer an offerynge vnto the Lord before the dwelling place of the Lord, bloude shall be imputed vnto that man, as though had shedde bloud, and that man shall perishe from among hys people.

Wherfore lett the chyldren of Israel bring theyr offryges that they offer in the wyde feld, vnto the Lord: cūe vnto the doore of the tabernacle of witness & vnto the priest, & offer them for the peac: offrynges vnto the lord. And the priest shall sprayke the bloud vpon the alter of the Lord in the doore of the tabernacle of witness, & burne the fatt to be a swete sauour vnto the lord. And let them noo moze offer theyr offrynges vnto deupls, after whom they go an whorpage. And thys shall be an ordynaunce for euer vnto you thow we out your generations.

And thou shalt saie vnto them: what soeuer

forer man it be of the house of Israel of the strangers that sojourne amonge you that offereth a burnt offering or a ny other offering and bringeth it not vnto the doore of the tabernacle of witness to offer vnto the lord. & felow shall perishe fro amonge his people. And whatsoeuer man it be of the house of Israel or of the

after the goynges of the lande of Canaan, whether I wyl bringe you, nether walke ye in their ordinaunces: but do after my iudgementes, & kepe my ordynaunces, to walke therein: for I am the Lord your God. Kepe therfore myne ordynaunces, and my iudgementes whiche yf a mā doo he shall lyue thereby: for I am the Lord.

Roms. x. 4
Gala. iii. 6
Ezech. xx. 6

Scythid

*eateth any maner of bloude. I wyl sett my face agaynste that soule that catethe bloude, & wyl destroy him from amonge his people, for the lyfe of the flesh is in bloude, and I haue geuen it vnto you vpon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I saide vnto the chyldren of Israel: se that no soule of you cate bloude, nor yet anye stranger that sojourneth among you.

Se that ye go to none of your myghtest kynred for to vncouer their secretes, for I am the Lord. The secretes of thy father & thy mother, se thou vnhyll not: she is thy mother, therfore shalt thou not discouer her secretes. The secretes of thy fathers wyfe shalt thou not discouer, for they are thy fathers secretes. Thou shalt not discouer & pruite of thy syster, & daughter of thy father or of thy mother: whe ther she be borne at home or wout. Thou shalt not vncouer the secretes of thy sonnes daughter or thy daughters daughter, for that is thyn awne pruite: Thou shalt not vncouer the secretes of thy fathers wyues daughter, which she bare to thy father, for she is thy syster: thou shalt therfore not discouer her secretes. Thou shalt not vncouer the secretes of thy fathers syster, for she is thy fathers nexte kynswoman. Thou shalt not discouer the secretes of thy mothers syster, for she is thy mothers nexte kynswoman.

B

Abon. 11. c

Whatsoeuer man it be of the chyldren of Israel or of strangers that sojourne among you that hunteth & catcheth any beast or foule that may be eat, he shall poure oute the bloude & couer it with erth, for the lyfe of al flesh is in his blood, and whoso euer therfore eateth it shall perishe. And whatsoeuer soule it be that eateth that which dyed alone or that which was torne with wilde bestes: whether it be one of youre selues or stranger he shall washe his clothes and bathe hym selfe in water, & shall be vncleane vnto thee euen, & then is he cleane. But and yf he waite them not nor waite his flesh he shall beare his synne.

Thou shalt not vncouer the secretes of thy fathers brother: & is, thou shalt not go into his wyfe, for she is thine awne wyfe. Thou shalt not discouer the secretes of thy daughter in lawe she is thy sones wyfe: therfore vncouer not her secrets. Thou shalt not vnhyll the secretes of thy brothers wyfe, for that is thy brothers pruyte. Thou shalt not discouer the pruytes of the wyfe and her daughter also: nether shalt thou take her sones daughter or her daughters daughter, to vncouer theyr secretes, they are her nexte kyn, it were therfore wyckednesse. Thou shalt not take a wyfe and her sister thereto, to bere her that thou woldest open her secretes as long as she lyueth. Thou shalt not go vnto a woman to vncouer her pruyte, as long as she is put a parte for her vncleannesse.

C

The Notes
at He offereth vnto deupls, that offereth vnto a ny other thinge then onely to god, or that doth his offerings after any other maner then God wylleth hym to do, and the same goeth a whoys huntynge after the deuill as in Psalm. lxxii. 6

What degrees of kynred may marye together & what not

The. xliiii. Chapter.

And the Lord talked with Moses saying: speake vnto the chyldren of Israel, & say vnto the, I am the Lord your God. Wherfore after I doynge of the lande of Egypt wherein ye dwelte, see that ye doo not: nether af-

* Thou shalt not lye with thy neybouris wyfe, to defyle thy selfe with her. Thou shalt not geue of thy affe to of-

Leuit. xv. 6

A. iii. fer

Ceremonies Leuiticus

offer it vnto **Boloch**, that thou defyle not the name of thy god, for I am **the Lord**. **Thou shalt not lye with mākynde as with womankynde**, for that is abhominatiō. **Thou shalt lye with no maner of beaste to defyle thy self therewith**, nether shall any womā stōde before a beast to lye downe thereto, for that is abhominatiō.

Defile not your selues in any of these thinges, for with al these thinges at these nations defyled whych I cast out before you: & the lāde is defyled, & I wyll bysyt the wickēnesse therof vpon it, & the land shall spewe out her inhabytters. * **Kepe ye therfore myne ordinaunces & iudgements**, & se that ye commit none of these abominatiōs: wether any of you nor any strānger that sojournethe amonge you (for all these abhominatiōs haue the men of the land done whych were ther before you, & the land is defyled) lest that the land spew you out whē ye haue defyled it, as it spewed out the nacjons that were there before you. for whosoever shall commit any of these abhominatiōs, the same soules that committ them shall perishe from amonge theyr people. Therfore se that ye kepe myne ordinaunces, that ye committ none of these abhominable customes whych were committed before you: that ye defyle not your selues therewith for I am the **Lord your God**.

The Notes
at Thy sede, that is thy generation, thy comēs thy daughters, &c.

at Boloch loke in the, xx. Chap. of Leuitic.

at Rep: upon of certayn lawes pertaining to the r. commandementes. I consideratiō for the poore. How we ought to iudge righteously. Howe we ought not to be auenged. Whiche is forbidden.

The. xii. Chapter.

And the Lord spake vnto Moses saying: speake vnto all the multitude of the chyldren of Israel, & saye vnto them. * **Be holy for I the Lord your God am holy.** Se that ye feare euery mā hys father and his mother, and that ye kepe my Sabbothes, for I am the **Lord your God**. Ye shall not turne vnto ydols nor make you goddes of metal: I am the **Lord your God**.

When ye offer your peaceofferings vnto the **Lord**, ye shall offer the that ye maye be accepted. And it shall be eaten the same day ye offer it, and on the mo-

rowe, but whatsoeuer is left on the thyrday shall be burnt in the fyre. **Ye it be eaten the thyrday**, it shall be vncleane & not accepted. And he that eateth it shall bere his synne, because he hath defyled the halowed thinges of the **lord**, and that soule shall perishe from amonge hys people.

* **When ye reape downe the tyepe corne of your land**, ye shall not reape downe the vtmost borders of your feld, nether shall thou gather that whych is left behynde in thy haruest. **Thou shalt not plucke in all thy vineyard cleane**, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the poore and straunger, I am the **Lord your God**.

Ye shall not steale neyther lye, neyther deal falsely one wyth another. * **Ye shall not sweare by my name falsely**: that thou defylest not the name of thy **God**, I am the **Lord**. **Thou shalt not begyle thy neyghbour** wyth cauillacions, nether robbe him violently, nether shall the workemans labour abyde wyth the vntyll the morning. **Thou shalt not curse the deaffe**, nether put a stumbling blocke before the blynde, but shalt feare thy **God**. I am the **Lord**. Ye shall do no vnrightheousnes in iudgement. * **Thou shalt not fauour the poore nor honour thee myghtye**, but shalt iudge thy neyghbour righteously.

Thou shalt not goe by and downe a preuy accuser amonge thy people, nether shalt thou helpe to shed the bloud of thy neyghbour: I am the **Lord**. * **Thou shalt not hate thy brother in thyn hart**, but shalt in any wyse rebuke thy neyghbour: that thou beare not synne for his sake. * **Thou shalt not auenge thy selfe nor beate hate in thy mynde agaynst the chyldren of thy people**, but shalt love thy neyghbour euen as thy selfe, I am the **Lord**.

Kepe myne ordinaunces. * **Let none of thy cattell gender wyth a contrary kind** nether sowe thy selde with myngled sede, nether shalt thou put any garment of lynn and wollen.

Ye a man haue to doo wyth a woman that is bonde and hath bene medled wyth al of another man whych nether is bought nor freedomne geuen her, there shall be a payne vppon it: but they shall not dye, because she was not made free. And he shall

bylage



Leuitic. xii. & Petr. i. d.

byrnge for hys trespac offering vnto the
 Lorde: euen vnto the dore of the taberna-
 cle of wytnesse. a raine for a trespac offe-
 ringe. And thre Dreaste shall make
 an attementte for hym with the raine of
 the trespac offeringe before the Lord. for
 hys synne whych he hath done: & it shalbe
 forgiven him, as concerninge the synne
 whych he hath done.

And when ye come to the lande and haue platted al manner of trees where of men eat, he shall holde them vncircumcised as concerning their frute: eue the yere shall they be vncircumcised vnto you & shall not be eaten of, and the fourth yere all the frute of them shalbe holy & acceptable to the Lorde. And the fyfth yere may ye cate of the frute of them, & gether in thy increase of them: I am the Lorde your God. * Ye shal cate nothyng with the bloude, ye shall vse no wyitchcraft, nor obserue small dayes, ye shal not rounde the lockes

f of your heades, nether shalt thou marre þ
Leu. xxiij tustes of thy bearde. ¶ **¶** Ye shal not rent
your selfe for any soules sake, nor print
any markes vpon you: I am the Lord.
Thou shalt not pollute thy daughter, &
thou woldest maintene her to be an whore
lest the land fall to whoredō, & ware ful of
wyckednesse. Se that ye kepe my Sabo-
thes & feare my sanctuary: I am the lord
Turne not to them that worke with spy-
tes, nether regarde they that obserue dis-
mall dayes: that ye bee not despyled by the
for: I am the Lord your God.

¶ Thou shalt ryse vp before the hooze-
 held, & recurrence the face of the olde man,
 dead thy god, for I am the Lord. * ¶ If a
 stranger get his house by the in your lande,
Ezech. se that ye bere him not: But let the stra-
 nger that dwelleth wythe you, be as one of
 your selues, and loue hym as thy selfe, for
 ye were strangers in the lande of Egypt
 I am the Lord your God.

Ite **Ye** shal do no vncrighteousnes in iudgement nether in ineteperde, weyghte or measure. But ye shal haue true balances true weyghtes. A true Ephra and a true hin. I am the Lord your god which brought you out of the lande of Egypte. Ye shulde obserue all myne ordynaunces and iudgements and that ye shuld kepe them: I am the Lord.

The Notes
I Felicitie may not geue with a contrary kynde
 agaynst the order of nature: moche lesse reasonable
 creatures made to the image of God as meane want
II They that geue of theyr lode to Wolch shal dye
 therfore. Other goodly lawes necessarye to be vsed
 in common weales

The xx. Chapter.

And the Lord talked with Mo-
ses saying: tel the childe of
Israel who soeuer he be of
the chyldren of Israel or of the
strangers that dwel in Israel
that geueth of his seed vnto Aholoch he
shal dye for it: the people of the land shal
stone hym wth stones. And I wyll sett
my face vpon that felowe, and wyll des-
troye hym fro amonge his people: because
he hath geuen of his seed vnto Aholoch,
for to despyse my sanctuary and to polute
my holy name. And though that the peo-
ple of the lade hyde their eyes from that fe-
lowe, whē he geueth of his seed vnto Aho-
loch, so that they kyll hym not: yet I wyll
put my face vpon that man and vpon his ge-
neracion, and wyll destroye hym and all that
he god a whooreynge wth hym and commit
hordome wythe Aholoch from amonge
their people.

¶ If any soule turne him to enchaunters
or expounders of tokens and goo awhor
rynge after them, I wyll put my face bp
on that soule & wyll destroy him fro amo
ge hys people. Sanctifye your selues ther
fore & be holpe for I am the Lorde poure
God. And se that ye kepe myne ordinau
ces and doo them. For I am the Lorde
whyche sanctifye you.

¶ Whoso deuert further his father or mother shal die for it, his blood on his head, because he hath cursed hys father or mother. **¶** He that breaketh wedlock with another mans wyfe shal dy for it, because he hath broke wedlocke with hys neyghbours wyfe, and so shall she lyke wyse.

¶ If a man lye wth his fathers wyfe & vncouer his fathets fegetes, they shal both dye f^or it, thei^r bloude be vpon thei^r hee-
des. ¶ If a mā lye wth hys daughtee in lawe they shall dye both of them: they haue wrought abhominaciō, thei^r bloud vpon thei^r heedes. ¶ If a mā lye wth inawkynde aftet the māner as yd woman kynde, they haue both comytted an abhominatyon & shall die f^or it. Thei^r bloude be vpon thei^r heedes.

Ceremonies Leviticus

¶ If a man take a wyfe and her mother therto, it is wickednesse. When shall burne wyth fyre both hym and the, that there be no wickednesse amonge you. ¶ If a mā lye wyth a beaste he shall dye, and ye shall see the beast.

¶ If a womā goo vnto a beaste and lye downe therto: thou shalt kyll the womā & the beaste also, they shall dye, & theyr blood be vpon theyr heades. ¶ If a man take hys syster, hys fathers doughter or hys mothers doughter, & se her secrettes, & she see hys secrettes also: it is a wycked thyng. Therefore lett them perceyve in the syght of theyr people, he hath sene his sisters secrettes, he shall therfore bere his sinne. ¶ If a man lye wyth a womā in tyme of her naturall dyscarge and vncouer her secrettes & open her fountayne, and she also open the fountayne of her blood, they shall both perishe from amonge the people.

¶ Thou shalt not vncouer the secrettes of thy mothers syster, nor of thy fathers syster, for he that doth so, vncouereth hys nexte kynne: and they shall beate theyr myndoynges.

¶ If a man lye wyth the hys vncles wyfe, he hath vncouered hys vncles secrettes: they shall beate theyr spynes, and shall dye chyldelesse.

¶ If a man take hys brothers wyfe, it is an vt cleane thyng, he hath vncouered hys brothers secrettes, they shall be chyldelesse therfore.

¶ See that ye kepe therfore al myne ordinaunces and all my iudgements, and that ye do them: that the lande whether I bringe you to dwel therein, spewe you not out. And se that ye walke not in þe maners of the nacjons whych I caste oute before you: for they comyncted al these thynges and I abhorred them.

But I haue sayde vnto you þe shall enioye theyr land, & that I wyl geue it vnto you to possesse it: euē a lād that floweth wyth milke & honye. I am the Lord your God, which haue separated you fro other nacjons: * that ye shuld put difference betwene cleane bestes and vncleane, and betwene vncleane foules and them that are cleane. Make not your soules therfore abhominable wyth bestes and foules, and wyth all maner thyng that creepeth vpon the grounde, whych I haue separated vnto

you to holde them vncleane. Be holpe vnto me, for I the Lord am holy & haue seuered you frome other nacjons: that ye shulde be myne.

* If there be a man or a woman that worketh wyth a spete or that expoundeth tokes they shall dye for it. When shall stone them wyth stones, and theyr blowe shall be vpon them.

The Notes.
A Moloch, vnder this name Moloch is forbidden all maner of ydolatre, specially the erectyng of chyldren thereto for that is abhominable before the Lord. Moloch was an ydall of the chylozen of Ammon, whose Image was holowe haunged in it seven closettes, one was to offer therein fyre flour, another for turtell doves, the thyrde for a shepe, the fourthe for a Ram, the fyfth for a calfe, the syxt for an Oxe. And for hym that wolde offer hys sonne was opened the seventh closet. And the face of this ydall, was lyke the face of a calfe, hys handes may be playne readye to receaue of them that wode by.

The priest is forbidden to be at the deth of any of hys people, a fewe of his kynne except. Wythes may not be shawed nether on the head nor yet of the beard. The priestes wyfe muste be a mayde. The Wythes daughter may not be no harlott.

The xxi. Chapter.

Ad the Lord sayd vnto Moyses: speake vnto the Priestes the sommes of Aarō & say vnto the. I & Priest shall defyle hym self at the deth of none of his people, but vpon his kyn þe is nye vnto him: as his mother, father, sone doughter & brother: & on hys syster as long as she is a mayde & dwelleth nye hym & was neuer geue to man: on her he may defile hym self. But he shall not make hym self vncleane vpon a ruelar of hys people to polute hym selfe lythall.

¶ They shall make the no baldnesse vpon theyr heades or shawe of flockes of theyr beardes, nor make anye marches in theyr flesshe. They shall be holy vnto theyr God & not polute the name of theyr god, for the sacrifices of the Lord and the breadye of theyr God they do offer: therfor they must be holy.

¶ They shall take no wyfe that is an whoore or poluted, or put frome her husbande: for a preast is holy vnto his god. Sanctifie hym therfore, for he offereth the bread of God: he shall therfore be holy vnto the, for I the Lord which sanctifie you, am holy.

¶ If a preastes daughter fall to playe the whoore, she poluteth her father: therfore

They shall dye immediately & not take the wyth as Iuda wolde haue burnt.

¶ Hamar beate great with chylde ge. xxxviii. f. * k. x. v. l. i. d

leuit. xxi.

for the shalbe burnt wyth fyre.

¶ He that is the hye prest among his bre-
thre vpon whose head the anoynting oyle
was poured & whose hande was fylled to
put on the vestimentes, shal not vncouer
hys head nor rent hys clothes, nether shal
goe to any dead body nor make hym selfe
vncleane: no not on hys father or mother,
nether shal go out of the sanctuary, that
he polute not the holpe place of hys God,
for þe crowne of þe anoynting oyle of god,
is vpon hym. I am the Lord. He shall ta-
ke a mayde vnto his wyfe: but no wedow
nor deuorced nor poluted wyfe. But he
shall take a mayde of hys owne people to
wyfe, that he defyle not his seide vpon his
people: for I am the Lord which sanctifye hym.

¶ And the Lord spake vnto Moyses say-
inge: speake vnto Aaron and say: No mā
of thy seide in thy generatōs that hath
any deformyte vpon hym, shal preace for
to offer the bread of hys God: for none þe
hath any blemish shal come nere: whether
he be blinde, lame, stot nosed, or that hath
any myshappē membre, or broke footed, or
broken handed, or croke backed, or petley
ed, or godelaped, or maunge, or skauld, or
hath hys stōnes broken.

¶ No mā that is deformed of the seide of
Aaron the prest, shal come nye to offer sa-
crifices of the Lord. ¶ If he haue a deformi-
te, he shall not preace to offer the bread of
hys God. Notwithstandyng he shal eate
of the bread of hys God: euen as well of
the most holy, as of the holpe: but shal not
goe in vnto the bayle nor come nye the al-
ter, because he is deformed that he polute
not my sanctuary, for I am the Lord that
sanctifye them. And Moyses tolde it vn-
to Aaron and to hys sonnes, and vnto all
the chyldren of Israell.

The Notes

¶ The Priestes be warned that they shall not
come at the comyn waylynges and lamentacyons
of the dead lest they shulde thereby be the more vn-
apte to doo theyr sacrefices wherunto they were
properlye appointed, and lest they shoulde by theyr
weppynge geue an occasion to destroye the belcūe of
the resurrection of the dead.

¶ What maner persons ought to abstayne from
eatinge the thynges that were offered. Howe, what,
when they shulde be offered

The xxii. Chapter.



¶ And the Lord comened with
Moyses sayinge: byd Aaron
and hys sonnes that they ab-
steine from the halowed thin-
ges of the chyldre of Israell
whiche they haue halowed vnto me, that
they polute not my holy name: for I am
the Lord. Saye vnto them: whosocuer
he be of al your seed among youre gene-
raciō after you, þe goeth vnto the halowed
thynges which the chyldre of Israell shal
haue halowed vnto the Lord, hys vncle-
nes shalbe vpon him: & that soule shal pe-
rysh fro out of my syghte. I am the Lord.

¶ None of the seed of Aaron that is a le-
per or that hath a runnyng sore, shal ea-
te of the halowed thynges vntil he be cle-
ane. And who soeuer toucheth any vncle-
ane soule or man whose seed runneth fro
hym by nyghte, or whosocuer toucheth
any woyme that is vncleane to him, or mā
þe is vncleane to hym, whatsoeuer vncle-
nesse he hath: the same soule that hath a-
ny such thyng, shalbe vncleane vntyl e-
uen, and shal not eate of the halowed thi-
nges vntyl he haue washed hys fleshe w-
water. And then when the sonne is do w-
ne he shalbe cleane & shall afterwarde ea-
te of the halowed thynges: for they ar his
foode. ¶ Of a beest þe dyeth alone or is re-
te w- wyld beastes, he shal not eate, to de-
fyle hym selfe therwyth: I am the Lord.
But let them kepe therfore myne ordinaū-
ce, lest they layde synne vpon them & dye
therin whē they haue defiled them selues
for I am the Lord which sanctifye them.

¶ There shal no straunger eate of þe ha-
lowed thynges, nether a guest of the preas-
tes, or an hyred setuaunt. But yf þe prest
by any soule with money he maye eate of
it, & he also that is bozne in his house may
eate of his bred. If þe preastes daughter
be maryed vnto a straunger, she may not
eate of the halowed heue offrynges. Not
withstandyng, yf the preastes daughter be
a wedowe or deuorced & haue no childe
but is returned vnto her fathers house a-
gaīne, she shal eate of her fathers bred as
well as she did in her youth. But ther shal
no straunger eate therof. If a man eat of
the halowed thynges vntwittingly, he shal
put the fyfte parte there vnto, and make
goode vnto the preaste the halowed
thyng

Exo xxi. 10
Leu. xii. 10

Ceremonies Leviticus

wed thing. And let the prestes se, that they despyle not the halowed thinges of the children of Israel whiche they haue offered vnto the Lorde, lest they lade them selues wth inwaddinge and the space in eatinge they halowed thynges, for I am the lord whych halowe them.

C And the Lord spake vnto Moyses saying: speake vnto Aarō and his sonnes & vnto al the chyldren of Israel & say vnto the, whatsoeuer he be of the house of Israel or straūger in Israel that wyl offer hys offryng: whatsoeuer hōwe by frewyllofferinge it be which they wyl offer vnto the Lord for a burntoff: ring to reconcytle the selues, it must be a male without blemyshe of the oren, shepe or gootes, let them offer nothyng that is deformed for they shall gett no fauoure therewith.

Yf a mā wyl offer a peaceoffring vnto the Lord & separate a bolue or a frewylloffryng of the oren or the flocke, it muste be without deformyte, that it maye be accepted. Ther may be no blemyshe therein: whether it be blinde, broken, wounded, or haue a wen, or be maunge or scabbed, se yf ye offer no soche vnto the Lorde, nor putt an offeryng of any soche vpon the alter vnto the Lorde.

D An ore or a shepe that hath any mebre out of proportion, mayst thou offer for a frewylloffring: but in a bowe it shall not be accepted. Thou shalt not offer vnto the Lorde that which is broosed broken, plucked out or cutt awaye, neyther shalt make any soch in your lande, nether of a straungers hand shal ye offer an offryng to your God of any soch. For they marre all in that they haue deformytes in the, & therfore cannot be accepted for you. And yf lord spake vnto Moyses saying: whē an ore, a shepe or a gote is brought forth, it shalbe seven dayes vnder the dāme. And fro the viii. daye forth, it shalbe accepted vnto a gyfte in the sacrifice of the lord. And whē ther it be ore or shepe, ye shall not kyll it, & her younge both in one daye.

When ye wyl offer a thankoffering vnto the Lorde, ye shall so offer it that ye maye be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntyl the morowe. For I am the lord kepe now my commaundementes & do the

for I am the Lord. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the lord whych halowe you, & brought you out of the lande of Egypt, to be your God: for I am the Lord.

The Notes
at Thankoffryng, that is, an offeryng of thankes geuing. Thankes geuinge is whē the benefites of God are recyted, whereby the sayth to Godward is strengthened the more fastly to loke for the thing that we desyre of god. Ephe. v. a. i. Timo. iii. a. b.

C Of the holy dayes, as the Saboth: Ester: Whē Lentys, the feast of the fyfte scyptes. The feast of cleynyn. The feast of trumpettes. The feast of the tabernacles.

The. xliii. Chapter.

A And the lord spake vnto Moyses saying: speake vnto the chyldren of Israel, & saye vnto the. These are the feastes of the Lord whiche ye shall call

holy feastes. Sixe dayes ye shal worke, & the seuēth is the Saboth of rest an holpe feast: so that ye maye do no worke therein for it is the Saboth of the Lorde, whereto euer ye dwell. These are the feastes of the Lorde whych ye shall proclayne holpe in theyr seasons. * The. xliii. day of the fyrt moneth at cūē is the Lordes * Pascheouer. And the. xlv. daye of the same moneth is y feast of swete bread vnto the Lorde seven dayes ye muste eate unleueded bread. The fyrt. daye shalbe an holy feast vnto you, so that ye maye doo noo laborious worke therein. But ye shall offer sacryfices vnto the Lorde. vii. dayes, & the seuēth daye al so shalbe an holpe feast, so that ye maye do no laborious worke therein.

And yf Lord spake vnto Moyses saying: speake vnto the children of Israel & say vnto the: whē ye be come into the land which I geue vnto you & reape downe your harvest ye shal bring a shefe of p̄t̄ first frutes of your harvest vnto y priest, & he shal waue the shefe before the lorde to be accepted for you: & euen the morowe after the Saboth y priest shal waue it. And ye shal offer y daye whē he waueth y shefe, a lambe without blemyshe of a yere olde for a burntoffryng vnto the Lorde: & the meat offryng therof, two tenth deales of fyne flour mingled wth oyle to be a sacrifice vnto y lord of a swete sauour: & the drink offryng therto, the fourth deale of an hyne of wyne. And ye shall eate neyther bread

C nor parched corne, nor frumentye of newe corne: vntill the self same day that ye haue brought an offering vnto your God. And this shalbe a lawe for euer vnto your chyldren after you, wher soeuer ye dwell.

And ye shall couste fro the morow after the Sabbath: euen from the daye that ye brought the shefe of the waueoffring, vnto the sabbath: euen vnto the morow after the sabbath. And then ye shall byrnyng a newe meatoffring vnto the Lord. And ye shall bringe out of your habitacions two waue loaves made of two tenthdeales of fyne flour leuended wth baken, for the fyrst frutes vnto the Lord.

And ye shall bringe wyth the bread seven labes without defozymite of one pere of age, & one pounge ore and, ii. rammes, whyche shall serue for burntofferings vnto the Lord, wyth meatofferings & drinkeofferings longinge to the same, to be a sacrifice of a swete sauour vnto the Lord.

And ye shall offer an he goote for a synneoffring: and two labes of one pere olde for peaceofferings. And the Priest shall waue the with the bred of the fyrst frutes before the Lord, & wyth the two lambes. And they shalbe holy vnto the Lord, & be the Priestes.

And ye shall make a proclamation the same daye that it be an holpe feast vnto you, and ye shall doo no laborious worke therein: And it shalbe a lawe for euer thowme out all your habitacions vnto your chyldren after you.

lxi. xix. d * And when ye reape downe your haruest, ye shall not make cleene ryddance of thy feld, neither shalt ye make any after gatheringe of thy haruest: but shalte leaue the vnto the poore and the straunger. I am the Lord your God.

And the Lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye. The fyrst daye of the seuenth moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holpe feast: it shalbe, and ye shall doo no laborious worke therein, and ye shall offer sacrifice vnto the Lord.

And the Lord spake vnto Moses sayinge: also the tenth daye of the self seuenth moneth, is a daye of an attouement, & shall be an holpe feast vnto you, and ye shall humble your soules & offer sacrifice vnto the Lord. And ye shall doo no worke

the same daye, for it is a daye of attouement to make an attouement for you before the lord your God. For whatsoeuer soule it be that humbleth not him selfe that daye he shalbe destroyed from amonge his people. And whatsoeuer soule do any maner worke that daye, the same I wyl destroye from amonge his people. Se that ye doo no maner worke therfore. And it shalbe a lawe for euer vnto your generations after you in all your dwellings. At the Sabbath of rest it shall be vnto you, & ye shall humble your soules. The ninth daye of the moneth at euen and so forth from euen too euen agayne, ye shall kepe your Sabbath.

And the lord spake vnto Moses sayinge: speake vnto the chyldren of Israel and saye: the xiiij. daye of the same seuenth moneth shall be the fraste of the tabernacles seuen dayes vnto the lord. The fyrste daye shalbe an holpe feast, so ye shall doo no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the lord, & the viij. daye shalbe an holpe feast vnto you, & ye shall offer sacrifice vnto the lord. It is the ende of the feast, and ye shall doo no laborious worke therein.

These are the feastes of the lord which ye shall proclayme holpe feastes, for to offer sacrifice vnto the lord, burntofferings, meatofferings, and drynkeofferings euerpe daye: besyde the sabbathes of the Lord, and besyde your gyftes, and all your bowes, and all your freewyll offerings whyche ye shall geue vnto the lord.

And ye shall kepe it holpe daye vnto the Lord xiiij. seuen dayes longe. The fyrste daye shalbe a daye of rest, and the eghte daye shall be a daye of rest. And ye shall take you the fyrst daye, the frutes of goodly trees and the braunches of palme trees and the bowes of thicke trees, and wylowes of the brooke, and shall reioyse before the lord seuen dayes. And ye shall kepe it holpe daye vnto the Lord xiiij. seuen dayes in the year. And it shalbe a lawe for euer vnto your chyldren after you, that ye kepe that feast in the seuenth moneth. And ye

pe shal dwell in boothes seven dayes: eue
all that are Israelytes borne, shal dwell
in boothes, that youre chyldren after you
maye knowe howe that I made the chyl-
dren of Israell dwell in boothes, when I
brought them out of the lande of Egypte
for I am the Lord your God. And Moyses
tolde all the feastes of the Lord vnto
the chyldren of Israell.

The Notes.

a. The synagogs & tythes were p. legnes of p.
synth knowlesynge to haue receaued the gods
and care of the lord, as it is sayd, Exod. xxi. d
and. xxi. c.

b. To humble the soule is, to chastise the bodye
by abstinence & affliction, as is sayd, Clay. i. vii. d

c. Sabbathes, feastes, & newe mones synnifye
the hope and gladnes of the conscience, the renew-
ynge of man and the rest wherin we rest from oure
awne workes, not doyng oure wylles but goddes,
whych worketh in be thow hys wofel and glad
tydings whyle we earnestly beleue it. Eccl. x. b.

The oyle for the lampes and lyghtes, of the bryd
of remembrance of thewed. He that curseth must
be coned, he that kylleth shalbe kylled, &c

The. xxi. Chapter.

And the lord spake vnto Moyses
sayinge: commaunde the
chyldren of Israell that they
byynge vnto the pure oyle o-
lyue beaten for lyghtes too
poure into the lampes alwaye, wythoute
the bayle of wytnesse wythin the taberna-
cle of wytnesse. And Aaron shal dresse the
both euen & mornynge before the Lord al
wayes. And it shalbe a lawe for euer amo-
ge youre chyldren after you. And he shal
dresse the lāpes vpon the pure candellstick
before the Lord perpetually.

And thou shalt take fyne flour & bake
xii. a. wastels therof, ii. tenth deales, shal
euery wastell be. And make two rowes of
them, syrc on a rowe vpon the pure table
before the Lord, and put pure frankēces
vpon the rowes. And it shalbe bread of re-
membraunce, and an offryng to the Lord
Euery Sabbath he shal put the in rowes
before the lord euermore, geue of the chyl-
dren of Israell, that it be an euerslānge
couenaunt. And they shalbe Aarons and
hys sonnes, and they shal eate them in the
holy place. For they are moost holy vnto
hym of the offrynges of the Lord, & shal
be a dutye for euer.

And the sonne of an Israellitthe wyfe
whose father was an Egyptian, went out
among the chyldren of Israell. And thys
sonne of the Israellytthe wyfe and a man

of Israell, stroue together in the hoste. And
the Israellytthe womans sonne blasphem-
ed the name and cursed, & they brought
te hym vnto Moyses. And hys mothers
name was Salomyth, the daughter of
Dibry of the trybe of Dan: and they putt
hym in ward, that Moyses shulde decla-
re vnto them what the Lord sayd therto.

And the Lord spake vnto Moyses
sayng, byng hym that blasphemed with
oute the hoste, and lett all that herde hym,
put theyr handes vpon hys head, and lett
all the multitude stone hym. And speake
vnto the chyldren of Israell sayng, who
soeuer curseth hys God, shal beate his
synne: And he that blasphemeth the name
of the Lord, shal dye for it: all the mult-
tude shal stone hym to deatch. And p. stran-
ger as wel as the Israellytthe p. he curse the
name, shal dye for it.

He that kylleth any man, shal dye for
it, but he that kylleth a beast shal pay for
it, beaste for beaste. If a man mayme hys
neyghbour, as he hath done, so shal it be
done to hym agayne: broke for broke, eye
for eye, and toth for toth: euen as he hath
inaymed a man, so shal he be maymed a-
gayne. So now he that kylleth a beaste,
shal paye for it: but he that kylleth a man
shal dye for it. Ye shal haue one maner
of lawe amonge you: euen for the straun-
ger as wel as for one of your selues, for I
am the Lord your God.

And Moyses told the chyldren of Is-
rael, that they shulde bringe him that had
cursed, out of the hoste, & stone hym wyth
stones. And the chyldren of Israell dyd as
the Lord commaunded Moyses.

The Notes.

a. Wastels. The newe breades of thee halowed
loaves.

b. Curseth: he curseth god and blasphemeth the
name of God, that despyeth and despyeth gods o-
dynaunces statutes and commaundemētes, or that
magnifyeth mennes tradicions & lawes about gods
or that setteth as much therby, as by the pceptes
of the most merciful god.

The Sabbath of the, vii. yeares and of the pere of
iudellie, otherwyse called the fifty yeare

The. xxi. Chapter

And the lord spake vnto Moyses
in mount Sinai sayng,
speake vnto thee chyldren of
Israell and saye vnto them,
whoē ye be come into the lād
whych I geue you, let the land rest a Sa-
both

Sabboth vnto the Lorde. Sixe yeres þu shalt sow the felde, and syxe yere thou shalt cut thy bynes & gether in thy frutes. But the seuenth yere shall be a Sabbath of rest vnto the lande. The Lordes Sabbath it shall be and thou shalt nether sow the felde, nor cut thy bynes.

The corne that groweth by it selfe thou shalt not reape, nether gether the grapes þu growe without thy dressinge: but it shall be a Sabbath of rest vnto the land. Nevertheless the Sabbath of the lande shall be meate for you: euen for the and thy seruante and for thy mayde and for thy hyred seruante & for þe straunger that dwelleth wth the: and for thy catell and for þe beastes that are in thy lande, shall all the increase therof be meate. Then nombe seuen weekes of yeres, that is seuen tymes seuen yere: and the space of the seuen weekes of yeres will be vnto the. xlii. yere. And then thou shalt make an hoine blowe: euen in the tenth daye of the seuenth moneth which is the daye of attonement. And then shall ye make the hoine blowe, euen thow out all youre land. And ye shall halowe the fyftieth yere, & proclayne libertye thow out the lande vnto all the inhabytants therof. It shall be a yere of tithing vnto you & ye shall retourne: euery man vnto hys possessiō, & euery man vnto hys kynred agayne. A yere of tithing shall þe fyftieth yere be vnto you. Ye shall not sow nether reape the corne that groweth by it selfe, nor gether the grapes that growe without thy labour. For it is a yere of tithing and shall be holy vnto you: how be it yet ye shall eat of the increase of the felde. And in this yere of tithing ye shall retourne, euery man vnto hys possessiō agayne.

¶ When thou sellest oughte vnto thy neyghboure or byest of thy neyghbours hande, ye shall not oppresse one another: but accordyng to the nombe of yeres after þe tithing yere þu shalt bye of thy neyghbour, & accordyng vnto þe nombe of frute yeres, he shall sel vnto the. Accordyng vnto the multitude of yeres, thou shalt encrease the pryce therof and accordyng to the fewnesse of yeres, thou shalt minyshe the pryce: for the nombe of frute he shall sel vnto the. And se that no

man oppresse hys neyghboure, but feare thy God. For I am the Lorde your God. Wherfore do after myne ordinaunces and kepe my lawes and do them, that ye may dwell in the lande in safetye. And the lande shall geue her frute, and ye shall eat your fylle and dwell therein in safetye.

If ye shall saye, what shall we eate the seuenth yere in as moche as we shall not sow nor gether in oure encrease. I will sende my blessinge vpon you in the syxte yere, and it shall bring forth frute for thre yeres: and ye shall sow the syghte yere & eat of olde frute vntyll the. ix. yere. & euen vntyll her frutes come, ye shall eat of olde store. Wherfore the lande shall not be solde for euer, because that the lande is myne, & ye but straungers and sojourners wth me: and ye shall thow oute all the lande of youre possession, lette the lande go home fre agayne.

¶ When thy brother is waxed poore & hath solde away of hys possession: yf any of hys kyn come to redeime it, he shall bye oute þe which hys brother solde. And though he haue no man to redeime it for hym, yet yf his hand can get sufficient to bye it out agayne, the let him counte how longe it hath be solde, and deliuer the rest vnto hym to whom he sold it, & so he shall retourne vnto hys possession agayne. But and yf hys hande can not gett sufficient to restore it too hym agayne, then that which is solde shall remayne in the hand of hym that hath boughte it, vntyll the tithing: and in the yere of tithing it shall come oute, and he shall retourne vnto hys possession agayne.

¶ Yf a mā sell a dwelling house in a walled cite, he may bye it out agayne any tym within a hole yere after it is solde: & it shall be the space in which he maye redeime it agayne. But & yf it be not bought oute agayne within the space of a ful yere, the house in þe walled cite shall be stablished for euer vnto him that bought it & to hys successors after hym, & shall not go oute in the yere of tithing. But the houses in byllages which haue no walles round aboute them, shall be counted lyke vnto the felde of the countrey, & may be boughte out agayne at any season, and shall go out free in the yere of tithing.

Notwithstandynge the cytyes of the leuytes and the houses in the cities of the p^r possessyons the leuytes maye redeme at all ceasons. And yf a mā purchase nought of the Leuites: whether it be house or cytye & they possesse the bargyne shall go out in the yere of iubely for the houses of the cytyes of the leuytes, are their possessyons among the chyldren of Israel. But yf felde that lye rounde aboute theyr cytyes, shall not be bought: for they are theyr possessyons for euer.

Exod. xlii. c.
Deut. xviii. c.
Exod. xlii. b

If thy brother be waxed pooze and falle in decaye wth the, receaue him as a stranger or a sojourner, & let him liue by p^r. And thou shalt take none vltury of him, nor yet vantage. But shalt feare thy God, & thy brother may lyue with the. Thou shalt not lende hym thy money vpon vlturye or lende hym of thy fode to haue auantage by it: for I am the Lorde your god whyche broughte you out of the lande of Egypte, to geue the the lād of Canaan and to be your god.

If thy brother that dwelleth by the waie be pooze and sell hym selfe vnto the, thou shalt not let hym laboure as a bondseruaunt doeth: but as an hyred seruaunt & as a sojourner he shall be wth the, & shall serue the vnto y^e yere of iubely, & the shall he departe from the, bothe he and hys chyldren wth him, and shall retourne vnto hys owne kynred agayne and vnto the possessyons of his fathers: for they ar my seruauntes whiche I brought of the lande of Egypte, and shall not be solde as bondmen. Se therfore that thou ravgne not ouer hym cruellye, but feare thy God. If thou wylt haue bondseruauntes and maydens, thou shalt bye them of the hepthe that are round aboute you, and of the chyldren of your straungers that are sojourners among you, & of the generaciōs that ar wth you, whych they begate in your lande. And ye shall possesse them & geue them vnto your chyldren after you, to possesse them for euer: and they shall be your bondmen. * But ouer your brethren the chyldren of Israel ye shall not ravgne on ouer another cruellye.

When a straunger & a sojourner waxeth rich by the & thy brother that dwelleth by hym waxeth pooze and sell hym selfe

vnto the straunger that dwelleth by the or to any of the the straungers kyn: after & he is solde he maye be redeemed agayne: one of hys brethren may by him out: wher ther it be hys vncle or hys vncles sonne, or anye that is nye of kynne vnto hym of his kynred: ether yf his hande can get so much he maye be loosed. And he shall take wth hym that bought hym, from the yere that he was solde vnto the yere, of iubelye, and the pryce of hys byeng shall be accordynge vnto the nombre of yeres, & he shall be wth the hym as a hyred seruaunt. Yf ther be yet many yeres behynde, accordynge vnto them he shall geue agayne for hys delyueraunce, of thee moneye that he was solde for. Yf there remayne but fewe yeres vnto the yere of iubelye, he shall so counte wth hym, & accordynge vnto hys yeres geue hym agayne for hys redemptiō, & shall be wth hym yere by yere as an hyred seruaunt & the other shall not ravgne cruellye ouer hym in thy syghte. Yf he be not bought free in the meane tyme, the he shall go out in the yere of iubelye and his chyldren wth hym: for the chyldre of Israel ar my seruauntes whiche I broughte out of the lande of Egypte.

The Notes

at I weke is comytyme taken for the nōbte of vii dayes, as before. xlii. c. Comytyme for thee nombre of seven yeres, as here and in Daniel. ix. and. g. b. Iubelye of this hebreue word tobel, whych in Englyshe signifieth a trumpet. A yere of singuler myrth and ioye and of moche rest, wher in they couene and all theyr scrupes came forth wthout trowynge, or any other laboures. c. By this iubelye is signified the restoryng of all thynges vnto hys perfeccion, whyche shall be after the generall iudgement in that flopynginge word, when the chosen shall be admytted into libertye fro all wretchednes, poverty, angurme and oppresyon when al shall be fully restored agayne in Christ, that thowhe the tyme of the first mā was take away.

Images are so bidde. Blessed ar they that kepe those thynges that god biddeth and most cursed ar they that kepe them not.

The. xxi. Chapter.

I Am the Lorde your God. Ye shall make you no ydoles nor grauen ymage, neyther reare you vyppes any pylers, neyther ye shall set vp any ymage of stone in your lande to bowe your selues therto: for I am the Lorde your God: kepe my Sabbothes and feare my sanc- tury: for I am the Lorde,

If ye shal walke in myne ordynaunces & kepe my commaundmentes & do them, then I wyll sende you rayne in the tyme of the tresson & your land shal yelde her increase and the trees of the felde shal geue theyr frute. And þe thershyng shal reache vnto wyne haruest, & the wine haruest shal reach vnto sowynge tyme, and ye shal eate youre bread in plenteousnes, & shal dwell in your lande peasably. And I wyll sende peace in youre lande, that ye shal slepe, and no man shal make you a frayde.

And I wyll ryde euell bestes out of your lande, and there shal no swerde go thorow out youre lande. And ye shal chace your enemyes, & they shal fall before you vpon the swerde. And fyue of you shal chace an hundred, & an hundred of you shal put .x. thousande to flight, and youre enemyes shal fall before you vpon the swerde. And I wyll tourne vnto you and increasē you and multiply you, and sett vp my testamente wthē you. And ye shal eate olde store, and cast out the old for plenteousnes of the newe. * I wyll make my dwellinge place amonge you, and my soule shal not lothe you. And I wyll walke amonge you and wylbe your God, and ye shalbe my people. For I am the Lord e your God, whiche broughte you out of the lande of Egypte, that ye shulde not be their bondemen, and I brake the bowes of your yokes, and made you go vp ryght.

11. Cor. vii. 10
Gal. iii. 12

Deu. xxi. 11
Mal. i. 10

* But and yf ye wyll not harken vnto me nor wyll do al these my commaundmentes, or yf ye shal despise my ordynaunces ether yf your soules refuse my lawes, so that ye wyll not do al my commaundmentes, but shal breake myne appoyntment: then I wyll do thys agayne vnto you: I wyll bysete you wth veracions, swelling and fevers, & I shal make youre eyes dafell, & yd sorowes of herte. And ye shal sowe youre seed in bayne, for youre enemyes shal eate it, And I wyll set my face agensē you & ye shal fall before your enemyes, & they that hate you shal rage ouer you, and ye shal see whē no mā foloweth you.

And yf ye wyll not yet for all this harken vnto me, then wyll I punishe you seuen times more for youre synnes, and wyll breake the pryde of youre strengthe. For

I wyll make the heuen ouer you as harte as yron, and your lande as harde as brasē. And so your labour shalbe spente in bayne. For youre lande shal not geue her increase, neether the trees of the lande shal geue their frutes.

* And yf ye walke contrarye vnto me & will not harken vnto me, I will byngge seuen times moore plagēs vpon you accordinge to youre synnes. I will schē in wilde bestes vpon you, whiche shal robbe you of youre chyldren and destroye your castell, and make you so few in nombre that youre hye wates shal growe vnto a wilderness.

And yf ye will not be letted yet for all this but shal walke contrarye vnto me, then wil I also walke contrarye vnto you and will punishe you yet seuen times for youre synnes. I will sende a swerde vpon you, that shal auenge my testamēt wth you. And when ye are fled vnto your ctytes, I will sende the pestilence amonge you, ye shal be deliuered in to the handes of youre enemyes. And when I haue broken the staffe of youre bread: that .x. wykes shal bake youre breade in one ouē and men shal deliue you your bread agayne bi weighte, then shal ye eate and shal not be satisfied.

And yf ye will not yet for all this harken vnto me, but shal walke contrarye vnto me, then I will walke contrarye vnto you also wrathfully and will alio chastyce you seuen times for youre synnes: so yf ye shal eate the fleshe of youre sonnes & the fleshe of youre daughters. And I will destroye your alters biltē vpon hie hilles and ouerthrowe youre ymages, and cast youre carcases vpon the bodies of your ydolles, and my soule shal abhorre you. And I wyll make youre ctytes desolate, & bynge youre sanctuaries vnto noughte and wyll not smell the sauours of youre swete odours.

And I wyll bynge the lande vnto a wilderness: so that youre enemyes whiche dwell therein shal monre at it. And I wil drawe you amonge the hethen, and wyll drawe oute a swerde agensē you, and your lande shalbe wast and your ctytes desolate. The land shal reioyse in her synnes, as long as it lyeth vnder you and ye

Deu. xxi. 11
Mal. i. 10

in your enemies lande: euen then shal the lande kepe holpe daye and reioyse in her Sabbathes. And as long as it lyethe voyde it shall restte, for that it coulde not restte in youre Sabbathes, when ye dwelt therein.

And vpon them that are left alyue of you I wyll sende a fayntnesse in to theyr hertes, in the lande of theyr enemyes: so þe the sounde of a leef that falleth, shall cha ce them and they shall fle as though they fled a swerde, and shal fall no man folow ynge them. And they shall fall one vpon another, as it were befoze a swerde euen no man folowynge them, and ye shall ha ue no power to stande befoze youre encimi es: And ye shall perishe amonge the heethē, and the lande of youre enemyes shall ea te you vp.

And they that are left of you, shall py ne awaye in their vnrightheousnes, euen in their enemyes land, and also in the mis dedes of their fathers shal they consume. And they shall confesse theyr mysdeades & the mysdeades of theyr fathers in theyr trespasses whyche they haue trespassed a gaynit me, and for that also þe they haue walked cōtrary vnto me. Therefore I al so wil walke contrari vnto them, and wil byynge them into the lande of theyr ene myes. And then at the leest waye their vn circumcysed hertes shall be tamed, & then they shall make an attoncmente for theyr mysdeades.

And I wyll remembre my bonde with Jacob and my testamente wyth Isaac, & my testament withe Abraham, and wyll thynke on the lande, for the lande shalbe lefte of the and shall haue pleasure in her Sabbathes, while she lieth wast without them, & they shal make an attonemēte for their mysdedes, because they despised my lawes and their soules refused myne or dinaunces. And yet for al that when they be in the lande of their enemye, * I wyll not cast the away for my soule shal not so abhorre them, that I wyll vtterly destroy them and breake myne apoyntment with them: for I am the Lord their God. I wyll therfore remembre vnto them þe fyrst couenaunt made when I brought out of the lande of Egypt in the syght of the he then to be theyr God: for I am the Lord,

These are the ordinaunces, iudgements & lawes whych the Lord made betwene hym and the chyldezen of Israel in mount Sinai by the hande of Moses.

The Notes

a. I To feare the sanctuary is, diligently to perfor me the true worshippinge & seruice of God, to leane of nothyng, to obserue and kepe the purenes bothe of bodye and mynde, verelye and not pocritylye to beleue that he knoweth, beholdeth, doth and can leth all thynges: to beware of offending hym & with all feare and diligence to walke in the pathes of his lawes

* I God beginneth and augmenteth his plagis more and more as the people harden theyr hartes agaynst hym.

b. I Seuen tymes by that nombze vnderstande al tymes, as in this Chapter.

c. I To breake the staffe of theyr bread, is, to bre ke the strength therof and to minishe it so that they shulde not haue ynough to lyue by.

Of diuerse vowes and the redeming of the same of tythes.

The xxvii. Chapter.

AD þe Lord spake vnto Mo ses sayinge, speake vnto the Chyldezen of Israel and saye I vnto them: If any man wyll geue a synngular bowe vnto

the Lord accordynge to the value of his soule, then shal the male from .xx. yere vni to .lx. be set at fyrst y^e cycles of syluer, af ter the side of the sanctuary, & the female at .xxx. cycles. And from .v. yeres to .xx. the male shalbe set at .xx. sicles, and the fema le at .x. sicles. And from a moneth vnto .v. yere, the male shalbe set at .v. sicles of syl uer, and the female at thre. And thee man that is .lx. & aboue, shall be valued at .xb. sicles, and the womā at .x. Yf he be to poo re so to be set, then let him come befoze the Priest: and lette the priest value hym, ac cordinge as the hand of hym that bowed is able to gett.

Yf it be of the beastes of whych men bring an offering vnto the Lord: al that a ny man geueth of such vnto the lord: shal be holy. He may not alter it nor chaūge it: a good for a bad, or a bad for a good. Yf he chaunge beast for beast, the both the sa me beast & it also wherwith it was chaun ged shalbe holy. Yf it be any maner of vn cleane beast of whiche men maye not offer vnto the Lord, let him bringe the beast be fore the Priest and let the Priest value it And whether it be good or badde as the Priest setteth it, so shal it be. And yf he wil bye it agayne, lett hym geue the fyfte part more to that it was set at,

Wherby is ne mer demed vnto hym þe repentorsh

Deut. xlii.

If any man dedycate his house, it shall be holy vnto the Lord. And the preaste shall set it, whether it be good or bad, & as the preaste hath set it, so it shall be. If he sanctifyed it wyll redeime hys house, lette hym geue the fyfte parte of moneye that it was iudged at therto, and it shall be his.

If a man shallowe a pece of hys enherited lande vnto the Lord, it shall be set accordyng to what it beareth. If it beare an hundred of barley, it shall be set at fifty shekels of syluer. If he shallowe hys feld immediatly from the yere of iubely, it shall be worth accordyng as it is esteemed. But and if he shallowe hys feld after the trumpet yere the preast shall recke the pryce wyth hym accordyng to the yerres that remaine vnto the trumpet yere, and there after it shall be lower sett.

If he that sanctifyed the feld wyll redeime it agayne, let hym put the fyfte part of the pryce that it was set at there vnto, & it shall be hys, if he wyll not it shall be redemed nomore. But whē the feld goeth out in the yere of iubely, it shall be holpe vnto the Lord: euen as a thyng dedycated, and it shall be the preastes possession.

D If a man sanctifye vnto the Lord a feld, whych he hath boughte and is not of hys enherytaunce, then the preast shall reken wyth hym what it is worth vnto the yere of iubely, and he shall geue the pryce that it is sette at the same daye, and it shall be holpe vnto the Lord. But in the yere of iubely, the feld shall returne vnto hym of whome he boughte it, whose enherytaunce of lande it was.

And al setting shall be accordyng to the holy scyle. One scyle maketh xx. Geras

But the fyrst borne of the beastes that pertayne vnto the Lord, maye no man sanctifye: whether it be ox or shepe, for they are the Lordes all redye. If it be an vncleane beast, then let hym redeime it as it is sett at, and geue the fyfte parte more thereto. If it be not redemed, then let it be solde as it is rated.

Notwithstandyng no dedycated thyng that a man dedycateth vnto the Lord, of all hys good, whether it be man or beast or lande of hys enherytaunce, shall be sold or redemed: for all dedycate thynges

are moste holpe vnto the Lord. No dedycate thyng therfore that is dedycate of man may be redemed, but muste nedes dye.

All these tythes of the lande, whether it be of the corne of the feld or frute of the trees shall be holy vnto the Lord. If any man wyll redeime ought of hys tythes, let hym adde the fyfte parte more thereto. And the tythes of oxen and shepe, & of al that goeth vnder the herdemans keepyng, shall be holpe tythes vnto the Lord. When shall not loke if it be good or bad or shall chaunge it. If any man chaunge it the both it and that it was chaunged withal, shall be holy & maye not be redemed.

These are the commaundementes whiche the Lord gaue Moyses in charge to geue vnto the chyldren of Israel in mount Synai.

The Notes

a To shallowe and to sanctifye are bothe one what sanctifyng is loke Gene. iii. a

a Holy scyle, or scyle of the sanctuarie; they be bothe one.

The ende of the thyrde booke of Moyses.

M.iii.

The Prologe vpon the fourth

Boke of Moyses / called Numeri.

In the second & thyrde boke they receaied the lawe. And in thys. iiii. they begynne to worke and to practive. Of whiche practive ye see manye good ensamples of vnbefese & what free wyll dothe. when the taketh in hand to kepe the lawe of her owne power wythoute helpe of fapth in the promyses of God: howe the leaueth her maysters carkesses by the waye in the wildernesse and bringeth them not in the lande of rest. why could they not enter in: Because of theyr vnbefese. Hebze. iiii. For had they beleued, so had they bene vnder grace, and theyr olde synnes had bene forgeuē the, and power shulde haue ben geuen them to haue fulfilleth the lawe thenceforth and they shuld haue bene kept from all temptacions that had bene so stronge for them. For it is wyrtten Johan. i. He gaue them power to be the sonnes of God, thowwe beleuinge in hys name. Nowe to be the sonne of God is to loue God and hys commaundementes & to walke in his waye after the ensample of hys sonne Christ. But the people toke hypon them to worke wythout fapth as thou seest in the. xiiii. of thys boke, where they wolde fyght and also dyd, wythout the worde of promyse: euen when they were warned that they shoulde not. And in the. xvi. agayne they wolde please god wyth theyr holy fapthlesse workes (for where gods worde is not ther can be no fapth) but the fyre of god consumed theyr holy workes as it dyd Nadab and Abihu Leuit. x. And from these vnbelueers tūme thyr eyes vnto the phareyses whych before the comynge of Christ in hys flesch, had layde the foundation of freewyll after the same ensample, whercon they by the holpe workes after theyr owne ymagynation wythout fapth of the worde, so feruently that for the greatesale of them they flewe the kynge of all holy workes and the Lorde of free wyll whych onely thowwe hys grace maketh the wyll free and lowseth her from bondage of synne, and geueth her loue and lust vnto the lawes of god, and power to fulfyll them. And so thowwe theyr holpe workes done by the power of free wyll, they exclude them selues out of the holpe rest of forgeuenesse of synnes by saythe in the bloude of Christ.

And then loke on oure ypoctites whych in lyke maner folowing the doctryne of Aristotle and other hethen paganes, haue agaynst all the scripture sette hypp freewyll agayne, vnto whose power they ascribe the keepinge of the commaundementes of god. For they haue sett hypp freewyll pouertie of another man, then any is commaunded of god. And the chastite of manerlynesse they despyse, they haue set hypp another wyllfull chastite not requyred of God, whiche they sweke, vowe & professe to geue god, whether he wyll geue it them or no and compell all theyr disciples ther vnto, sayinge that it is in the power of euery mans freewyll to obserue it, contrarie to Christ, and hys Apostle Paule.

And the obedience of God and man excluded, they haue boiued another wilfull obediēce condemned of all the scripture whych they wyll yet geue God whether he wyll or wyll not.

And what is become of theyr wyllful pouertie: hath it not robbed the whole world and brought al vnder the? Can ther be ether kynge or Emperoure or of whatsoeuer degree it be, except he wyll hold of them & be sworne vnto them to be theyr seruante, to go and come at theyr lust and to defend theyr quatels be they false or true? Theyr wyllfull pouertie hath all ready eaten hypp the whole worlde and is yet full greedy: then euet it was in so moche that ten wordes moode wete not pnowghe too say the longer thereof.

Whercon helpe dayly corruptinge of other mens wyues and open whoredome, vnto what abominacions to fylthynesse to be spoken of hath theyr voluntarie chastite brought them?

And as for theyr wyllful obediēce what is it but the disobediēce & the defiance both of all the lawes of god & mā: in so moche that yf any prince begine to execture any lawe of mā vpo the, they curse him vnto the botom of hell, & proclayne hym no ryght

kinge & that his Lordes dought no lenger to obeie hym and interdicte hye comen people as they were the Turkes of Saracenes. And yf any man preache them Goddes lawe hym they make an heretike, and burne hym to ashes. And in steade of Goddes lawe and mans, they haue sett by one of theyr owne ymagynacyon whych they obserue wryth dispensacions.

And yet in these woikes they haue so greute confidence that they not onely trust to be saued ther by, and to be hyer in heauen then they that be saued thorow Christ: but also promesse to all other forgeuenesse of theyr synnes thorow the merites of the same. Wherewith they rest and teach other to rest also, excludyng the whole world fro the rest of forgeuenesse of synnes thorow sayth in Christes bloud.

And now sayng that sayth only letteth a man in vnto rest & vnbelleue excludeth him, what is the cause of this vnbelleue: verely no synne of the world seyth, but a pope holynesse & a rightousnes of theyr owne ymagynacion as Paul sayth. Rom. x. They be ignorant of the rightousnes wherewith god iustifieth & haue set by a rightousnes of theyr owne making thorow which they be disobedient vnto the rightousnes of god. And Christ rebuketh not pharisees for grosse synnes which the world sawe, but for those holy dedes whych so bled the eyes of the world & they were take as Gods: euē for long prayers, for fasting, for rithing so diligently & they list not so much as they her bes billyched, for theyr clenesse in washyng before meat & for washyng of cuppes, dishes, & al maner vessels, for buyldyng the prophetes sepulchres, & for keepyng the holy daye and for turnyng the hethen vnto the sayth, and for geuyng of almes. For vnto soche holy dedes they ascribed rightousnes, and therfore when the rightousnes of God was preached vnto them they could not but persecute it, the deuyl was so stronge in them. Whych thinge Christ well describeth Luke. xi. sayyng that after the deuyl is cast out he cometh agayne and fyndeth his house sweppe and made gaye and then taketh seuen worse then hym selfe and dwelleth therein, and so is the ende of that man worse then the beginninge. That is, when they be a litle clenfed fro grosse synnes wherewith the world seyth and then made gaye in theyr owne syght with the rightousnes of tradicions, then cometh seuen, that is to say the hole power of the deuyl, for seuen with the Hebrewes significh a multitude without nombre & the extreme of a thing & is a speache borrowed (I suppose) out of leuiticus wher is so oft mencion made of seuen. Where I wold say: I wyl punishe the that all the worlde shall take an ensample of the, ther the Jewe wold saye: I wyl circumsise the or baptise the. vii. tymes. And so here by seuen is ment all the deuyls of hell & all the myght & power of the deuyl. For vnto what further blindnesse coulde all the deuyls in hel bringe the, then to make the beleue that they were iustified thorow theyr owne good woikes. For when they once beleued that they were putged from theyr synnes, & made ryghteous thorow theyr owne holy woikes, what rowine was ther left for the rightousnes that is in Christes bloud sheddyng. And therfore wher they be falle into this blindnesse they cannot but hate & persecute the light. And the more cleare & euidently theyr dedes be rebuked the fustousser & maliciousser blind are they vntill they breake out into open blasphemie and synning agaynst the holy goost, whych is the maliciousser persecuting of the cleare trouth so manifestly proued that they cannot once by the agaynst it. As the pharisees persecuted Christ because he rebuked theyr holy dedes. And when he proued his doctrine with the scripture & myracles, yet though they coulde not improue hym nor reason agaynst hym they thought that the scripture must haue some other meaning because his interpretation vndermynded theyr foundation & plucked by the rootes the settes whych they had planted, & they ascribed all his myracles to the deuill. And in lyke maner though oure Apocrytes cannot denye but this is the Scripture, yet because there can be none other sens gathered thereof, but that ouerthroweth theyr byldynges, therfore they euier thynke that it hath some other meanynges that as the worde sounde and that noo man vnderstandeth it or vnderstode it sens the tyme of the Apostles. Or yf they thynke that some wrote vpon it sence the Apostles vnderstode it: they yet thynke that we in lyke maner as we vnderstode not the text

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not the text it selfe, so we vnderstand not the meaning of the wordes of that Doctour, for when thou layest the iustifying of holy workes & deniest the iustifyinge of faith howe canst thou vnderstande saynt Paule, Peter, Iohān and the Actes of the Apostles or anye scripture at all, seyinge the iustifyinge of faythe is all moost all, that they entende to proue.

Finally, concerninge bowes whereof thou readest Chapter xxx. there maye be many questyons, whereunto I answer shortely that we ought to put salt to all oure offeringes: that is, we ought to mynister knowledge in all oure workes and to do no thyng wherof we coulde not geue a reason out of Gods wordes. We be now in the daye lyghte, and all the secretes of God and all hys counsell and wyll is opened vnto vs, and he that was promysed shulde come and blesse vs, is come alreadye and hathe shed hys bloude for vs and hath blessed vs wyth all maner blessinges and hathe obtained for vs, and in hym we haue all. Wherefore god herite forth wyll receaue nomore sacrifices of beastes of vs, as thou readest Hebr. x. If thou burne vnto God thee bloud or fatt of beastes, to obtayne forgeuenesse of synnes therby or that god should the better heare thy request, then thou doest wronge vnto the bloude of Christ, & Christe vnto the is dead in vayne. For in hym god hath promysed not forgeuenesse of synnes onely, but also whatsoeuer we are to kepe vs from synne and temptation wythal. And what if thou burne frakencens vnto hym, what if thou burne a candell, what if thou burne thy chastite or virginite vnto hym for the same purpose, doest thou not lyke rebuke vnto Christes bloude? Moreouer if thou offer golde, syluer or any other good for the same entent, is there any difference? And euen so if thou go in pylgrynage or fastiste or goest wolwarde, or sprynklest thy self wyth holy water or els whatsoeuer dede it is, or obserueste whatsoeuer Ceremonie it be for lyke meanynge, then it is lyke abhominacion. We must therefore bringe the salt of the knowledge of gods word wyth all oure sacrifices, or els we shall make no swete sauoure vnto God thereof.

Thou wilt aske me, shall I bowe nothyng at all, yes, Gods commaundemente whych thou hast bowed in thy baptyeme. For what entent? Merely for the loue of Christe whych hath bought the with his bloud and made the sonne and heyre of god with hym, that thou shuldest waite on hys wyll and commaundementes and purpse thy membris according to the same doctryne that hathe purifyed thyn harte. For if thee knowledge of goddes worde haue not purifyed thyn harte, so that thou consentest vnto the lawe of God, that it is righteous and good and sozowest that thy members moue the vnto the contrarie, so hast thou no parte wyth christ. For if thou repent not of thy synne, so it is impossible that thou shuldest belue that Christe had deliuered the from the daunger thereof. If thou beleue not that Christe hath deliuered the, so is it impossible that thou shuldest loue gods commaundementes. If thou loue not the commaundementes, so is Christes sprete not in the whych is the earnest of forgeuenesse of synne and of saluation.

For scripture teacheth, fyrst repetaunce: then faythe in Christe, that for hys sake synne is forgeuen to them that repent: then good workes, which are nothing saue the commaundement of god only. And the commaundementes are nothing els saue the helpinge of oure neyghbours at theyr nede and the taminge of oure members that they myghte be pure also as the harte is pure thowowe hate of vyce and loue of vertue as Gods word teacheth vs whych workes must procede out of fayth, that is, I must do the for the loue whych I haue to God for that great mercy whych he hath shewed me in Christ, or els I do them not in the syght of god. And that I faynte not in the payne of the slepyng of synne that is in my flesh, myne helpe is the promyse of assistance of the power of god and the comforte of the reward to come whych reward I ascribe vnto the goodnesse, mercy & truth of the promysor that hath chosen me, called me, taught me and geuen me the earnest thereof, and not vnto the mentes of my doynges or sufferinges

sufferinges. For al that I do & suffre is but the way to the rewarde & not the deseruinge thereof. As yf the kynges grace shuld promyse me to defend me at home in myne owne realme yet the way thither is thorow the see wherin I myghte happely suffer no litle trouble. And yet for all þat I myght lye in rest whē I come thither, I wold thinke & so wold other saye, that my paynes were well rewarded: which rewarde & benefyte I wold not proudly ascrybe vnto the merittes of my paynes taking by þis way but vnto the goodnesse, mercyfulnes & cōstaunt truth of the kynges grace whose gift it is & to whom the prayse & thanke therof belongeth of duety and right. So now a rewarde is a gyft geue freely of the goodnes of the geuer and not of the deseruinges of the receauct. Thus it appereth, that yf I bowe whatsoever it be, for any other purpose then to tame my membres and to be an ensample of vertue & edifyinge vnto my neyghbour, my sacrifice is vnlawfull and cleane without salt and my lampe without oyle and I one of the folysh byrgyns and shalbe shut oute from the feast of the bydegrom when I thinke my selfe most sure to enter in.

Yf I bowe voluntary pouerty, this must be my putpōse, that I wyl be cōtent with a competent lyuing which cometh vnto me ether by succession of myne elders or whych I gett truly with my labour in ministring & doyng seruice vnto the comen welth in one office or in another, or in one occupatiō or other, because that ryches and honour shal not corrupte my mynde and drawe myne harte from God, and to geue an ensample of vertue and edifyinge vnto other & that my neyghbour maye haue a lyuing by me as wel as I, yf I make a cloke of dissimulatiō of my bowe, laying a net of farned beggerie to catche superfluous aboimdaunce of ryches & hye degree and authority and thorow the estimation of false holinesse to fede and maynteyne my flouth full ydlenesse with the sweate, labour, landes, and rentes of other men (after the ensample of oure spiritaltie) robbing them of theyr saythes and God of his honoure turninge vnto myne ypocrisie that confidence, which shoulde be geuen vnto the promises of God onely, am I not a wylie fore and a raueninge wolfe in a lambes skynne and a paynted sepulchre fayne without and fylthy within. In like maner thoughe I seke no worldly promotion thereby, yet yf I do it to be iustified therewith and too gett an hyer place in heauen, thinkinge that I do it of myne owne naturall strengthe and of the natural power of my free wyl, & that euery man hath myght euen so to do and that they do it not is theyr faute & negligence & so with the proud phareyse in cōparison of my self despise the synfull publicanes: what other thing do I then cate the bloud & fat of my sacrifice deuouring that my self which shuld be offred vnto god alone and his christ. And shortly whatsoever a man doeth of his naturall giftes, of his naturall witte, wisdom, vnderstanding, reason, will, & good entent before he be othertwys & cleane cōtrary taught of goddes spiete & haue receaued other wyl, vnderstanding, reason, & wyl, is fleshe, worldly & wrought in abhominable blindness, with whiche a man can but seke him selfe, his owne profite, gloze & honour, eue in very spirital matters. As yf I were alone in a wilderness where no mā were to seke profite or prayse of, yet yf I wold seke heue of god there, I coulde of myne owne naturall gyftes seke it none other wayes then for the merittes and deseruinges of my good workes and to enter therein by another waye than by the doore Christ, which were very thefte for Christ is lord ouer all and whatsoever any man will haue of God, he must haue it geuen hym freely for Christes sake. Howe to haue heauen for myne owne deseruinge is myne owne prayse and not Christes. For I cannot haue it by fauoure and grace in Christ and by myne owne merytes also: for fregeuinge and deseruinge cannot stonde together.

Yf thou wilt bowe of thy goodes vnto god thou must put salt vnto thys sacrifice that is thou must minister knowledge in this dede, as Peter teacheth. ii. petri. i. Thou must put oyle of gods worde in thy lāple and do it accordyng to knowledge, yf thou wayte for the comyng of the bydegome to entre in with hym into his rest. Thou wilt

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wylk hange it aboute the ymage to moue men to deuocō. Deuocō is a cruēt loue bñ
to Gods cōmādemētes & a desyre to be wryth God & wryth hys euerlasting promyses.
Now shal the sight of soch ryches as ar shewed at S. Thomas myne or at walling
ham moue a man to loue the cōmādemētes of god better and to desyre to be loosed
from hys fleshe and to be wryth god, or shall it not rather make hys poore herte syghe
because he hath no soch at home and to wrythe parte of it in another place. The Priest
shall haue it in gods stede. Shall the priest haue it. Yf the Priest be bought with chri
stes bloude, the he is christes seruauñt & not his owne & ought therfore to fede chri
stes flocke with Christes doctrine & to minister christes sacramētes vnto the purelpe
for very loue & not for felchp lucre sake or to be lord ouer the as Peter teacheth. i. pe
tri. v. & Paule. Actes. xx. Besyde this christ is oures & is a gyfte geuen vs, and we be
heyrēs of christ & of al that is christes. Wherefore the Priestes doctrine is oures & we
heyrēs of it, it is the fode of our soules. Therfore yf he minister it not truly & frely vn
to vs without selling, he is a thefe & a soule murderar: & euen so is he yf he take bp
him to fede vs & haue not wherewith. And for a lyke cōclusion because we also withal
that we haue be christes, therfore is the Priest heyrē with vs also of all that we haue
receaued of god, wherfore in asinoch as the Priest wryteth on the worde of god & is
our seruauñt therein, therfore of right we are his detters & owe him a sufficient liuing
of our goodes, & euen therto a wife of our doughters owe we vnto him yf he requyre
her. And now whē we haue appoynted him a sufficient liuing, whether in tithes rētes
or in perclpe wages, he ought to becontēt & to requyre no more noz yet to receaue any
more, but to be an ensample of sobernesse & of dispysing worldly thinges vnto the en
sample of his parischeoners.

Wilt thou bowe to offer vnto the poore people, that is pleasaunte in the sighte of
god, for they be left her to do our almes vpon in Christes stede and they be the right
heyrēs of all oure abundaunce & ouerplus. Whereouer we must haue a scole to teache
goddess word in (though it neded not to be so costly) and therfore it is lawful to bowe
vnto the buylding or mayntenaunce therof & vnto helping of all good wokkes. And
we ought to bowe to paye custome, tolle, rente and all maner duttes and whatsoeuer
we owe: for that is gods comādemēte.

Yf thou wilt bowe pilgrymage, thou must put salt therto in like maner yf it shal
be accepted, yf thou bowe to go & visit the poore or to heare gods worde or whatsoe
uer edifieth thy soule vnto loue & goodworke after knowledge or whatsoeuer god cō
māderth, it is wel done & a sacrifice that sauorcth wel ye wil happely say, & ye wil go to
this or that place because god hath chose one place more the another & wil heare you
re petition more in one place the another. As for your praier it must be accordyng too
goddess wordc. Ye may not desire god to take vengeaunce on him whom gods worde
teacheth you to pitte and to praye for. And as for the other glose, that god will heare
you more in one place the in another, I suppose it sal infarnatun, salt vnfauerie, for
yf it were wisdom how could we excuse the death of steuē. Actes. vii. which dyed for
articles & god dwelleth not in tēples made with hādes, we & beleue in god are & tēple
of god sayth paul, yf a mā loue god & kepe his word, he is & tēple of god & hath god
presently dwelling in him, as witnesseth christ. Johā. xiiii. saying: Yf a mā loue me he
wyl kepe my worde, & then my father wyl loue hym and we wyl come vnto him and
dwell wryth hym. And in the. xv. he saythe: yf ye abyde in me & my wordes also abyde
in you, then are what ye wyl and ye shall haue it. Yf thou beleue in Christ & hast the
promyses whych God hath made the in thyne harte, then goo on pilgrymage vnto
thyne owne harte and there praye and God wyl heare the for hys mercy and trouthes
sake and for hys sonne Christes sake, and not for a fewe stones sake. What careth
God for the temple: The very beastes in that they haue lyfe in them be moche better
then an heape of stones couched together.

To speake of chastite, it is a gyfte not geuen vnto all persones, testifieth bothe
Christ and also hys Apostle Paule, wherfore all persones maye not bowe it. Where

ouer ther be causes wherfore many persons maye better lyue chaste at one tyme then at another. Many maye lyue chaste at twentye and thertye for certayn colde diseases following them, whych at .xl. when theyr health is come, cannot do so. Many be occupied wth wyld phantasies in theyr yowth that they care not for marriage whych same whē they be ware sad shalbe greatly despyse, it is a dangerous thing to make syn where none is, and to forswere the benefyte of God & to bynde thy selfe vnder payne of dāpnation of thy soule that thou woldeste not vse the remedye that God hath created yf nede requyred. ¶ Another thyng is this, beware that thou gett the not a false fayned chāstite made wth the vngodly perswasions of Saynte Hierōme or of Dydde in hys fylthy booke of the remedye agaynst loue, lest when thou seest such ymaginacions thou hast bitterly despyed, despyed and abhorred all womankynde, thou come in to soche cause thou seest the fyre wrath of God, that thou canst neyther lyue chaste nor fynde in thy harte to marie and so be compelled to falle in to thee abhominacion of the Dope agaynst nature and kynde.

Moreover God is a wyse father and knowethe all the infirmities of hys chyldren and also mercyfull, and therfore hath created a remedye wthout synne and geuen therto hys fauour and blessing. Let vs not be wiser then God with our ymaginacions nor tepte hym, for as godly chāstite is not euery māns gyfte: eue so he that hath it to day hath no powet to cōtinue it at his owne pleasure, nether hath god promysed to geue it him still & to cure his infirmities without his naturall remedye no more then he hath promised to stak his honger without meat, or thyrst without drynke. Wherfore other let al thinges byde free as wyse God hath created them & nether bowe that whych God requyret, nor not forswere that whych God permytteth the wth his fauoure and blessing also: or els yf thou wylt nedes bowe, then bowe godly and vnder a condition, that thou wylt continue chaste, so long as God geueth the the gyft and as long as nether thyne owne necessity nether cheryte toward thy neyghbour nor the authority of the vnder whose power thou arte, dyue the vnto the contraye.

The purpose of thy bowe must be salted also with the wtdō of god. Thou mayst not bowe to be iustified thereby or to make satisfactiō for thy synnes or to wyne heauen nor an hyer place: for then diddest thou wōge vnto the bloud of Christ & thy bowe wete playn Idolatrie & abhominable in his sight of God. Thy bowe must be only vnto the furtherance of the cōmaundemētes of God, which are as I haue sayd nothing but the taminge of thy mēbres & the seruice of thy neyghbour: & is yf thou thinke thy backe to weake for the burthen of wedlocke & thou canst not rule thy wyfe, chyldren seruantes & make prouision for the goodly & without ouerinoch buspeng & vniquietinge thy self & drowning thy self in worldly busynesse vniuersally or that thou canst serue thy neyghbour in some office better beyng chaste then married. And then thy bowe is good & lawfull. And eue so must thou bowe abstynēce of meates & drynkes so farre forth as it is profitable vnto thy neyghbours & vnto the tairning of thy selfe: But thou mayst bowe nether of the vnto sleeping of thy body. And Paul cōmaundeth thy mouth to drinke wyne & no more water because of his diseases. Thou wilt say & Cūm thou had not happely forsworne wyne, I thinke the same, & that the apostles forswore not wedlocke though many of the lyued chaste nother yet any meate or drynke, though they absteyned fro the, & that it were good for vs to folowe theyr ensample. Howbest though I bowe & swere & thinke on none exception, yet is the breaking of gods cōmaundemētes except & all chaunces that haue of god. As yf I swere to be in a certayne place at a certayne houre to make a loue dape without exception, yet yf the kynge in the meane tyme cōmaunde me another waye, I must goo by gods cōmaundement and yet breake not myne oth. And in lyke case yf my father & mother be seke & requyre my presence, or yf my wyfe, chyldre or household be dyspyed & my assistance be requyred, or yf my neyghbours house be a fyre at the same houre & a thousande soche chaunces: in whych all I breake myne oth & am not forsworne & so forth. Read gods word diligently and with a good hēce & it shal teach the all thynges.

The nō-
bre of the
armye of
Israell.

The fourth Boke of Moyses called Numeri.

All that are apt for batell are nombred. The
trybe of Reup is appointed to mynister to the taber-
nacle.

The .I. Chapter.

3



And the Lord spake vnto Moyses in the wilderness of Sinai in the Tabernacle of witnesse, the fyrst daye of the seconde moneth, & in the

Exod. xxx. 6
Num. i. 1. 2

second yere after they were come oute of the lande of Egypte sayinge: * take ye the summe of all the multitude of the chyldren of Israell, in theyr kynredes and householdes of theyr fathers and nombre them by name all that are males, polle by polle, from .xx. yere and aboue: euen all that are able to go forth in to warre in Israell, thou and Aaron shal nō bre them in theyr armeyes, and wpth you shalbe of euery trybe an headman in the house of hys father.

And these are the names of the me that shal stand with you: of Ruben, Elisur the sonne of Sedeur: of Simeon, Selumiel the sonne of Suri Sadai: of the trybe of Juda, Nahasson the sonne of Aminadab of Iachar. Nathanael & sonne of Zuar: of Zabulō, Elisab the sonne of Helōn. Amonge the chyldren of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel the sonne of Pedasur: of Beniamin, Abidan the sonne of Gedoni: of Dan, Abiezzer the sonne of Ammi Sadai: of Aser, * Dagiel the sonne of Ocran: of Gad, Elisaph & sonne of Deguell: of Reuehalai, Ahira the sonne of Enan.

of Phes. 1.

3

These were the counsellors of the congregation and Lordes in the trybes of theyr fathers & captaynes ouer thousandes in Israell. And Moyses and Aaron toke these me aboue named and gathered all the congregatiō together, the fyrst daye of the second moneth, and rekened the after theyr byrth and kynredes & houses of theyr fathers by name from .xx. yere and aboue hed by hed, as the Lord commaunded Moyses, euen so he nombred them in the wilderness of Sinai.

of Ruben.

And the chyldren of Ruben Israels eldest sonne in theyr generacions, kynredes & houses of theyr fathers, whē they were

nombred euery mā by name, all that were males from .xx. yere and aboue, as manye as were able to goo forth in warre: were nombred in the trybe of Ruben, xlvi. thousand and syue hundred.

Among the chyldre of Simeon: theyr generation in theyr kynredes and houses of theyr fathers (when euery mans name was tolde) of all the males from .xx. yeres & aboue, whatsoeuer was mete for & warre: were nombred in the trybe of Simeon lix. thousande and .iii. hundred.

Among the chyldren of Gad: theyr generation in theyr kynredes and householdes of theyr fathers, when they were told by name from .xx. yere and aboue, all that were mete for the warre: were nombred in the trybe of Gad, xlv. thousand, syue hundred and fyfthe.

Among the chyldren of Juda: theyr generation in theyr kynredes and houses of theyr fathers (by the nōber of names) from .xx. yere & aboue, al that were able to warre, were tolde of the trybe of Juda, lxxiii. thousande and syue hundred.

Among the chyldren of Iachar: theyr generation in theyr kynredes and houses of theyr fathers (when theyr names were counted) from .xx. yere and aboue, whatsoeuer was apte for warre, were nombred in the trybe of Iachar, lliii. thousand and liii. hundred.

Among the chyldren of Zabulō: theyr generation in theyr kynredes and houses of theyr fathers (after & nōbre of names) from .xx. yere & aboue, whatsoeuer was mete for the warre: were counted in the trybe of Zabulon, lvi. thousand and .liii. hundred.

Among the chyldren of Joseph: fyrste amonge the chyldren of Ephraim: theyr generation in theyr kynredes and houses of theyr fathers (when the names of all that were apte to the warre, were told) from .xx. yeres and aboue: were in nombre in & trybe of Ephraim, xl. thousande, and syue hundred.

Among the chyldre of Manasse: theyr generation in theyr kynredes and houses of theyr fathers (whē the names of al that were apte to warre were tolde) from .xx. and aboue

aboue were nombred in the trybe of Manasse. xxxii. thou. ande and two hundred.

Among the chyldre of Se Jamin: theyr generacion in theyr kynredes and houses of theyr fathers (by thee tales of names) fro. xx. yere & aboue, of all that were able to warre, were nombred in the trybe of Ben Jamin. xxxv. thousande & .liii. hundred.

Amonge the chyldren of Dan: theyr generacion in theyr kynredes and houses of theyr fathers (the summe of names) of al that was apte for to warre: from. xx. yere & aboue, were nombred in the trybe of Dan. lxi. thousand and. vii. hundred.

Amonge the chyldren of Aser: theyr generacion in theyr kynredes and houses of theyr fathers (when they were summed by name) (some. xx. yeaues and aboue: all that were apte to warre, were nombred in the trybe of Aser. xli. thousande and cyue hundred.

Amonge the chyldren of Nephthali: theyr generacion in theyr kynredes and houses of their fathers (when their names were tolde) (some. xx. yeaues and aboue, what ouer was mete to warre: were nombred in the trybe of Nephthali the and cyue thou. and. liii. hundred.

These are the nombres which Moyses and Aaron nombred with the. xii. princes of Israel: of euery house of their fathers a man. And all the nombres of the chyldren of Israel in the houses of theyr fathers, from twenty yere and aboue, what ouer was mete in the warre in Israel, dwelt vnto the somme of cyue hundred & thre thousande, cyue hundred and cyfye. But the Leuites in the trybe of theyr fathers were not nombred among them.

And the Lord spake vnto Moyses saying: only se that thou nombre not the trybe of Leuit, nether take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuites vnto the habitation of wytnesse, and to all the apparell therof: and vnto all that longethe thereto. for they shall beare the tabernacle and all the ordinaunce thereof, and they shall mynster it and shall pytche theyr tentes rounde aboute it. And when the tabernacle goeth forth, the Leuites shall take it downe: & when the tabernacle is pitched, they shall sett it vp: for yf any straunger come

there he shall dye. And the chyldren of Israel shall pytch their tentes, euery man in his owne compaigne, and euery mā by his owne standert thorow oute all theyr hostes. But the leuites shall pytch round aboute the habytacion of wytnesse, & ther shall no wrath vpon the congregacyon of the chyldre of Israel, and the leuites shall waite vpon the habytacion of wytnesse. And the chyldren of Israel dyd accordig to all that the lord commaunded Moyses.

The order of the pytching of the tentes rounde aboute the tabernacle of wytnesse. The heades and the cheefe Lozges of the kynredes of Israel are named. The. ii. Chapter.

And the Lord spake vnto moyses and Aaron saying: The chyldren of Israel shall pitch euery man by his owne standert with the armes of their fathers houses, a wape from the ptesence of the tabernacle of wytnesse.

On the east syde towarde the rysynge of the sonne, shall they of the standert of the host of Iuda pytch with their armes: And Phalegon the sonne of Aminadab shall be capteyne ouer the sonnes of Iuda. And his hoste and the nombre of them, lxxii. thousande and. vi. hundred. And next vnto hym shall the trybe of Issachar pytch and Nathanel the son of Zuar capteyne ouer the chyldren of Issachar, his hoste vnto the nombre of them, liiii. thousande and. iii. hundred.

And then the trybe of Zabulon: with Eliab the sonne of Helon, capteyne ouer the chyldren of Zabulon and his host in the nombre of them, lvi. thousande and. lxi. hundred. So that al they that p. trayne vnto the hoste of Iuda, are an hundred thou. and. lxxvi. thousand and. liii. hundred in theyr compaignes: and these shall goo in the forefront, when they journey.

And on the south syde, the standert of the hoste of Ruben shall be with their compaignes and the capteyne ouer the sonnes of Ruben, Elisur the sonne of Sedeur, & his hoste and the nombre of them, xlv. thousande and. v. hundred. And laste by hym shall the trybe of Symeon pytche, and the capteyne ouer the sonnes of Symeon, Salumiel the sonne of Zuri. Sadai

On the east syde the cospany of Iuda & Issachar & Zabulon

On the south syde the cospany of Ruben & Symeon & Gad

A. i. and

Ceremonies Numeri.

and his hoste and the nombre of them. lix
thouſande .x.iii. hundred. And the tribe of
Gad alſo: And 5 captaynes ouer 5 ſonnes
of Gad. Eliaſaph the ſonne of Dequel 5
hys hoſte 5 the nombre of them. xlv. thou
ſande. vi. hundred and .i. So that all the
nombre that pertaine vnto the hoſt of Ru
ben, are an hundred thouſande ii. thouſand
tiii hundred and lxxv. wpth the theyr com
paignes, and they ſhall be the ſeconde in 5
iourney.

The levites
to the taber-
nacle in the
midst.

And the tabernacle of wytnesse with þ
hoste of the leuites, shal go in the middes
of the hostes: as they lye in their tentes, e-
uie so shal they procede in þ iourney, eue-
ry man in his quarter aboute þ standert.

On the west
side of cora-
ny of Ephra-
im Manasse
and Ben Ja-
min.

On the west syde, the standerte and the
hoofte of Ephraim shal lye with their com-
panyes, And the captayne ouer the son-
nes of Ephraim, Elisama the sonne of A-
mihud: and his hoste & the nombre of the,
xl. thou sande and. v. hundred.

And fast by hym, the tribe of Manasse
and the captayne ouer the sonnes of Ma
nasse, Gamaleel the sonne of Peda Zur
and hys hoste and the nombꝛ of them,
xxxii. thousande and ii. hundred. And the
tribe of Beniamin also; and the captaine
ouer the sonnes of Beniamin, Abidan
the sonne of Gedeoni, and hys hoste and
the nombꝛ of them, xxxb. thousande and
iiii. hundred. All the nombꝛe that pertye
ned vnto the hoste of Ephraim, were an
hundred thousande viii thousand and an
hundred in thei hostes; and they shall be
the thyrd in the iourney.

On þ north
syde the com
pany of Wā
ffer & Repl
thal,

And the standert and the host of Dan shall lye on the northsyde wryth their compaynes: and the captayne ouer the childre of Dan, Abiezzer the sonne of Ammi Sadai: and his hoste & the numbze of them lxxi. thousande & vii. hundred. And fast by him shal the tribe of Aser pytch: & the captayne ouer the sonnes of Aser Dagiel the sonne of Ocran: and his host & the nobze of them, xli. thousande & v. hundred. And the tribe of Nephtali also, & the captayne ouer the chyldzen of Nephtali: Abira the sonne of Enan: & his hoste and the numbze of them, liii. thousande and, liii. hundred. So that the hole numbze of al that perpayned vnto the hoste of Dan, was an hundred thousande. lviij. thousande and vi. hundred. And they shal be the laste

in the journey to their standsteg.

These are the summes of the chylde of
Israel in the houses of their fathers: eue
all the numbres of the hostes withe their
companyes. vi. hundred. M. iii. M. b. hu
dred and fyfty. And yet the Leuites were
not nombred amōge the chylde of Israel,
as the Lord comaunded Moyses. And the
chylde of Israell dyd accordynge to al
that the Lord comaunded Moyses, & so
they pytched withe theyr standertes, & so
they iourneyd euery man in hys kintred, &
in the housholde of his fathers.

¶ The Levites are not nombred to go to batel, but to minister to the holy place or sanctuary. They must also pitch their tentes next to the habitation.

The.iii. Chapter.

These are the generacions of
 Haro & Moses, whē the lord
 spake vnto Moses in mount
 Sinai, and these are the na-
 mes of the sonnes of Aaron
 Nadab the eldest sonne, & Abihu, Eleazar
 and Ithamar. These are the names of the
 sonnes of Aaron whych were Priestes a-
 noynted & their handes filled to mynistr
 but* Nadab & Abihu dyed before the lor-
 de, as they brought straunge fyre before
 the Lorde in the wyldernesse of Sinai, &
 had no chyldren. And Eleazar and Itha-
 mar mynystred in the sight of Haro their
 father.

And the Lorde spake vnto Moses say-
ing: byng the trybe of Leui. and let the
before Aaron the p̄caste, & let them serue
him & waite vpon him & vpon al the multitu-
de, before the tabernacle witnesse, to do the
scrupce of the habytacyon. And they shal
waite vpon all the apparell of the taber-
nacle of witnes, & vpon the chyldre of Isra-
el, to do the seruice of the habytacion. And
thou shalt gene the Leuites vnto Aaron,
and his sonnes, for they ar geue vnto him
of the chyldre of Israel. And thou shalt
appoynt Aaron & hys sonnes to waite on
theyr Priestes office: & the straunger that
cometh nye, shal dye for it.

And the Lord spake vnto Moses say
 inge: beholde * I haue taken the Leuites
 from amonge the chyldre of Israel, for all
 the fyrstborne that openeth the matrixe a-
 monge & chyldre of Israel, so & the leuites
 shalbe mine: because al the fyrstborne are
 myne: for & same daye that I smote al the
 fyrste

first borne in the lande of Egypte. I ha-
lowed vnto me all þ firstborne in Israel
both man and beast, and myne they shal
be: for I am the Lord.

And the Lord spake vnto Moses in
the wilderness of Sinai saying: Rõbre
the children of Leui in the houses of their
fathers and kynredes, all that are males
from a moneth olde and aboue. And Mo-
ses nombred them at the word of the Lor-
de, as he was commaunded. And these are
the names of the chyldren of Leui: Gersõ
Cahath and Merari. And these are þ na-
mes of the chyldren of Gerson in their ki-
redes: Libni & Semei. And the sonnes of
Cahath in their kynredes were Amram,
Jeschar, Hebrõ & Oziel. And the sonnes of
Merari in their kynredes were Mahelpe
and Musi. These are the kynreds of Le-
ui in the houses of their fathers.

And of Gerson came þ kynred of the
Libnites and the Semeites, whych are þ
kynredes of the Gersonytes. And þ sume
of them (when all the males were told) frõ
a moneth olde and aboue, were, vii. thou-
sande and fyue hundred. And the kynre-
des of the Gersonytes pitched behynde þ
habitacon westwarde. And the captaine
of the most auncient house amõg the Ger-
sonytes, was Elphasaph the sone of Lacl.
And þ offyce of the chyldren of Gerson in
the tabernacle of witnessse was to kepe the
habitacon & the tente with the couerynge
therof, and the hangyng of the doore of þ
tabernacle of witnessse and the hangynges
of the court, and the curtayne of the doore
of the court: whyche court wente round
about the dwellynge, and the alter, and
the cordes that perteyned vnto all the ser-
uyce therof. And of Cahath came the kin-
red of the Amramytes and the kynred of
the Jescharytes & of the Hebronites and
of the Ozielites: And these are the kynre-
des of the Cahathites. And þ nombre of
all the males from a moneth olde and a-
boue, was, viii. thousande and lxx. hun-
dred: which waited on the holy place. And
the kynred of the chyldren of Cahath, pi-
ched on the southeside of the dwellynge.
And the captayne in the moste aunciente
house of the kynredes of the Cahathites,
was Elisaphan the sone of Oziel, and
their offyce was to kepe the arcke, þ table

the candelstyck, and the alter, & the holv
vessels to mynystre to and the bayle with
al that serued therto. And Eleazar the
sonne of Aaron the p̄cast, was captayne
ouer all the captaynes of the Leuites, &
had the ouer syghte of them that waited
vpon the holy thynges.

And of Merari came the kynredes of
the Mahelytes and of the Musites: and
these are the kynredes of the Merariytes.
And the nombre of them (when al the ma-
les frõ amoneth olde & aboue was tolde)
drew vnto, vi. thousande, and two hun-
dred. And the captayne of the moste
auncient house among the kynredes of
the Merariytes, was Zuriel the sonne of
Abihael whych pitched on the north syde
of the dwellyng. And the office of the son-
nes of Merari was to kepe the bordes of
the dwellyng & the barres, pylers with þ
sockettes therof, and al the instrumentes
therof & al that serued therto: and the py-
lers of the court rounde aboute & theyr
sockettes with their pynnes & cordes.

But on the forefrote of the habitacyon &
before þ tabernacle of witnessse eastwarde
shall Moses & Aaron & hys sonnes py-
ch & wayte on the sanctuary in the steade
of the chyldren of Israel. And the strai-
nge that cometh nye, shall dye for it. And
the summe of þ Leuites whych Moses
& Aaron nombred, at the comaundement
of the Lord thow out their kynredes, e-
uen of al the males of a moneth olde & a-
boue, was, xxi. thousande.

And the Lord sayd vnto Moses: Rõ-
ber al the first borne that ar males amõg
the chyldre of Israel, frõ a moneth olde &
aboue & take the nomber of theyr names.
And thou shalte appoynte the Leuites to
me the lord, for all the firstborne among
the chyldre of Israel, & the catel of the Le-
uites for the firstborne of the chyldren of
Israel. And Moses nombred as the lor-
de comaunded hym, al the firstborne of þ
chyldren of Israel. And al the firstborne
males in the summe of names, from a mo-
neth olde & aboue, were nombred, xxi. M.
ii. hundred and, lxxiii.

And the lord spake vnto Moses say-
inge: take the Leuites for al the firstbor-
ne of the chyldre of Israel, & the catel of þ
Leuites for theyr catell: and thee leuytes.

R. ii. Shall

The Merariytes aspy-
ned on the
northsyde

Moses and
Aaron there
lounges on þ
east syde.

The Libnites
and the Semeites
are
assigned to
flourishing

Exo. xxx. b.
Le. xxv. b.
Exo. xl. b.

shal be myne whyche am the Lorde. And for the redeymynge of the two hundred & xxxiij. whyche are moo then the Leuites in the fyrstborne of the chyldren of Israell, take. v. cycles of euery pce, after the cycle of the holpe place. xx. getas the cycle. And geue the money wherewith the odde nombze of them is redeemed, vnto Aaron and his sones. And Moses toke the rede pcyon monney of the ouerplus that were moo then the Leuites, amonge the fyrste bozne of the chyldren of Israell: and it came to a thousande. lxxiij. hundred and. lxxi. cycles, of the holpe sicke. And he gaue that redemption money vnto Aaron & his sones at the worde of the Lorde, euen as the Lorde commaunded Moses.

The Notes

at Leuite somtyme signyfeth onelye a mynistre of seruant, as her. and. Cape. lxxi. g.

The offices of the Leuites, euery one after the sorte that he came of

The. lxxiij. Chapter.

AND the Lorde spake vnto Moses and Aaron, and had they take the summe of the chyldren of Cahath from among the sonnes of Leuit, in theyr kindredes and houses of their fathers, from. xxx. yere & aboue vntyll fiftie yre, al that were able to warre, for to do the worke in the tabernacle of witnessse. This shall be the offyce of the chyldren of Cahath in the tabernacle of witnessse which is moste holy. And when the hoste remoueth Aaron and hys sonnes shall come and take do vnto the bayle, and couer the arcke of witnessse there with & shall put thereon a coueringe of tarus skynnes, & shal spede a cloth that is altogether of sacyncte aboue al, and put the staues thereof in. And vpon the shew table, they shal spred abrode a clothe of sacyncte and put thereon the dishes, spones, flat peces, & pottes to poure with, & the dayly bread shal be thereon: & they shal spred vpon the a coueringe of purple, and couer the same with a coueringe of tarus skynnes, and put the staues thereof in.

And they shall take a cloth of sacyncte & couer the candelsticke of light & her lampes and her snuffers, & fyre pannes, and al her oyle vessels whiche they occupye aboue it, and shall put vpon her and all her instrumentes, a coueringe of tarus skyn

nes, and put it vpon staues. And vpon the golde alter they shal spede a cloth of sacyncte, and put on her staues. And they shall take all the thynges whiche they occupye to ministrate with in the holy place, & put a clothe of sacyncte vpon them and couer them with a coueringe of tarus skynnes and put them on staues. And they shall take awaye the althes oute of the alter, and spede a scarlet cloth thereon: and put about it, the fyre pannes, the flesh hoke, the shouels, the basens and all that belongethe vnto the alter, and they shall spede vpon it a coueringe of tarus skynnes, put on the staues of it. And when Aaron and his sonnes haue made an ende of coueringe the sanctuarye and all the thynges of the sanctuarye, agensse that the hoste remoue, then the sonnes of Cahath shall come in for to beare, & so let them not touche the sanctuarye lest they dy. And this is the charge of the sonnes of Cahath in the tabernacle of witnessse. And Eleazar the sonne of Aaron the preast, shall haue the charge to prepare oyle for the lightes & swete cens, and the dayly meateoffring & the anoyntynge oyle, and the ouer syghte of al the dwelling and of al that therein is both ouer the sanctuarye and all that pertayneth therto.

And the Lorde spake vnto Moses & Aaron sayynge: destroye not the trybe of the kindredes of the Cahathites, from among the Leuites. But thus do vnto them that they maye lyue and not dye, when they go vnto the moste holy place. Aaron and his sonnes shal go in and put them euery man vnto his seruyce and vnto hys burthen, But let them not go in to se wher they collect the sanctuarye, lest they dye.

And the Lorde spake vnto Moses sayynge Take the summe of the chyldren of Gerson, in the houses of their fathers & in theyr kindredes: from. xxx. yere and aboue, vntyll. l. all that are able to goo forth in warre, for to do seruyce in the tabernacle of witnessse. And this is the seruice of the kindred of Gersonites, to serue & to beare. They shal beare the curtaynes of the dwelling & the rousse of the tabernacle of witnessse and his coueringe and the coueringe of tarus skynnes that is an hye aboue vpon it, and the hanginge of the dore of

of the tabernacle of witness: and the hanging of the court: and the hanging of the gate of the court: that is round about the dwelling and the altar, and the cordes of the, and all the instruments that serve unto them and all that is made for them. And at the mouth of Aaron and his sonnes, shall all that service of the children of the Gersonites be done, in all their charges and all their service, and ye shall appoynte them unto all their charges that they shall waite upon. And this is the service of the kindred of the children of the Gersonites in the tabernacle of witness, and their waite shall be in the hande of Ithamar the sonne of Aaron the Priest.

And thou shalt number the sonnes of Merari in their kindredes and in the houses of their fathers, from xxx. yeres and above unto .l. All that is able to go forth in warre, to do the service of the tabernacle of witness. And this is the charge that they must waite upon in all that they must serve in the tabernacle of witness. The borders of the dwelling, and the barres, pylers, and sokettes therof and pylers of the court round aboute, and their sokettes, pines and cordes with all that pertaineth and serveth unto them. And by name ye shall reken the thynges that they must waite upon to beare. This is the service of the kindredes of the sonnes of Merari in all their service in the tabernacle of witness by the hand of Ithamar the sonne of Aaron the Priest.

And Moses and Aaron and the princes of the multitude numbered the sonnes of the Cahathites in their kindredes and houses of their fathers, from xxx. yere and above unto fyfetye, all that were able to go forth in the hoste and to do service in the tabernacle of witness. And the nombre of them in their kindredes were two thousande, seven hundred and .l. These are the nombres of the kindredes of the Cahathites, of all that do service in the tabernacle of witness, which Moses and Aaron did number at the commaundement of the Lorde by the hande of Moses. And the sonnes of Gerson were numbered in their kindredes and in the houses of their fathers, from xxx. yere up unto fyfetye, all that were able to go forth in the hoste for to do service in the tabernacle of witness. And

the nombre of the in their kindredes, and in the houses of their fathers, was two thousand fyve hundred and .xxx. This is the nombre of the kindredes of the sonnes of Gerson, of all that do service in the tabernacle of witness, which Moses and Aaron did number at the commaundement of the Lorde.

And the kindredes of the sonnes of Merari were numbered in their kindredes and in the houses of their fathers, from xxx. yere up unto fyfetye: all that were able to go forth with the hoste to do service in the tabernacle of witness. And the nombre of them was in their kindredes, three thousande and two hundred. This is the nombre of the kindredes of the sonnes of Merari, which Moses and Aaron numbered at the byddynge of the Lorde, by the hande of Moses.

The whole summe which Moses, Aaron and the lordes of Israel numbered among the Levites in their kindredes and householdes of their fathers, from xxx. yere up unto .l. every man to do his office and service and to beare his burthen in the tabernacle of witness: was, viii. thousand, fyve hundred and .lxxx. which they numbered at the commaundement of the Lorde by the hande of Moses every man unto his service and burthen: as the lord commaunded Moses.

Who they be that ought to be cast out of the hoste. The knowlege of synne. The cleanness of synne done of ignorance. The lawe of the synne traytes, & of jealousy.

The .v. Chapter.

AND the Lord spake unto Moses saying: commaunde the children of Israel that they put out of the hoste, all the lepers and all that haue yssues and all that are defiled upon the deed, whether they be males or females ye shall put them out of the hoste, that they defyle not the tentes among which ye dwell. And the children of Israel did so, and put them out of the hoste such as the Lorde commaunded Moses, so did the children of Israel.

And the Lorde spake unto Moses saying: speake unto the children of Israel: when they haue synned any manner of synne which a man doeth whete with the a man: and respaseth a-

A.iii. gent

gest the Lord, so that the soule hath done any wylle then they shal knowledg their synnes which they haue done, and restore agayne the hurte that they haue done in þe hole, and put the spfite parte of it moare therto, and geue it vnto him whō he hath trespassed agensse. But and yf he that maketh the amendes haue no mā to do it to, then the amendes that is made shalbe the Lordes and preastes, beside the ram of the attonement offeryng wherwith he maketh attonement for him selfe. And all he we offerynges of all the halowed thynges which the chyldren of Israell byynge vnto the preaste, shalbe the preastes, & euery mans holowed thynges shalbe hys owne but whatsoeuer any man geueth the preaste, it shalbe the preastes.

And þe Lord spake vnto Moses sayeg Spake vnto the chyldren of Israell, and say vnto the. If any māns wyfe go a syde and trespase agaynst him, so that another man lye with her fleshy and the thyng be hyd from the eyes of her husband and is not come to light þe is defiled (for there is no wyrenesse agensse her) in as moche as she was not take with the maner, and the sprete of gelousy cometh vpon him & he is gelouse ouer his wyfe and she defiled, or happely þe spret of gelousy cometh vpon him, & he is gelouse ouer his wyfe and she yet vndefiled. Then let her husband bring her vnto the preaste and byynge an offering for her: the tenth parte of an Ephah of barly meale, but shal poure none oyle there vnto, nor put frankencens therō: for it is an offering of gelousy, and an offering that maketh remembraunce of synne.

And let the preast byynge her & sett her before the Lord, and let him take holy water in an erthen vessel & of the dust that is in the floore of the habytacyon, and put it in to the water. And the preast shal set the wyfe before the lord and vncouer her deade, and put the memorvall of the offering in her handes whiche is the gelousy offering, and the preaste shal haue bytter and cursyng water in his hande, and he shal coniure her and shal say vnto her. If no man haue lye with the nether hast gone a syde, and defyled thy selfe behynde thy husbāde, then haue thou no harme of thys bytter cursyng water.

But & yf thou hast gone a syde behynde thyne husband and art defyled and some other man hath lye with the besyde thyne husband (and let the preast coniure her with the coniuration of the curse and say vnto her) the Lord make the a curse and a coniuration among thy people: so that the Lorde make thy thye rotte, and thy bely swell and thys bitter cursyng water goo into the bowels of thy, that thy bely swell and thy thye rotte, and the wyfe shal saye Amen, Amen.

And the preaste shal wryte thys curse in a byll and washe it out in the bytter water. And when the cursyng water is in her that it is bitter, then let the preaste take the gelousy offering out of the wyfes hande, & waue it before the Lorde, and bringe it vnto the alter: and he shal take an hand full of the memorvall offering and burne it vpon the alter, and the make her drinke the water, and whē he hath made her drinke the water, yf she be defyled and haue trespassed agaynst her husband, then shal the cursyng water go in to her & be so bitter, that her bely shall swell and her thye shall rotte, and she shalbe a curse amonge her people. And yf she be not defyled but is cleane, the she shal haue no harme, but that she inaye conceaue.

Thys is the lawe of gelousy, when a wyfe goeth a syde behynde hyr husband & is defyled, or when the sperte of gelousy cometh vpon a mā, so þe he is gelouse ouer his wyfe the he shal bringe her before the Lord, and the preaste shal minister al thys lawe vnto her, and the man shalbe gilty, and the wyfe shal beare her synne.

The Notes.

¶ Thys text is to be vnderstande of such trespasses, wherwith we hurt our neighbours in worldly goodes, as they cal the, and therefore must þe hurt be redressed and the spfite part moze therō: If the party remayned not so whō the restitution was due, nor any of hys lawfull heares, then must it be the prests wages, whych at that tyme had none other lyeuylde.

¶ The hole lawe of gelousy semeth to be a feare & a certayn nouetour of wyues, that they shoulde be obedient to their husbādes, chaste, manerly & faithfull, soch as geue no occasiō to be suspect: & thesē feared this lawe whyle it kept the vnder & gaue the no licens to cōme at large wherby they might haue come in some suspecte & so haue come to this greate shame before the congregation.

¶ Amen is an hebreu word & signifieth, euen so be it, or be it fast and slower, approuyng and alowing the sentence goinge before and whē it is don shew it augmenteth the confirmatiō, as in manye Psalm, and Job an. v. and. vi.

The lawe of the that toke vpon them abstynence
The manner of blessing the people.

The. vii. Chapter

AND **THE** LORD spake vnto Mo-
ses sayinge: speake vnto the
chyl dren of Israel & saye vni-
to the: whē ether man or wo-
man apoynteth to a bowe a
bowe of abstynence for to abstayne vnto **THE**
LORD, he shall absteyne fro wyne & strōge
drynke, & shall drynke no vineger of wyne
or of strōge drynke, nor shall drynke what-
soeuer is pressed out of grapes: & shall eat
no fresh grapes neither yet dyed as longe
as his abstynence endureth. Whereouer he
shall eate nothing that is made of the vine
tree no not so moch as the cornels or **THE** hus-
ke of the grape.

And as long as the bowe of his absti-
nence endureth, ther shall no rasure nor she-
res come vpon hys head, vntyl hys dayes
be out which he fasteth vnto the LORD, &
he shall be holy & shall let the lockes of hys
haye grow. As long as he absteyneth vni-
to the LORD he shall come at no dead body:
he shall not make hym self vncleane at the
death of hys father, mother, brother or sy-
ster: for **THE** abstynence of hys GOD is vpon
hys head. And therefore as longe as hys
abstynence lasteth, he shall be holpe vnto
the LORD.

And yf it fortune **THE** any man by chaunce
dye sodenly before hym, & desyle the heade
of hys abstynence, then must he haue hys
head the daye of his cleansing: euen the se-
uenth day he shall haue it. And the eyght
day he shall bringe. ii. turtels or. ii. younge
pigeons to the priest, vnto the doore of the
tabernacle of wytnes. And the priest shall
offer the one for a synnecoffering & **THE** other
for a burntoffering & make an attonemēte
for hym, as concerning that he synned vpon
the dead, & shall also halowe his head **THE** sa-
me daye, & he shall absteyne vnto the LORD
the tyme of his abstynencie, & shall bringe a
lambe of an yere olde for a trespase offe-
ryng: but the dayes that were before are
lost, because hys abstynencie was desyled.
THE This is the lawe of the absteyner, whē **THE** **THE**
tyme of his abstynence is oute he shall be
brought vnto the doore of **THE** tabernacle of
wytnesse & he shall bringe hys offeringe
vnto the lord: an he laie of a yere old with-
out blemishe for a burntoffering & a the

lambe of a yere olde without blemishe for
a synnecoffring, a ram without blemishe also
for a peaccoffring, and a basket of swete
bread of fyne flour mingled with oyle &
wafers of swete bread anoynted with oyle
with meatoffringes & drynkeoffringes
that longe thereto.

And the priest shall bringe him before **THE** **THE**
LORD & offer his synnecoffring & hys burnt
offering, & shall offer the ram for a peace-
offring vnto the LORD with the basket of
swete bread, and the priest shall offer also
his meatoffring & his drynkeoffring. And
the absteyner shall haue his head in **THE** do-
re of the tabernacle of wytnes & shall take
the hayre of his sober head & putt it in the
fyrre whych is vnder **THE** peaccoffring. The
the priest shall take the sodden shoulder of
the ram & one swete take out of the basket
& one swete wafer also, & put the in the ha-
de of the absteyner after he hath haue his
abstynence of, & the priest shall waue the vnto
the LORD, which offering shall be holy vnto
the priest with the wauebreast & beue shoul-
der: & then the absteyner may drynke wyne.
This is the lawe of the absteyner whiche
hath bowed hys offeringe vnto the LORD
for hys abstynence, besides that his hand
can gett, And accordyng to bowe whiche
he bowed, euen so he must do in the lawe
of hys abstynence.

And the LORD talked with Moses say-
inge speake vnto Aaron & his sonnes say-
inge: of this wyse ye shall blesse the chyl dre
of Israel saying vnto them.

The LORD blesse the and kepe the.

The LORD make hys faceshynne vpon
the & be merciful vnto the.

The LORD lyft vp hys countenaunce vpon
the, and geue the peace. For ye shall
put my name vpon the chyl dre of Israel,
that I maye blesse them.

The Notes

THE Here it appereth what a bowe is after **THE** old
testament, whych was a figure of the vowe that a
Christen man ought to do, geuinge and dedicating
hym selfe to God as it is spoken Roma. vii. a.

THE To haue the abstynence of God vpon hys
head is, to shewe a token of refusing the care of bod-
ely thinges by that he setteth the not by the hayre of
hys head, or by the trimmyng of hys buche or bea-
de, whych thing the world so greatly esteemeth.

THE To make hys face to shyne is to geue a tokē
of hys louing kyndnes.

The offering of the Lordes and heades of Israel
when the tabernacle was sett vp.

The. vii. Chapter.

And

The offringes Numeri.



And whē Moyses had ful set
up the habytacio & anoynted
it & sanctified it and al the ap-
parel therof, & had anoynted
& sanctified the alter also and
all the vessels therof: then the princes of
Israel heades ouer the houses of theyr fa-
thers which were the Lordes of the tribes
& stode & nobred, offered & brought theyr
giftes before the Lord, six covered cha-
rettes and .xxi. oxen: two and two a char-
et and an ox every man, & they brought the
before the habitation.

And the lord spake vnto Moyses say-
inge: take it of the & let the be to do the ser-
uice of the tabernacle of witness, and geue
thein vnto the Leuites: every man accord-
yng vnto hys office. And Moyses toke
the charettes & the oxen, & gaue them vn-
to the Leuites. ii. charettes and .iii. oxen he
gaue vnto the sones of Gerson accordyng
vnto theyr office. And .iiii. charettes and
eighth oxen he gaue vnto the sonne of Me-
rari accordyng vnto theyr offices: vnder
the handes of Ithamar the sonne of Aa-
ron the Priest. But vnto the sonnes of Ca-
hath he gaue none, for the offyce that per-
tayned the was holy, & therfore they must
beare vpon shoulders.

And the princes offered vnto the dedica-
ting of the alter in the daye that it was a-
nointed, and brought theyr giftes before
the alter. And the Lord sayd vnto Moyses:
let the princes bringe theyr offringes
every daye one pryncce, vnto the dedycatyn-
ge of the alter.

He that offered hys offeringe the fyrst
daye, was Nahesson the sonne of Aminadab
of the trybe of Iuda. And hys offeringe
was: a syluer charger, of an hundred &
.xxx. syles weyghe: & a syluer boule of .lxx.
syles of the holy syde, both of the full of
fyne wheten flour mingled with oyle for
a meatofferinge: & a sponne of .x. syles of
golde full of cens: and a bullock, a ram &
a lambe of a yere olde for burntoffer-
ynges, and an he goote for a synneofferinge:
and for peaceofferings two oxen and fower
rammes. v. he gootes and. v. laves of a yere
olde, & this was the gift of Nahesson the
sonne of Aminadab.

The second daye, dyd Nathaneel offer
the sonne of Zuar, captaigne ouer Ithachar

And hys offeringe whych he brought was
a syluer charger of an hundred and. xxx.
syles weyghe: and a syluer boule of .lxx.
syles of the holy syde, and bothe full of
fyne flour mingled with oyle for a meat
offeringe: and a golden sponne of .x. syles,
ful of cens. And a bullock, a ram & a labe
of a yere old for burntofferings, and for
peaceofferings. ii. oxen. v. rammes, fyue
he gootes and fyue lambes of one yere
olde. And this was the offeringe of Na-
thaneel the sonne of Zuar.

The thyrday, Eliah the sonne of He-
lon the chiefe among the chyldren of Za-
bulon, brought his offeringe. And hys of-
feringe was a syluer charger of an hun-
dred and. xxx. syles weyghe, and a syluer
boule of .lxx. syles of the holy syde, and
both ful of fyne flour mingled with oyle
for a meatofferinge: and a golde sponne of .x.
syles ful of cens: and an ox and a ram &
a lambe of a yere olde for burntofferings
and an he goote for a synneofferinge: and
for peaceofferings two oxen, v. rammes &
v. he gootes and. v. lambes of one yere
olde. And this was the offeringe of Eli-
ah the sonne of Helon.

The fourthe daye, Elisur the sonne of
Sedeur, chiefe lord among the chyldren
of Ruben, brought his offering. And his
gift was a syluer charger of an hundred
and. xxx. syles weyghe, and a syluer bou-
le of .lxx. syles of the holy syde, and both
full of fyne flour mingled with oyle for
a meatofferinge: and a golden sponne of .x.
syles full of cens: and a bullock, a ram &
a lambe of a yere olde for burntofferings
and an he goote for a synneofferinge: & for
peaceofferings. ii. oxen. v. rammes. v. he
gootes and. v. lambes of a yere olde. And
this was the offeringe of Elisur the sonne
of Sedeur.

The fyfth day, Selumel the sonne of
Zuri Sadai, chiefe Lord among the chy-
ldren of Simeon, offered, whose gift was
a syluer charger of an hundred &. xxx. sy-
cles weyghe: and a syluer boule of .lxx. sy-
cles of the holy syde: and both full of fy-
ne flour mingled with oyle for a meat
offeringe: & a golde sponne of .x. syles ful of
cens. And a bullock, a ram, & a lambe of a
yere olde for burntofferings, & an he goote
for a synneofferinge: & for peaceofferings. ii.
oxen

The offering
of Nahesson

The offering
of Nathaneel

The offering
of Eliah

The offering
of Elisur

The offering
of Selumel

The offering
of Zuri

oren. v. rammes. b. he gootes x. b. labes of a pece olde. And this was the offeringe of Sclumiel the sonne of Zuri Sadai.

D The fyrte dape, Eliafaph the sonne of Deguell the chefe Lorde among the chyl dren of Gad, offered: whose gyfte was: a syluer charger of an hundred and .xxx. sycles weyghte: and a syluer boule of .lxx. sycles of the holy syple, both of the full of fyne wheten floure mingled with oyle for a meatoffringe: & a spone of .x. sycles of golde full of cens: and a bullock, a ram & a lambe of a peare olde for burntofferyn ges, and an he goote for a synneoffringe: and for peaceoffringes two oren and fiue rammes. b. he gootes and. b. labes of a pece olde, & this was the gyft of Eliafaph the sonne of Deguell.

E The scuenthe dape, Elisama the son ne of Amiad the chefe Lord of the chyldre of Ephraim offered. And hys gyfte was a syluer charger of an hundred and .xxx. sycles weyghte: and a syluer boule of .lxx. sycles of the holpe syple, and bothe full of fyne floure myngled with oyle for a meat offeringe: and a golden spone of .x. sycles, ful of cens. And a bullock, a ram & a labe of a peare old for burntofferings, and for peaceofferyn ges. ii. oren. v. rammes. fyue he gootes and fyue lambes of one peare olde. And thys was the offeringe of Eli sama the sonne of Amiad.

E The eyghte dape, offered Gamaliell the sonne of Bedasur the chefe Lord of the chyldre of Manasse. And his gyfte was a syluer charger of an hun dred and .xxx. sycles weyghte and a syluer boule of .lxx. sycles of the holpe syple, and both ful of fyne floure mingled wth oyle for a meatoffring: and a golde spone of .x. sycles ful of cens: and an ore and a ram & a lambe of a pece olde for burntofferings and an he goote for a synneoffringe: and for peaceofferings two oren. v. rammes b. he gootes and. b. lambes of one peare olde. And thys was the offeringe of Ga maliel the sonne of Bedasur.

E The tenth dape, Abidan the sonne of Gedeoni the chefe Lorde amonge the chyldren of Ben Jamin offered. And hys gyfte was a syluer charger of an hundred and .xxx. sycles weyght and a syluer bou le of .lxx. sycles of the holy syple, and both full of fyne floure myngled wth oyle for

a meatoffringe: and a golden spone of .x. sycles full of cens: and a bullock, a ram & a lambe of a pece olde for burntofferings and an he goote for a synneoffringe: & for peaceofferings. ii. oren. v. rammes. b. he gootes and. b. lambes of a pece olde. And thys was the offeringe of Abida the sonne of Gedeoni.

E The tenth dape, Abieser the sonne of Ammi Sadai the chefe Lorde among the chyldre of Dan offered. And his gyft was a syluer charger of an hundred & .xxx. sy cles weyghte: and a syluer boule of .lxx. sy cles of the holy syple: and both full of fy ne floure myngled wth oyle for a meate offering: & a golde spone of .x. sycles ful of cens. And a bullock, a ram, & a lambe of a pece olde for burntofferings, & an he gote for a synoffring: & for peaceoffringes. ii. oren. v. rammes. b. he gootes & b. lambes of a peare olde. And thys was the offering of Abieser the sonne of Ammi Sadai.

E The .xi. day, * Dagiel the sonne of O tran the chefe Lord among the chyldre of Aser offered. And hys gyfte was a syluer charger of an hundred & .xxx. sycles weyght a syluer boule of .lxx. sycles of the holpe syple and both ful of fyne floure mingled wth oyle for a meatoffetynge: and a gol den spone of .x. sycles, full of cens. And a bullocke, a ram and a lambe of one peare olde, for burntofferings, & an he goote for a synneoffring: and for peaceoffringes. ii oren, fyue rames. b. he gootes & b. labes of one peare olde. And thys was the offe ringe of Dagiel the sonne of Otran.

E The .xii. day, Ahira the sonne of Enai the chefe Lord among the chyldre of Nephtali offered. And hys gyft was a syluer char get of an hundred & .xxx. sycles weyght: a syluer boule of .lxx. sycles of the holy syple both ful of fyne floure myngled with oyle for a meatoffring: & a golde spone of .xx. sycles, ful of cens. And a bullock, a tain & a lambe of one pece olde for burntoffrin ge: and for peaceoffringes, two oren fiue rames. b. he gootes and. b. lambes of one pece olde. And this was the offryng of A hira the sonne of Enan.

E Of this maner was the dedication of the alter, when it was anoynted vnto the whiche was broughte of the Prynces of Israell, xii. chargers of syluer. xii. syluer boules

The offering of Abieser.

the offering of pagiel. Dagiel

the offering of Ahira

boules and .xii. spones of gold: euery char-
ger containyng an hundred and .xxx. sp-
cles of syluer, & euery boule .lxx. so that al
the syluer of al the vessels, was two thou-
sande and .iiii. hundred sicles of the holpe
sytle. And the .xii. golden spones wherthe
wete full of ten'se, containyd ten sytles a
pece of the holpe sytle: so that all the golde
of the spones, was an hundred and twen-
tye sytles.

All the oxen that were brought for the
burntofferinges were .xii. & the rāmes .xii.
& the lābes .xii. of a pere olde a pere, with þ
meatofferinges: with he gootes for synne-
offeringes. And al the oxen of the peaceoffe-
ringes were .xliiii. the rāmes .lx. the gootes
lx. and lambes of a pere old a pere .lx. and
this was the dedicatiō of the altar, after þ
it was anoynted.

And whē Moses was gone into the ta-
bernacle of witnessse to speke with hym, he
harde þ voyce of one speakinge vnto hym
fro of the mercyseat that was vpon þ arke
of witnessse: eue fro betwene the two cheru-
bims he spake vnto hym.

The disposition and order of the lampes. The
toppe of the candellsticke. The cleansing & offeringe
of the Leuites. The age of the same.

The viii. Chapter.

And the lord spake vnto Mo-
ses sayng: speake vnto Aaron
& say vnto him: * when thou
puttest on þ lampes seþ they
light all seuē vpon the fore-
front of the candellsticke. And Aaron dyd e-
ue, so & put the lāpes vpon the forefront of
the candellsticke, as the Lord comaunded
Moses, and the worke of the candellsticke
was of stiffe gold: both þ shaft & the flou-
res therof. And accordyng vnto the visyon
which the Lord had shewed Moses eue
so he made the candellsticke.

And the Lord spake vnto Moses say-
ing: take the Leuites fro among the chy-
ldren of Israel, & cleanse them. And thus do
vnto them whē thou cleansest them, sprin-
kle water of purtyfenge vpon them & ma-
ke a rasure to tunne alonge vpon all the
fleshe of them, and lette them waiche theyr
clothes, and then they shall be cleane. And
let them take a bullocke and hys meatof-
feringe, fyne floure myngled wythe oyle:
and another bullocke shalt thou take too
be a synneofferinge.

Then bringe the Leuites before the ta-
bernacle of witnessse & gather the hole mul-
titude of the chyldren of Israel together.
And bringe the Leuites before the Lord,
and let the chyldren of Israel putte theyr
handes vpon the Leuites. And let Aaron
heue the Leuites before the Lord, for an
heueoffryng geuen of the chyldren of Is-
raell, & then let the be appoynted to waite
vpon the seruice of the Lord.

And let the Leuites put theyr handes
vpon the heades of the bullockes, & the of-
fer the: the one for a synneoffring and the
other for a burntoffering vnto the Lord to
make an attonemēte for the Leuites. And
make the Leuites stand before Aaron and
hys sonnes, & heue them to be an heueoffe-
ringe vnto the Lord. And thou shalt sepa-
rate the Leuites from among the chyldre
of Israel, that they bee thynne: & after that
let them go and do the seruice of the taber-
nacle of witnessse.

Clenſe the & waue the, for they are geue
vnto me fro among the chyldre of Israel
for: * I haue taken the vnto me for all the
firstborne that open any matrice amonge
the chyldren of Israel.

* For al the firstborne among the chy-
ldren of Israel are myne both man & beaſt
because the same tyme þ I smote the first
borne in the lande of Egypte. I sanctifye
them for my self: and I haue taken the Le-
uites for all the firstborne among the chy-
ldre of Israel, & haue geuen the vnto Aa-
ron and hys sonnes from amonge the chy-
ldren of Israel to do the seruice of the chy-
ldre of Israel in the tabernacle of witness-
se and to make an attonemēte for the chy-
ldre of Israel, that ther be no plage among
the chyldre of Israel, yf they come nyc vnto
the sanctuary.

And Moses & Aaron and al the con-
gregation of the chyldren of Israel dyd
vnto the Leuites accordyng vnto all
that the Lord commaunded Moses.
And the Leuites purpſed them selues,
and washed theyr clothes. And Aaron wa-
ued them before the Lord, and made an
attonemēte for them to cleane them. And
after that they went in to do theyr seruyce
in the tabernacle of witnessse, before Aaron
and hys sonnes. And accordyng as the lo-
rd had comaunded Moses as concerninge
the

the Levites, euen so they dyd vnto them.

And the lord spake vnto Moyses saying: this shalbe the maner of the Levites *fro xxv. pere vpward they shall go in to waite vpon the seruice in the tabernacle of witness, & at fyfte they shal cease wayting vpon the seruice therof, & shal labour no more: but shal minister vnto the byethen in the tabernacle of witness, & ther waite, but shal do no more seruice. And se that they do after thys maner vnto the Levites in the wayting tymes.

The offer of pasche offering of the cleane & vncleane. A cloude couering the tabernacle leadeth the people.

The.ii. Chapter.

And the lord spake vnto Moyses in the wilderness of Sinai in the fyfte moneth of the second pere after they were come out of the land of Egypt saying: let the chyldren of Israel offer Pascheouer in his season: euen the. xiiii. daye of thys moneth as euen they shall kepe it in thys season, accordinge to al the ordinaunces and maners therof. And Moyses bad the chyldren of Israel that they shuld offer Pascheouer, and they offered Pascheouer the. xiiii. daye of the fyfte moneth at euen in the wilderness of Sinai: and dyd accordinge to al that the Lorde commaunded Moyses.

And it chaunced that certaynne which were defyled wythe a dead corse that they myght not offer Pascheouer the same daye came before Moyses and Aaron the same tyme, and sayde: we are defyled vpon a dead corse, wherfore are we kepte backe & we may not offer an offering vnto the lord in the due season, amonge the chyldren of Israel? And Moyses sayde vnto them: tary, that I maye heare what the Lorde wyll commaunde you. And the Lorde spake vnto Moyses saying: speake vnto the chyldren of Israel and saye. Vt any man amonge you or youre chyldren after you be vncleane by the reason of a corse or is in the way ferre of, he lett hym offer Pascheouer vnto the Lorde: the. xiiii. daye of the second moneth at euen, and eat it with swete bread and soure herbes, and lett he leaue none of it vnto the morninge nor breake anye boone of it. And accordinge to all the ordinaunce of the Pascheouer lette

them offer it.

But vt a man be cleane and not let in a iointney, & yet was negligēt to offer a pascheouer the same soule shal perthe fro his people, because he brought not an offering vnto the Lorde in his due season: & he shall beate his synne. And whē a stranger dwelleth amonge you and wyl offer Pascheouer vnto the Lorde, accordinge to the ordinaunce of Pascheouer & maner therof shal he offer it. And ye shal haue one law both for the stranger & for hym that was borne at home in the lande.

And the same daye that the habitation was reared vp, a cloude couered it an hye vpon the tabernacle of witness: and at euen ther was vpon the habitation, as it were the similitude of fyre vntyl the morninge. And so it was alwaye, that the cloude couered it by day, and the similitude of fyre by nyght. And when the cloude was taken vp from of the tabernacle, then the chyldren of Israel iourneyed: & wher the cloude abode ther the chyldren of Israel pitched theyr tentes. At the mouth of the Lorde the chyldren of Israel iourneyed, & at the mouth of the lord they pitched. And as long as the cloude abode vpon the habitation, they laye styl, & when the cloude tarped styl vpon the habitation long tyme the chyldren of Israel wayted vpon the Lorde and iourneyed not.

Vt it chaunced that the cloude abode any space of tyme vpon the habitation, the they kepte theyr tentes at the mouth of the Lorde: and they iourneyed also at the commaundment of the Lorde. And vt it hapened that the cloude was vpon the habitation from euen vnto morning and was taken vp in the morninge then they iourneyed. Whether it was by daye or by nyght that the cloude was taken vp, they iourneyed. But when the cloude tarped & two dayes or a moneth or a longe season vpon the habitation, as long as it tarped thereon, the chyldren of Israel kepte theyr tentes and iourneyed not. And as soone as the cloude was take vp, they iourneyed. At the mouth of the Lorde they rested, and at the commaundment of the lord they iourneyed. And thus they kept the watche of the Lorde, at the commaundment of the Lorde by the hande of Moyses.

The Notes

At In lyke manner is it with vs in our spirituell
 matter. In our conuer. whosoener doth not reuerent
 reuer. the redemption of mankynde whych was the
 soule synned in offeringe of the true lambe christ
 and anen the natyve life. no. eueneth. from dyce
 to vertue in the tyme of this mortall life. that not be
 lorde into the glorie of resurrection, whych shalbe
 geuen unto the true worshippers of christ: but shal
 be casted out from the company of the sayntes.
 After the Grekes twetyne dayes, a fewe of
 some dayes.

The trumpettes of spiner & the blew therof. These
 trumpettes depart fro synal. The captaynes of the
 hooste as nobles. Hobab refuseth to go with Moyses

The .x. Chapter.

And the lord spake vnto Moyses saying: Make the .ii. trouppettes of beaten syluer, that thou mayst vse the to cal the congregation together, & whē the hooste shal iourney. When they blowe with them, all the multitude shal resorte to the, vnto the doore of the tabernacle of witness. Yf but at one trumpet blowe on, then the princes whych are heades ouer the thousandes of Israell shal come vnto the. And when ye trompe the firste tyme, the hoostes that lye on the easte partes shal goo forwarde.

And when ye trompe the seconde tyme then the hoostes that lye on the southe syde shal take theyr iourney: for they shal trowpe whē they take theyr iourneys. And in gatheringe the congregation together, ye shal blowe and not trowpe. And the sonnes of Aaron the priestes shal blowe the trumpettes & shal haue them and it shalbe a lawe vnto you for euer and amonge youre chyldren after you.

25 And when ye shal go to warre in youre land agaynst your enemies that be ye you ye shal trowpe with the trumpettes & ye shalbe remembred before the lord your god & saued from youre enemies. Also when ye be mery in your feast dayes & in your first dayes of your iourneies, ye shal blowe & trowpettes ouer your buttre sacrifices and peaceofferings, that it maye be a remembrance of you before your God. I am the Lord your God.

And it came to passe the .xx. day of the second moneth in the second yere, & the cloude was take vp from of the habitation of witness. And the chyldren of Israell toke theyr iourney out of the deserte of Sinay and the cloude rested in the wilderness of Pharan. And they firste toke theyr iour-

ney at the mouth of the lord, by the hand of Moyses: euen the standerte of the booke of Iuda remoued first with theyr armyes, whose captayne was Nahalon the sonne of Ammadab. And ouer the hooste of the tribe of the chyldren of Machar, was Nathanael the sonne of Iuar. And ouer the hooste of the tribe of the chyldren of Zabulon, was Eliab the sonne of Helk. And the habitation was taken downe: and the sonnes of Gerson and Merari wet forth bearynge the habitation.

Then the standert of the hooste of Ruben went forth with theyr armyes, whose captayne was Eliazur the sonne of Sedeur. And ouer the hooste of the tribe of the chyldren of Simeon, was Salammel the sonne of Surti saddai. And ouer the hooste of the tribe of the chyldren of Gad, was Eliasaph the sonne of Deguel. Then the Cabathites went forwarde and bare the holy thynges, and the other dyd set vp the habytaciō agaynst they came.

Then the standert of the hooste of the chyldren of Ephraim wet forth with theyr armyes whose captayne was Elisama the sonne of Amiad. And ouer the hooste of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedasur. And ouer the hooste of the tribe of the sonnes of Ben Iamin, was Abydan the sonne of Gedoni.

And hyndmost of all the hooste came the standert of the hooste of the chyldren of Dan with theyr armyes: whose captayne was Abiezzer the sonne of Ammi Saddai. And ouer the hooste of the tribe of the chyldren of Aser, was Bagiel the sonne of Ochai. And ouer the hooste of the tribe of the chyldren of Reubyn, was Ahira the sonne of Enan of this maner were the iourneies of the chyldren of Israell, with theyr armyes when they remoued.

And Moyses sayd vnto Hobab the sonne of Raguel the Madianite, Moyses father in lawe: we goo vnto thee place of whych the Lord sayde I wyl geue it you go with vs and we wyl do the good for the Lord hath promysed good vnto Israell. And he sayd vnto him: I wyl not, but wyl go to myne owne lande & to my kynred. And Moyses sayd: oh naye, I caue vs not, for thou knowest wher is best for vs to ppyche in the wilderness, and thou shalt be our

beourreyes. And yf þ go w̄ bs loke what goodnes þ Lord sheweth v̄p̄ō bs, þ same we wil shewe v̄p̄ō the. And they departed fro þ moūt of þ lord. iiii. dayes iourneye, & þ arke of þ testamēt of þ Lord wēt before the in þ. iiii. dayes iourney to serch out a resting place for the, & þ cloud of þ lord was ouer the by day, whē they wēt out of þ tentes. And whē þ arke wēt forth, Moyses sayde: Wylle þ lord & let thine enemies be scattered, & let the þ hate the flee before þ. And whē the arke rested, he sayd retourne lord vnto the many thousandes of Israell.

The Notes.

a. To blowe with one trumpet, is, to shew þ word of helth synge after the v̄p̄t̄ie of the sayth.

b. The comen people must they teache playnely and without curioſitye.

c. In tyme of warre must they trowpe with trowpettes: which synnifieth whē most nede is at hande then must sayth prayer, and lifyng v̄p̄ of the mynd to God be cheſely exerceſed.

a. Moſes is the same whych before is called Jeſuſ, as Salomō is called in ſome places. Iſida and as Elias is also called Aſarias. He was þ ſon of Raguel & father to zephora. Moſes wyſe: al beit that in the ſecond of Exodus Raguel be called her father, not becauſe he was ſo in dede, but becauſe he was her fathers father: whych maner of ſpeakynge is not a fewe tymes v̄ſed in the ſcripture.

The people murmureth & is puniſhed with fyre. They deſpye fleſhe. They looth mān. The murmuring and wauering ſayth of Moſes. The Lord v̄ſidereth the burde of Moſes to ſentence of the auncientes, and they prophete. Eldad & Medad ſayd also prophete in þ hoſte. He rayneth quaiſes. The fleſhe raueners are puniſhed.

The xi. Chapter.

And þ people cōplained & it displeſed þ eares of the lord, & whē the lord herd it he was wroth & þ fyre of þ lord burnte among the & cōſumeth þ vttermoſt of the hoſte. And the people cryed vnto Moſes, & he made interceſſiō vnto þ lord & the fyre quēched. And they called þ name of the place: Chaberah becauſe the fyre of the Lord burnt amonge them.

And the raſcal people þ was among the fel a luſting. And the chyldre of Israell al ſo wēt to & wept & ſayd, who ſhal geue vs fleſhe to eate: we remēbre þ fyrth which we ſhuld eat in Egypt for nought & of þ Cucūber & melōus, lekes, onīōs & garleke. But now our ſoules are dreyed away, for our eyes loke on nothinge els, ſaue v̄p̄ō Māna.

The Māna was as it had bene coriander ſede, & to ſe to lyke Bedellion. And the people wēt about & gathered it, & ground it in milles or bet in morters & baked it in pānes and make kakes of it. And the taſt of it was lyke vnto the taſt of an oyle kake. And whē the deuſe fel about the hoſt in

the nyght, the Māna fel therwith.

And whē Moſes herde the people wepe in their houſholdes euery mā in þ doze of his tent, the the wrath of the Lord wared hote exceedingly: & it grieved Moſes alſo. And Moſes ſaid vnto the lord: wherefore dealeſt þ ſo cruelli w̄ thy ſeruaūt, wherefore do I not find fauour in thy ſyght ſeing þ þ puttett the weyght of this people v̄p̄ō me: haue I tōcraued al this people, or haue I begott the, þ þ ſhuldeſt ſay vnto me, carle the in thy boſome (as a nurſe beareth the ſucking child) vnto the lād which thou ſwareſt vnto they fathers: wher ſhuld I haue fleſhe to geue vnto all thys people: for they wepe vnto me ſayinge: geue vs fleſhe þ we may eat. I am not able to bere all this people alone, for it is too heuy for me. Wherefore yf þ deale thus w̄ me, kyll me. I pray the, yf I haue ſouid fauour in thy ſyght & let me not ſe my wretchednes.

And the lord ſayd vnto Moſes: gather vnto me. lxx. of elders of Israell, which þ knoweſt þ they are elders of the people & officers ouer the, & bringe the vnto the tabernacle of witneſſe, & let the ſtand ther w̄ the. And I wyll come downe & talke w̄ the ther, & take of the ſpirit which is v̄p̄ō the & put v̄p̄ō the & v̄p̄ō the and they ſhal beate w̄ the in þ burthē of the people, & ſo ſhalt þ not bere alone. And ſay vnto þ people: halow your ſelues ageſt to morowe þ ye may eat fleſh for ye haue whyned in the eares of þ lord ſayinge: who ſhal geue vs fleſhe to eat, for we were happy whē we were in Egypt: therefore þ lord wil geue you fleſh, & ye ſhal eat: Ye ſhal not eat one day only ether. ii. or. v. dayes, ether. x. or. xx. dayes: but euē a moneth longe, & vntil it come out at þ noſtreils of you, þ ye be ready to parbake: becauſe þ ye haue caſt the lord a ſyde which is among you, & haue wept before hi ſaying: why came we out of Egypt.

And Moſes ſayd: vl. C. M. ſotemē at ther of the people, among which I am. And thou haſt ſayd: I wyll geue the fleſhe and they ſhal eat a moneth long. ſhal the ſhepe & the ox be ſlayne for the to find the ether ſhal al the fyrth of the ſce be gathered together to ſerue the: And the Lord ſayde vnto Moſes, is the lordes hande wared ſhort. Thou ſhalt ſe whether my worde ſhal come to paſſe vnto the or not.

And Moſes wēt out & tolde the people

That is I wil enſpye the wyth þ ſame ſpyte

Or monethes.

After þ geue he & þ ſhal be: ſome, of what þ ſhal be

By wared v̄ſider, ſo: mytyme d̄d w̄chely,

Chaberah ſynnifieth, kindling or flaming or fyre



the sayenge of the Lord, and gethered the .lxx. elders of the people, and set them rounde aboute the tabernacle. And the Lord came doune in a cloude & spake vnto him, and toke of the spert that was vpon hym, and putte it vpon the .lxx. elders. And as þe sperte rested vpon the, they prophesied and did nought els. But ther remainned .ii. of the men in the hoste: the one called Eldad, & þe other Medad. And the sperte rested vpon the for they were of them that were written, but they went not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a young man & told Moses and sated: Eldad & Medad do prophesy in the host. And Josua the sone of Nûn the seruaunt of Moses which he had chosen out answered and sated: master Moses, for hyd them. And Moses sated vnto him: enupest thou for my sake: wold god þe al the lordes people coulde prophesy, & þe þe Lord wolde put his sperte vpon the. And the both Moses and þe elders of Israel gat the into the hoste.

And thre wente forth a wynde from þe Lord and brought quayles from the see and let them fall aboute the hoste, euen a dayes iourney rounde aboute on euerye syde of the hoste and .ii. cubites hye vpon the erth. And the people stode vpon all that day & al that night & on the morow, & gethered quailles. And he that gethered the lest gethered .x. homers ful. And they kyllled them rounde aboute the hoste.

And whyle the fleshe was yet betwene their teeth, yet it was chewed vpon the wrath of the Lord waxed whott vpon the people, & the Lord slewe of the people an exceedinge myghtye slaughter. And they called the name of the place* kibzath barchauah: because they buryed the people that lusted there.

And the people toke theyr iourney fro kibzath barchauah vnto hazeroth, and boode at hazeroth.

¶ Aaron and Mir Jam grudge agaynst Moses. Mir Jam was streken with the leper & healed at þe prayer of Moses.

The .xii. Chapter.



And Mir Jam & Aaron spake agaynst Moses, because of his wyfe of Inde which he had take: for he had take to wife one of Inde. And they sayde dorch the Lord speake onelye thorow Moses: dorch he not speake also by vs. And þe Lord herde it. But Moses was a herpe meke mā aboute al the men of þe erth. And the Lord spake attonce vnto Moses vnto Aaron and Mir Jam: come out ye .iii. vnto þe tabernacle of wytnesse: and they came out all thre.

And the lord* came doune in the piler of the cloude and stode in the doore of the tabernacle and called Aaron and Mir Jam. And they were both out of the. And he sayde heare my wordes. If there be a prophet of þe lordes among you, I will shewe my selfe vnto him in a visio & I will speake vnto him in a dreame. But my seruaunt Moses is not so, which is faithfull in al myne house. Vnto hym I spake at mouth to mouth & he seith the syghte and the facion of the Lord, and not thorow rydels. Wherfore the were ye not afrayed to speake agaynst my seruaunte Moses.

And the Lord was angry with them and went his way, and the cloude departed fro of the tabernacle. And beholde Mir Jam was become leprous, as it were snow. And whē Aaron looked vpon Mir Jam and sawe that she was leprous, he sayde vnto Moses: Oh I beseeche the my Lord, put not the synne vpon vs whych we haue folishly comyncted and synned. Oh, let her not be as one that came dead out of his mothers wombe: for halfe her fleshe is eaten awaye.

And Moses cled vnto þe Lord sayyng: Oh god heale her. And þe Lord said vnto Moses: If her father had spitte in her face, shuld she not be ashamed. .vii. dayes let her be shutte out of the host. .vii. dayes, & after that let her be receaued in agayne. And Mir Jam was shutt out of þe host. .vii. dayes & the people remoued not, till she was brought in agayne. And afterwarde they remoued from hazeroth, and pitched in the wilderness of Itharan.

Mourth.

The Notes.

¶ I wyl come downe, loke Gene. ix. a. ¶ To prophesy is othe to preache the worde so the people as it is. i. x. iiii. a. or to shewe the wonderful wordes of God, or to shewe thinges to come but prophesy and do nought elles is here to rule the people of God accordyng to the sperte & to gouerne theyr subiectes wþ the iudgements Justice and truþe

¶ That is the
graves of
Iude.

The Notes

at Mouth to mouth, that is. I speake not to him in dreames, but by manifest tokens and vnspeakeable signes and vndoubtedly geue I hym knowledge of my mynde: here is no bodily mouth meane.

23. To speere in her face, to puaile her & caule her to be a witness. The wyde is a father & puaile with his choldren not to blame the, but to correct and chastise, & to bring the to earnest repentance. After seven dayes was the peccature agayne into the booke to alter repentance had must we be receaued into the congregacion.

24. Certaine men sent to searche the lande of Canaan: whych bringe with them a clowde of grapes for a signe of fertilitye and fruitfulness.

The xlii. Chapter

AND THE LORD spake vnto Moyses saying: * Send men out to see the land of Canaan whych I geue vnto the chyldre of Israel: of euery trybe of their fathers a man & let the all be soch as are cnelars among the. And Moyses at the commaundement of the Lorde sent forth out of the wyldernes of Pharan: soch men as were all heades among the chyldren of Israel whose names are these.

In the trybe of Ruben, Samuua the sonne of Zacur. In the trybe of Simco, Saphat the sonne of Hori. In the tribe of Iuda, Caleph the sonne of Iephune. In the trybe of Issachar, Igeal the sonne of Joseph. In the trybe of Ephraim, Hosea the sonne of Nun. In the trybe of Beniamin, Balchit the sonne of Raphu. In the trybe of Zabulon, Gadiel the son of Sodi. In the trybe of Ioseph, Eliazar the son of Phallu. In the trybe of Dan, Amiel the sonne of Gemall. In the trybe of Aser, Sethur the sonne of Michiel. In the trybe of Nephthali, Nahbi the sonne of Vaphsi. In the tribe of Gad, Guel the sonne of Machi. These are the names of the men whych Moyses sente to spyre out the land. And Moyses called the name of Hoses the sonne of Nun, Iosua.

And Moyses sente the loth to spyre out the land of Canaan, & sayd vnto the: gett you southward & go vp into the countrey & see that land: what maner thing it is & the people that dwelleth therein: whether they be stronge or weak, ether fewe or many, & what the lande is that they dwell in: whether it be good or bad, & what maner of cyties they dwell in, whether they dwell in tentes or walled townes, and what maner of lande it is: whether it be fatt or leane, and whether there be trees therein or not.

And be of a good courage and bringe of the frutes of the lande. And it was about the tyme that grapes are first ripe.

And they went vp and searched out the lande from the wyldernes of Zin vnto Rehob, as men go to Hemath, and they ascended vnto the south and came vnto Hebron, where Abimam was & Sefat and Chalmah the sonnes of Enache. Hebron was bilt. viij. yeres before Zoan in Egypte. And they came vnto the riuer of Estol and they cutt doune ther a braunch w one clowster of grapes & bare it vpon a staffe betwene twayne, and also of the pomgranates and of the figges of the place. The riuer was called Sihon, because of the clowster of grapes which the chyldre of Israel cutt doune there.

And they turned back agayne fro searching the land, at xl. daies ende. And they went and came to Moyses and Aarō & vnto all the multitude of the chyldren of Israel, vnto the wyldernes of Pharan: euen vnto Cades, and broughte them trozde and also vnto all the congregacion, & shewed them the fruite of the lande. And they tolde hym saying: we came vnto the lande whether thou sendest vs, and surely it is a land that floweth with mylke & honey & here is of the frute of it. Neuerthelesse the people be strong that dwell in the land, and the cyties are walled and excedyng great, and moreover, we sawe the chyldren of Enach there. The Amalekites dwell in the south contre, and the Hethites, Jebusites and the Amorites dwell in the mountaynes, & the Cananites dwell by the see & a longe by the coast of Iordā.

And Caleb stilled the murmur of the people agest Moyses saying, let vs go vp and conquer it, for we be able to ouercome it. But the men that went vp by the hym sayde: we be not able to go vp agaynst the people, for they are stronger then we. And they brought vp an euill reporte of the land which they had searched, vnto the chyldren of Israel saying: The land which we haue gone to search it out, is a land that eateth vp the inhabitants therof, and the people that we saw in it are men of stature. And there we sawe also grauntes, the chyldren of Enach which are of the grauntes. And they seemed in oure syght as it

D. II.

were

Loke Iudith l. 6.

* O therwys se Iudith, after the chaldeans

Murmuringe. Numeri

were greeshoppers, and so we dyd in theyr
pyghe.

The Notes.

aj. Dolea d; Oles, signifieth sauing of seruoure.

Jofua of Jeholua signifieth the saluatio of the lord
aj. Rebel Escol signifieth by interpretation the
spyer of the grape of as some wyl the valeye of the
clouster.

aj. Floweth with milke and hony that is, full of
good pastures, herbes, bees, catell, bynns, trees, plea
saunt woodes. so that vnder heauē there was not a
moare chosen pce of grounde for abundance and
plenteousnes.

aj. Catch vp, &c. that is, catcheth them not to
be, but with batell and vpolice of geauntes confu
meth them.

aj. The people dispearing of coming to the land pro
mised, do murmure agaynst God, & wold haue stoned
Caleb and Jofue, The searchers of the land dyd. &
maledy syneth the Israelites.

The xliii. Chapter.

AD all the multitude cryed
out, & the people wepte tho
rowe out that nyght, & al the
chylde of Israel murmured
agaynst Moyses and Aaron,

And the whole congregation sayde vnto
the: wold God that we had dyed in the lād
of Egypt: ether we wold that we had dyd
in this wilderness. Wherefore hath the
Lorde brought vs vnto this lande to fal
vpon the swerde, that both oure wyues,
and also oure chylde shulde be a praye:
is it not better that we retourne vnto E
gypte agayne: And they sayde one to ano
ther: let vs make a captaine and retourne
vnto Egypte agayne.

B And Moyses & Aaron fel on theyr fa
ces before al the congregatio of the mult
tude of the chylde of Israel. And Josua
the son of Nun, & Caleb the sonne of Je
phune which were of the that serched the
land, & rent their clothes & spake vnto all
the cōpane of the chylde of Israel sayn
ge: The land which we walked thorow to
searche it, is a very good land. If the lord
haue lust to vs he will bring vs into this
land and geue it vs, which is a lande that
floweth with milke and hony. But in any
wyse rebel not agaynst the Lord, Where
uer feare ye not the people of the land, for
they are but bread for vs. Their chylde is
departed fro them, and the Lorde is with
vs: feare them not therefore.

C And all the whole multitude hade sto
ne them with stones. But the gloie of the
Lord appeared in the tabernacle of witte
nes, vnto al the chylde of Israel. And
the Lorde sayde vnto Moyses: Howe

longe shall this people trape vpon me,
& how long will it be per they beleue me,
for al my signes which I haue shewed a
mong them: I wyl smite the w the pesti
lence and destroy the, and will make of the
a greater nacyon & a mightyer then they.

And Moyses saide vnto the Lord: then
Egyptias shal heare it, for thou brough
teste this people with thy myghte from
amonge them. And it wyl be tolde to the
inhabiters of this lād also, for they haue
herde likewise, that thou the Lorde arte a
mong this people, & that thou arte sene fa
ce to face, & that thy cloude standeth ouer
them & that thou goest before the by day
tyne in a piler of a cloude and in a piler
of fyre by nyght. If thou shalt kil al this
people as they were but one mā the the na
ciōs which haue herde the fame of the, wyl
speake sayeng: because the Lord was not
able to byng in this people into the land
which he sware vnto the, therefore he slew
them in the wilderness.

So now let the power of my Lorde
be greete, accordynge as thou hast spoke
sayng: the Lorde is long per he be angry
and ful of mercy, and suffereth synne and
trespace, and leaueth no man innocente, &
by synthe the vmyghtynesse of the fa
thers vpon the chylde, eue vpo the thirde
and fourth generacion, be merciful I be
seche the therefore vnto the synne of this
people accordynge vnto thy greate mer
cy, and accordynge as thou hast forge
uen this people from Egypte euen vnto
this place.

And the Lorde sayde: I haue forgue
it, accordynge to the request. But as truly
as I lyue, al the erth shal be fylled with
my gloie, for al those men whych haue
sene my gloie & my myracles which I
dyd in Egypt and in the wilderness, & yet
haue tepted me now this .x. tymes & haue
not hekened vnto my voyce, there shall
not one se the land whiche I sware vnto
theyr fathers, nether shall any of them
be called vpo me, se it. But my seruaunt Ca
leb: because there is another maner spirit
with him, & because he hath folowed me
vnto the vtmost: him I wyl bynge into
the land which he hath walked in, and his
sede shall conquere it, and also the Ama
leekites and Cananites which dwel in the
lowe

lowe countres. To morow turne you & get you in to the wyldernesse: euen the waye toward the redd see.

And the Lord spake vnto Moses and Aaron sayinge: how longe shal this euell multitude murmure agaynst me? I haue herd þ murmurings of the childre of Israel which they murmure agaynst me. Tell them, that the Lord saith. As truly as I liue, I will do vnto you euē as ye haue spoken in mine eares. Your carckesses shal ly in this wyldernesse, nether shal anye of these nobyz which were nombred from .xx. ye-
re & aboue of you which haue murmured agayst me come into the lād ouer which I lyfted mine hād to make you dwell ther in, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

And your childre which ye saide shuld be a pray, them I wil bring in, & they shal know the lande which ye haue refused, & your carckesses shal ly in this wyldernes. And your childre shal wandze in this wyldernesse. cl. yeres & suffre for your whoredome vntil your carckesses be wasted in the wyldernesse, after þ nombre of þ daies in which ye serched out þ land. cl. daies, & euerye dape a yeaere: so þ they shal beare your vntighteousnes. cl. yere, & ye shal fele my vengeaunce. I the Lord haue sayed that I will do it vnto all thys euell congregacion that are gethered together agaynst me: euē in this wyldernesse ye shal be consumed, and here ye shal dye.

And the men which Moses sent to serche the lād, & which (when they came agayne) made all the people to murmure agest it in that they brought vp a sleaundership on þ lande dyed for they bringinge vp þ euell sleaundership vpon it, & were playd before the Lord. But Josua the sonne of Nun & Caleb þ sonne of Iephune which were of the men that went to serche the land, liued. And Moses tolde these sayenges vnto al the children of Israell, and þ people toke greate sorowe.

And they rose vp perly in the morning & gatt them vp into the toppe of þ mountaine sayeng: lo we be here, & wil go vp vnto the place of which þ lord said, for we haue sponed. And Moses sayd: wherfore wyll ye go on thys maner beyond the word of the Lord: it wyll not come well to passe go not vp for the Lord is not among

you that ye be not slayne before your enemies. For the Amaleckytes and the Cananites are there before you, and ye wyll fall vpon the swerde because ye are turned awaye from the Lord, & therfore the Lord wyll not be wyth you.

But they were blinded to go vp into þ hyl toppe: Neuerthelater, the arch of the testament of the Lord & Moses departed not out of the hoste. The Amaleckites & the Cananites whych dwelt in that hyl, came downe & smote the & helwed thereuen vnto Hor ma.

The Notes

at Went they clothes, loke Genesis. xxiij. f. b. To raple vpon the Lord, to provoke hym, to reysen, withstand or stryue agaynst hym: all such maners of speache wher ye fynd them, do synnyse no thinge els but not too beleue hys wordes as in the Psalm. v. c. and. x. f.

et That he wyll haue the earth fylled with hys gloire is, that he wyll be magnified, preached spoked of, honoured & praysed, thowoute the earth. Psalm. xviij. d.

et Whoredome for infidelitie or idolatre as in iiii. Regum. i. c. and Sapient. xliij. b.

et The drinkoffinges of the þ enter into the land & the punishments of hym that synneth of arrogancie or pryde, The man is shewed that gethered stiches on the Saboth, Cardes must be made vpon the quarters of theyr garments.

The. x. Chapter.

And the lord spake vnto Moses, sayinge: speake vnto the childzen of Israel & saye vnto them: whē ye be come into the lande of your habitacion whych I geue vnto you, and wyll offre an offering vpon the fyre vnto the Lord, whether it be a burnt offeringe or a specciall bowe or freewyll offeringe or yf it be in your pryncypall feastes to make a swete sauoure vnto the Lord, of the oren or of the floske.

Then let him that offereth hys offering bringe also a meate offering of a tenth deale of flour mingled wythe the fourth parte of an hin of oyle, and the fourth parte of an hin of wyne for a drinkofferinge and offer with the burnt offeringe or any other offering when it is a lambe. And vnto a raiue thou shalt offer a incense offeringe of ii. tenth deales of flour, mingled with the thyrde part of an hin of oyle, and to a drinkoffering thou shalt offer the thyrde part of an hin of wyne, to be a swete sauoure vnto the Lord.

When thou offerest an oxe to a burnt offeringe or in any specciall bowe or pe-

D. iiii. offeru



Blind rea-
son whych
per whyte
wold not
let the bele
ue in gods
word, tras-
cheth the
word too
crull there
about word
the.

Murmuringe. Numeri,

peaceofferynge vnto þe Lord, then thou shalt bypnyng vnto an ore, a meateofferyng of .iii. tenth deales of floure mingled with halfe an hynde of oyle. And thou shalt bypnyng for a drynke offering halfe an hynde of wine that is an offerynge of a swete sauour vnto the Lord. This is the maner that shal be done vnto one ore, one eke a lambe or a kyd. And accordyng to the nobyete of such offeringes, thou shalt encrease the meate offeringes and the drynkeofferynges.

C All that are of youre selues shal do the se thynges after this maner, whē he offereth an offerynge of swete sauoure vnto þe Lord. And yf there be a straunger with you or be amonge you in your generacions and will offer an offeryng of a swete sauoure vnto þe Lord: eue as ye do, so he shal do. One ordynance shal serue both for you of the congregacion, and also for the straunger. And it shalbe an ordynance for euer amonge your chyldre after you that the straunger and ye shalbe lyke before the Lord. Due lawe and one maner shal serue, both for you and for the straunger that dwelleth wyth you.

And the lord spake vnto Moyses sayng: spake vnto the chyldren of Israel & say vnto them when ye be come into the lāde whether I wil bypnyng you, the whē ye wyl eat of the bread of the lād, ye shal geue an heue offeringe vnto the Lord. Ye shal geue a kake of the fyrst of youre dowe vnto an heueofferyng: as ye do the heueofferynge of the barne, euen so ye shal heue it. Of the fyrst of your dowe ye muste geue vnto the Lord an heue offeryng, thorow out youre generacions:

If ye ouer se youre selues & obserue not all these commaundemētis which the Lord hath spoken vnto Moyses, & al that the Lord hath comāded you by the hand of Moyses, from the fyrst day forwarde that the Lord commaunded among your generacions: when oughte is committed ignorantly before the eyes of the congregaciō, the al þe multitude shal offer a calfe for a burnt offerynge to be a swete sauour vnto þe Lord, and the meateofferynge and the drynkeofferyng therto, accordyng to the maner: and an he goote for a synne offering. And the preaste shall make an attonement for all the multitude of the chyldre

of Israel, and it shall be forgeuen the for it was ignoraunce. And they shal bypnyng theyr gistes vnto the offering of the Lord, and theyr synofferyng before the lord for theyr ignoraunce. And it shalbe forgeuen vnto al the multitude of the chyldren of Israel & vnto the straunger that dwelleth among you: for the ignoraunce pertayneth vnto al the people. Yf any one soule synne thorow ignoraunce he shal bypnyng a she goate of a yere olde for a synofferyng. And the preast shal make an attonement for the soule that synned ignorauntly wyth the synofferyng before the Lord and reconple him, and it shalbe forgeuen him. And both thou that art bozne one of the chyldre of Israel and the straunger that dwelleth amonge you shal haue bothe one lawe yf ye synne thorow ignoraunce.

And the soule þe doth oughte presumptuously, whether he be an Israelyte or a stranger, the same hath despyled the Lord. And þe soule shalbe destroyed fro amonge his people, because he hath despyled þe worde of the Lord & hath broken his comaundementes, that soule therfore shal perishe and his synne shalbe vpon hym.

And whyle the chyldren of Israel wet in the wilderness, they found a man byge theringe stikes vpon the Sabothe daye. And they that founde hym gathering stikes, broughte hym vnto Moyses and Aaron and vnto all the congregacyon: and they putt hym inwarde, for it was not declared what shuld be done vnto him. And the Lord sayd vnto Moyses: the mā shal dye, let al the multitude stone him with stones without the hoste. And al the multitude brought hym wythout the hoste and stoned hym wyth stones, and he dyed as the Lord commaunded Moyses.

And þe lord spake vnto Moyses sayng: spake vnto the chyldre of Israel and bid them: that they make the gardes by the quarters of theyr garinētes thorow out theyr generaciōs, and lette the make the gardes of rybandes of Jacincte. And the garde shalbe vnto you too loke vpon it, that ye remembre all the commaundementes of the Lord and do them: that ye seke not a way after your owne hartes, and after youre owne eyes, for to go a whoynge after the, but þe ye remembre & do al my commaund

maundemētes & be holy vnto your God, for I am þ lord your god which bzought you out of the land of Egypt for to be you re God, I am the Lord God.

The Notes
of this cōmandemēt was a foze tōke of gethe ring the gentiles and the hebrues into one church of Chriſte. Johan. x. c. Wherein there is no difference be twene the hebrues of Iewes, and the gretian, & hec & poore, cyprien and stranger of fozeuer
þe hebrues þat he wozte þys cruell deathe, for as moche as he despyed to heare the word of the lord where vnto he was so straitly cōmanded to geue eare on the Sabothe daye.

Soche gardes shalbe the chycken hant depe ly fixed in theyr hartes, consyderinge what they are bound to the lord, of what God what a service they haue taken vpon them: that they myght wythal di ligence and circumspection fulfyll that, whyche they haue promysed, &c.

The rebellyon and rasyssaunce of Cozah Dathan and Abiram, The erth opened and swallowed them vp.

The xvi. Chapter.

AD* Cozah the sonne of Je sechar the sonne of Cahath þ sonne of Leui and Dathan & Abiram the sonne of Eliab, and On the sonne of Be leth the sonne of Ruben: stode vp before Moyses, wyth other of the chyldzen of Is rael. ii. hundred & fyfte, heades of the cō gregacion, and counceilers, and men of fa me, and they gathered the selucs together agaynst Moyses and Aaron & sayd vnto them: ye haue done ynough. For al þ mul titude are holy euerye one of them, and the Lord is among them. Why therfore heue ye oure selucs vp aboute the congregatō of the lord.

Whe Moyses heard it, he fel vpon hys face & spake vnto Cozah, and vnto al his cōpanye saying: to morowe the lord wyll shewe who is his & who is holpe, and wyll take them vnto hym, and whoin soeuer he hathe chosen, he wyl cause to come to him. This do: take fyze panes, thou Cozah & al thy companye, and do fyze therin & put cens thereto before thee lord to morowe. And then who soeuer the lord doth chose, the same is holy. Ye make ynough to doo ye chyldzen of Leui.

And Moyses sayde vnto Cozah: heare ye chyldze of Leui. Se meth it but a smal thyng vnto you, that thee God of Israel hathe separated you frome the multitude of Israel to byrge you to hym, to do the scrupce of the dwellynge place of the lord and too stande before thee people too my pster vnto them: he hathe taken thee too

hi & al thy brethze þ somes of Leui wyth the, and ye seke the office of the preast also for which cause both thou and al thy cō panye are gathered together agaynst the Lord: for what is Aaron, that ye shulde murmure agaynst hym.

And Moyses sent to cal Dathan & Abi ram the sonnes of Eliab, & they answered we wyl not come. Se meth it a smal thing vnto the that þ hast bzought vs out of a lande þ floweth with mylke and honye, to kyl vs in the wildetnesse. But that thou shuldest tayne ouer vs also. Moyses quer þ hast bzought vs vnto no land that flow eth with mylke & hony, nether hast geuen vs possessyōns of feldes or of bynes. E ther wilt þ pul out the eyes of these men: we wyl not come.

And Moyses wared very angry & said vnto þ Lord: Turne not vnto their offe ges. I haue not taken so moche as an asse from the nythet haue bered any of them. Then Moyses sayd vnto Cozah: Be þ & al thy companye before the Lord both þ they & Aaron to morow. And take euerye man his censet & put cens in them, and co me before the lord euery man wyth his ce set: two hundred & fifty censets, and Aa ron wyth his censet. And they toke euery man his censet and put fyze in the & laied cens thereon, and stode in the doze of the tabernacle of witnesse, & Moyses and Aa ron also. And Cozah gethered al the cōgre gacion agaynst the vnto the doze of the ta bernacle of witnesse.

And the gloze of thee lord appea red vnto al the congregatō. And the lord spake vnto Moyses and Aaron saying: sepetate youte selucs from this congrega cyon, that I maye consume them at once. And they fell vpo theyr faces & sayd: O most myghty god of the spittis of al flesh one than hath synned, & wylt thou be wy o th wythal the multitude. And the lord spa ke vnto Moyses saying: speake vnto the congregacyon and saye: Gett you awaye from aboute the dwellyng of Cozah, Da than and Abiram. And Moyses rose vp & wente vnto Dathā and Abiram, and the elders of Israel folowed him. And he spa ke vnto the congregacyon sayenge depar te from the tentes of these weked men and touche nothyng of theires: lest ye peryshe in all

þe son of Je sechar
þe son of Eliab
þe son of Ruben
þe son of Cozah
þe son of Dathan
þe son of Abiram



Numeri xvi.

Corah. Dathan Nomeri & Abiram

in all their synnes. And they gate them from the dwellinge of Corah, Dathan and Abiram on euery side. And Dathan & Abiram came out & stode in doze of their tentes with theyr wyues, ther sonnes and theyr chyldren.

And Moses sayd: Here by ye shal knowe þ the Lord hath sent me to do all these workes, & that I haue not done the of mine owne minde: If these men by þ comen deth of all men or of þ they be vilsyted after þ vilsitacion of al men, the the lord hath not sent me. But and of the Lord make a new thing, and the erth open hit mouth & swallowe them and al that pertaine vnto them, so that they go downe quick in to hel: then ye shal vnderstand, that these men haue rayled vpon the Lord.

And as sone as he had made an ende of speakyng al these wordes, þ grounde cloue a sounder that was vnder them, & the erth opened her mouth & swallowed them & their houses and al the me that were with Corah & al their goodes. And they and al that pertayned vnto them, wete downe a liue vnto hel, & the erth closed vpon them, & they perished from amonge the congregacyō. And al Israel that were about the fiedd at the cry of the. for they sayd: The erthe myghte happelye swallowe vs also.

And ther came oute a fyre from the Lord and consumed the two hundred & fifty men that offered cens.

And the Lord spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preast and let him take vpon the censers oute of the burning, & scatter the fyre here and there, for the censers of these synners at holowed in their deathes & let them be beaten into thyn plates and fastened vpon the altare. for they offered them before the Lord, and therfore they are holy and they shalbe a signe vnto the chyldren of Israel.

And Eleazar the preast toke the brasē censers which they that were burnt had offered, & beate them & fastened them vpon the altare, to be a remembraunce vnto the chyldren of Israel, that no straūger whych is not of the seide of Aaron, come nere to offer cens before the Lord, that ye be not made lyke vnto Corah and hys companye as the Lord saide vnto hym by the hande of Moses.

And on the morow al the multitude of the chyldren of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And when the multitude was gathered agaynst Moses and Aaron they lokyd toward the tabernacle of witnessse. And behold, the cloude had couered it and the glory of the Lord appeared. And Moses & Aaron went before the tabernacle of witnessse. And the Lord spake vnto Moses sayinge: Gett you from thys congregation, that I may consume them quykly. And they fel vpon theyr faces.

And Moses sayd vnto Aaron: take a censer and put fyre therein oute of the alter, & poure on cens, & go quickly vnto the congregatio and make an attonement for them. For ther is wrath gone out from the lord, and ther is a plage begone. And Aaron toke as Moses comaūded him, & ran vnto the congregatio: & behold, the plage was begon among the people, and he putte on cens, & made an attonement for the people. And he stode betwene þ dead, and the lyue, and the plage ceased. And the nobre of them that dyed in the plage, were xlii. thousand & seue hundred: besyde the that dyed about þ busines of Corah. And Aaron wete agayne vnto Moses vnto the doze of the tabernacle of witnessse, and the plage ceased.

The Notes:

a. To go downe quicke or a lyue in to hell, is, to perishe by sodayne death and too be ouerwhelmed wth the earth.

b. The censers were halowed in theyr deathes, because that by them was geuen an ensample vnto other to feare.

c. Aaron is here a fygure of Christ which is the mediator betwene god and the church whiche resstrameth the full vengeance of God for the synnes of the worlde, whych helpeth the chosyn whē they be in Jeopardye.

Aarons rodde buddeth and beareth blossomes

The. xviij. Chapter.

And the Lord spake vnto Moses sayinge: speake vnto the chyldre of Israel and take of the, for euery principall house a rod, of theyr princes ouer þ houses of theyr fathers: euen. xii. rodde, and wyte euery māns name vpon hys rod. And wyte Aarons name vpon the staffe of Levi: for euery head man ouer the houses of theyr fathers shal haue a rod. And putte them in the tabernacle of witnessse where



that is punished by the punishment.

Whiche is the punishment of the wicked.

where I will mete you. And hys rodde whom I chose, shall blossom: So I wyl make cease from me the grudgens of the chyldren of Israel whych they grudge agaynst you.

And Moyses spake vnto the chyldren of Israel, & al the princes gaue him for euerie prince out theyr fathers houses, a rod: euen, xii. rodde, and the rod of Aaron was among the rodde. And Moyses put the rodde before the Lord in the tabernacle of witness. And on the morowe, Moyses went into the tabernacle: and behold, the rodde of Aaron of the house of Levi was budded and bare blossomes & almondes. And Moyses brought out al the staves from before the Lord, vnto al the chyldren of Israel, and they looked vpon them and toke euerie man hys staffe.

And the Lord sayd vnto Moyses: bringe Aarons rod agayne before the wytnes to be kepte for a token vnto the chyldren of rebellyō, that theyr mutynynges may cease fro me, that they dye not. And Moyses dyd as the Lord commaunded hym. And the chyldren of Israel spake vnto Moyses sayinge: behold, we are destroyed & al come to nought: for whosoeuer cometh nye thee dwelling of the Lord, dyeth. What we be terly consume awaye.

The office of the Leuytes. The tythes and fryte Leuytes must be geuen them. Aarons heritage.

The xviii. Chapter.

And the Lord sayd vnto Aaron. Thou and thy sonnes & thy fathers house with þe, shall beare the faute of that which is done amysse in thee & holpe place. And thou and thy sonnes wyth the, shall beare the faute of that which is done amysse in youre priesthode. And thy brethren also thee trybe of Leui, thee trybe of thy father take wyth the, and lett them be ioyned vnto the & minister vnto thee. And thou and thy sonnes wyth thee shall minister before the tabernacle of witness. And let the wayte vpon the & vpon al the tabernacle: only let the not come nye þe holy vessels & the altar, that both they & ye also die not. And let the be by thy, and wayte on þe tabernacle of witness, and on al the seruice of the tabernacle, and let no straunger come nye vnto you.

Apparte therfore vpon the holpe place &

vpon the altar. & there fall no more wathe vpon the chyldre of Israel: behold, I haue take youre brethren the Leuytes fro among the chyldren of Israel, to be youre, as giftes geue vnto the Lord to do the seruice of the tabernacle of witness. And se that both thou and thy sonnes wyth the take he de vnto your prestes offyce, in al thynges that pertaine vnto the altar and wythin the vayle. And se that ye serue, for I haue geuen youre prestes offyce vnto you for a gyft to do seruice: and the straunger þe tomethe nye, shall dye.

And the Lord spake vnto Aaron: behold I haue geuen the kepyng of mine heue offerynges in all the halowed thynges of the chyldren of Israel. And vnto the I haue geuen them vnto anoyntyng & to thy sonnes: to be a duty for euer. This shall be thyne of moste holy sacryfices. All their gyftes, thorow out al their meate of ferynges synne offeringes and trespasses of ferynges which they bring vnto me. They shall be most holy vnto the & vnto thy sonnes. And ye shall eate it in þe most holy place: all that are males shall eate of it for it shall be holy vnto the.

And this shall be thyne: the heue offerynges of their gyftes, thorow out al the waucofferpynges of the chyldren of Israel, for I haue geue the vnto the & thy sonnes, & thy daughters wyth the to be a duty for euer: & al þat cleane in thy house shall eate of it, al the fat of the oyle of the wine & of the corn: their fyrst frutes which they geue vnto the Lord that haue I geue vnto the. The fyrst frutes of al þis in theyr landes whych they bringe vnto the Lord shall be thyne: and al that is cleane in thyne, house shall eate of it.

All dedicate thynges in Israel, shall be thyne. Al þe breaketh the matrice of a fleshy that me bring vnto the Lord, both of man and beast, shall be thine. Heiether the later þe first borne of man shall be redeemed, and the fyrste borne of vneleane beastes shall be redeemed. And theyr redemptions shall be at a moneth old, valued at. v. syles of syluer, of thee holpe spele. A syle maketh twentye Geras. But the fyrst borne of be en, shepe and gootes shall not be redeemed: for they are holpe, and thou shalt spynke theyr blood vpon the altar, and shalt burne



Whiche
pse take
not hebe
it be not so
wch

butne they? fat to be a sacrifice of a sweete sauoure vnto the Lorde. And the fleshe of them shalbe thyne, as the wauebreaste & all the ryght shoulde is thyne al the holy heuicoffringes which the chyldren of Israel heue vnto the Lorde. I geue thee and thy sonnes and thy doughters wyth the to be a duetye for euer. And it shalbe a salted couenaunt for euer, before the Lorde: vnto the and to thy sede wyth the.

And the Lord spake vnto Aaron: thou shalt haue none inheritaunce in theyr lande nor part among them. For I am thy part & thy inheritaunce among the chyldren of Israel. And behold I haue geue the chyldre of Leui, the tenth in Israel to inherite for the seruice whiche they serue in the tabernacle of witnessse, that the chyldren of And the Leuites shal do the seruice in the tabernacle of witnessse. & beare they? syn, & Israel henceforthe come not nye the tabernacle of wytnesse, & beare synne & dye. it shalbe a law for euer vnto your chyldre after you: But among the chyldre of Israel they shal inherite none inheritaunce. For the tithes of & chyldre of Israel whyche they heue vnto the Lord, I haue geue the Leuites to inherite. Wherefore I haue sayd vnto the: Among the chyldren of Israel ye shall inherite none inheritaunce.

And the Lord spake vnto Moyses saying: speake vnto the Leuites & saye vnto the: when ye take of the chyldre of Israel the tythes whych I haue geue you of the to your inheritaunce, ye shal take an heue offering of that same for the Lord, euē the tenth of that tythe. And it shal be rekened vnto you for your heuicoffringe, euen as though ye gaue come out of the barnie or a fulloffringe from the wyne presse.

And of this maner ye shall heue an heuicoffring vnto the Lord, of al your tithes whych ye receaue of the chyldren of Israel. & ye shal geue thcrof the Lordes heue offering vnto Aaro the prest. Of al your gyftes, ye shal take out the Lordes heuicoffring: euen the fat of all they? halowed thynges.

And thou shalt saye vnto the: when ye haue take a way the fat of it fro it, it shall be cosed vnto the Leuites, as the encrease of corne & wyne. And ye shal eate it in al places bothe ye & your householdes, for it is your reward for your seruice in the tabernacle of witnessse. And ye shal beare no

synne by the reason of it, when ye haue take fro it the fat of it: nether shal ye inhallowe the halowed thynges of the chyldren of Israel, and so shall ye not dye.

The Notes
at. Salted couenaunt for a tyme sweet and stable couenaunt.

Of the redde kowe. The lawe of hym & dyeth in the tabernacle: and of hym also that toucheth any vnclane thinge

The. xii. Chapter.



And the Lord spake vnto Moyses & Aaron saying: this is the ordinance of the lawe whych the Lord comaūderth saying: speake vnto the chyldren of Israel and let them take the redde kowe without spot wherein is no blemyshe and which neuer bare yoke vpon her. And ye shal geue her vnto Eleazar the prest & he shal bringe her wythout the hoste & cause her to be slayne before hym.

And Eleazar the prest shal take of her bloude vpon his fyrnger, & sprinkle it straight toward the tabernacle of witnessse, vii tymes. And he shal cause the kowe to be burnt in his syghte: both syn, fleshe and bloud, with the dounge also. And let the prest take Cedar wood, and flospe & purple cloth, and cast it vpon the kowe as she burneth. And let the prest walche his clothes and bathe his fleshe in water, & then come into the hoste, and the prest shalbe vnclane vnto the euen.

And he that burneth her, shal wash his clothes in water & bathe his fleshe also in water, & be vnclane vntyl euen. And one that is cleane, shall go and take vp the asshes of the kowe, and put the without the hoste in a cleane place, wher they shall be kepte to make sprinklinge water for the multitude of the chyldren of Israel: for it is a syncoffring. And let hym that gathereth the asshes of the kowe, walche his clothes, & tremain vnclane vntyl euen. And this shalbe vnto the chyldren of Israel & vnto the straunger that dwelleth among them, a maner at for euer.

He that teacheth any dead person, shal be vnclane seuen dayes. And he shall purifye hym selfe wyth the asshes the thyrde daye and then he shal be cleane the seuen daye. And yf he purifye not hym selfe the thyrde daye, then the seuen daye, he shall not be cleane. Whoso euer toucheth any persone that dyeth and sprinklerh nothim self

The water of Bumeri strepe Ixxiii

selfe, defyleth the dwellinge of the Lord: & therfor that soule shalbe rooted out of Israel, because he hath not sprynkled & sprynklynge water vpon him he shalbe vncleane, and his vncleannesse shall remaine vpon hym.

This is the lawe of the man that dyeth in a tent: al that come into the tent and all þis in the tene, shall be vncleane. vii. dayes. And al þe vessels that be open which haue no lye nor couerynge vpon them, are vncleane. And whoso toucheth the one þis is claine with a sword in the feldes, or a deed person, or a bone of a deed man, or a graine: shall be vncleane. vii. dayes.

And they shal take for an vncleane person one of the burnt ashes of the sin offering & put runnyng water therto in to a vessel. And a cleane persone shal take scope & dippe in the water, and sprynkle it vpon þe tent & vpon al the vessels & on þe soules that were there, and vpon him that touched a boone or a slayne persone or a deed body or a graue. And the cleane persone shal sprynkle vpon the vncleane the thyrde daye and the seuenth day. And þe seuenth day he shal purify hym selfe and washe his clothes and bath him selfe in water, & shalbe cleane at euē.

If any be cleane and sprynkle not him selfe the same soule shalbe destroyed fro among the congregatio: for he hath defiled þe holy place of the Lord & is not sprynkled wth sprynking water therfore is he vncleane. And this shalbe a perpetuall lawe vnto them. And he that sprynkleth & sprynklynge water, shal wash his clothes.

And he that toucheth the sprynklynge water, shalbe vncleane vntill euē. And whatsoeuer the vncleane person toucheth shalbe vncleane. And the soule that toucheth it, shalbe vncleane vntill the euē.

The Notes.

¶ For eueryloke genesis. xiii. vs
¶ As they were defyled wth the touchynge of the dead, so ar the soules of the Christe defyled wth theyr comynge to deedly synne, whych is clenched with Christes sacrefyce and merces onely and that clenche obtained by the passion and death of Christ oure Lord, whosoever conteyned his soule shal be rooted out from among the chosen.

¶ We Jam dyeth The people Bumeri. They haue water eue out of þe rocke. Edom denieth the Israēlites passage thowowe his realme. The death of Aaron in whole roume Eleazar succedeth.

The xx. Chapter.



And the whole multitude of the chyldren of Israel came into the desert of Sin, in the fyfthe moneth, and the people dwelt at Cades. And

ther dyed Ait Jaim, and was buried ther. Moreouer ther was no water for the multitude, wherfore they gathered the selues together agaynst Moyses & agaynst Aaron. And the people chode wth Moyses and spake sayinge: wolde god that we had perished when our brethren perished before the Lord. Why haue ye brought the congregatio of the lord vnto this wilderness, that both we and our catel shuld dye herte? Wherfore brought ye vs out of Egypt to bring vs into this vngacious place, whiche is no place of sede nor of fygge nor vynes nor of pōgranates, neyther is ther any water to drinke?

And Moyses & Aaron went fro the congregatio vnto the doore of the tabernacle of witness, & fel vpon theyr faces. And the gloire of the Lord appeared vnto them. And the Lord spake vnto Moyses sayinge take the staffe, & gether thou & thi brother Aaron the congregatio together, & save vnto the rocke before theyr eyes, that he geue forth his water. And thou shalt bring the water out of the rocke, and shalt geue the company drinke, and theyr beastes also.

And Moyses toke the staffe fro before the Lord, as he commaunded hym. And Moyses and Aaron gathered the congregatio together before the rocke, and he sayde vnto the heare ye rebellious, muste we fet you water out of this rocke? And Moyses lyfte vp his hande wth his staffe and smote the rocke. ii. tymes, and the water came out abundantly, & the multitude drank ke and theyr beastes also.

And the Lord spake vnto Moyses and Aaron: because ye beleued me not to sanctifye me in the eyes of the chyldren of Israel, therfore ye shal not bring this congregacyn into the land whych I haue geuen hym. This is the watet of strepe, because the chyldren of Israel strove wth the Lord, & he was sanctified vpon them.

And Moyses sente messengers from Cades vnto the kynge of Edom. Thus saith thy brother Israel: Thou knowest all

The Serpent Numeri

all the trauell þ hath happened vs, howe
oure fathers wente downe in to Egypte
and howe we haue dwelte in Egypte a
longe tyme, and howe the Egyptians ber
ed both vs and our fathers. Then we cry
ed vnto the Lorde and he herde our voy
ces, and set an angel & hath sett vs out of
Egypte. And beholde we are in cades a
cittie hard by the borders of thy countre let
vs goo a good felowshipp theow we thee
countre* we wyl not goo thow we the fel
des nor thow w þ vineyardes, nether wyl
we drynke of the water of the fountaines
but we wyl go by the hie way and nether
turne vnto the ryght hāde nor to þ lefte,
vntill we be past thy countre. And Edo
answered him: Se þ come not by me, lest
I come out agēst þ w the sword. And the
chylde of Israel saide vnto him: we wil
go by the beaten way: and yf ether we o
dure catell drynke of thy water, we wyl
paye for it, we will do no moare but passe
thow by fote only And he saide: ye shal
not go thow we. And Edom came oute a
gaynst him with moch people and with a
mighty power. And thus Edom denyed
to geue Israel passage thow his countre
And Israel turned a waye from him.

And the children of Israel remoued fro
Cades and went vnto mount Hor with
all the congregacion. And the Lord spa
ke vnto Moyses & Aaron in mounte Hor
harde vpo the rokes of the lād of Edom
sayenge: let Aarō be put vnto his people
for he shall not come in to the land which
I haue geuen vnto the children of Israel
because ye disobeyed my mouth at þ wa
ter of stryffe. Take Aaron and Eleazar
his sonne, and bryng them vp in to moūt
Hor, and strypp Aarō out of his bestime
tes and put them vpon Eleazar his sōne,
and let Aaron be put vnto hys people &
dye ther.

And Moyses dyd as the Lorde comaū
ded: and they went vp into mount Hor in
the syghte of all the multitude. And Mo
ses toke of Aarons clothes and put them
vpon Eleazar his sonne, and Aaron dyed
there in þ topp of the mount. And Moyses
and Eleazar came doune oute of the moūt
And all the house of Israel mourned for
Aaron. xxx. dayes.

The Notes
at To sanctifye here is, to shew and declare to
be holy, as in Math. vi. 6

Israel v Aquith king Brad. The fyrer serpen
tes stinge them: but when they looked at the brazen
serpent which the Lord comaūded Moyses to make
vp, they ar healed. The wyages, Moyses and Aarō are
ouercome in batell

The. xxi. Chapter.

And when kyng Brad the ca
nanite which dwelt in þ sou
th partyes, harde tell that Is
rael came by þ way that the
spies had founde out he cam
& fought with Israel & toke some of the
presoners. The Israel bowed a bolw vn
to the Lord and sayde: If thou wilt geue
this people into our hādes, we wyl des
trope thez cyties. And the Lorde herde
the voyce of Israel, and deliuered the the
Cananites. And they destroyed both them
& thez cyties, & called the place Horma.

Then they departed from mount Hor
toward the redd see: to compassse the land
of Edom. And the soules of the people
faynted by the waye. And the people
spake agānst god & agānst Moyses: when
fore hast thou brought vs out of Egypt
for to dye in the wilderness for here is
nether brede nor water, and our soules lo
therth this* lyght bread.

Then the Lord sente fyerie serpētes a
monge the people, which stonge them: so
that moch people dyed in Israel. And the
people came to Moyses and sayd: we ha
ue sinned, for we haue spokē agānst the
Lord and agānst the, make intercession
to the Lorde, that he take awaye the ser
pentes from vs. And Moyses made inter
cession for the people. And the Lord saide
vnto Moyses: make the a serpente and hā
ge it vp for a sygne, and lett as manye as
are bytten loke vpon it and they shall ly
ue. And Moyses made a serpente of brasē
and set it vp for a sygne. And when þ ser
pentes had bytten anye man, he went and
behelde the serpente of brasē and reco
uered.

And the chylde of Israel remoued &
pitched in Oboth. And they departed fro
Oboth and laye at Egebarim in the wil
dernesse whiche is befoze Moab in the ea
ste side And they remoued thence, and pit
ched vpon the riuer of zarad. And they de
parted thence and pitched on the other side

Numeri. xxi.

The serpent Numert Balam Terriſſ

Some thinke
it is the booke of
moyses.

of Arnon, whych ryuer is in the wilderness
and cometh out of the costes of the Amori-
tes: for Arnon is the border of Moab, be-
twene Moab & the Amozites. wherfore
it is spoken in the booke of the warre of
David: go with a violence both on the ryuer
of Arnon and on the ryuers head, whiche
floweth downe to dwell at Ar, and leaneſh
vpon the costes of Moab.

And fro thence they came to Beat, which
is the wel wherof David spake vnto Mo-
ses: gether the people together. & I maye
geue them water. The Israell ſange thys
song: Arise vp wel, synge therto: The wel
whych the ruelers digged & the captaynes
of the people with the helpe of the lawe ge-
uer and with theyr ſtaues.

After this
we traill
Chaila hill
3. vers. wil
beracle.

And fro this wilderness they wente to
Batana, & from Batana to Bahaliell, &
from Bahaliell to Bamoth, and from Ba-
moth too the balape that is in the feld of
Moab in the top of Baſagah whych bo-
weth toward Jeshimon. And Israel sente
messenger vnto Scho, king of Amori-
tes ſaying: let vs go thorow thy lande, we
wyl not turne into thy feldeſ nor into thy
hyneyardes, neither drinke of the water of
the welles: but we wyl go along by the co-
men way, vntil we be paſt thy countie. And
Scho wold geue Israel no licence to paſ-
ſe thorow his countie, but gathered al hys
people together & wet out agaynſt Israel
into the wilderness. And he came to Jabe-
za and fought wth Israel.

f

And Israel smote him with the edge of
the ſwerd & conquered hys land, fro Arnon
vnto Jaboock: euē vnto the childre of Am-
mon. For the borders of the chyldren of
Ammon, ar ſtonge. And Israel toke all
theſe cyties & dwelte in al the cyties of the
Amozites: in Heſbon & in al the towncs
longe therto. for Heſbon was the cite of
Scho the kynge of the Amozites whych
Scho had fought before wth the king
of the Moabites, and had take al hys lād
out of hys hande, euē vnto Arnon. wher-
fore it is a prouerbe, goo to Heſbon & lette
the tyt of Scho be bylt & made readye
for ther is a ſpye gone oute of Heſbon & a
flame from the cytie of Scho & hath con-
ſumed Ar of the Moabites and the me of
the hylls of Arnon. Who be to the Moab
people of Chamos ye ar vndone. Hys

Chamos
is yname
of a certen
ynage.

ſonnes are put to flight & hys daughters
broughte captiue vnto Scho kynge of
the Amozites. Theyr lyghte is oute from
Heſbon vnto Dibon and we made a wil-
derneſſe euē vnto Sopha whych reacheth
vnto Mediba. And thus Israel dwelt in
the lād of the Amozites. And Moſes ſent
to ſerche out Jaazer, and they toke the tow-
nes belongyng therto & conquered the A-
mozites that were there.

And the they turned & wet vp towarde
Baſan. And Og the king of Baſan came
out agaynſt them, both he and all hys peo-
ple, to warre at Adzel. And the lord ſayde
vnto Moſes: feare hym not, for I haue
deliuered him into thy handes withal his
people & his lād. And thou ſhalt doo with
him as thou dydoeſt with Scho the kin-
ge of the Amozites which dwelt at Heſbo.
And they ſmote him & hys ſonnes and all
his people, vntyll ther was nothyng lefte
hym. And they conquered hys lande & the
chyldren of Israel remoued and pryched
in the feldeſ of Moab, on the other ſyde
of Joridane, by Jericho.

Whyng Balac ſendeth for Balam, to the intent that
he ſhuld curſe Israel: but Balam can do nothing a-
gaynſt the wyll of the Lord, Balas alſo ſpeaketh to
hym in the waye.

The xxii. Chapter.



And Balac the ſon of Ziphor
ſawe all that Israel had do-
ne to the Amozites, & the Mo-
abites were ſore afrayed of
people, becauſe they were ma-
ny, and abhorred the chyldren of Israel:
And Moab ſayd vnto the elders of Ma-
dian, now ſhal this companye likke by all
are round aboute vs, as an ore licketh by
the graſſe of the feld. And Balac the ſon-
ne of Ziphor was kynge of the Moabi-
tes at that tyme.

B

And he ſent messenger vnto Balam
the ſonne of Beor, the interpreter whych
dwelt vpon the ryuer of the land of the chil-
dren of hys folke, to call hym ſayinge: be-
hold, ther is a people come out of Egypte
whych coueteth the face of the cith & lyeth
euē harde by me. Come nowe a felowſhip
and curſe me this people, for they are too
myghtye for me, ſo perauenture I myght
be able to ſmyte them and dreyue them out
of the lande. For I wote that whom thou
belleſte ſhall be bleſſed and whome thou
curſeſt

deut. xxii. a

Deut. xxi. curſeſt

curstest halbe curst.

And the elders of Moab went wythe the elders of Madian, and the reward of the sothe sayenge in their handes. And they came vnto Balam, and told him the wordes of Balac. And he sayde vnto the carpe here all nyghte and I wyll bynngc you wygde, euen as the Lorde shall saye vnto me. And the lordes of Moab abode wyth Balam.

And God came vnto Balam: and sayd: what men art these which are wythe the? And Balā sayd vnto god: Balac the sonne of Z iphor kynge of Moab hath sent vnto me sayenge: beholde, there is a people come out of Egypt and couereth þ face of the erthe: come nowe therfore and curse me the, that so peraduenture I may be able to ouercome the in batel, & to dvyue the out. And God sayde vnto Balam: thou shalt not go wyth them, nether curse the people, for they are blessed.

And Balam rose vp in the moynynge and sayde vnto the Lordes of Balac: get you vnto youre lande, for the Lorde wyl not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd Balā wolde not come wyth vs. And Balac set agayne a greater cōpante of lordes & more honorable the they. And they came to Balā and tolde him: Thus sayeth Balac the sonne of Z iphor: oh, let nothynge let the to come vnto me, for I wyl greatly promote the vnto greate honoure, and wil do whatsoeuer thou sayest vnto me, come therfore I praye thee, curse me this people.

D And Balam answered and sayde vnto þ scruautes of Balac. * If Balac wolde geue me his housful of siluer and golde, I can go no further then the word of the lord my God, to do lesse or moare. Heuer the lesse tarte ye here all nyght: that I may wete, what the Lorde wyl saye vnto me once moare. And God came vnto Balam by nyghte and sayde vnto him: If þ men come to sett the, ryse vp and go with them: but what I saye vnto the, that only thou shalt do.

And Balam rose vp early and sadelde his asse, & went with the lordes of Moab. But God was angry because he wēt.

And the angel of the Lord stode in þ way agaynst him. And he ryd vpon his asse with two seruautes with him. And when the asse saw the angell of the Lord stand in þ way & his swerde drawn in his hand, he turned a syde oute of the way & went out in to the felde. And Balam smote the asse to turne her into the waye.

And the angel of the Lord went and stode in a path betwene þ byepardes, where was a wall on the one syde & another on the other. When the asse saw the angel of the Lord, he wrenched vnto the walle & thrust Balam's fote vnto the wall, and he smote her agayne. And þ angel of the lord wete forther and stode in narrowe place, where was no waye to tourne, ether to the ryghte hande or to the lyfte. And when the asse saw the angel of the Lord, he felldowne vnder Balam: & Balā was wroth & smote the asse with a staf. And the lord opened the mouth of the asse, & he sayde vnto Balam: what haue I done vnto the, þ thou smitest me thus. iii. times? And Balam sayde vnto the asse: because thou hast mocked me: I wold þ I had a swerde in myne hand, that I mighte now kyll þ. And the asse said vnto Balam: am not I thyne asse whiche thou hast rydden vpon sence thou wast bozne vnto this daye? Was I neuer wont to do so vnto the? And he sayde, nay.

And the Lord opened the eyes of Balā & he sawe the angel of the Lord standing in the waye, wythe his swerde drawn in his hande. And he bowed hym selfe & fell flat on his face. And the angel of the Lord sayde vnto him. Wherefore smitest thou myne asse thus. iii. tymes, behold I came out to resyst the, for the waye is contrary vnto me, & the asse sawe me and auoyded me thre tymes: or else (had he not turned from me) I had surely slaine the and saued her a lyue. And Balam sayd vnto the angel of the Lord: I haue sinned for I wist not that thou stodest in the waye agaynst me. Now therfore yf it displease thine eyes, I wil turne agayne. And þ angel sayd vnto Balā, go with the men: but in anye wyse, what I saye vnto the, that say. And Balam wente with the lordes of Balac.

And when Balac herde that Balam was come he wēt out agaynst him vnto a cōtrye.

cytle of Moab that stode in the border of Arnon, which was the vtmost part of hys countre. And Balac sayd vnto Balā: dyd I not send for the, to call the: wherfore cannest thou not vnto me: thinkest thou that I am not able to promote the vnto honoure: And Balā sayd vnto Balac: Lo I am come vnto thee. But I can saye nothinge at all saue what God putteth in my mouth: the that must I speake. And Balam went wyth Balac, & they came vnto the * large cytle. And Balac offred oxen & shepe and sente for Balam and for thee Lordes that were wyth hym.

Balam blesteth the people, wher he was requered to curse them & prophesyeth that they shalbe a great people.

The. xlii. Chapter.



And on the morning Balac toke Balam & brought him vp into thee hye place of Baall: and thence he sawe vnto the vtmost parte of the people.

And Balam sayde vnto Balac: bylde me here seuen alters & prouide here seuen bullockes & seuen rammes. And Balac dyd as Balam sayd. And Balac & Balam offred on euery alter a bullock & a ram. And Balam sayd vnto Balac: stand by the sacrifice, whyle I go to wete whether the Lorde wyll come & mete me, & whatsoeuer he sheweth me, I wyll tel the, and he went forth wyth. And God come vnto Balam, & Balam sayd vnto hym: I haue prepared. vii. alters, and haue offered vpon euery alter, a bullock, and a ram. And the Lorde put a sayinge in Balams mouth and sayd: go agayne to Balac & say on this wyse. And he went agayne vnto hym and lo, he stode by hys sacrifice, both he and all the Lordes of Moab. And he began hys parable and sayd: Balac the kyng of Moab hath fet me fro Mesopotamia out of the mountaynes of the east saying: come and curse me Jacob, come & desye me Israel. Howe shal I curse whō God curseth not & how shal I desye whom the Lord desteth not: from the toppe of thee rockes I se hym & from the hylls I behold hym: loo, the people, & shal dwell by hym self and shal not be * rekened among other nations. Who can tell the dust of Jacob and the nombze of the fourth part of Israel. I praye god that my soule, maye dye the death of the

of the ryghteous, and that my laste ende maye be lyke hys. And Balac sayde vnto Balam, what hast thou done vnto me: I fet the to curse myne enemyes: and beholde, thou blestest the. And he answered and sayde: muste I not kepe that and speake it, whych the Lord hath put in my mouth. And Balac sayd vnto hym: Come I pray the wythe me vnto another place whence thou shalt se them, and shalt se but the vtmoste parte of them and shalt not se them all and curse me them there. And he brought hym into a playne felde where men myghte se farre, eue to the toppe of Phasgah, and bylde seuen alters and offred a bullock and a ram on euery alter. And he sayde vnto Balac: stande hereby thy sacrifice whyle I goo yonder. And the Lorde mett Balam and putte wordes in hys mouth and sayde: goo agayne vnto Balac and thus saye. And when he came too hym: beholde, he stode by hys sacrifice, and thee Lordes of Moab wythe hym. And Balac sayde vnto hym: what sayeth the Lorde?

And he toke vp his parable & sayde: ryse vp Balac & beare, & herke vnto methou sonne of Ziphor. The Lorde is not a man that he can lye, neyther the sonne of a man that he can repent: shulde he saye and not do, or shoulde he speake and not make it good: beholde, I haue begonne to blesse & haue blessed, and can not goo backe there fro. He behelde & no wyckednesse in Jacob nor sawe Idolatrie in Israel: The Lorde hys God is wyth him, & the * triumphe of a king amonge the. God that brought the out of Egypt, is as the strength of an unicorn vnto the, for there is no sorcerer, in Jacob, nor soothsayer in Israel. When the tyme cometh, it wil be sayd of Jacob & of Israel, what God hath wrought. Beholde, the people shal ryse vp as a lyonesse and heue vp hym self as a lion, and shal not lye downe agayne, vntyll he haue eaten of the praye and dronke of the bloude of them that are slayne.

And Balac sayd vnto Balam, neyther curse them nor blesse them, And Balā answered & sayd vnto Balac: tolde not I the saying: all the Lorde biddeth me, that I must do. And Balac sayd vnto Balā: come I pray the, I wyll bringe the yet vnto

D. ii. another

* Ch. 1. of places of the people in the wilderness.

D. Ch. 1. of the dwelling place of the people.

Where the child was brought

another place: so peradventure it shal please God, & thou mayst curse the there. And Balac brought Balā vnto the top of Peor, that boweth toward the wyldernes. And Balā sayd vnto Balac: make me here, bit alters, & prepare me here, bit, bullockes, & seuen rammes. And Balac dyd as Balam had sayd, and offred a bullocke and a ram on euery alter.

The Notes.

a. I. To dwell by hym selfe is, to lyue in libertie without trouble and out of the subiection of other people as in Deutero. xxi. d.

b. I. Ther is no people without synne, neither yet Israel, but god loketh not on hit he wareth not anger in the ende, he auengeth it not accordyng as it deserueth, but amendeth it by hys grace.

c. Balam propheseth of the spryng of Israel and of the comyng of christ. Balac is angrie with Balam. The destruction of the Amaleckites and of the Benytes.

The. xliii. Chapter.



He Balam sawe that it pleased the lord that he shuld blese Israel, he wente not as he dyd twyse before to fet soth sayyng, but sett hys face to-

warde the wyldernes, and lyfte vpp hys eyes and loked vppon Israel as he laye with hys trybes, and the spryte of God came vppon hym. And he toke vp hys parable and sayd: Balam the sonne of Beor hath sayde, and thee man whose eye is open hath sayde: he hath sayde whych heareth the wordes of God and seeth the visions of the almyghty, whych falleth downe and hys eyes are opened.

Howe goodlye are the tentes of Jacob and thyn habitation: & Israel, euē as the brode valeys and as gardens by the ryuers syde, as the tentes whych the Lorde hath pitched & as cypers trees vppon the water. The water shal flow out of his bouket & hys sede shalbe many waters, & hys king shalbe hyer the Agag. And his king dome shal be exalted. God that broughte hym out of Egypte hys strength is as the strenght of an unicorne, & he shall eate the naciōs & at his enemies & breake theyr bones & perce the thorow with hys arrowes. He couched hym self and laye downe as a lyon and as a lynes, who shal sterre him vp: blessed is he that blesteth the, and cursed is he that curseth the.

And Balac was wroth with Balam & smote hys handes together, and sayd vnto hym: I sent for the to curse myne enemies

and beholde, thou haste blessed them thys thys tynes, and now gett the quickly vnto thy place. I thought that I wold promote the vnto honour, but the Lorde hath kept thy backe from worshipe. And Balā sayd vnto Balac: tolde I not thy messengers whych thou sendest vnto me sayyng: If Balac wold geue me his house ful of siluer and gold, I cannot passe the mouth of the Lorde, to doo eyther good or bad of myne owne mynde. What the lord sayth that must I speake. And now beholde, I go vnto my people: come let me shewe the what thys people shal doo to thy folke in the later dayes. And he began his parable and sayd: Balam the sonne of Beor hath sayd, & the man that hath hys eye open hath sayde, and he hath sayde that heareth the wordes of God & hath the knowledg of the most hye & beholder the vision of the almyghty, and whē he falleth downe hath his eyes opened I se him but not now, I beholde hym but not nye. Ther shal come a starre of Jacob and ryse a scepter of Israel, whych shall smyte the costes of Moab and vndermyne al the chyldre of Seth. And Edom shalbe hys possession, and the possession of Seir shalbe theyr encirpes, and Israel shal do manfully. And out of Jacob shal come he that shal destroye the remnaunt of the cyties.

And he loked on Amaleck & began his parable & sayd: Amaleck is the fyrst of nacions, but his latter ende shal perishe vnterly. And he loked on the Kenites & toke his parable and sayd: Stronge is thy dwelling place & putte thy nest vpon a rocke, neuerthelater thou shalt be a burning to kaine, vntyl Assur take the prisoner: And he toke his parable & said: Alas, who shal lyue when God doeth thys: The shippes shal come out of the coste of Chittim & subdue Assur and subdue Eber, and he hym selfe shal perishe at the last. And Balā rose vp & went & dwelt in his place: and Balac also went hys waye.

The Notes.

a. I. By all these similitudes wolde Balā declare the felycyrie of the people of Israel whych came of God, as ys haue in the psalm c. xi. and Jer. vii. d.

* I. That is the Benytes or those that ar beyonde the floude of Euphrates.

c. The people commytteeth fornication with the daughters of Moab, whiche kylleth samri & so by god comaneth to kyl the Moabianites.

The. xlv. Chapter.

And



And Israel dwelt in Sittim, & the people began to commit whoredome wth h^{is} daughters of Moab, which called h^{is} people vnto h^{is} sacrifice they^r of gods. And the people ate & worshipped their goddess, and Israel coupled him self vnto Baal Peor. Then the Lord was angry wth Israel, and sayd vnto Moses: take al the heades of h^{is} people, & ar^{re} ha^{ng}ge them vp vnto the Lord against the stone, that the wrath of the Lord maye tourne awaye from Israel. And Moses sayde vnto the iudges of Israel: goo and sle those men that toynded them selues vnto Baal Peor.

And beholde, one of the children of Israel came & broughte vnto hys brethren, a Moadianitische wyfe euen in the syghte of Moses & in the syght of all h^{is} multitude of h^{is} children of Israel, as they were weppynge in the doore of the tabernacle of witness. And whē Phinehes h^{is} sonne of Eleazar h^{is} sonne of Aaron the preast sawe it, he rose vp out of the companie and toke a wepon in his hand, & wēt after the man of Israel in to the horehouse, and thruste them thorow: both the man of Israel and also the womā euen. *thoro wth the bely of her. And the plage ceased fro the children of Israel. And there dyed in the plage xliiii. thousande.

And the Lord spake vnto Moses sayenge Phinehes the sonne of Eleazar the sonne of Aaron the preast, hath tourned myne anger awaye from the children of Israel, because he was gelous for my sake among them, & I had not consumed h^{is} children of Israel in my gelousie. wherfore say: behold I geue vnto him my couenaunte of peace, & he shall haue it and his seed after him, eue the couenaunt of the preastes office for euer because he was gelous for hys Goddess sake and made an attonement for the children of Israel. The name of h^{is} Israelite which was smitte wth h^{is} Moadianitish wife, was Zami h^{is} sonne of Salu, a lorde of an aunciente house among the Sinconites. And h^{is} name of the Moadianitish wife, was Cosbi the daughter of Zura a heed ouer the people of an auncient house in Moadian.

And the lord spake vnto Moses sayng

here the Moadianites & smyte the, for they haue troubled you wth they^r wyles wth h^{is} which they haue begyled you, thorow Peor & thorow they^r sister Cosbi h^{is} daughter of a lord in Moadian which was slayne in the daye of the plage for Peors sake.

The Notes

*1 To hang agaynst the stone is, to be put to execution openly before all people.

*2 After the Chaldee, The Gree & the comen text, thorow the Mamele of spithy medes, some read euen in the strewes

The children of Israel are rebeld agayne when they wold enter into the land of Canaan.

The. lxxvi. Chapter.



And after the plage, the Lord spake vnto Moses & vnto Eleazar the sonne of Aaron the priest sayng: take the nōber of al the multitude of the children of Israel from. xx. yere & aboue thorowoute they^r fathers houses, all that are able to goo to warre in Israel. And Moses & Eleazar the prieste tolde them in the felde of Moab, by the Iordane faste by Jericho, from. xx. yere and aboue, as the Lord commaunded Moses. And the children of Israel that came out of Egypt were:

Ruben the eldest sonne of Israel. The children of Ruben were. Hanoch, of whom cometh the kynred of the Hanochites: & of Salu, cometh the kynred of the Saluities. And of Helton, cometh the kynred of the Heltonites: and of Carmi, cometh the kynred of the Carmites. These are the kynredes of the Rubenites, whych were in nombre. xliiii. thousande. vii. hundred and. xxx. And the sonnes of Salu were Eliab. And the sonnes of Eliab were: Amuell, Bathan and Abiram.

This is that Bathan and Abira counselors in the congregation, which strove agaynst Moses and Aaron in the companye of Corah, when they strove agaynst the Lord. And the earth opened her mouth and swallowed them and Corah also, whē the multitude dyed, whāt tyme the fyre consumed. ii. hundred and fyfye men, & they became a signe: For wthstanding, the children of Corah dyed not.

And the children of Simeon in they^r kynredes were: Amuel, of whō cometh the kynred of the Amuelites: Jamu, of whō cometh the kynred of the Jaminites. **¶** Jamu

The kynred of Madan

agaynst. as

The kynred of Simeon

Jachin, of whō cometh the kynred of the Jachinites: Zareh, of whom cometh the kynred of the Zarehites: Saul, of whom cometh the kynred of the Saulites: These are the kynredes of the Simeonites: in nō bre. cxii. thousande and. ii. hundred.

The kyred
of Gad,

And the chyldren of Gad in their kynredes were: Zephon, of whom cometh the kynred of the Zephonites: and of Haggi cometh the kynred of the Haggites: and of Suni, cometh the kynred of the Sunites: and of Ateni, cometh the kynred of the Atenites: and of Eri cometh the kynred of the Erites: and of Arod cometh the kynred of the Arodites: and of Aziel cometh the kynred of the Azielites. These are the kynredes of the chyldre of Gad, in nombze. xl. thousande and. v. hundred.

The kyred
of Juda,

The chyldre of Juda: Er & Onan, why ch dyed in the lande of Canaan. But the chyldren of Juda in their kynred were: Sela of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of the Pharesites: and of Zareh cometh the kynred of the Zarehites. And the chyldren of Phares were Helzon, of whō cometh the kynred of the Helzonites: & of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombze. lxxvi. thousand and. v. hundred.

The kyred
of Isachar

And the chyldren of Isachar in their kynredes were: Thola, of whom cometh the kynred of the Tholaites: and Phuaa, of whom cometh the kynred of the Phuaaites: and of Jasub cometh the kynred of the Jasubites: and of Symron cometh the kynred of the Symronites. These are the kynredes of Isachar in nombze. lxxiii. thousand and. iii. hundred.

The kyred
of Zabulon

The chyldren of Zabulon in their kynredes were: Sered, of whom cometh the kynred of the Seredites: and Elon, of whom cometh the kynred of the Elonites: and of Jabeliel cometh the kynred of the Jabelaites. These are the kynredes of Zabulon: in nōbre. lx. thousande and. v. hundred.

The kyred
of Joseph

The chyldren of Joseph in their kynredes were: Manasse & Ephraim. The chyldren of Manasse: Machir, of whome cometh the kynred of the Machirites. And Machir begat Galaad, of whome cometh

the kynred of the Galaadites. And these are the chyldre of Galaad: Meiser, of whō cometh the kynred of the Meiserites: & of Helech cometh the kynred of the Helechites: and of Aziel cometh the kynred of the Azielites: and of Sicheim cometh the kynred of the Sicheimites: and of Simida cometh the kynred of the Simidites: & of Hephew cometh the kynred of the Hephewites. And Zelaphead the sonne of Hephew had no sonnes but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa, Hagla, Milcha, & Thirsa. These are the kynredes of Manasse, in nōbre. lxi. thousande and. seven hundred.

These are the chyldren of Ephraim in their kynredes: Suthelah, of whō cometh the kynred of the Suthelahites: & Becher, of whom cometh the kynred of the Becherites: and of Chehen cometh the kynred of the Chehenites. And these are the chyldre of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim in nombze. xxxi. thousande and. v. hundred. And these are the chyldren of Joseph in their kynredes.

These are the chyldren of Ben Jamin in their kynredes: Bela, of whom cometh the kynredes of the Belaites: & of Asbell cometh the kynred of the Asbellites: and of Abiram, the kynred of the Abiramites: & of Supham the kynred of the Suphamites: and of Hupha the kynred of the Huphamites. And the chyldren of Bela were Ard & Naama fro whence come the kynredes of the Ardites & of the Naamites. These are the chyldren of Ben Jamin in their kynredes, and in nombze. xlv. thousande and. lxx. hundred.

These are the chyldre of Dan in their kynredes: Suham, of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generatjons. And all the kynredes of the Suhamites were in nombze. lxxiii. thousande and. foure hundred.

The chyldren of Aser in their kynredes were: Jemima, of whom cometh the kynred of the Jeminites: and Jesui, of whom cometh the kynred of the Jesuites: and of Biza cometh the kynred of the Bizites. And the

Israel in Nomer. Moab Irrebi

f the chyldren of Bala were Heber, of who cometh the kynred of the Heberites: & of Malchiel came the kynred of the Malchielites. And þ daughter of Aler was called Sarah. These ar the kynredes of Aler in nombre. liii. thousand & .iiii. hundred. The chyldren of Nephtali in theyr kynredes were: Jabezil, of who came the kynred of the Jabezilites: & Guni, of whom came þ kynred of the Gunites: & of Jazer, came the kynred of þ Jazerites: and of Selem the kynred of the Selemites. These are the kynredes of Nephtali in their generacions in nombre. xv. thousande and liii. hundred. These ar the nombres of the chyldre of Israel: fyve hundred thousand & a thousande. vii. hundred and. xxx.

the kynred
of nephtali

the number
of the leui
ites

And the Lord spake vnto Moyses say-
ing: vnto these the lande shalbe deuided
to enheret, according to the nombre of na-
mes: so many thou shalt geue þ moare en-
heritaunce and to few to less: to euery tribe
shal the enheritaunce be geuen according
to the nombre therof. Notwithstanding, þ
lande shalbe deuided by lott, & according
to þ names of the trybes of their fathers,
they shal enherette: and accordynge to
their lott thou shalt deuide theyr lande,
both to the many and to the fewe.

These ar the summes of the leuites in
their kynredes: of Gerson, came the kyn-
red of þ Gersonites: and of Cahath came
þ kynred of the Cahathites: and of Merari
came the kynred of þ Merarites. These
are the kynredes of Leui: þ kynred of þ lib-
nites, the kynred of þ Hebronites, the kin-
red of the Mahelites, the kynred of the
Musites, the kynred of the Karathites. Ka-
hath begate Amram, and Amrams wyfe
was called Jochebed a daughter of Leui
whych was borne him in Egypt. And she
bare vnto Amram, Aaron Moyses & Mir-
iam theyr wyter. And vnto Aaron were
borne, Nadab, Abihu Eleazar & Ithamar.
But Nadab & Abihu dyed, as they offe-
red straunge fyre before þ lord. And þ no-
bre of them was. xxiii. thousande, of al þ
males from a month old & aboue for they
were not nombred among the chyldren of
Israel, because ther was no inheritaunce
geuen them amonge the chyldren of Is-
rael.

These are thee nombres of
the chyldren of Israel which Moyses and
Eleazar þ prest nobred in the felde of

Moab, fast by Jordā ny to Jericho. And
amonge these there was not a man of the
nōbre of þ chyldren of Israel which Mo-
ses & Aaro tolde in the wilderness of Si-
nai. For the Lord said vnto the, that they
shuld dye in the wilderness and that ther
shulde not be lefte a man of them, saue Ca-
leb the sonne of Jephune and Josua the
sonne of Nun.

The lawe of the heritage of the daughters of Je-
saphad. The land of promysse is the wed vnto Mo-
ses, in whose Rede is appoynted Josua.

The. xxvii. Chapter.



And the daughters of * Jela-
phad the son of Heber, þ son
of Gilead, the sonne of Ma-
chir the sonne of Manasse, of
the kynredes of Manasse the
sonne of Joseph (whose names were Ma-
hela, Nocha, Hagla, Melcha & Thirsa) ca-
me & stode before Moyses & Eleazar, the
prest & before the lordes & al the multitu-
de in the dore of the tabernacle of witnessse
saying: our father dyed in the wilderness,
& * was not amonge the chyldre of the that
gathered the selues together agaynst the
Lord in the congregation of Corah: But
dyed in his owne synne, & had no sonnes.
Wherefore shuld the name of our fathers
be taken away from amonge hys kynred,
because he had no sonne: * Geue vnto vs
a possession among the brethren of our fa-
ther. And Moyses brought theyr cause be-
fore the Lord. And the Lord spake vnto
Moyses sayinge: The daughters of Jela-
phad speake ryght: thou shalt geue them
a possession to enherite, amonge theyr fa-
thers brethren, and shalt toune the enhe-
ritaunce of theyr father vnto them. And
speake vnto the chyldren of Israel say-
ing: If a man dye and haue no sonne ye
shall tourne hys enheritaunce vnto hys
daughter. If he haue no daughter, ye shal
geue hys enheritaunce vnto hys brethren.
If he haue no brethren, ye shal geue hys
enheritaunce vnto hys fathers brethren.
If he haue no fathers brethren ye shal ge-
ue his enheritaunce vnto him that is next
to hym of hys kynred, & let him possesse it.
And this shalbe vnto the chyldre of Is-
rael an ordinaunce, and a lawe, as the Lord
de hath commaunded Moyses.

num. xvi. d.
An. xxvii. d.
Josua. vii. d.

Num. xvi. d.

Num. xvi. d.

C

And

And the Lord sayd vnto Moyses: get the vp into this mount Abarim, & behold, the land which I haue geue vnto the childre of Israel. And whē thou haste sene it, thou shalt be gethered vnto thy people as so, as Aarō thy brother was gethered vnto his people. For ye were disobedient vnto my mouth in the deserte of Sin in thee stryfe of the congregatio that ye sanctified me not in þ water before they eyes. That is the water of stryfe in Cades in the wyl derneffe of Zin. And Moyses spake vnto the Lord saying: let the Lord God of the spirites of al fleibe: sett a man ouer the congregatio, whych may go aryn & out before the, and to leade the in & out that the congregatio of the Lord be not as a flock of shepe without a shepärde. And þ lord sayde vnto Moyses: take Josua the sonne of Nun in whom ther is a spirit, and put thyne handes vpon hym, and set hym before Eleazar the priest & before all the congregacion and geue him a charge in theyr syghte. And putt of thy prayse vpon hym that all the cōpanye of the chyldren of Israel maye heare. And he shall stand before Eleazar the priest which shall aske counsell for him after the iudgemēt of Aryn be fore the Lord: And at the mouth of Eleazar shall both he and al the chyldren of Israel wyth hym and all the congregacion, goo in and out.

And Moyses dyd as the Lord comaūded hym, and he toke Josua and sette him before Eleazar the priest and before al the congregacion, and put hys handes vpon hym and gaue hym a charge, as the Lord commaūded thozowe the hande of Moyses.

The Notes.

at To go in and out before them is to gouerne redch, comyt, feade, and defende them.

bt After the iudgemēt of Aryn, that is, after þ iudgemēt of lyght loke Exod. xxxii. c. It is very lyke that in the Ephod was some byghelone, where in the hys Pryest loke and sawe the wyl of God, as it appeareth in the Rorpe of Dauid.

What must be offered on every feast daye.

The xxviii. Chapter.

And the lord spake vnto Moyses saying: gette the chyldren of Israel a charge & saye vnto the, þ they take hebe to offer vnto the offeringe of my * bread in the sacrificy of swete sauoure, in hys due season. And saye vnto

the. This is the offering which ye shall offer vnto the lord. ii. lambes of a yere olde with out spot day by day to be a burnt offeringe perpetually. One lambe thou shalt offer in the mornyng, & the other at euen. And therto the. x. parte of an Ephā of flour for a meat offering mingled with beaten oyle, the fourthe parte of an hin: whych is a dayly offeringe ordeyned in the mount Synay vnto a swete sauoure in the sacrificy of the Lord. And the drynkofferyng of the same: the fourth parte of an hin vnto one lambe, & poure the drynkofferyng in þ holy place, to be good drynke vnto the Lord. And the other lambe thou shalt offer at euen, wyth the meat offeringe and the drynkofferyng after the maner of the mornyng: a sacrifice of a swete sauoure vnto the Lord. And on the Sabbath day. ii. lambes of a yere old a pce & without spot, and two tenth deales of flour for a meat offering mingled with oyle, and the drynkofferyng therto. This is þ burnt offeringe of euery Sabbath, besyde the dayly burnt offeringe and hys drynkofferyng.

And in the first day of your monethes ye shall offer a burnt offeringe vnto the Lord: two young bullockes, and a ram, and. vii. lambes of a yere olde without spott, and. iiii. tenth deales of flour for a meat offering mingled with oyle vnto one bullocke, & ii. tenth deales of flour for a meat offering mingled with oyle vnto one ram.

And euer moare, a tenth deale of flour mingled with oyle, for a meat offeringe vnto the lambe. That is a burnt offeringe of a swete sauoure in the sacrificy of the Lord. And they drynkofferynges shall be halfe an hin of wyne vnto one bullocke, and the thyrde part of an hin of wyne vnto a ram & the fourth part of an hin vnto a lambe. This is the burnt offeringe of euery moneth thozowe oute al the monethes of a yere, and one he goate for a synne offeringe vnto the lord, whyche shall be offered with the dayly burnt offeringe and hys drynkofferyng. * And the. xiii. daye of the firste moneth shall be Passouer vnto the lord. And the. xv. daye of the same moneth shall be a feast, in whyche. vii. daies men muste eate vnleued breade. The firste daye shall be an holy



Exod. xlii
Leu. xlii
Deu. xlii

holy feast, so that ye shall do no maner of labourious worke therein. And ye shall offer a burnt offering vnto the Lord. ii. younge bullockes, one ram, & vii. lambes of a yere olde without spot, & their meat offerings of flour mingled with oyle. iii. tenth deales vnto a bullocke, & ii. tenth deales vnto a ram, and euermoore one tenth deale vnto a lambe, thowowe out the. vii. lambes: & an he goote for a synofferyng to make an attonement for you.

And ye shall offer these, besyde þ burnt offering in the mornynge þ is alway offered. And after thys maner ye shall offer thowowe out the. vii. dayes, the fode of the sacrifice of a swete sauoure vnto the Lord. And it shall be done besyde the dayly burnt offering and hys drynkoffering. And the seventh day shall be an holy feast vnto you, so that ye shall do no laborious worke therein. And the daye of your fyrste frutes whē ye byynge a newe meate offering vnto þ Lord in your wekes, shall be an holy feast vnto you so þ ye shall do no laborious worke therein. And ye shall offer a burnt offering of a swete sauoure vnto þ Lord. ii. younge bullockes, & a ram & vii. lambes of a yere olde a pece, wth their meat offerings of flour mingled wth oyle. iii. tenth deales vnto a bullocke, ii. tenth deales to a ram, & euermoore one tenth deale vnto a lambe thowowe out þ. vii. lambes, & an he goote too make an attonement for you. And this ye shall do besydes þ dayly burnt offering, & his meat offerings they shall be wthout spot, wth their drynkoffrynges.

¶ What must be offered the. viii. fyrste dayes of the seventh moneth.

The. xxi. Chapter.

And the first day of þ. vii. moneth shall be an holy feast vnto you. & ye shall doo no laborious worke therein. It shall be a day of trespēt blowing vnto you. And ye shall offer a burnt offering of a swete sauour vnto the Lord: one younge bullocke & one ram & vii. lambes of a yere olde a pece þ ar pure. And their meat offerings of flour mingled wth oyle. iii. tenth deales vnto þ bullocke, & ii. vnto þ rāme, and one tenth deale vnto one lambe thowowe the. vii. lambes. And an he goote for a synoffryng to make an attonement for you

besyde the burnt offering of the moneth and his meat offering besyde the dayly burnt offering & his meat offering. & the drynkoffrynges of the same: accordynge vnto þ maner of the for a sauour of swetnesse in þ sacrifice of the Lord.

* The tenth daye of that same seventh moneth shall be an holy feast vnto you, & ye shall humble your soules and shall do no maner worke therein. And ye shall offer a burnt offering vnto the Lord of a swete sauoure: one bullocke & a ram, & vii. lambes of a yere olde a pece, without faute and their meat offerings of flour mingled with oyle. iii. tenth deales to a bullocke, and. ii. to a ram and alwaye a tenth deale vnto a lambe, thowowe out the. vii. lambes. And one he goote for a synofferyng, besyde the synneofferyng of attonement and the dayly burnt offering, & the meate and drynkoffrynges that long to the same. * And the. xv. daye of the. vii. moneth shall be holy day & ye shall do no laborious worke therein, and ye shall kepe a feast vnto the lord of. vii. dayes lōg. And ye shall offer a burnt offering of a swete sauour vnto the lord. xiii. bullockes ii. rāmmes and. xiii. lambes which are perelynges & pure, with oyle. iii. tenth deales vnto euery one of þ. xiii. bullockes. ii. tenth deales to ether of the rāmes & one tenth deale vnto eche of þ. xiii. lambes. And one he goote vnto a synofferyng, besyde the dayly burnt offering with his meate and drynkoffrynges.

And the seconde day. xii. younge bullockes ii. rāmmes &. xiii. perelyng lambes wthout spot: & their meat offerings & drynkoffrynges vnto the bullockes, rāmes & lambes accordynge to the nombre of them & after the maner. And an he goote for a synofferyng, besyde the dayly burnt offering & his meate and drynkoffrynges. And þ thyrde daye. xi. bullockes. ii. rāmes &. xiii. perelyng lambes wthout spot: & their meate & drynkoffrynges vnto the bullockes, rāmmes & lambes, after the nombre of the and accordynge to the maner. And an he goote for a synneofferyng, besyde the dayly burnt offering and hys meate and drynkoffrynges.

And the fourthe daye. x. bullockes

Leuit. xvi. 5

Leuit. xvi. 5

Leuit. xvi. 5

Leuit. xvi. 5

Leuit. xvi. 5

Leuit. xvi. 5

Leuit. xvi. 5



Leuit. xvi. 5

two

two rāmes and .xiiii. lambes perelynges pure, theyr meate and drynckofferynges vnto the bullockes rāmines & lambes, accordyng to þe nombze of the maner. And an he goote for a synncofferynge, besyde the dayly burntofferynge & hys meate and drynckofferynges. And þe fyfth dāye, .ix. bullockes two rāmines & xiiii. lambes of one yere old a pccel without spot. And their meate and drynckofferynges vnto the bullockes, rāmines and lambes, accordyng too the nombze of them and after the maner. And an he goote for a synncofferynge, besyde the dayly burnt offerynge and hys meate and drynckofferynges. And the syxte dāy, .vi. bullockes .ii. rāmines and .xiiii. perelynge lambes without spot. And theyr meate & drynckofferynges vnto the bullockes, rāmines and lambes, accordyng to the maner. And an he goote for a synncofferynge, beside the dayly burnt offerynge and hys meate and drynckofferynges. And the seuēth dāy, .vi. bullockes, .ii. rāmes and xiiii. lambes that are perelynges & pure. And their meate & drynckofferynges vnto the bullockes, rāmines and lambes, accordyng too their nombze and to the maner. And an he goote for a synncofferynge, besyde the dayly burnt offerynge and hys meate and drynckofferynges.

And the eyghthe dāy shalbe the conclusion of þe feast vnto you, & ye shall do no maner laborious worke therein. And ye shaloffer a burnt offryng of a swete sauour vnto the Lord: one bullocke, one ram and .vii. perelynge lambes without spot. And the meate & drynck offerynges vnto þe bullocke, ram & lābes, accordyng to theyr nombzes and accordyng to the maner. And an he goote for a synncofferynge besyde the dayly burnt offerynge and hys meate & drynckofferynges.

These thynges ye shal do vnto the Lord in youre feastes: beside youre bowes & freewyll offerynges, in youre burnt offerynges meate offerynges drynckofferynges and peace offerynges. And Moses tolde the chyldze of Israel, accordyng to all that the Lord comāunded him.

¶ Of bowes when they shalbe kept or when not.

The .xxx. Chapter.



And Moses spake vnto the heades of the trybe of þe chyldzen of Israel sayng: this is the thing which the Lord comāunded. If any mā bowe a bow vnto the lord or swere an othe & bynd his soule, he shal not go backe to his worde: but shal fulfill all that procéedeth out of hys mouth.

If a mā sell bowe a bowe vnto the Lord and bynde her selfe bynging in her fathers house and vnnarped. If her father heare her bowe and bonde which she hath made vpon her soule, & hold his peace therto: the al her bowes & bōdes which she hath made vpon her soule shal stande in effecte. But & yf her father forbyd her the same dāy þe he heareth it, none of her bowes nor bondes whych she hath made vpon her soule shalbe of value, & the Lord shal forgue her, because her father forbade her.

If she had an husband whē she bowed or pronounced oughte out of her lippes wherwith she bond her soule, and her husbande hearde it & helde his peace there at the same dāy he hearde it. Then her bowes and her bondes wherwith she bounde her soule, shal stande in effecte. But & yf her husbande forbade her the same dāy that they heard it, then hath he made her bowe which she had vpon her of none effecte, & that also which she pronounced to her lippes wherwith she bound her soule, & the Lord shal forgue her.

The bowe of a wedowe and of her that is deuorced, and all that they haue bounde their soules with all, shal stande in effecte with them.

If she bowed in her husbandes house or bound her soule with an oth, & her husbande hearde it and helde his peace and forbade her not: the all her bowes & bōdes wher she bound her soule, shal stande in effecte. But yf her husbande disanulled them the same dāy that he hearde them, then nothynge that procéded out of her lippes in bowes & boundes wherwith she bounde her soule shal stande in effecte: for her husband hath loused them. And the Lord shal forgue her.

All bowes & othes that bynd to humble the soule, make her husband stable.

Madian is Numeri destroyed lxxxix

or breake. But yf het husbad hold his pea-
ce fro one day vnto another, the he stablis-
sheth al her bowes & bowes which she had
vpō her, because he held hys peace & same
day & he hearde the. And yf he afterwatde
breake the, he shal beate her syn him selfe.

These are the ordinaunces whiche the
Lorde comaunded Moyses, betwene a mā
and hys wyfe, & betwene the father & hys
daughter, beinge a damsell in her fathers
house.

The Notes.

of This bowe here is that which a mā boweth
for a certayn space, whether it be to fast or to chaſte
the body, or any other thinge, as it is sayde. Leuit.
xv. 2.

of The Madianites & Balam are slayne. The playe
was brought to Moyses & equally decided. A priest
griefe of Israel because none of thep me were slaine

The lxxxix. Chapter.

And the lord spake vnto Mo-
yses saying: *auenge the chy-
ldre of Israel of the Madia-
nites, & afterward be gathe-
red vnto thy people. And
Moyses spake vnto the folke saying: Mar-
nesse some of you vnto warre, & let the go
vpon the Madianites & auenge the lorde
of the Madianites. Ye shal send vnto the
warre a thousande of euery trybe thow-
out all the trybes of Israel. And ther we-
te take out of the thousandes of Israel. xii
thousande prepared vnto warre, of euery
trybe a thousande. And Moyses senteth
a thousand of euery trybe, wyth Shimeas
the sonne of Eleazar the pries to warre, &
the holy vessels & the trompettes to blowe
in his hande.

* And they warred agaynst the Mad-
ianites, as the Lord comaunded Moyses, &
slew al the males. And they slew the kyn-
ges of Madian amonge other that were
slayne: Qui Rekem, Zur Hur & Reba: sy-
ue kinges of Madian. And they slew Ba-
lam the sonne of Beor wyth a sword. And
the chyldre of Israel toke all the women of
Madian prisoners and theyr chyldre, and
spoyled all theyr catel, theyr substance &
theyr goodes. And they burnt all theyr cy-
pres wher in they dwelt, & all theyr castels
wyth fyre. And they toke al the spoyls and
al they could cathe, both of me & bestes.
And they broughte the captiues and that
which they had take and all the spoyls vn-
to Moyses and Eleazar the pries and vn-
to the companie of the chyldren of Israel

euery vnto the hoste, in the felde of Mo-
ab by Jordan nye to Ictcho.

And Moyses and Eleazar the pries
and all the Lordes of the congregati-
on went oute of the hoste agaynst them. And
Moyses was angrie wyth the officers of
the hoste, wyth the captaynes ouer thou-
sandes and ouer hundredes, whyth came
from warre and batell, & sayd vnto them:
Haue ye saued the women alpye: beholde,
* these caused the chyldren of Israel tho-
rowe * Balam, to comyt trespace agaynst
the Lorde, by the reason of Beor, and they
folowed a plage amonge the congregati-
on of the Lorde. Now therfore * see all the
men chyldren and the women that haue
lyen wyth men seihelpe: But all the we-
men chyldren that haue not lyen wyth me
kepe a lyue for youre selues. And lod-
ge wythoute the hoste seuen dayes al that
haue kyllid any person * and all that ha-
ue touched anye dead bodye, and purg ye
both youre selues and your prisoners the
iii. dawe and the. vii. And sprinkle al your
raymentes & all that is made of skynnes,
& al worke of gootes hayre, & all thinges,
made of wood.

And Eleazar the pries sayde vnto all
the men of warre which wet out to batell:
this is the ordinaunce of the lawe whych
the Lord comaunded Moyses: Golde, syl-
uer, brasse, yron, tyn and lead, and all that
may abyde the fyre, ye shal make it go tho-
rowe the fyre, & then it is cleane. But the
later, it shalbe sprinkled wyth sprynginge
water. And all that suffereth not the fyre,
ye shal make it go thowow the water. And
washe youre clothes the seuenth dawe, and
then ye are cleane. And afterwarde come
into the hoste.

And the Lord spake vnto Moyses say-
ing: take the sume of the praye that was
take, both of the women and of catel, thou
and Eleazar the pries and the aunciente
heades of the congregati-
on. And deuyde
it in to two partes, betwene them that toke
the warre vpon them and went out to ba-
tell and all the congregati-
on. And take a por-
cion vnto the Lorde of the men of warre
whythe wente oute to battell: one of fyue
hundred, of the women and of the asses
and of the asses and of the shepes and ye
shall take it of theyr halfe and geue it vn-

Num. xix. 13

ii. Pet. ii. 13

Num. xix. 13

Num. xix. 13

The Request Numbri.

Ento Eleazar the preast an heucoffering vnto the Lord. And of the halfe of þe chyl dren of Israel take one of fifty, of þe we- men of the ore, of the asses & of the shepe, and of all maner of beastes, & geue them vnto þe leuites which wayte vpo the habi- tacyon of the Lorde.

And Moses & Eleazar the preast did as the Lorde commaunded Moses. And the hore and the praye which the me of warre had caught was. vi. hundred thousand & lxxv. thousand shepe: & lxxii. thousand ore lxi. thousand asses: & xxxii. thousand we- men that had lpen by no man.

And the halfe which was the parte of the that wente out to warre was. lli. hun- dred thousand and. xxxvii. thousand and fiue hundred shepe: And the Lordes part of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande, of which the Lordes parte was. lxxii. And þe asses were. xxx. thousande fyue hundred, of whych the Lordes part was lxi. And þe women were. xvi. thousande, of which the Lordes parte was. xxxii. soules. And Mo- ses gaue that summe whych was the Lor- des heuc offering vnto Eleazar the prea- st: as the Lorde commaunded Moses. And the other halfe of the chyl dren of Israel which Moses separated from the men of warre (that is to wete, the halfe that per- tained vnto the congregacion) was. lli. hu- dred thousande and. xxxvii. thousande & fyue hundred shepe: & xxxvi. thousand ore and. xxx. thousande asses and fiue hundred & xvi. thousande weime. And Moses toke of thys halfe that pertayned vnto the chil- dren of Israel: one of euery fyfthe, bothe of the women and of the catell, and gaue the vnto the Cuttes whych wayted vpo the habitacyon of the Lorde as the Lorde commaunded Moses. And the officers of thousandes of the hoste, the captaynes ou- uer the thousandes & the captaynes ouer the hundredes came forth and sayd vnto

Moses: Thy seruantes haue taken the summe of the me of warre, which were vnder oure hand, & there lacked not one ma of the woꝛe haue therfore brought a presēt vnto the Lorde what euery ma found of Je- wels of golde, cheynes, braceletes, ringes, earynges & spangels, to make an attone- ment for our soules before the Lorde.

And Moses and Eleazar toke the gol- de of them: Jewels of all maner facyons. And all the golde of the heucoffering of the lord, of the captaynes ouer thousandes & hundredes was. xvi. thousand. vii. hundred and. l. spels, for the me of warre had spot- led, every man for him selfe. And Moses & Eleazar þe preast toke the golde of þe rap- tynes ouer the thousandes ouer the hun- dredes, and broughte it in to the taberna- cle of wptnesse: to be a memoryall vnto þe chyl dren of Israel, before the Lorde.

The Ruben and Gad and to haue the trybe of Ma- nasse, is promysed the possession beyonde Jorda- ne eastward: & they bring theyr brethren into the lā of promyse.

The xxxii. Chapter.

The chyl dre of Ruben and the chyl dren of Gad, had an ex- ceadyng great multitude of catell. And whē they saue the land of Jazer & the lande of Galaad þe it was an apte place for catell; they came & spake vnto Moses & Elea- zar the preast & vnto the Lordes of the co- gregacyon saying. The land of Ataroth & Dibon & Jazer, and Bemrah & Helbon & Elealeh and Sabam and Bebo & Bes which couerte the Lorde smote before þe co- gregacyon of Israel: is a lande for catell & we thy seruantes haue catell wherfore (sayde they) yf we haue founde grace in thy syght, lett this lande be geuen vnto thy seruantes to possesse, & bring vs not ouer Jordan.

And Moses sayd vnto þe chyl dren of Gad & of Ruben: Hal your brethren go to warre & ye tarpe here, wherfore dycoꝛa- ge ye the hertes of the chyl dren of Israel for to go ouer into the land whych the lor- de hath geuen them. Thys dyd poure fa- thers, when I sent them from Cades bar- ne to se the lande. And they wente by euē vnto the ryuer of Escol and saue the lā and discouraged þe hertes of the chyl dren of Israel, þe they sholde not go in to þe lande whych the lorde had geuen them.

And the lorde was wroth the same ty- me and sware savyng. * None of the me that came out of Egypte from twenty pe- re olde aboue, shall se the lande whych I swate vnto Abraham, Isaac and Jacob because they haue not continually folowed me: saue Caleb the sonne of Iephune the Kenizzite

* Wherche was not at the warre.

John.

Amos.

John.

Benefite, & Josua the sonne of Nun, for they haue followed me continually. And the lord was angry with Israel, & made the waye in the wyldernes. xl. yere, vntill al that generation that had done euill in the syght of the Lorde were consumed.

And beholde, ye are rysen vp in youre fathers steade, to the encrease of synfull men, & to augment the feareful wrath of the Lord to Israel warde. For yf ye tourne awaye from after him, he wyl yet againe leaue the people in the wyldernes, so shal ye destroy all this folke. And they went nere him and sayde: we wyl bylde shepfoldes here for oure shepe & for oure catell, and cyties for oure chyldren: But we oure selues wil go ready armed before the chyldre of Israel, vntill we haue brought the by to their place. And our chyldren shal dwel in the fenced cyties because of the inhabitants of the lande. And we wil not retourne vnto oure houses, vntill the chyldren of Israel haue inhereted: receyue man his inheritaunce. For we wil not chere with them on yonder syde Jordan forwarde, because our inheritaunce is called to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: * If ye wyl do this thyng, that ye wyl go all harnessed: before the Lord to warre, and wil go al of you in harnesse ouer Jordan before the lord, vntill he haue cast out his enemies before him, & vntill the lande be subdued before the Lord, the ye shal retourne & be without synne against the lord & against Israel, & this lande shalbe youre possession before the Lord. But a yf ye wil not do so, beholde, ye synne agest the lord: & be sure your synne wyl fynde you out. Wylde youre cyties for your chyldren & fouldes for your shepe, & se ye do that ye haue spoken. And the Chyldre of Gad and of Ruben spake vnto Moses sayenge: thy seruantes wyl do as my lord comaundeth. Our chyldre our wyues substance & all oure catell shal remaine here in the cyties of Galaad. But * we thy seruantes wil go all harnessed for warre vnto battel before the Lorde, as my lord hath saide.

And Moses comaunded Eleazar the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel, & sayde vnto them: If the chyldren of Gad & Ruben wil go with you ouer Jordan, al prepared to fyght before the Lord: then when the lande is subdued vnto you, geue the the land of Galaad to possesse, but & yf they wyl not go ouer with you in harnesse, then they shal haue their possessions among you in the land of Canaan. And the chyldre of Gad & Ruben answered sayng: the which the Lord hath sayd vnto thy seruantes we wil do. * We wyl go harnessed before the Lord into the land of Canaan, & the possession of our inheritaunce shalbe on this syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben & vnto halfe the trybe of Manasse the sonne of Joseph the kyngdome of Sehon kyng of the Amozites, and the kyngdome of Og kyng of Basan, the land that loked vnto the cities therof in the costes of the countre round aboute. And the chyldren of Gad bylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jaaser, Aegabea, Bethnuntan and Betharan fenced cyties, and they bylte foldes for the shepe. And the chyldren of Ruben bylte Besbon, Eleale, Kiriatthaim, Abo, Baal Meon & turned their ramnes, and Sibma also: and gaue names vnto the cyties whych they bylte.

And the chyldren of Machir the sonne of Manasse went to Galaad and toke it and put out the Amozites that were therein. And Moses gaue Galaad vnto Machir the sonne of Manasse, & he dwelte therein. And * Jahir the sonne of Manasse went and toke the small townes therof, and called them the townes of Jair. And Robah went and toke kenath with the townes loking therto, and called it Robah after his owne name.

The tourneyes and departinge fro place to place of Israel are nombred, they are comaunded to byll the Canaanites.

The xxxiiij. Chapter,

These are the tourneyes of the chyldre of Israel which wet out of the land of Egypt with their armies vnder Moses & Aaron. And Moses wrote theyr goynge out by their tourneyes at the comaundement of the Lord: euē these are the tourneyes of their goynge out. The chyldre of Israel departed from Rahemes the daye of the first moneth, on the morow

After

John. xxi. 8

G

John. ix

Gen. x. 2

Deut. ii. 2

John. xxi. 8

Exod. xii. 2

The Jorneyes Numert of Israel

Exod. xii. b. after* Pascheouer, and wente out wyth an hye hande in the syght of all Egypte, why le the Egyptians buryed all theyr fyrst-borne whych the Lorde hadde smytten amonge them. And vpon theyr goddes also the Lorde dyd execution. And the chyldren of Israell remoued fro Raheimes & pytched in Socoth.

Exo. xiii. d. And they departed from* Socoth and pytched theyr tentes in Ethan, which is in the edge of thee wyldernesse. And they remoued from Ethan and tourned vnto the entringe of* Hiroth which is before Baal zephon, & pytched before Higdoll. And

Exo. xiii. e. they departed fro before Hiroth & wente thorow the myddes of thee see into þ wyl-dernes, & wet. iiii. dayes iournepe in þ wyl-dernes of Ethan, and pytched in Harah. And they remoued fro Harah & wet vnto* Elim where were. xii. fountaynes & lxx. paulnetrees & they pytched there.

Exodi. xiv. d. And they remoued from Elim & laye faste by the red see. And they remoued fro the redde see & laye in the* wyldernesse of Sin. And they toke theyr iournepe out of the wyldernesse of Sin, & set vp theyr tentes in Daphka. And they departed from Daphka, & laye in Alus. And they remoued fro Alus, & laye at* Raphedim, wher

Exodi. xvi. a. was no water for þ people to drinke. And they departed fro Raphedim, and pitched in the* wyldernesse of Sinai.

Exodi. xix. a. And they remoued fro the desert of Sinai, & lodged at the* graues of Iusse. And they departed fro the sepulchres of Iust, & laye at* Hazeroth. And they departed fro Hazeroth, & pytched in Rithina. And departed fro Rithina and pytched at Rimō Pares. And they departed fro Rimō Pares, and pitched in Libna. And they remoued from Libna, & pytched at Rissa. And

Exodi. xxi. g. they tourneped fro Rissa & pitched in Rehclatha. And they wente fro Rehclatha, & pitched in mounte Sapher. And they remoued fro mounte Sapher, and laye in Harada. And they remoued from Harada, & pitched in Makeheloth.

Exodi. xxi. g. And they remoued fro Makeheloth & laye at Tahath, & they departed from Tahath, & pytched at Charath. And they remoued fro Charath, and pitched in Mithca. And they went from Mithca, & lodged in Hasmona. And they departed fro

Hasmona, & laye at Moseroth. And they departed fro Moseroth, & pitched in Bane Jakan. And they remoued fro Bane Jakan, & laye at Horgadgad. And they were fro Horgadgad, & pitched in Jathbatha. And they remoued fro Jathbatha, & laye at Abzora. And they departed fro Abzora, and laye at Ezeon gaber. And they remoued fro Ezeon gaber, & pytched in the* wyldernes of Sin, which is cades. And they remoued from Cades, and pitched in mount Hor in the edge of the land of Edō. And Aaron the Pryeste wente vpp into mount Hor at the commaundemēt of the Lord, & dyed ther, euē in the fortyeth yere, after the chyldre of Israell were come out of the land of Egypt, and in the fyrst daye of the fyrte monethe. And Aaron was an hundred and. xxxiii. yere olde whē he dyed in mount Hor. And kynge Ead the Canaanite whych dwelte in the south of thee lande of Canaan, heard that the chyldre of Israel were come.

And they departed from* mount Hor, & pitched in Zalmona. And they departed from Zalmona, and pitched in Jhimon, and they departed fro Jhimon, & pitched in Oboth. And they departed fro Oboth and pytched in Jehabarim in the borders of Moab. And they departed fro Jehabarim, & pitched in Dibon Gad. And they remoued from Dibon Gad, and lay in Almon Diblathama. And they remoued fro Almon Diblathama, and pytched in the mountaynes of Abarim before Rabo. And they departed fro the mountaynes of Abarim, and pitched in the felde of Moab fast by Jordā nye to Jericho. And they pytched vpon Jordan, from Beth Hailemoth vnto the playne of Abell satim in þ felde of Moab.

And the Lord spake vnto Moyles in the felde of Moab, by Jordan nye vnto Jericho, saying: speake vnto the chyldren of Israel & saye vnto the: whē ye at come ouer Jordan into the lande of Canaan, se that ye dryue out all the inhabitants of the lande before you, & destroye theyr & chapelles & all theyr Images of Mettall, and plucke downe al theyr alters bylte on hylles: And possesse the lande & dwell therein for I haue geue you the land to enioye it And ye shall deuypde thee inheritaunce of the

the land by lot amōge your kynredes, and geue to the mo, thee moze enheritaunce, and to the fewer the lesse enheritaunce. And your enheritaunce shall be in the trybes of your fathers, in the place where euery mans lot falleth.

But and yf ye wyll not dyspue out the inhabytors of the land before you, the thowch ye lette remayne of the, shall be as thornes in your eyes and darter in your sydes, and shall bere you in the land wher in ye dwell. Mozeouer it wyll come to passe, þat I shall do vnto you as I thought to do vnto them.

The Notes.
at Thornes in your eyes, that is, they shall be your rodde scourge and vndoars.

The costes & borders of the land of promysed Land are assigned to deuyde the lande.

The xxxiii. Chapter.

And the lord spake vnto Moyses saying: comaunde the chyldren of Israel and saye vnto the: whē ye come into the land of Canaan, this is the land þat shall fall vnto your enheritaunce, the lād of Canaan wyth al her costes. And your southe quarter shall be from the wyldernes of Sin a longe by the coste of Edom, so that your southe quarter shall be from the syde of the salt see eastward, and shall fet a compasse from the south by to Acrabim, and reache to Zinna. And it shall go out on the southsyde of Cades Barne, & go out also at Hazer Adar, & goo a longe to Amon. And shall fet a compasse from Amon vnto the ryuer of Egypt, and shall go out at the see.

And your west quarter shall be þat greate see, which coste shall be your west coste.

And this shall be your north quarter: ye shall cōpasse fro the great see vnto mount Hor. And from mount Hor, ye shall com passe and goo vnto Hemath, and the ende of the cooste shall be at Zedadā, and the cooste shall reache out to ziphron and goo out at Hazer enan. And this shall be your northquarter.

And ye shall cōpasse your east quarter fro Hazer enan to Sephā. And the cooste shall goo downe from Sepham to Ribla on the east syde of Ain. And then descende and goo out at the syde of the see of Cenece eastwarde. And then goo downe a

longe by Jordan, and leue at the salte see. And this shall be your lande wyth al the costes therof rounde aboute.

And Moyses comaunded the chyldre of Israel saying: this is þat lād which ye shall enheret by lot, & which the Lord comaunded to geue vnto. x. trybes & an halfe: & for the trybe of the chyldre of Rubē haue receaued, in the householdes of theyr fathers & the trybe of the chyldre of Gad in theyr fathers householdes, & halfe the trybe of Manasse haue receaued theyr enheritaunce, that is to wete. ii. trybes & an halfe haue receaued theyr enheritaunce on the other syde of Jordan by Jericho eastwarde, to warde the sonne rysynge.

And the Lord spake to Moyses saying: These are the names of the mē, which shall deuyde you the land to enherit. Eleazar þat p̄st, & Josua the son of Nun. And ye shall take also a lord of euery trybe to deuyde the land, whose names are these: In the trybe of Juda, Caleb the sonne of Iephune. And in the trybe of the chyldren of Simeon, Samuel the sonne of Amiad, & in the trybe of Bē Jamīn, Elidad the sonne of Cisson. And in the trybe of the chyldre of Dan, the lord Bucki the sonne of Jagli. And amōg the chyldre of Joseph: in the trybe of the chyldre of Manasse, the Lord Baniel þat sonne of Ephod. And in the trybe of the chyldre of Ephraim, þat lorde Camuel the sonne of Siphthā. And in the trybe of the sonnes of Zabulon, the Lord Elisaphan the sonne of Pharnach. And in þat trybe of the chyldre of Issachar, the Lord Balthiel the sonne of Alan. And the trybe of the sonnes of Aser, the lord Abthud the sonne of Salomi. And in the trybe of the chyldren of Nephthali, the lord Bedaell the sonne of Amithud. These are they whych the lord comaunded to deuyde the enheritaunce vnto the chyldre of Israel, in the lande of Canaan.

¶ Into the Cities shall be geue Cities and suburbs. The Cities of refuge of sanctuaries. The lawe of maquelling. For one mans wyneffe shall no man be condemned.

The xxxv. Chapter.

And the Lord spake vnto Moyses in the felde of Moab by Jordan ouer agaynst Jericho saying: comaunde þat chyldre of Israel, þat they geue

Num. xxxiii. 2

Deut. iii. 6
Josua xiii. 1

Jos. xiii. 1

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Sanctuaries

Numeri.

Josue. xi. a

geue vnto the Leuites of the inheritaunce of their possessiō: * cities to dwell in. And ye shall geue also vnto the cities of the Leuites, suburbs rounde aboute them. The cities shalbe for the to dwell in, & the suburbs for their catell, possession and al maner bestes of theirs. And þe suburbs of þe cities which ye shal geue vnto the Leuites, shal reach from the wall of the cytie outwarde, a thousande cubites rounde about. And ye shal measure without the cytie, and make the vtmost border of þe east syde: two thousande cubites. And the vtmost border of þe southsyde: two thousand cubites. And the vtmost border of the westsyde: two thousande cubites: & the vtmost border of the northsyde two thousand cubites also: and the cytie shall be in the middes. And these shalbe the suburbs of the cyties.

Josue. xi. a

And among the cities which ye shal geue vnto the leuites, * ther shal be syre cyties of fraunches whych ye shall geue to that intent that he whych killeth, may flee thither. And to them ye shall adde. xlii. cyties more: so that al the cyties which ye shal geue þe Leuites shalbe. xlviii. wythe theyr suburbs. And of the cities which ye shal geue out of the possessions of the chyldre of Israell, ye shal geue many out of their possessions that haue moche and fewe out of their possessions that haue litle: so that euery trybe shal geue of hys cyties vnto the Leuites, accordyng to the inheritaunce whych he enhereteth.

Deut. xii. a
Josue. xi. a

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ble of sa
ctuaries.

And the Lord spake vnto Moyses say inge: speake vnto the chyldren of Israell and say vnto them: * whe ye be come ouer Jordan in to the land of Canaan, ye shall bylde cities which shalbe preuiledged townes for you: that he whych sleeth a mā vnwares may flye thither. And þe cities shal be to flee from the executer of bloude, that he whych kyled dye not, vntyl he stand before the congregacion in iudgmet. And of these. vi. fre cyties which ye shall geue. iii ye shal geue on this syde Jordan &. iii in the lande of Canaan. And these syre free cities shalbe for the chyldren of Israell & for the straunger & for him þe dwelleth amonge you, that al they which kil any per sone vnwares, maye flee thither.

If any man synpte another with a we-

pon of peron that he dye, then he is a mur therer, and shall dye for it. If he synpte hym wyth a throwynge stone that he dye therewith, then he shall dye: For he is a murtherer and shalbe slayne therfore. If he synpte hym wyth a handewepon of wodd that he dye therwythe, then he shal dye: for he is a murtherer and shal be slay ne therfore.

The iustice of bloude shal flee the mur therer, as sone as he fyndeth him: If he trust at him * of hate, or hurle at him slaying of waite that he dye or synpte hym with his hād of enuye that he dye, he that smote him shal dye, for he is a murtherer. The iustice of bloude shal flee hym as soone as he fyndeth hym.

But and yf he pushed him by chaunce and not of hate or cast him with any maner of thyng and not of laying of watter: or cast any māner of stone at him that he dye therwith, and saue him not: And he cast it vpon hym and he dye, but was not hys enemye, nether soughte hym any harme: Then the cōgregacion shal iudge betwene the flier, and the executer of bloude in such cases. And the congregacion shal deliuer the flier out of the hād of the iudge of bloude, & shal restore hym again vn to the fraunchesed cytie, whether he was fled. And he shal byde there * vnto þe deeth of the hye preaste whych was anoynted with holy oyle.

But and yf he came without þe borders of his preuiledged city whether he was fled yf the auenger of bloude fynd hym with oute the borders of hys fre towne, he shal flee þe murtherer and be gyltlesse, because he shulde haue bidden in hys fre towne vntyll the dethe of the hye preast, and after the dethe of the hye preaste, he shal retoune agayne vnto the lande of his possession. And this shalbe an ordinaunce & a law vnto you, amonge your chyldre after you in al your habytacions.

Whosoouer sleeth, shall be slaine at the mouthe of witnesses. * For one wytnesse shall not answer agāst one persone to put hym to deeth. Whosoouer ye shal take none amendes for the life of þe murtherer whych is worthye to dye: But he shall be put to death. Also ye shal take none attornemet for him þis fled to a fre city, that he

Guld

The daughters Numert of zela. &c. xxi

shulde come agayne & dwell in thee lande before þe deth of the hye prest, And se þe ye polute not þe land which ye ar in, for bloude defyleth the lande And the lande can none other wyse becleinsed of the bloude þe is shed therein, but by the bloude of hym that shed it. Defyle not therfore þe lande which ye inhabite, & in the middes of whyche I also dwell amonge the chyldren of Israell.

CIn order for the marriage of the daughters of zelaphead. One of the tribes maye not marie wth a nother: but every one muste take him a wyfe of hys owne trybe.

The xxxvi. Chapter.



And the auncyente heades of the chyldren of Galaad the soun of Machir the sone of Manasse of the kynred of þe chyldren of Ioseph, came forþ and spake before Moses and the princes which were aunciente heades amonge the chyldre of Israell and sayd. * The lord commaunded my lord to geue the lande to enheret by lotte to the chyldren of Israell. And then my lord commaunded in the name of the Lorde to geue the enheritaunce of * Zelaphead oure brother vnto hys daughters. Now when any of the sonnes of the trybes of Israell take the to wyues, then shall they enheritaunce be take from the enherptaunce of oure fathers, & shall be put vnto the enherptaunce of the trybe in whiche they are and shall be take fro the lott of oure enherptaunce. And when the yere of subelpe comethe vnto the chyldren of Israell, then shall they enherptaunce be put vnto the enherptaunce of þe trybe wherein they are, and so shal they enherptaunce be taken awaye frome the enherptaunce of the trybe of our fathers.

And Moses commaunded the chyldre of Israell at the mouth of the Lorde sayinge: the trybe of the chyldren of Ioseph haue sayde well. This therfore doethe the Lorde commaunde the daughters of Zelaphead sayenge: * let them be wyues

Cob. vii. d

Cto whom they them selfe thyncke best, but in the kynred of the trybe of theyr father shall they marie, that the enherptaunce of the chyldren of Israell coule not from trybe to trybe. But that the chyldren of Israell maye abyde, every man in the enherptaunce of the trybe of his fathers. And e-

very daughter that possesseth any enherptaunce amonge the trybes of the chyldre of Israell, shalbe wife vnto one of the kynred of the trybe of her father, that the chyldren of Israell maye enioye every man þe enherptaunce of hys father, and that the enheritaunce go not from one trybe to another: but that the trybes of the chyldren of Israell, maye abyde every man in hys owne enherptaunce.

And as the Lorde commaunded Moses euē so dyd the daughters of Zelaphead: Mahela, Thirza, Hagla, Milcha and Noa, & were maryed vnto their fathers brothers somes, of the kynred of the chyldre of Manasses the sone of Ioseph: and so they had their enheritaunce in the trybe of the kynred of their father.

These are the commaundementes & lawes which the Lorde commaunded thorow Moses, vnto þe chyldre of Israell in þe felde of Moab by þe Jordā ny vnto Jericho.

The ende of the. iiii. Booke of Moyse.

D. iii.

CA Prologe vpon the fyfte Boke **of Moyſes called Deuteronomium.**



His is a Boke worthy to be rede in daye & nyght, & neuer to be out of handes, for it is the most excellent of al the boke of Moyſes. It is easie also, & light, & a very pite gospel that is to wete, a preachinge of fayth & loue: deducing the loue to God out of fayth & the loue of a mans neyghbour, out of the loue of God. Herein also þ mapst learne righte meditaciō or contēplation, whych is nothing els saue the calling to mynde & a repetinge in the hert of the glorious & wonderfull dedes of God, & of his terrible handling of his enemies and merciful entreating of the that come when he calleth them which thing this boke doth and almost nothing els.

In the .iiii. fyrst chap. he reherſeth the benefites of god done vnto the: to prouoke the to loue, & his mighty dedes done aboue al natu

ral power & beyonde al natural capacite of fayth, that they might beleue God & truste in him, & in his strength. And thyrddly he reherſeth the fyre plagis of God vpon his enemies & on the which thorow impaciete & vnbelefe fel fro him: partly to tame & abate the appetites of the fleshe which alway fight agaynst the spirite: & partly to brydle the wilde raging lustes of the in who was no spryde: that though they had no power to do good of loue, yet at the lest way they shuld absteyne fro outward euil for feare of wrath & cruel vengeaunce which shuld fal vpon the & shortly finde the out, yf they cast vpon goddes nutter & rumme at riotte beyonde his lawes & ordinaunces. Mozeouer he chargeth the to put nought to, nor take ought away fro gods wordes, but to be diligent only to kepe the in remembraunce & in the hart & to teache theyr chyldre, for feare of forgetting. And to beware ether of making ymagerie, or of bowinge the selues vnto ymages saying: Ye saue no ymage whē god spake vnto you, but herde a voyce only & that voyce kepe & ther vnto cleaue, for it is your lyfe & it shal saue you. And finally yf (as the frapltie of al fleshe is) they shal haue falle from god & he haue brought the in to trouble, aduersyte, & cōbraunce and all necessyte: yet yf they repent and turne, he promyseth the that God shal remembre his mercy & receaue the to grace agayne.

In the fyfte he repeteth the .x. commaundmētes & that they myght se a cause to do them of loue, he biddeth the remēbre that they were bound in Egypt & how God deliuered them with a mightie hand & a stretched out arme, to serue him and to kepe his commaundmētes: as Paule sayeth þ we ar bought w chrystes bloude & therfore are hys seruauntes & not our owne, & oughte to seke his wyl & honoure only and to loue and serue one another for hys sake.

In the sixt he setteth out the fountayne of al cōmaundmētes: that is that they beleue how that ther is but one God þ doeth al, & therfore ought only to be loued with al the hert, al the soule & al þ myght. For loue only is the fulfilling of the commaundmētes, as paule also saſeth vnto the Romaines, & Galathians likewise. He warneth the also that they forgett not the commaundmētes, but teach the their chyldern & to shew their chyldern also how God deliuered the out of the bondage of the Egyptians to serue him and hys commaundmentes, that the chyldern myght se a cause to worke of loue, lykwylse.

The seuenith is all together of fayth: he remoueth all occasions that mighte with-drawe them from the fayth, and pulleth them also from all confidence in the selues, and sturth the vpon to trust in god boldly and onlpe.

Of the eyght chaptre thou seyst how that the cause of al temptation is, that a mā might se his owne herte, for whē I am brought into that extremitie that I muste:

ther suffer or forsake god, the I shal seale how moche I beleue & trust in him, & howe moche I loue him. In lyke maner, yf my brother do me euil for my good, the yf I loue him when ther is no cause in him, I se that my loue was of god, & euē so yf I then hate hym, I se and perceaue that my loue was but worldly. And finally he sturēth the to the fayth & loue of God, & dypueth them fro all confidence of theyr owne selues.

In the.iiij. also he moueth the vnto faith & to put their trust in god, & draweth them fro cōfidence of the selues by rehercing al the wickednes which they had wrought fro the.ij. day he knew the vnto the same day. And in the.ij. end he repeteth how he cōfured God in horeb & ouercame him in prayer, wher thou mayst learne the right maner to praye.

In the.v. he rekeneth by the pith of al lawes & the keeping of the lawe in the harte: which is to feare god, loue him, & serue him withal their hart soule & might & kepe his cōmaūdemētes of loue. And he sheweth a reason, why they shuld that do: euē because god is lord of heuē & erth, & hath also done al for the of his owne goodnes about their deserting. And the out of the loue vnto god he bringeth the loue vnto a mā's neyghbour saying: god is lord aboue al lordes & loueth al his seruantes indifferētly as wel the poore & feble & the straūger, as the riche & mightye, & therfore wil that we loue the poore & the strāger. And he addeth a cause, for ye were strāgers & god deliuered you & hath brought you vnto a lād wher ye be at home. Loue ystrāger therfore for his sake.

In the.vi. he exhorteth the to loue & feare god, & reherceth the terrible dedes of god vpon his enemies, & on the the rebelled agēst him. And he testifieth vnto the both what wil folow yf they loue & feare god, & what also yf they despise hi & breke his cōmaūdemēt.

In the.vii. he cōmaūndeth to put out of the way al the might be an occasiō to hurt the fayth & forbiddeth to do ought after theyr owne myndes, or to altre the word of god.

In the.viii. he forbiddeth to herke vnto ought saue vnto gods word: no thoug he be which cōfitelech cōtrarie shuld come with miracles, as Paul doth vnto the Galatians.

In the.iiii. the beestes are forbiddē, partly for the vnclēnes of the, & partly to cause hate betwene the hethē & them, the they haue no cōueraciō together, in the one abhorreth what the other eateth, vnto this. xvi. chap. al pertayne vnto fayth & lone chesie. And in this. xvi. he beghinneth to entreate moze specially of thinges pertayning vnto the comē welch & equite & exhorteth vnto the loue of a mā's neyghbour. And in the. xvi. among other he forgetteth not the same. And in the. xvi. he entreateth of right & equite chesie in so moche the when he loketh vnto fayth, & vnto the punishment of ydolaters, he yet endeth in a laue of loue & equite: forbidding to cōdemne any man vnder lesse then. ii. witnesses at the lest & cōmaūndeth to bringe the trespassers vnto the open gate of the cyte wher al the men go in & out, that al men mighte heare the cause & se that he had but right. But the pope hath founde a better waye, euen to apposse him without any accuser & that secretly, that no mā knowe whether he haue right or no, ether hate his articles or answer: for feare lest the people shuld serche whether it were so or no.

In the. xviii. he forbiddeth al false & deuylishe craftes the hurt true faith. Moreouer because the people coude not heare the voyce of the lawe spokē to the in fyre, he priniteth the another pphet to bring the better tidinges which was spokē of chryst our sauour. The. xix. & so forth vnto the ende of the. xxi. is almost al together of loue vnto our neyghbours & of lawes of equite & honestie with now & then a respect of fayth.

The. xxviii. is a terrible chap. & to be trebled at: A chryste mā's hart might wel blede for sorow at the reding of it, for feare of the wrath the is lyke to come vpon vs according vnto al the curses which the ther readest. For according vnto these curses hath god delte with all nations, after they were fallen vnto the abhominacions of blindnesse.

The. xxi. is lyke terrible in a godly lessō in the ende the we shuld leue serching of goddes secretes & geue diligence to walke according to that he hath opened vnto vs. For the keepinge of the cōmaūdemētes of god teacheth wylde as thou mayst se in the same chapter, wher Moyses sayth, kepe the cōmaūdemētes, that ye may vnderstande what ye ought to do. But to serch gods secretes blindeth a mā as it is wel proued

by the swarmes of our sophisters, whose wyse bookes are now when we loke in the scripture, founde but full of folishnes;

The fyfte Boke of Moyſes called Deuterono- mum.

A briefe rehearsal of thinges done before, from the
pitching at mount Moſeh vntyl they came to Cades
barne.

The .I. Chapter.

Theſe be the wordes whyche
Moyſes ſpake vnto al Iſra-
ell, on the other ſyde Jordan
in the wilderneſſe & in the fel-
des by the redde ſee, betwene
Pharan and Cophell, Laban, Hazaroth
and Diſahab. .x. dayes iourneye from Ho-
reb vnto Cades barne, by the waye that
leadeth vnto mount Seir. And it fortun-
ed the fyfthe daye of the .x. moneth in the
fortyethe yere that Moyſes ſpake vnto
thee chyldren of Iſraell accordynge vnto
all hat the Lorde hadde geuen hym in cō-
maundement vnto them after that he had
ſynpitten Sehon the kynge of thee Amo-
rites whyche dwelte in Heſdon, and Og
kynge of Baſan whyche dwelte at Aſta-
roth in Edrai.

On the other ſyde Jordan in the lande
of Moab, Moyſes began to declare thys
lawe ſaying: the Lorde our God ſpake vn-
to vs in at Horeb ſaying: Ye haue dwelte
longe ynough in this mount: depart ther-
foze & take your iourney & go vnto the hyll-
es of the Amozites & vnto all places nye
there vnto: both feldeſ, hylls, and dales,
and vnto the ſouth & vnto the ſeas ſyde in
the land of Canaan, & vnto Libanon: cuē
vnto the great ryuer Euphrates. Behold
I haue ſet the land before you: go in ther-
foze and poſſeſſe the lande whych the Lor-
de ſware vnto poure fathers Abraham,
Iſaac and Iacob, to geue vnto them and
they ſeade after them.

And I ſayd vnto you the ſame reaſon
I am not able to beare you my ſelf alone.
For the Lorde your God hath multiplied
you: ſo that ye are thys daye as the ſtarres
of heauen in nombze (thee Lorde God of
poure fathers make you a thouſande ty-
mes to many moo as ye ar, and bleſſe you
as he hath prompſed you) howe (ſayde I)
can I my ſelf alone, beare the combraſ-
ce, charge and ſtryfe that is amonge you:
hrynge therfoze men of wyſdomme and of

vnderſtandinge and expert, knowe amonge
your trybes, that I maye make them
ruelars ouer you. And ye answered me &
ſayd: that whych thou haſt ſpoke is good
to be done. And then I toke the heades of
your trybes, men of wyſdomme and that
were experte, and made them ruelars ouer
you: captaynes ouer thouſandes & ouer
hundredes ouer fyftie and ouer ten, and
offycers among your trybes.

And I charged your Iudges the ſa-
me tyme ſaying: heare your brethren & Iudges,
iudge ryghteouſlye betwene euerye man
and hys brother and the ſtraungere that is
with hym. Se that ye knowe noo man in
Iudgemente: * but heare the ſmal as wel
as the greake and be afrayed of noo man,
for the Iudgemente is Gods. And the
cauſe that is to harde for you, hrynge vn-
to me and I wyll heare it. And I commaun-
ded you the ſame reaſon, all the thynges
whych ye ſhulde doo. And then we depar-
ted frome Horeb and walked thoroze all
that great and terryble wylderneſſe as ye
haue ſene alonge by the waye that leadeth
vnto the hylls of thee Amozites, as the
Lorde oure God commaunded vs, and ca-
me to Cades barne. And there I ſayde
vnto you: Ye are come vnto the hylls of
the Amozites, whyche the Lorde oure God
dothe geue vnto vs. Beholde, the Lorde
thy God hath ſette the lande * before the,
goo bp and conquere it, as the Lorde god
of thy fathers ſaythe vnto thee: feare not,
neither be diſcouraged. And then ye came
vnto me euerye one and ſayde: Let vs ſen-
de men before vs, to ſearch the lande and too
hrynge vs worde agayne, bothe what waye we ſhall
goo bp by, and vnto what cyties we ſhall come.
And the ſayinge pleaſed me well and I toke twel-
ue men of you, of euerye trybe one. And
they departed and wente bp into thee hye
countrey and came vnto the ryuer Eſcoll,
and ſeached it oute, and toke of the frute
of the lande in theyr handes and brought
it downe vnto vs and broughte vs word
agayne and ſayde: it is a good land why-
che the Lorde oure God dothe geue vs.

Notwithſtandynge ye would not
conſente to goo bppe, but were dyſobedi-
ente vnto the mouthe of the Lorde your
God, and murmured in your tentes and
ſayde:

They passe, &c. Deuteronomium xciii

sayde: because the Lord & hateth vs, ther
for he hath brought vs out of the land of
Egypt, to deliuer vs into the handes of
Amorites and to destroye vs. Howe shall
we go vp? Our brethren haue discouraged
oure hartes sayinge: the people is greater
and taller then we, and the ctyes are great
and walled euery hye to heauen, and more-
ouer we haue sene the sonnes of the Ana-
kims there.

And I sayd vnto you: dreade not nor
be afrayed of them: The Lord your God
whych goeth before you, he shal fyght for
you, according to al that he dyd vnto you
in Egypt before your eyes and in the wil-
dernes: as thou hast sene howe that thee
Lord thy God bare, the as a man shoulde
beare his son, thoroowout al the way why-
che ye haue gone vntyl ye came vnto thys
place. And yet for all thys sayinge ye dyd
not beleue the Lord your God whych go-
eth the way before you, to searce you out
a place to pitch your tētes in, * in fyre by
nyght, that ye myghte se what waye to go
and in a cloude by daye.

And the Lord herde the voyce of your
wordes & was wroth and swate saying, *
that shal not one of these men of this fro-
warde generaciō be that good land which
I swate to geue vnto your fathers, saue
Caleb the sonne of Iephune, he shall se it,
and to hym wyll I geue the land whyche
he hath walked in & to his chyldre, because
he hath continually folowed the Lord. A-
belyue the Lord was angrie with me for
your sakes saying: thou also shalt not go
in thither. But Josua the sonne of Nun
whych standeth before the, he shall goo
in thither. Boldē him therfore for he shall
deuyde & heritage vnto Israel. * Moreo-
uer your chyldre which ye sayd shuld be a
praye, & your sonnes which knowe nether
good nor bad thys daye, they shall goe in
thither & vnto the I wyll geue it, and they
shal enioye it. But as for you, turne backe
& take your iourneye into the wyldernes
euery waye to the red sec. The ye answer-
ed and sayd vnto me: we haue synned a-
gainst the Lord: we wyl go vp and fyght
according to al that the Lord our God cō-
maunded vs. And when ye had gyrded on
euery man hys wepōs of warre and were
ready to goo vp into the hylls, the Lord
sayde vnto me: saye vnto the, se that ye go

not vp & that ye fyghte not, for I am not
amonge you: lest ye be plaged before your
enemies. * And whē I told you ye wold
not heare: but disobeyed the mouth of the
Lord, and wente presumptuously vp in
to the hylls.

Then the Amorites whych dwelte in
those hylls, came out agaynst you & cha-
sed you as bees do, & helmed you in Seir,
euery vnto Hozma. And ye came agayn &
wepte before the Lord: but the Lord
holde not heare vnto your voyce nor ge-
ue you audience. And so ye abode in Ca-
des a longe season.

The Notes.

a. I. Doreh and Binal are both one.
b. I. God is sayd to hate a man when he putteth
hym forthe of hys harte, and getteth hym not of hys
grace. Psalm v. b. and. xii. b.
* I. Here thou seest the very Image of vs that
lue in thys most perillous tyme, for euery we lyke wy-
se, where Goddes wyde is, ther beleue we not: and
where it is not, ther be we bolde.
A rehearsal of that which was done fro the tyme
that they departed fro Eades barne, vnto the tyme
that they departed the hynges Hozon and Og.

The ii. Chapter.

Then we turned and toke our
iourneye into the wyldernes,
euery waye to the redde sec
as the Lord commaunded
me. And we compassed the
mountaynes of Seir a longe tyme. The
the Lord spake vnto me sayinge: Ye ha-
ue compassed these mountaynes longe y-
noughe, tourne you northward. And war-
ne the people sayinge: Ye shal go thoro-
we the cooites of your brethren the chyldren
of Esau whych dwell in Seir, and they
shal be afrayed of you: But take good
hede vnto your selues that ye prouoke
them not, for I wyl not geue you of thes
lande, no not so moche as a foote breade:
because I haue geuen mounte Seir vn-
to Esau to possesse. Ye shall bye meate of
them for moneye to eate, and ye shall bye
water of them for moneye to drinke. For
the Lord thy God hath blessed the in all
the wykes of thyn hande, and knew the
as thou wentest thoro- we thys great wyl-
dernes. Moreouer the Lord thy God
hath bene wyth the thys xl. yeres, so that
thou hast lacked nothyng.

And when we were departed fro oure
brethren the chyldre of Esau whych dwelt
in Seir by the selde waye fro Elath & E-
zion Gaber, we turned and went the waye
to the

They passe Deuteronomium

to the wylbernesse of Moab. The Lord sayd vnto me se that thou were not of Moabites, nether prouoke the to battel for I wyll not geue the of their land to possesse because I haue geuen Ar vnto the chyldren of Loth to possesse. The Emims dwelt therein in tymes past, a people grea- te, many & tall, as the Enakims: which al so were take for geautes as the Enakims. And the Moabites called the Emims In lyke maner as the Moabites dwelt in Seir be fore tyme which the chyldre of Esau cast out, & destroyed them before the & dwelte ther in their steade: as Israel dyd in the la- de of his possession which the Lord gaue them. Now rise vp (said I) & get you ouer the riuer Zared: & we wet ouer the riuer Za- red: The space in whiche we came from Cades barne vntil we were come ouer the riuer Zared was xxxviii. yeres vntill all the generacion of the men of warre were wasted out of the host as the Lord swaie vnto the. for in dede the hand of the lord was against the to destroye them oute of the hoste, tyll they were consumed.

And as soone as al the me of warre were consumed & deed from amonge the people the lord spake vnto me saying. Thou shalt go thorow Ar the cost of Moab this dape, and shalt come nye vnto the chyldre of Ammon: se that thou were the not, nor yet prouoke them. for I will not geue the of the lande of the chyldren of Ammon to possesse, because I haue geue it vnto the chyldren of Loth to possesse. That also was take for a lande of geautes & geautes dwelt therein in olde tyme, & the Ammonites called the Zazuntins a people the was great, many & tall, as the Enakims. But the Lord destroyed them before the Ammonites, & they caste them out & they dwelt there in their steade: as he dyd for the chyldren of Esau which dwell in Seir: euen as he destroyed the Moabites before the and they cast them out and dwell in their steade vnto this dape. And the Amims which dwell in Hazerim euen vnto Asa, the Caphthozims whych came out of Caphthor destroyed them and dwelte in theyr towmes.

Ryle vp, take poure iourney and go ouer the riuer Arnon. Behold, I haue geuen in to thy hande Sehon the Amozite,

kyng of Heshon & his lande. Go to and conquere & prouoke him to battel. Thys dape I wyll begynne to sende the feare & dreade of the vpon al nations that ar vnder all portes of heauen: so that whe they heare speake of the they shal treble & quake for feare of the.

Then I sent messengers out of the wylbernesse of the east vnto Sehon king of Heshon, with wordes of peace sayenge. Let me go thorow thy lande I wyll go al waies a long by the hye way & wil nether turne vnto the right hand nor to the left. Sel me meate for money for to eate, and geue me drinke for money for to drinke. I wil go thorow by fote only (as the chyldren of Esau did vnto me whych dwell in Seir and the Moabites whych dwell in Ar) vntill I become ouer Jordan, in to the Lande whych the Lord our God ge- uethe vs.

But Sehon the kyng of Heshon wolde not let vs passe by hym, for the Lord the God hadde hardened hys spryte, and made hys herte toughe because he wolde deliuer hym in to thy handes as it is come to passe thys dape.

And the Lord sayde vnto me: behold I haue begonne to sett Sehon & his lande before the: go to & conquere, that thou mayst possesse his lande. Then both Sehon and all his people came out agaynst vs vnto batel at Jahaza. And the Lord set him before vs, and we smote hym and his sonnes and all hys peple.

And we toke al thys cittyes the same reason and destroyed al the cittyes with them women and chyldre: let nothing remayne saue the catel only we caught vnto our selues & the spoyle of the cittyes whych we toke, to Arer vpon the byrke of the ryuer of Arnon, and the cyyte in the ryuer, vnto Galaad: ther was not one cyyte to stryg for vs. The Lord oure God deliuered al vnto vs: only vnto the land of the chyldren of Ammon ye came not nor vnto al the cost of the riuer Jaboock nor vnto the cittyes in the moūtaynes, nor vnto whatso euer the Lord our God forbade vs.

The Notes

a. I. Emim a kind of Geautes so called because they were terrible & cruell for Emim signifieth the terrible ones.

b. I. Moabites a kinde of Geautes and signifieth noble, because that of pryde they called them selues nobles or gentles.

c. I. samyamin

Enakims
Ioh. Audit
4.0

Enakims
Ioh. Audit
4.0

13 Jam sumim a kynde of geuntes and synners
synth mytheuouse. They were it raantes, cruell, the
ues and pollars.
14 A rehearsal of thynges that chaased from the byc
tope of the.ii. kynges Sehon & Og, vnto the Inhis
tution of Josue in Moses steade.

The.iii. Chapter.

When we turned & went by way to Basan. * And Og kyng of Basan came out agest vs: both he & all his people to bartel at Edrai And Lord sayde vnto me: feare him not for I haue deliuered hym and all his people & his land into thy hand & thou shalt deale with him as thou dealest w Seho king of the Amorites which dwelt at Hesbon. And so the Lord our God deliuered into oure handes, Og also the kyng of Basan & al hys folke. And we smote him byrill noughte was left hym.

And we toke all hys cittes the same ceason (for there was not a citie which we toke not fro them) euen.iii. score cyties, all the region of Argob, the kingdome of Og in Basan. All these cittes were made strong w hys walles gates and barres beyde. * vnwalled townes a great many And we utterly destroyed them as we plaked with Seho king of Hesbon byrting to noughte al the cittes with me, women and children. But all the cattell and the spoile of the cyties, we caughte for our selues.

And thus we toke the same ceason, the land out of the hande of two kynges of the Amorites on the other syde Jordan, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senay) al the cyties in the playne and al Galaad and al Basan vnto Salecha & Edrai, cyties of the kingdome of Og in Basan. For only Og king of Basan remayned of the remnaunte of the geauntes: beholde, his ryght bed is yet at Rabah amonge the chyldren of Ammon. It cubites longe & .iiii. cubites brode, of the cubites of a man. And when we had conquered thys land the same tyme, I gaue from Aroer whyche is vpon the ryuer of Arnon, & halfe mount Galaad & the cyties therof vnto the Rubenites & Gadites. And the rest of Galaad and al Basan the kingdome of Og, I gaue vnto the halfe tribe of Manasse: al the region of Argob with al Basan was called the land of geauntes Jair

the sonne of Manasse toke al the regio of Argob vnto the costes of Gesuri & Hachati and called the after his owne name: Basan. * Hauoth Jair vnto this day. And I gaue halfe Galaad vnto Machir. And vnto Ruben & Gad I gaue from Galaad vnto the ryuer of Arnon & halfe the valey & the cost, eue vnto the ryuer Jabbok which is the border of the chyldren of Ammon, & the felde and Jordan with the cost, fro Ceneroth eue vnto the see in the felde whyche is the salte see vnder the springes of Phasgah eastwarde.

And I commaunded you the same tyme (ye Ruben & Gad) saying: the Lord your God hath geue you this land to enioy it: se that yego harnessed before your brethren the chyldren of Israel, al they are men of warre amonge you. Your wyues only your chylde & your catel (for I wote ye haue moch catel) shall abyde in your cittes whyche I haue geue you, vntil the lord haue geue rest vnto your brethren as wel as vnto you, & vntil they also haue conquered the land which the Lord your God hath geuen them beyonde Jordan: and the returne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua the same tyme saying: thine eyes haue sene al that the Lord your God hath done vnto these two kynges, euen so the Lord will do vnto all kyngdomes whither thou goest. Feare them not for the Lord your God he it is that fyghteth for you.

And besoughte the Lord the same tyme saying: O lord God thou hast begone to shewe thy seruante thy greatnesse & thy mightie hande, for there is no God in heauē nor in erth that can do after thy workes & after thy power: let me go ouer and se the good lande that is beyonde Jordan, that goodly hys contre and Libanō. But the Lord was angrie with me for your sakes & wolde not heare me, but sayd vnto me, be content, and speake henceforth no moare vnto me of this matter. * Get the by into the toppe of Phasgah & lyfte by thine eyes west, north, south & east, and behold it wythe thine eyes for thou shalt not go ouer this Jordan. Moreover charge Josua and courage him & bolden him for he shall go ouer before hys people,

That is the
burden of
villages be
longinge to
Jair.

* Some the
hill fore, web
both whi
che springe
eth springe
all thonghe
some wyl
it be the na
mes of a
towne

num. vii. 8
Deut. xxi. 10.

Deuteronomio
faten a byl
legre.

num. xxi. 10
Deut. xxxiii. 1

and

and he shall deuoyde the lande whych thou shalt see vnto the. And so we abode in the valeye besyde Bethphoz.

CAn exhortacion to geue diligent hede vnto the lawe, & that they shuld not take awaye or adde anye thing thereto. Images maye not be worshipped nor made. The.iii. Cycles of refuge.

The.iiii. Chapter.



AD now herken Israel vnto the ordinaunces & lawes whiche I teache you, for to do the that ye maye lyue & go & conquer the land which the lord God of your fathers geueth you. Ye shall put nothing vnto the worde which I commaunde you nether do ought there from, that ye maye kepe the commaundementes of the Lord your God which I commaunde you. Your eyes haue sene what the Lord dyd vnto Baal Peor: for all the men that folowed Baal Peor, the Lord your God hath destroyed from amonge you. But ye that cleaue vnto the Lord your God are alpye euery one of you this daye. Behold I haue taught you ordinaunces & lawes soche as the Lord my god commaunded me that ye shuld do euen so in the lande whither ye go to possesse it.

Kepe them therfore and do them * for that is your wysdom and vnderstanding in the syghte of the nations: whiche when they haue herde all these ordinaunces, shall saye: What a wyse and vnderstandyng people is this greates nacion. For what nation is so greates that hath Goddes so nye vnto hym: as the Lord oure God is nye vnto vs, in all thinges, when we cal vnto hym. Ye, & what nacion is so greates that hath ordinaunces and lawes so ryghteous, as all this lawe which I set before you this daye.

Take hede to thy selfe therfore onely & kepe thy soule diligently, that thou forget not the thinges which thine eyes haue sene, and that they departe not out of thine harte, all the dayes of thy lyfe: but teache them thy sonnes and thy sonnes sonnes. The daye that I stode before the Lord your God in Horeb, when he sayde vnto me, gather me the people together, that I maye make them heare my wordes & they maye learne to feare me as longe as they lyue vppon the earth and that they maye teache theyr chyldren: ye came & stode also vnder the hyll, and the hyll burnte wpythe

fyre: euen vnto the myddes of heauē, and there was darkenesse, cloudes and myste. And the Lord spake vnto you out of the fyre and ye hearde the voyce of the wordes: but sawe no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt which he commaunded you to do, euen, x. verses and wrote them in twoo tables of stone. And the Lord commaunded me the same reason to teache you ordinaunces & lawes, for to do them in the lande whither ye go to possesse it.

Take hede vnto your selues diligently as pertainyng vnto your soules, for ye sawe noo maner of ymage the daye when the Lord spake vnto you in Horeb out of the fyre lest ye make your selues & make you grauen ymages after what soeuer lykenesse it be: whether after the lykenesse of man or womā or any maner beast that is on the earth or of anye maner fethered foule that flyeth in the ayre, or of any maner woyme that creepeth on the earth or of any maner fysh that is in the water beneath the earth: Yea and lesse thou lyfte up thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres and whatsoeuer is conteyned in heauen, shuldest be deceaued & shuldest bow thy selfe vnto them and serue the thinges whych the Lord thy God hath distributed vnto all nacyns that are vnder all quarters of heauen.

For the Lord toke you and broughte you out of the byrzon fornaue of Egypte, to be vnto hym a people of enheritaunce, as it is come to passe this daye. Furthermore, the Lord was angrye wpyth me for your sakes & sware, that I shuld not go ouer Jordan and that I shoulde not go vnto that good land, whych the Lord thy God geueth the to enheritaunce. For I must dye in this lande, & shall not go ouer Jordan. But ye shall go ouer and conquer that good lande.

Take hede vnto your selues therfore, that ye forgette not the appoyntemente of the Lord your God whych he made with you, and that ye make you no graue ymage of whatsoeuer it be that the Lord thy God hath forbidden the. For the Lord thy God is a consuming fyre, and a ge

louse God.

Deuter. 10. 1

B

Teache
your chyldren.

Deuter.

Deuter.

If after thou hast gotten chyl dren and chyl dreys chyl dren and hast dwelt lo ge in þ lande. ye shall marre your selues and make graue ymages after the liknes of what soeuer it be. & shall worke weked nesse in the sight of the Lorde thy God, to prouoke him I call heauen and erth to re corde vnto you this day. that ye shall shortly perishe fro of the land whether ye go ouer Jordan to possesse it: ye shall not pro longe your dayes therein but shall shortly be destroyed. And the Lorde shall skater you amonge nacions, & ye shall be lefte few in nobre amonge the people whether the Lorde shall byynge you: and there ye shall serue goddes which are þ workes of mas hande, wod & stone whyche nether se nor heare nor cate nor smell. Neuerthelater ye shall seke the Lord your God euē ther, and shall fynde him yf thou seke him w al thyne herte and with all thy soule. In thy tribulacyon and when al these thyn ges are come vpon the, euen in the later dayes, thou shalt turne vnto the Lord thy God, & shalt hearken vnto his voyce. For the Lorde thy God is a pitefull God: he wil not forsake þ nether destroye þ, nor for get the apoyntment made w thy fathers which he sware vnto them.

For aske I pray the of the dayes that are past which were before the, sence, the dape that God created man vpo the erth and from the one syde of heaue vnto the other whether any thing hath bene like vn to thys greate thinge or whether any soch thing hath bene herde as it is, þ a nacion hath heard þ voyce of God speaking out of fire as thou hast herde and yet liued: e ther whether God assayed to go and take him a people from amonge nacions, tho row temptacions and sygnes and wodres and thow warre and with a mighty ha de and a stretched out arme and wythe myghtye terrible syghtes, accordyng vn to all that the Lorde poure God did vnto you in Egypte before your eyes.

Unto þ it was shewed that thou might know how that the Lord he is God & that there is none but he. * Out of hea uen he made the heare his voyce to nour ter the, and vpon the erth he shewed þ his greate fyre, and thou heardest his wordes out of the fyre. And because he loued thy

fathers, therfore he chose their seed after them & brought the out with his presence and with his mightye power of * Egypt: to thrust out nacions greater & myghtyer then thou before the, to byng the in & to geue the their land to enheritaunce: as it is come to passe this dape.

Understande therfore this dape and turne it to thyne hertes, that the Lorde he is God in heauen aboue and vpon thee erth beneth there is no moo: kepe therfore his ordynaunces, and his commaundmen tes which I comaunde the this day, that it maye go well with the & with thy chyl dren after the & that thou mayst prolong thy dayes vpon the erth which the Lorde thy God geueth the thy lyfe longe.

* Then Moses seuered. iii. cities on þ other syde Jordan towarde the sonne ry syng, that he shoulde see thither whyche had kyled his neighbour vniwares and hated him not in tyme past & therfore shul de see vnto one of the same cities & lyue: Bezec in the wildernesse euē in the plaine contre among the Rubemites: & Ramoth in Galaad amonge the Gaddites & So lan in Basan among the Manassites.

This is the lawe whych Moses set be fore the chyl dren of Israel, and these are the witnessses, ordinaunces & statutes, why ch Moses tolde the chyl dren of Israel af ter they came out of Egypte, on the other syde Jordā in þ valey beside Bethsheor in the land of Seho kig of the Amozites which dwelt at Heshbon, who Moses and the chyl dren of Israel smote after they were come out of Egypt, & conquered his land and the lād of Og kinge of Basan, ii. kynges of thee Amozites on the other syde Jordan towarde the sonne rysyng: from Aroer vpon the bancke of the riuer Arnon, vnto Mount Syon which is cal led Herimō and all the felde on the other syde Jordan eastwarde: euen vnto þ see in þ feld vnder the springes of Phai gah.

The Cities.

a. To put to the worde and to take away thes fro is, to Judge & thinke otherwyle of the wyll of God then is shewed vs in the scripture, as in Deut xlii. b. Prouerb. xxi. a.

b. By the prouoynace is vnderstande anguiste and grete sorowe, and carefynnes of hert. iij. Regum viii. f. and Jerem. xi. a.

c. Because God proueth his by affliction, therfore is he called a consuming fyre. Hebr. xlii. g. and because he consumeth the vnfaithfull remedylese, for thes is nothing that ca reselt his anger toward the

Exod. xlii. e

Exod. xlii. b
Deut. xlii. a

Num. xlii. e

Exod. xlii. d

Exod. xlii. c

Preceptes

Deuteronomium

And he is called gelouſe becauſe he can not ſuffer that any ſhoulde fall from hym.
The .x. commaundementes of the law. So I ma-
ge may be made.

The .v. Chapter.

And Moſes called vnto all
Iſrael & ſaid vnto the. Hea-
re Iſrael þ ordinaunces and
lawes which I ſpeke in thine
eares this daye. & lerne them
and take hede þ ye do the. The Lord oure
God made an appointmēt with vs in Ho-
reb. The Lord made not this bōd to our
fathers, but with vs: we at they, which are
all here a liue this day. The Lord talked
with you face to face in the mount out
of the fyre. And I ſtoode betwene the lord
and you the ſame tyme, to ſhewe you the
ſapinge of the Lord. For ye were afrayed
of the fire & therfore went not by into the
mount & he ſaide. I am þ Lord thy God
whiche broughte the oute of the lande of
Egypt the houſe of bondage. Thou ſhalt
haue therfore none other Goddes in my
preſence.

Images

Thou ſhalte make the no grauen I
mage of any maner likeneſſe that is in hea-
ue aboue or in erthe benethe, or in the wa-
ter benethe the erthe. Thou ſhalt nether
bowe thy ſelfe vnto them nor ſerue them,
for I the lord thy God, am a gelouſe god
viſiting the wyckednes of the fathers by
on the chyldren, euen in the thyrde & four-
th generation, among them that hate me:
and ſhem mercy vpon thouſandes amōg
them that loue me and kepe my commaū-
dementes.

Exod. xxxi. a

Thou ſhalte not take the name of the
Lord thy God in vayne: for the Lord
will not hold him guiltleſſe, that taketh his
name in vayne.

Exod. xxxi. b
Gen. ii. a

Kepe the Sabbath day that thou ſacti-
fie it, as the Lord thy God hath commaū-
ded the. ſyre dayes thou ſhalt labour &
do al þ thou haſt to do, but the ſeuēth day
is þ Sabbath of the Lord thy God: thou
ſhalt do no maner worke, nether thou nor
thy ſōne nor thy daughter nor thy ſeruaū
tenor thy maide nor thine oxe or thine aſſe
nor anye of thy catell nor the ſtraunger
that is wythin thy cytye, that thy ſeruaū
and thy mayde may reſte as wel as thou.
And remembre that thou waſte a ſeruaū
te in the lande of Egypt and howe that

the Lord God, broughte the oute thence
wyth þ a myghtye hande and a ſtretched
oute arme. For whyche cauſe the lord
de thy God commaunded the to kepe the
Sabboth daye.

*Honoure thy father and thy mother,
as the lord thy God hath commaūded the:
that thou maiſt prolong thy dayes, & that
it maye go well with the on the land, wy-
ch the lord thy God geueth the.

*Thou ſhalt not ſlee.

Thou ſhalt not breake wedlocke.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe witneſſe
againſt thy neyghboure.

Thou ſhalt not luſt after thy neygh-
bours wyfe: þ ſhalt not couet thy neygh-
bours houſe, felde, ſeruaunte, maide, oxe,
aſſe nor ought that is thy neyghbours.
Theſe wordes the Lord ſpake vnto all
poure multytude in the mount out of the
fyre, cloude and darckeneſſe, wyth the loude
voyce and added nomoate thereto, & mo-
te them in. ii. tables of ſtone and deliuered
them vnto me.

But as ſone as ye herd the voyce out of
the darcknes and ſaw the hyl burne wyth
fire, ye came vnto me al þ heedes of your
tribes and your elders: & ye ſayd behold,
þ lord oure god hath ſhewed vs his glo-
rye & his greatneſſe, & we haue herde his
voyce out of þ fyre and we haue ſene this
day that God maye talke with a man & he
yet lyue. And now wherfore ſhuld we die
that this greates fyre ſhulde conſume vs:
If we ſhuld heare the voyce of the Lord
oure God any moare, we ſhulde dye. For
what is any fleſh that he ſhulde heare the
voyce of the lyuyng God ſpeaking out of
the fyre as we haue done & ſhuld yet liue:
Go thou & heare al that the lord our God
ſayeth, & tell thou vnto vs al that þ lord
oure God ſayeth vnto the, and we wyll
heate it and do it.

And the lord heard the voyce of your
wordes when ye ſpake vnto me, & he ſayd
vnto me: I haue herde the voyce of the
wordes of people whyche they haue ſpo-
ken vnto the, they haue well ſayde all
that they haue ſayde. *Oh that they
had ſoch an herte wyth them to feare me &
kepe al my commaundementes alway, that
it myghte go wel with the and wyth they
chyldren

chylde for euer. So & save vnto the: gette you into youre tentes agayne, but stande thou here before me & I wyl tel the all the commaundementes, ordinaunces & lawes, which thou shalt teache the, that they may do them in the lande whych I geue them to possesse.

walke
straight
vnto, vnto

Take hede therfore that ye do as the Lord your God hath commaunded you, and *tourne not a syde: ether to the ryghte hande or to the lefte: but walke in all the wayes whych the Lord your God hath commaunded you, that ye maye lyeue and that it maye go wel wth you and that ye maye proulonge youre dayes in the lande whych ye shall possesse.

The notes.

at face to face, the Chaldee, worde to worde: þ is to saye, with so manyfest wordes and signes that it cannot be denyed but that it was god.

The lawe must be earnestlye printed in theyr hartes and to kepe it in memorie they must wyte it on the doores and postes of theyr houses. And teach it vnto theyr chyldren.

The. vi. Chapter.

These are the commaundementes, ordynaunces and lawes which the Lord your God commaunded to teache you, that ye myghte do the in the lande

whether ye go to possesse it: þ thou myghtest at feare the Lord thy God, to kepe all hys ordynaunces and commaundementes whych I commaunde the, bothe thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be proulonged. Heare therfore Israell and take hede that thou doo there after, that it maye goe well wth the, and that ye maye encrease myghtely euē as the Lord God of thy fathers hath promysed the, a lande that floweth wth mylke and hony.

Hearc Israell the Lord thy God is Lord only & thou shalt loue the Lord thy God wth all thyne harte, wth al thy soule and wth all thy myght. And these wordes whych I comaunde the this day, shal be in thyne harte & thou shalt talke of the when þ art at home in thyne house & as thou walkest by the waye, & when thou lvest downe and when thou ryllest vp: & thou shalt bind the for a signe vpon thyne hāde. And they shal be papers of remembraunce betwene thyne eyes, & shalt wyte the vpon the po-

stes of thy house & vpon thy gates.

And when þ lord thy god hath brought the into the land which he swaue vnto thy fathers Abraham, Isaac & Jacob, to geue the: wth greate and goodly cyties which thou byldest not, & houses full of al manner goodes whych thou fyldest not, and welles dygged whych thou diggedest not and bynes & olyue trees which thou plantest not, & when thou hast eate & arte full then beware lest þ forget the lord which brought the out of the land of Egypte the house of bondage. But feare the Lord thy God & serue him, & I swere by hys name, se that ye walke not after strange goddes of the goddes of the nacyons whych are aboute you. for the Lord thy god is a vtgelouse God among you lest þ wraeth of the Lord thy God ware whote vpon the and destroye the from the earth.

Ye shall not tempte thee Lord your God as ye dyd at * Massa. But se that ye kepe the commaundementes of the Lord your God, hys wytnesses and hys ordynaunces which he hath commaunded the, and se thou do that which is right & good in the syghte of the Lord: that thou mayst prosper & that thou mayst go and coquer that good lande whych the Lord swaue vnto thy fathers, and that thee Lord maye cast out al thynne enemies before the as he hath sayde.

When thy sonne asketh the in tyme to come sayinge: what meaneth the wytnesses, ordinaunces & lawes whych þ Lord our god hath comaunded you: The thou shalt saye vnto thy sonne: we were bond men vnto Pharaon in Egypt, but the lord brought vs out of Egypt wth a myghy hande. And the Lord shewed signes and wonders both great & euell vpon Egypt, Pharaon and vpon al his household, before our eyes & brought vs fro thence: to bringe vs in and to geue vs the land which he swaue vnto our fathers. And therfore comaunded vs to do al these ordynaunces & for to feare the Lord oure God, for oure welthe alwayes and that he myghte saue vs, as it is come to passe this daye. Forreouer it shall be * a ryghtcousnesse vnto vs before the Lord oure God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

iii.

The

De. Malat

Righte
god's light
is that whiche
he commaundeth

Teache
your chyldren
D

The Notes.

¶ To feare gods to honoure hym in putting thy confidence in hym, and in hauinge a good & righte vnde conuention in hys spak.

¶ Whett the on thy chylde that is, chetyle the chylde in the & put the in byr with them.

¶ Take beneth in the 2. chapter, d

¶ Geloufe loke 2. d. and the Chapter next afore thys d

¶ The outward dede is righteounesse vnto the auoyding of punysshment, threateninges & cur'es & to optayne tēporall blessinges: but vnto the lyfe to come thou must haue the ryghteounesse of fayth & ther by receaue forgyuenes of synes & promyse of enyng estaunce & power to worke of loue,

¶ The Israelites may make no couenaunt or apoyntment with the gentyles. They muste desyre theys dyolles. Them that kepe the commaundmentes both god loue & blesse, and the contrarye hateth & punyssheth. Idolaters must be slayne

The. vii. Chapter.

Vhen the Lord thy God hath brought the into the lād wher thou goest to possesse it, & hath cast out many naciōs before the: the Hethites, the Gergesites, the Amozites, the Cananites, the Phereites, the Heuites & the Jebusites. vii. naciōs mo in nombze & mightier than thou: & when the Lord thy god hath set the before the that thou shuldest synpte the se that thou vtterly destroye them and make no couenaunt wpyth them nor haue compassyon on the. Also thou shalt make no mariages wpyth them, neyther geue thy daughter vnto his sōne, nor take his daughter vnto thy sonne: for they wyl make your sonnes departe from me & serue straunge Goddes, and then wyl the wrathe of the Lorde waxe whote vpon you and destroye you shortly.

¶ But thus ye shall deale with them: ouerthrow their alters, breke downe their pilers cut downe theyr groues and burne theyr ymagines wpyth fyre. For thou art an holy nacyō vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto hym selfe of all naciōs that ar vpon the earth. It was not because of the multitude of you aboue al naciōs, that the lord had lust vnto you and chose you. For ye were fewest of al naciōs. But because the Lord loued you, & because he wolde kepe p othe which he had sworn vnto your fathers, therfore he brought you out of Egypte wpyth a myghtie hande and delyuered you out of the house of bondage: eue from the hand of Pharaō, king of Egypte.

¶ Andcrstande therfore, that the Lorde thy God he is God & that a true god, whi che kepeth poyntment & mercy vnto them that loue hym & kepe his comaundmentes, euen thowout a thousand generatiōs and rewardeth the that hate hym: before hys face, so that he byrnyeth them to nought, and wyl not deferre the tyme vnto hym that hateth hym but wyl rewarde hym before hys face. Kepe therfore the commaundmentes, ordinaunces and lawes whych I commaunde you thys dape that ye do them.

¶ Ye shal herke vnto these lawes and shal obserue & do them, the shall the Lord thy God kepe poyntment wpyth the and the mercy whych he swaue vnto thy fathers & wyl loue the, blesse the and multiplie the: he wyl blesse the frute of thy wombe & the frute of thy felde thy corne, thy wyne, and thyne oyle, & frute of thyne ore & p flockes of thy shepe in the lāde which he swaue vnto thy fathers to geue the. Thou shalt be blessed aboue al naciōs, ther shalbe nether man nor womā vnfrutefull among you, nor any thing vnfrutefull amōg your catel. Moreouer the Lorde wyl * turne fro the all maner infirmities and wyl put none of the euell diseases * of Egypt (whych thou knowest) vpon the, but wyl send the vpon them that hate the.

¶ Thou shalt bring to noughte all naciōs whych the Lord thy God delyuereth the, thyne eye shall haue no pryte vpo the nether shalt thou serue theyr goddes, for that shalbe thy decaye. ¶ If thou shalt saue in thyne hert these naciōs are mo than I, howe can I cast the oute: feare them not, but reyneze what the Lord thy God byd vnto Pharaō & vnto all Egypte, and the greate tēptations whych thyne eyes sawe, and the signes & wonders & mighty hand and stretched out arme wherwpyth the lord thy god brought p out: enē so shal p lorde thy God do vnto al naciōs of which thou art afrayed.

¶ Thereto, the Lord thy God wyl sende hornettes among the vntyll they that are left, and hyde them selues from the: be destroyed. Se thou feare the not for the lord thy God is amonge you a myghtye God and a terrible. The Lord thy God wyl put out these naciōs before the a lytle and a lytle

Gods owne goodnesse & hys owne truth causeth him to worke

Before hys face in hys ppyttee wyl be loued

of Egypte

wher hys nettes are loke steele

lytle, thou mayst not consume the at once lest the beastes of the felde increase vpon the. And the Lorde thy God shal deliuer them vnto the and styrre by a myghty tēpest amōge them, vntyll they be brought to nought. And he shall deliuer their kinges in to thyne hande, and thou shalt destroy their names from vnder heauen.

There shall no man stande before the, vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, and se that thou couet not s^r & siluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacion vnto the Lord thy God. Wryng not therfore the Abhominacion to thine house, lest thou be a^r damned thynge as it is: but utterly despye it and abhorre it, for it is a thynge that muste be destroyed.

The Notes.

*I What sener golde or siluer honours or p^risest, calleth fro the woorde of God, belongeth to the Images of their goddes & muste be therfore abhorred: yf they be good workes whē thou thinkest that thou doest the of thine owne strength and not helped of God.

¶ Moses putteth the Israelites in remembrance of the afflictions and benefites that they hadde the. x. yere which they were in the wilderness.

The. viii. Chapter.

AL the commaundementes whych I commaund the this day, ye shall kepe for to do them, that ye may lyue & multiplye and go and possesse the land

which the lord swaue vnto youre fathers. And thynke on all the waye which s^r Lorde thy God lead the this. xl. yere in s^r wilderness, for to humble the and to proue the, to wete what was in thyne herte, whether thou woldest kepe his commaundementes or no. He^r humbled the and made the hōgre & scad the with mā which nether s^r nor thy father knew of, to make the know that a man must not lyue by bread only: but by al that procedeth out of the mouth of the Lord must a man lyue. ¶ Thy ray s^r met wared not olde vpon the, nether dyd thy fete swel thys. xl. yere.

Understande therfore in thyne herte that as a man nourtereth his sonne, euen so the Lorde thy God nourtereth s^r. Kepe therfore s^r commaundementes of the lord thy God that thou walke in hys wayes & s^r thou feare him, for the Lord thy God bringeth the in to a good lande, a land of

riuers of water, of fountaines and of springes that spring out bothe in balcyes and hylles: a lande of whete and of barley, of bynnes, figtrees and poyngnates, a land of olyue trees with oyle and of hony: a land wherin thou shalt not eate bread in scarcenesse, and where thou shalt lacke nothinge, a land whose stones are yron, and out of whose hylles thou shalt dygge brass. Whē s^r hast eaten therfore and fylled thy selfe, then blesse the Lord for the good lande which he hath geuen the.

But beware that thou forgett not the Lord thy god, that thou woldest not kepe his commaundementes, lawes and ordinaunces which I commaunde the this day: yce & whē thou hast eaten and filled thy selfe & hast bylt godly houses and dwel therein, & when thy beaste and thy shepe are wared many & thy siluer and gold is multiplied & al that thou hast increased, the beware lest thyne hert tise & thou forgett the Lorde thy God which brought the out of the land of Egypt s^r house of bondage, and which lead s^r in the wilderness both greete and terrible with fyre serpētes and scorpions and drouth wher was no water which brought the water out of the rocke of smite: which lead the in s^r wilderness with man wherof thy fathers knewe not for to humble the and to proue the, that he myght do the good at thy later ende.

¶ And beware that thou say not in thine herte, my power & the might of myne owne hand hath done me al these actes: But reuēmbre the Lord thy God, how that it is he whiche gaue the power to do māful p^r, for to make good the promisse which he swaue vnto thy fathers, as it is come to passe thys daye.

For yf thou shalt forgett the Lorde thy God and shalt walke after straunge goddes & serue them & worshippe them, I tel tye vnto you this day, that ye shall surely pe tye. As the nations which the lord destroyeth before the, euen so ye shall perishe because ye wolde not herken vnto s^r voice of the Lord youre God.

The Notes.

aI humbled like after. xxi. c.

bI Here mayste thou se that they shall wante no thynge that belongeth to the woorde and lyue after it, but that God careth for them in all thynge yf they comyette them selues wholyeto hys promysyon.

i. Pet. b. d.

Preceptes Deuteronomium

of By þ help of god only doest þ whatsoever good is, & not thine owne helpe, no not by þ helpe of anye of the sayntes were he neuer so holy.

They are forbidden to trust in their owne strength & rehercall of certen thynges that were done after the law was geuen, vnto the murmuring at the Graues of Ault.

The .ix. Chapter.

Hearre Israell. þ goeste ouer Iordā this daye, to go & conquere naciōs greater & mightier then thy selfe and cytyes great and walled vp to be uen, and pople greate and tal, euen þ childre of the Enakims, which thou knowest and of whom thou hast herde say who is able to stand before the childre of Enack? But vnderstande this daye that þ Lord thy god which goeth ouer before þ a consuming fire, he shal destroy the and he shall subdue them before the. And thou shalt cast them out, & bypnyng them out, and bypnyge them to nought quickly as the Lord hath sayde vnto the.

¶ Speake not in thyne hert, after that þ Lord thy God hath cast them out before the sayenge: for my righteousness the lord hath brought me in to possesse thys land. Nay, but for the wickednes of these naciōs the Lord doth cast the out before the. It is not for thy righteousness sake and right hert þ thou goest to possesse theyr lāde: But partly for the wickednes of these naciōs, the lord thy God doth cast the out before the, & partly to perfoyme that which þ lord thy god sware vnto thy fathers, Abraham, Isaac and Jacob.

¶ Understande therefore that it is not for thy righteousness sake, that the lord thy God doth geue the thys good lād to possesse it, for thou arte a stiffnecked people. Remembrye and forget not howe thou prouokedest the lord thy God in the wilderness: for sece the day that thou camest out of the land of Egypte vntyll ye came vnto this place, ye haue rebelled agaynst the lord. * Also in Horeb ye angered the lord so that the lord was wrothe wythe you, euē to haue destroyed you, after that I was gone vp in to the mount, to set the tables of stone the tables of the appointmente whyche the lord made wythe you. And I abode in the hyll .xl. dayes and .xl. nyghtes and nether ate bycade nor dranke water. * And the lord deliuered me two tables of stone wytten with the finger of

God, and in them was accordynge to all the wordes which the lord said vnto you in the mounte out of the fyre in the daye when the people were gathered together.

And when the .xl. dayes & .xl. nyghtes were ended, the Lord gaue me the two tables of stone, the tables of the testamēt, and sayde vnto me. * App, and get the downe quickly from hēce, for thy people which thou hast brought out of Egypt, haue married them selues. They are turned attonce out of the waye, which I comaunded them, and haue made them a God of metall. Furthermoze the Lord spake vnto me sayinge: I se thys pople howe that it is a stiffnecked pople, let me also ne that I maye destroy them and put out the name of them from vnder heauē, and I will make of the a naciō both greater and mo than they.

And I turned away and came downe fro the hil (and the hyl burnt with fyre) & had þ two tables of the appointmēt in my handes. And whē I loked & sawe that ye had synned agaynst þ lord your God and had made you a calfe of metall & had turned attonce out of the way which þ Lord had comaunded you. * The I toke þ two tables & cast them out of my two hādes, & brake them before your cies. * And I fel before the Lord: euē as at the first time. I daies & .xl. nyghtes & nether ate bread nor dranke water ouer al your synnes which ye had sinned in doing wickedly in þ sight of þ lord & in prouoking him. For I was afrayed of the wrath & fearnesse wherw the Lord was angrie wythe you, euen for to haue destroyed you. But the Lord herde my petycyon at that tyme also.

The Lord was very angry with Aarō also, euen for to haue destroyed him: But I made intercessiō for Aarō also þ same tyme. And I toke your sinne, þ calfe which ye had made & burnt him w fire & staped him grounde him a good, euē vnto small dust. And I cast the dust therof in to the broke that descended out of the mount. Also at * Chaberah and at Parah & at the sepulchres out of þ lust ye angered þ lord, ye & when the lord sent you from Cades Barne sayinge: go vp & conquere the lād whiche I haue geuen you, ye disobeyed þ mouth of the lord your God and nether beleue

Whether is mans cygheoutnes

Pro. xviii. b. & xxviii. c.

Pro. xxi. d.

Pro. xxviii. a.

Pro. xxviii. b.

Pro. xxviii. c. & xxviii. d.

Pro. xxi. d.

beleued him nor herkened vnto his voyce
Thus ye haue bene disobedient vnto the
Lord, fence the daye that I knew you.

learn to
praye.

as, xxxiii. a

And I fel before the Lord. xl. dayes &
xl. nightes which I laye ther, for the lord
was mynded to haue destroyed you. But
I made intercessio vnto the Lord & sayd.
*O Lord God, destroye not thy people &
thyne inheritaunce which thou hast deliue-
red thorow thy greatnesse & which þu haste
brought out of Egypt with a mighty had.
Remembre thy seruantes Abrahā, Isaac &
Jacob & loke not vnto þu stubernes of this
people nor vnto theyr wickednes & sinne:
lest the lande whence thou broughtest the
saye: Because the lord was not able too
bringe the into the land whych he promy-
sed them & because he hated them, therfore
he caried the out to destroye the in the wil-
dernesse. Whereouer they are thy people &
thyne inheritaunce, which thou broughtest
out wryth thy myghtye power & wryth thy
stretched out arme.

The Notes.

*I Walled vp to heuē is a figuratiue speech, sig-
nifying þe walle were hie & not easye to be wōne
C A repetition of some of the Iourneyes of the Is-
raelites. The renewing of the tables. An exhortacion
to geue hede to the Lawe.

The .x. Chapter.

as, xxxiii. a

IN þe same season þe lord sayd
vnto me *hew the two tables
of stone lyke vnto the first &
come vp vnto me into þe mount
& make the an Arke of wood
& I wyl write in the tables, þe wordes that
were in þe first tables whych thou brakest,
and thou shalt put them in the arcke. And
I made an arcke of sethim wood and he-
wed two tables of stone like vnto the first
and went vp into the mountayne & the .ii.
tables in myne hand.

And he wrote in the tables, accorbynge
to the first wrytyng, the .x. verses which þe
Lord spake vnto you in the mount of the
fyr in the daye when the people gethered
together and gaue them vnto me. And I
departed & came downe fro the hyl & putt
the tables in the arcke which I had made:
and ther they remainned, as the Lord com-
maunded me.

And the chyldren of Israell toke theyr
iourneye fro Beroth of the chyldre of Ja-
kan to Mosera, where Aarō dyed & wher
he was buried, and Eleazar hys sonne be-

came prieste in hys stede. And from thence
they departed vnto * Gadgad: & fro Gad
gad to * Jathbath a land of ryuers of wa-
ter. And the same season the Lord separa-
ted the trybe of Leui to beare the arcke of
the appoyntmēt of the Lord, and to stand
before the Lord, and to minister vnto him
and to blesse in hys name vnto this daye.
Wherefore the Leuites haue no parte nor
inheritaunce with theyr brethren. The Lord
he is theyr inheritaunce, as the Lord thy
God hath promysed them.

And I staryed in the mounte, euē as at
the fyrst tyme. xl. dayes and. xl. nyghtes &
the Lord herkened vnto me at that tyme
also, so that the Lord wolde not destroye
the. And the Lord sayd vnto me: vp & go
forth in the iournye before the people and
let them go in and conquere the land whych
I swarc vnto theyr fathers too geue
vnto them.

And now Israell what is it that the
Lord thy God requyrez of the, but to fea-
re the Lord thy God & to walke in all hys
wayes & to loue hym & to serue the Lord
thy God wryth all thyne herte and wrythal
thy soule, that thou kepe the cōmaundemē-
tes of the Lord & his ordinaunces whych
I cōmaunde the this daye, for thy welth.
Behold, heauē, and the heauen of heauē
is the Lordes thy God, & the erth with all
that therein is: only the Lord had a lust vn-
to thy fathers to loue the, & therfore chose
you theyr sede after them of all naciōs, as
it is come to passe this daye.

Circūscise therfore the foreskynne of
your hartes, and be no longer styfnecked.
For the Lord your God, he is god of god-
des and Lord of Lordes, a great God a
myghtie & a terriblye whych regardeth no
mans person nor taketh gyftes: but doeth
right vnto þe fatherles & wedowe & loueth
the straūger, to geue him fode & rayment.
Loue therfore þe straūger, for ye were straū-
gers youre selues in the lande of Egypte.
Thou shalt feare the Lord thy god & ser-
ue him & cleue vnto him & as I wote by hys
name, for he is thy prayse & he is thy God
þe hath done these great & terrible thynges
for þe, which thine eyes haue sene. Thy fa-
thers wēt downe in Egypte w. lxx. soules
& now the Lord thy God hath made þe as
the starrs of heauen in multitude.

D: Gagas
dah,
D: Jates
bath

Deut. vi. 6
Mat. xxiii. 2
Iohann. vi. 2

The

The Notes.

at To sweare þ which is true in a canse of faith ether to the honour of God or profit of thy neigh-
bour is lawfull. And then wyl þ sayes that þ othe
be made by the name of God: by whych he meaneth
th at þ we must nedes sweare, we refer the othe to
god onely. All though thou sweare by a booke or other
thing: as pauls dyd by hys conscience. Rom. i. c. a
An exhortatio to regard the lawe, and how they
ought to haue it in theyr hartes alwayes and be ope
shewyng eyes, and to talke of hit when they rise, when
they lye downe and whē they walke by the wayes. &c.

The. xi. Chapter.

I Due the Lord thy God & ke-
pe hys obseruaunces, hys or-
dinaunces his lawes & his co-
maundemētes alway. And cal
to mynde this daye that why
che your chyldre haue nether knowen nor
sene, euen the nourtour of the Lord your
God, hys greatnesse, his myghty hande &
his stretched out arme: his myracles & his
actes whych he dyd among the Egypciā,
euen vnto Pharaō the kinge of Egypte &
vnto al his lande: & what he dyd vnto the
host of the Egyptians, vnto theyr hōses &
charettes, howe he brought the water of
red see vpon the as they chased you, and
howe the Lord hath broughte them too
nought vnto this daye: & what he dyd vn-
to you in thee wylterneſſe, vntyll ye came
vnto thys place: and what he dyd vnto *
Dathan and Abiram the sonnes of Eliab
the sonne of Ruben, how the earth opened
hys mouth and swallowed the wyth theyr
housholdes and theyr tentes, and al theyr
substance that was in theyr possession, in
the myddes of Jsaell.

B For your eyes haue sene all the greates
deedes of the lord whych he dyd. Kepe ther-
fore all the commaundementes whych I
commaunde thee thys daye that ye maye
be stronge and go and conquere the lande
whether ye go to possesse it, & that ye maye
prolonge your daies in the land which the
Lord sware vnto youre fathers to geue
vnto them and to theyr sede, a lande that
floweth wyth mylke and honye. For the
lande whether thou goſt to possesse it, is
not as the lād of Egypt whēce thou cameſt
out, wher thou so wedest thy sede & * & wa-
terdest it wyth thy fete as a garde of her-
bes: but the lād whether ye go ouer to pos-
sesse it, is a land of hilles and valeyes and
drynkethe water of thee rayne of heauen,
and a lande whych the Lord thy God
careth for. The eyes of the Lord thy God

at alwayes bpō it, frō the beginning of
yere vnto the later ende of the yere.

Yf you shal hearken therfore vnto my
cōmaundemētes whych I cōmaunde you
this daye, that ye loue the Lord your God
& serue him with al your hartes & wyth al
your soules: then he wyl geue rayne vnto
your land in due season, both the fyrste &
rayne & the later, and thou shalt gether in
thy corne, thy wyne and thine oyle. And he
wyl sende grasse in thy feldes for thy ca-
tell: & thou shalt eate and fyl thy self. But
be ware that your hartes deceaue you not
that ye turne asyde & serue straunge God-
des & worſhyyp the, and then the wrath of
the Lord waxe whote vpon you & shut vp
the heauen that ther be no rayne and that
your lande yeld not her frute & that ye pe-
ryſhe quickly from of the good land whych
the Lord geueth you.

But by therfore these my wordes in
your hartes & in your soules, & bynde the
for a sygne vnto your handes, and let the
be as papers of remēbraunce betwene your
eyes and * teache them your chyldren: so
that thou talke of them when thou sitteſt
in thine house and when thou walkest by
the waye, & when thou lyeſt downe & whē
thou ryleſt vp: ye & write the bpō the doore
poſtes of thine house & vpon thy gates, &
your dayes may be multiplyed & the day-
es of your chyldren vpon the earth whych
the Lord sware vnto your fathers to ge-
ue them, as longe as the dayes of heauen
laſt vpon the earth. For yf ye shal kepe al
these cōmaundementes whych I cōman-
de you, so that ye do the and loue the Lord
your God and walke in al his wayes and
cleaue vnto hym. Then wyl the Lord cast
out al these nations & ye shal cōquere the
whych are bothe greater & myghtyer then
your selues. * All the places where on the
soles of your fete shal treade, shal be your-
tes euē frō the wylterneſſe, & frō Libanō &
frō the ryuer Euphrates, euē vnto the be-
most see shal your costes be. Ther shal no
man be able to stand before you: the Lord
your God shal cast the feare & dreade of
you vpon al landes whether ye shal come
as he hath sayd vnto you.

* Beholde I set before you thys daye,
a blessinge and a curse: a blessinge: yf that
ye hearken vnto the commaundementes of
the

Am. xvi. c.
D. J. v. c.

Deut. vi.
P. viii.

Deut. vi.

Deut. vi.

Deut. vi.
and xvi.

Deut. vi.

the Lord your God which I commaunde you this day. And a curse: yf ye wyll not hearken vnto the commaundmentes of the Lord your God: but turne out of the waye whych I commaunde you this day to go after straunge goddes whych ye haue not knowen.

Whē the Lord thy God hath brought thein to the lande whether thou goeste to possesse it, the put the blessing vpon mount Garizim and the curse vpon mount Ebal whych are on the other side Iordā on the backe syde of þ way toward the goying doune of the sonne in the lande of the Canaanites whych dwel in the felde ouer a gainst Ealgal helyde þ groue of Achor. For ye shal go ouer to go & possesse the lande whiche the lord your God geueth you, and shall conquere it and dwell therein. Take hede therfore that ye do all the commaundmentes and lawes which I sett be fore you this daye.

The notes.

* I By this is meant that water was wonte to be brought ouer al Egypte out of the ryuer of Nilus by labour because they wanted raigne.

a I That is after the Hebrew, the raigne in october whych is after he: uell, and in springe tyme.

¶ Idolatry must þ Israelys detroy and flee fro. They must eate no bloude. They must only do that thing whych god commaundeth.

The. xii. Chapter.

THese are the ordinaunces and lawes which ye shal obserue to do in the land whiche þ lord god of thy fathers geueth the to possesse it, as lōg as ye lyue vpon the. * See that ye destroye al places where the nations which ye conquere sette their Goddes, vpon hie mountaynes and on hie hilles & vnder euery grene tree.ouer throw their alters and breake their pillars & burne their groues with fire and hew doune the ymages of their Goddes, and bringe the names of them to nought out of that place. Se ye do not so vnto þ Lord your God but ye shall enquire the place whiche þ lord your God shall haue chosen out of all youre trybes to put his name there and there to dwell. And * thyther thou shalt come and thyther ye shall bringe youre burnt sacrificies and your offeringes, youre tythes and heueofferings of youre handes, youre vowes and frewill offeringes and the fyrste bozne of your oxen and of your shepe. And there

ye shal eate before the lord your God & ye shal reioyce in al þ ye late your handes on both ye and youre householdes, because þ lord thy God hath blessed the.

* Ye shall do after nothyng that we do here this daye, euery man what seemeth hym good in his owne eyes. For ye are not yet come to rest nor vnto the eheritance whych the lord your God geueth you. But ye shal go ouer Iordan and dwell in the lande whiche the lord your God geueth you to enheret and he shall geue you rest from al your enemies rounde about: and ye shal dwell in safetie.

Therefore when the lord your God hath chose a place to make his name dwell there thyther ye shal bringe al that I commaunde you, your burnt sacrificies and your offeringes, your tythes, and the heueofferings of your handes al your Godly bowes which ye bow vnto the lord. And ye shal reioyce before the lord your God, both ye your sonnes and your daughters, your seruantes and your maides and the loute that is within your gates: for he hath the nether parte nor inheritance with you.

Take hede that thou offer not thy burnt offeringes in what soeuer place þ scripse: but in the place whiche the Lord shall haue chosen among one of thy trybes, ther thou shalt offer thy burntofferings and there thou shalt do al that I commaunde the. Notwithstanding thou mayst kil & eate fleshe in all thy cyties, what soeuer thy soule lusteth after, accordyng to the blessing of the Lord thy God whych he hath geuen the both the * Uncleane & the cleane mayst thou eate, euē as þ roo & the heere: only eate not the bloude, but poure it vpon the erth as water. Thou mayst not eate within thy gates the tithe of thy corne of thy wyne & of thy oyle, ether the firstbozne of thyne oxe or of thy shepe, ne ther any of thy bowes which þ bo waste, nor thy frewill offeringes or heueofferings of thine handes: but þ must eate the before þ Lord thy god, in the place whiche þ Lord thy God hath chose: both þ thy sone & thy daughter, thy seruant and thy mayde & the leuite þ is with in thy gates: and þ shalte reioyce before the Lord thy God, in al that thou puttest thynne had to.

And

Deut. xii. c.

13

Deut. x. 1. 1. 1.

Deut. xii. a

Deut. xii. b
and xvi. 3

Deut. vii. d.

And* beware that thou forsake not þe Leuite as long as thou lyuest vpon þe erth.

If (whē þe Lord thy God hath enlarged thy costes as he hath promysed the) thou say I wil eate flesh, because thy soule longeth to eate flesh: the thou shalt eate flesh, whatsoeuer thy soule lusteth. If the place which the lord thy God hath chose to put his name ther be to ferre fro the, the thou maist kyl of thy oxē and of thy shepe whych the Lord hath geuen the as I haue commaunded þe & thou maist eate in thine owne citie what soeuer thy soule lusteth. After the later as the roo and the hert is eaten, euen so thou shalt eate it: the* vncleane & þe cleane in differētly thou shalt eate. But be strōg þe thou* eate not the bloude. For the bloude, that is þe life & thou maist not eate þe life with þe flesh: thou maist not eate it: but must powre it vpō þe erth as water. Se thou eate it not therfore that it maye go wel wth the and with thy children after the, whē thou shalt haue done that which is ryghte in the syght of the Lord.

Deut. xv. d.

Deut. xlii. d. and, vii. d.

* But thy holy thinges which thou hast & thy vomes, thou shalt take and go vnto þe place which the Lord hath chose & thou shalt offer thy burnt offeringes, both flesh and bloude vpon the alter of the lord thy God, and the bloude of thyne offeringes thou shalt poure out vpon the alter of the lord thy God, and shalt eate þe flesh. Take hede & heare al these wordes which I commaunde the þe it may go wel with the and with thy children after the for euer, when thou doest that which is good and ryghte in the syghte of the Lord thy God.

When the Lord thy God hath destroyed the naciōs before þe, whether thou goest to conquer them, & when thou hast conquered the, and dwelt in their lādes: Beware that thou be not take in a snare after the, after that they be destroyed before the, & that thou aske not after their Goddes saying: how dyd these naciōs serue their goddes, that I may do so lykewise. * Say: þe shalt not do so vnto the Lord thy God: for all abhomy nacions whyche the Lord hated dyd they vnto theyr Goddes. For they burnt bothe theyr sonnes and theyr daughters wythe fyre vnto theyr Goddes. But whatsoeuer I commaund you þe take hede ye do: and* put nought therto

nor take oughte therfrom.

The Notes.

* I vncleane as persynge vnto sacrefyte, as beastes that had deformytees: but not of the vncleane that was forbidden.

* I By that they shulde eate no bloude is signified that they shulde abhorre from bloude shedding, and manquelling.

The false prophete muste be put to death. God prometh our sayth by false myracles.

The. xlii. Chapter.



If there a rype amonge you a prophet or a dreamer of dreames & geue thee a sygne or a wondre, & that sygne or wonder whych he hath sayd come

to passe and then say: let vs go after straunge Goddes which thou hast not knowen and let vs serue the: herke not vnto þe wordes of þe prophete or dreamer of dreames, * I for the Lord thy God tēpteth you to wete whether ye loue the Lord your God wth all your hertes & wth al your soules. For ye must walk after the lord your god and feare him & kepe his commaundmentes & herke vnto his voyce & serue him & cleue vnto him. And þe prophete or dreamer of dreames shal die for it because he hath spokē to turne you away fro þe lord your God which brought you out of the lād of Egypte & deliuered you out of the house of bondage, to thrust the out of the waye whiche the Lord thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

If thy brother the sonne of thy mother or thine owne sōne or thy daughter of the wife that lieth in thy bosome or thy frend whych is as thine owne soule vnto the, entyce the secretly sayinge let vs go & serue straunge goddes which thou hast not knowen or yet thy fathers, of the Goddes, of the people which are round about the, whether they be nye vnto the or farre of from the, fro the one ende of the lād vnto the other.

* Se thou consent not vnto him nor herke vnto him: no let not thine eye pitte him nor haue cōpassiō on him, nor kepe him secret, but cause him to be staine. Thine hād shalbe first vpō him to kil him: & then the hādes of al þe people. And þe shalt stōne him with stones þe he die, because he hath gone about to thrust the away from the Lord thy God which brought the out of Egypt the house of bondage. And al Israel shal heare and feare and shal do no moare any soche

Deuter. xlii.

Isa. i. b. But now ghte to nor take ought a waye,

soche wyckednes as this is, among them.

¶ If thou shalt heare saie of one of thy cyties which the Lord thy God hath geue the to dwel in, that certen beyng the chyl-
dren of * Belial are gone out fro amonge you & haue moued the inhabitants of theyr cytie sayinge: let vs goo & serue straunge
Goddess which ye haue not knowen. The seke and make scrche and enquire diligēt
ly. ¶ If it be true and the thinge of a suerty that soche abhominacyon is wroughte amonge you: then thou shalt smyte the dwellers of that cytie with the edge of the swerde, & destroie hit mercyles & al that is ther in, & euē the very catel therof with the edge of the swerde. And gether al the spoyle of hit into the middes of the stretes therof, & burne with fyre both the cytie and all the spoyle therof euery whittle vnto the Lord thy God. And it shall be an heape for euer
D & shall not be bilt agayne. And so that they cleaue nought of the damned thing in thy ne hande that the Lord may turne fro his feare wrath and iheue the mercy & haue compassyon on the and multiplie thee, as he hath sworne vnto thy fathers: when thou haste herckned vnto the voyce of the Lord thy God, to kepe al hys comaundementes which I comaunde the this daye so that thou do that which is ryght in the eyes of the Lord thy God.

The Notes.

* I God geneth vs his word & confirmeth it wth myracles to y^{ou} who hath a true herte. We must take hede to the scripture, lest false prophetes or false myracles deceaue vs.

* I Belial by interpretation signifieth malice, or as some well wyckednesse, wherfore all mythe-uous, wycked and cursed men that calke ther poche of God of theyr neckes & will not obeye God, are cal- led the chyl- dren of Belial or men of Belial. Iudici- rix. l. and i. Regum. l. c.

The maners of the gentyles may not be folowed
What beastes are cleane to be eaten & what not.

The. xliii. Chapter.

Y are thee & thy chyl- dren of thee Lord your god, cut not your selues nor make you any bal-
denes betwene the eyes for any mans death. For thou art an holy people vnto the Lord thy God, & the Lord hath chosen thee to be a seuerall people vnto hym selfe, of all the nations that are vpon the earth.

¶ Ye shall eate no maner of abhominacio
These are the beastes whych ye shall eate of: oxen, shepe, and gootes, herte, roo and

bugle, wyldegoothe, vnicorne, oryge & Camelion. And al beastes that cleaue þ hofte & wytte hit into two clawes & chewe þ cud, the ye shall eat. Neuerthelesse, these ye shall not eate of the that chewe cud, & of them þ deuyde & cleaue the hofte: the camel, & hare, & the conye. For they chewe cud, but de-
uyde not the hofte: & therfore are vncleane vnto you: & also the swyne, for though he deuyde the hofte, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eate of the fleshe of the nor touch the dead carckesses of them.

* These ye shall eate of al that are in the waters: Al þ haue finnes and scales. And whatsoeuer hath not finnes & scales, of þ ye may not eat, for þ is vncleane vnto you.

Of all cleane byrdes ye shall eate, but these are they of which ye may not eate: the eagle, the goshaue, the cormorant, the ixion, the vulture, the kyte & her kynde, & al kynde of rauens, the Estrich, the nightcroe, the kuckou, the sparouhaue & all her kynde; the lytle oule, the great oule, the backe, the bitture, the pye, the storke, the heron, & Jay in hys kynde, the lapwinge, the swalowe. And al ceping foules are vncleane vnto you & may not be eate of: but of all cleane foules ye may wel eate. Ye shall eate of no thing that dyeth alone: But thou mayeste geue it vnto the stranger that is in thy cy-
tie þ he eat hit, or mayst sel it vnto an Ali-
ant. For thou art an holy people vnto the Lord thy God. Thou shalt not * sethe a kyd in hys mothers mylcke.

¶ Thou shalt tythe al the increase of thy sede that cometh out of the felde yeaue by yeaue. And thou shalt eat before the Lord thy god in the place, whych he hath chosen to make his name dwell there the tythe of thy corne, of thy wyne and thyne oyle, and the fyrstborne of thyne oren & of thy flocke that thou mayst learne to feare the lord thy God alwaie.

¶ If the waye be to longe for the, so that thou art not able to carie hit, because þ place is to farre fro the whych the Lord thy God hath chosen to set hys name ther (for the Lord thy God hath blessed the) the ma-
ke it in moneye & take the moneye in thyne hande, & go vnto the place whych the lord thy God hath chosen, & bestowe þ moneye on

Leuit. xi. b.

B

C

Leuit. xxi. b.

Deut. xii. c.

on what soeuer thy soule lusteth after: of oren shepe, wine and good drinke, and of whatsoeuer thy soule desyreth, and eate there before the Lord thy God and be merry: bothe thou and thyne housholde and the Leuite that is in the cytye. Se thou forsake not the Leuite, *for he hath neither parte nor inheritaunce with the.

Deu. x. c. b. and, xviii. a.

Deu. x. c. b. and, xviii. a.

* At the ende of thre yere, thou shalt bringe forth al the tithes of thine increase þ same yere and hit vp within thine awne cytye, and the Leuite shall come because he hath neither parte nor inheritaunce with the, and the straunger and the fatherlesse and the widdowe whyche are wythe in thy cytye and shall eate and fyll them selues: that the Lord thy God maye blesse the in all the workes of thyne hande whyche thou doest.

The Notes.

at They are here called the children of the Lord, because aboue all other people of the worlde they were Indued with the gyftes and benefites of the lord. Psal. xlviii. a.

The forgiuenes of dettes in the seventh yere. If the Israelites obey God they are promysed that they shall not suffer pouerty. How and after what manner we ought to lende.

The. x. b. Chapter.

At the ende of seven yere thou shalt make a fre yere. And this is þ maner of þ fre yere whosoever ledeyth ought with his had vnto his neighbour, may not aske agayne of which he hath let, of his neyghbour or of his brother: because it is called the Lordes fre yere, yet of a straunger thou mayst call it home agayne. But *that which thou hast wryth thy brother thyne hande shall remit, & that in any wyse, that ther be no begger among you. for the Lord shall blesse þ land whych þ Lord thy god geueth the, an inheritaunce to possesse it: so thou hearken vnto the voyce of the lord thy God, to obserue & do al these comaundmentes which I comaunde you this day: & then the lord thy God shall blesse the as he hath promysed the, and *thou shalt lende vnto many nacions, and shalt borow of no man, and shalt raigne ouer many nacions, but none shall raygne ouer the.

Eccl. xii. a.

Deu. x. c. b.

When one of thy brethren among you is waxed poore in any of thy cities within thy land which the Lord thy God geueth the, se that thou harden not thine hert nor

shet to thine hande fro thy poore brother: But open thyne hand vnto him & lede him sufficiēt for hys nede which he hath. And beware that ther be not a point of *wyl all in thine hert, that thou woldeste save. The seuēth yere, the yere of fredome is at hande, & therfore it greue þ to loke on thy poore brother & geuest him noughte & he then crye vnto the Lord agaynst the and it be synne vnto the: But geue him & let it not greue thyne hert to geue. Because the, for that thing, the Lord thy god shall blesse þ in al thy workes & in al þ thou puttest thyne hand to. for the land shall neuer be without poore. wherfore I comaunde þ sayinge: open thyne hand vnto thy brother that is nedy & poore in thy lande.

If thy brother an Hebrue sell hym self to the or an hebruisse he shall serue the fixe yeres the seuēth yere thou shalt let him go free fro the. And when thou sendest him out free from the, thou shalt not let him go away emptye: but shalt geue hym of thy shepe & of thy corne and of thy wyne, & geue hym of that wherewith the lord thy god hath blessed the. And remembre that thou wast a seruante in the land of Egypte, & the Lord thy God deliuered thee thence: wherfore I comaunde the this thyng to daye.

But and yf he saye vnto the, I wyl not go away fro the, because he loueth the and thyne house and is well at ease wyth the. Then take a nagle and nagle hys eare to the doze therwith and let him be thy seruante for euer, and vnto thy mayde seruante thou shalt do lykewyse. And let it not greue thyne eyes to let hym go out fro the, for he hath bene worth a double byrd seruant to thee in hys seruice, vi. yeres. And the Lord thy God shall blesse them al that thou doest.

All the fyrste borne that come of thyne oren and of thy shepe that are males, thou shalt halowe vnto the lord thy god. Thou shalt do no seruice wyth the fyrst borne of thy shepe: but shalt eate them before thee Lord thy God, yere by yere in the place whych the Lord hath chosen both thou & thyne household. Yf there be any deformite therein, whether it be lame or blynde or whatsoeuer euil fauerednes it hath, thou shalt not offer it vnto the Lord thy God: But

Deu. x. c. b. and, xviii. a.

But shalt eate it in thyn owne tyte the bncane and the clane indifferentlye, as the roo and the herte. Only eate not the bloude therof, but poure it vpon þ ground be as water.

The notes.

a. A poynt of Belial here for the wicked and fro ward counsell of Belial.

b. The entent of this lawe is to cause the to ab horre bodge wherunto this ope name shulde byp ne them for God wyl not that the loue of any man shulde be dearer vnto hym then lyberte.

c. Whether thou be cleane or vncleane, tlyke w. in the xlii. chapter d. e. In the Hebrew it is in different in all these places, to apply the cleane or vncleane to the person that eateth it, or to þ beast that is eaten.

Of Easter. Whytson tyde is the feast of tabernacles, whi. officers ought to be ordeyned,

The xvi. Chapter.

Obscrue þ moneth of Abib, and offer passeouer vnto the Lorde thy God. For in the moneth of Abib, the lord thy God broughte the out of Egypt by nyght. Thou shalt therefore offer passeouer vnto the Lorde thy God, and shepe and oxen in the place which þ Lord shal chose to make his name dwell there. Thou shalt eat no leuened bread therw: but shalt eate therewith the bread of tribulation. vii. dayes longe. For thou camest out of the land of Egypt in hast, that thou maist remembre þ day whē thou camest out of þ land of Egypt all dayes of thy lyfe. And se that ther be no leuened bread serie in al thy costes. vii. dayes longe, and that there remaine nothyng of the flesh which thou hast offered the first day at euen, vntyll the moornyng.

B Thou maist not offer passeouer in any of thy cities which the Lorde thy God geueth the. But in the place which the lord thy god shal chose to make his name dwell in, ther thou shalt offer Passeouer at eue about þ goyng doune of the sonne, eue in the ceason þ thou camest out of Egypt. And thou shalt se the & eate it in the place which the Lorde thy God hath chose, & departe on the morow & gett the vnto thy te. Sixe dayes thou shalt eate swete bread, and the seuēth day is for the people to come together to the Lorde thy God, that thou mayst do no worke.

Then reke the. vii. weekes & begimme to reke the. vii. weekes whē þ sickel beginneth in the cogne, and kepe the feaste of weekes

vnto the Lorde thy God that thou geue a frewil offeringe of thyn hande vnto þ Lorde thy God accordyng as the Lorde thy God hath blessed the. And reioyse before the Lorde thy God both thou, thy sonne, thy daughter, thy seruaunte and thy mayde, and the leuite that is within thy gates, and the straunger, the fatherlesse & the wedowe that are among you, in þ place which the lord thy God hath chosen to make hys name dwell there. And remembre þ thou wast a seruaunte in Egypt, that þ obserue and do these ordynauces.

C Thou shalt obserue þ feast of tabernacles. vii. dayes longe, after that þ hast gathered in thy corne & thy wine. And thou shalt reioyse in that thy feast, both thou & thy sonne thy daughter, thy seruaute, thy maide, þ leuite þ straunger, the fatherlesse & the wedowe that are in thy cities. Seue dayes thou shalt kepe holy daye vnto the lord thy God, in the place which the lord shal chose: for the lord thy god shal blesse the in al thy frutes and in al þ workes of thyn handes, & therefore shalt þ be glad. These tymes in þ yere shal al poure males appeare before þ lord thy God in the place which he shal chose. In the feast of swete bread, in the feast of weekes & in þ feast of tabernacles. And they shall not appear before the lord emptye: but euery man with the gift of his hand, accordyng to the blessing of the lord thy God which he hath geuen the.

Judges Judges and officers thou shalt make the in al thy gates which the lord thy god geueth þ thow out thy trybes: & let the iudge þ people righteously. Worrest not þ lawe nor knowe any persone nether take any rewarde: for gyftes blinde the wise & peruerte þ wordes of thy righteous. But in al thyng folow righteousnesse, that þ mayst liue and enioye the land which the lord thy God geueth the.

C Thou shalt plant no groue of whatsoeuer trees it be, nye vnto the altare of the lord thy God which thou shalt make the. Thou shalt sett the vp no pillar, which the lord thy God hateth.

The notes.

a. Abib, that is of april, when al thynges do sprynge of frethe exod. xlii. b.

b. By gates is oft tymes vnderstande cyties. In reioyce on rule and gouernance as in this same chapter vnto in. d.

S. i.

E The

The payne and punishment for Idolatry. The doubtful sentence muste be referred vnto the greates Judges. The punishment of a rebeller or presumptuous with stander of the lawe. The Institution of a kynge.

The .xxii. Chapter.

Thou shalt offer vnto the lord thy god no ore nor shepe where in is any deformite: whatsoeuer euell fauerednes it be, for that is an abhominacyon vnto the Lord thy God.

¶ If ther be found among you in any of the cities which the Lord thy god geueth the man or woman that hath wrought wickednes in the syght of the Lord thy God that they haue gone beyonde his appoyntment, so that they haue gone & seuered straunge goddes & worshipped them, whether it be the sone or mone or any thing cōtaryned in heauē which I forbade, and it was told the & thou hast herde of it: then thou shalt enquire diligently. And yf it be true & the thing of a suretye that soch abhominacyō is wrought in Israel the thou shalt bring forth that mā or that woman whych haue cōmytted þe weked thing, * & vnto þe gates & shalt stone the wyth stones, & they shall dye. At the mouth of two or .iii. wytnesses shall he that is worthy of death dye: but at the mouth of one wytnesse he shall not dye. And the hādes of þe wytnesses shall be fyrst vpon him to kyl hym, & afterward the hādes of al the people: so shalt thou put wickednes awaye from the.

¶ If a matter be to harde for the iudgemēt betwene bloud & bloud, plee & plee, plage & plage in matters of stryfe wythin thy cities. Then aryse & get the vp vnto þe place which the Lord thy God hath chose and go vnto the prestes the Leuites, & vnto the iudge that shall be in those dayes, & aske, & they shall shewe the howe to iudge. And se that thou do according to that which they of that place (which the Lord had chosen) shewe the, & see that thou obserue to do according to al that they enforce the according to the lawe whych they teache the & maner of iudgemēt which they tel þe, se that thou do & that thou* bowe not fro that whych they shewe þe, nether to þe ryght hande nor to the lefte.

¶ And that mā þe will do presumptuously so that he wyll not hearken vnto the ppeest þe

standeth ther to minister vnto the lord thy God or vnto the iudge, shall dye: & so thou shalt put awaye euell fro Israel. And al þe people shall heare & shall feare, & shall doo no moare presumptuously.

¶ When þe art come vnto the land which the lord thy god geueth the and enioyest it & dwellest therein: ¶ I thou shalt say: I will set a king ouer me: lyke vnto al the naciōs that are about me: ¶ The thou shalt make hym kynge ouer the, whom the Lord thy God shall chose. One of thy brethren must thou make a kynge ouer thee, and mayste not sett a straunger ouer the whych is not of thy brethren. But in any wyse lett hym not holde to many horses, that he bringe not the people agayn to Egypt thorow the multitude of horses, for as moche as the Lord hath sayde vnto you: ye shall hence forth go no more agayne that waye. Also he shall not haue to manye wyues lest his hert turne away, nether shall he gether him siluer and golde to moch.

¶ And when he is set vppō the seat of his kingdome, he shall wypte him out this second lawe in a booke takyng a coppe of the priestes þe Leuites. And it shall be with him & he shall reade the therein al dayes of his lyfe that he may lerne to feare þe lord his God for to kepe al the wordes of this lawe and these ordinaunces, for to do the: þe his hart acse not aboue his brethren & that he turne not from the cōmaundemente: ether to the right hand or to the lefte, that both he and his chyldren may prolonge theyr dayes in his kyngdome in Israel.

The Notes.

* I. Oþely in the gates & not secretly in pylson. With lawfull wytnesse and not tormenting them or making the sweare agaynst them selues or to others them selues.

¶ The Leuites might haue no possesiōs. Idolatry must be fled. The prophet Christe is promysed. The false prophet must be slaine, & how he may be knowen.

The .xxiii. Chapter.

The Priestes the leuites, all þe tribe of leui * shall haue no part nor enheritaunce with Israel. The offerings of the lord & his enheritaunce they shall eate, but shall haue no enheritaunce amonge theyr brethren: the lord he is theyr enheritaunce, as he hath sayde vnto them. And this is the duety of the prestes of the people

people & of them that offer, whether it be ore or shepe: They muste geue vnto the priest, & shoulde and the two chekes & & inawe, the first frutes of & corne, wyne & oyle, & & first of the shepe theyng must & geue him. For the lord thy god hath chose him out of al the trybes to stande & to mynistr in the name of the lord: both hym & his sonnes for euer. If a Leuite come out of any of thy cities or any place of Israel, wher he is a sojourner, & come wyth al the lust of his hert vnto & place which & lord hath chose: he shal ther ministrate in & name of the Lord his God as al his brethren the Leuites do which stād ther before & lord. And they shal haue lyke porcions to eate, besyde that which comethe to hym of the patrimonye of hys elders.

When thou art come in to the lād whych the Lord thy God geueth the, se that thou lerne not to do after & abhominaciōs of these nacions. Let there not be founde amōg you that maketh his sōne or daugh-
ter to go thorow the fire, or that vseth* w-
craffe, or a*chofer of dayes or that regar-
deth the spēg of foules, or a sorcerer, or a
channar, or that counelleth with spretes,
or a propheticar or that*asketh the aduisc
of deed. For all that do soche thynges are
abhominacion vnto the lord: and because
of these abhominacions the lord thy god
doeth the caste them oute before the, be pure
therfore wythe the Lord thy God. For
these nacions which thou shalt conquere,
herken vnto chofers oute of dayes and
prophetarys. But the lord thy God per-
mytteth not that to the.

The lord thy God wyll sterre vp a
prophete amonge you: euē of thy brethren
lyke vnto me: & vnto him ye shal herke ac-
cording to al & thou despydest of the lord
thy God in Horeb in the daye when & peo-
ple were gathered sayenge: Let me heare
the voice of my lord God no more, nor se
thys great fire any moare, that I dy not.
And the lord said vnto me: they haue wel
spoken, I wyll rayse them vp a prophet
from among their brethren like vnto the,
& wil put my wordes into his mouth and
he shal speake vnto them al & I shal com-
maund him. And who soeuer will not her-
ke vnto the wordes whych he shal speake
in my name, I will requyre it of hym.

But the prophete which shall presume
to speake ought in my name which I com-
maunded not to speake, & he & speaketh in
the name of straung Goddes, & same pro-
phete shall die. And yf thou saye in thine
hert how shal I know that which & lord
hath not spoken: When a prophete spea-
keth in & name of & lord, yf the thinge fo-
low not nor come to passe, & is & thig whi-
ch the lord hath not spoken. But the pro-
phete hathe spoken it presumptuously: he
be not aserde therfore of hym.

The notes.

*I They aske & aduise of & deed & colure spy-
tas in & night thynking & they ar soules departed

The feaunched townes. The punyments of
hym that beareth false wytnesse

The. xij. Chapter.



Whē the lord thy God hath
destroyed the nacions whose
land & lord thy God geueth
the, & thou hast conquered the
& dwellest in their cities & in
their houses: thou shalt appooint. iij. cities
in the land whych the Lord thy God ge-
ueth the to possesse it: thou shalt prepare &
wayne & deuyde the costes of thy lād why-
ch the lord thy God geueth the to enheret,
in to. iij. partes & whosocuer commytter the
murther may flee thither. And this is & cau-
se of the flayer that shal flee thither & be sa-
ued: at If he smyte his neyghboure igno-
rantlye hated him not in tyme passed. As
whē a man goethe vnto & wod withe hys
neibout to hew wod, & as his hād fetcheth
a stroke with the axe, & head slippeth frō
the helue and smyteth his neyghbour that
he dy: the same shal flee vnto one of the
same cities & be saued. Lest & executer of
bloud folow after & slayer while his hert is
whote & ouertake hym, because the way is
lōge, & flee hym, and yet there is no cause
worthy of death in hym, in as moch as he
hated not hys neyghbour in tyme passed.
Wherfore I commaunde the sayenge: se
that thou appoynt out. iij. cities.

And yf the lord thy God Enlarge thy
costes as he hath sworne vnto thy fathers
and geue the al the land which he sayd he
wold geue vnto thy fathers (so that thou
kepe al these commaudemētes to do them
which I commaund the this daye, & thou
loue the lord thy God and walke in hys
wayes euer) the thou shalt adde. iij. cities

S. ii. mo

of this man-
ner: & so
me & haue
regard too
tymes

chert is he
re ppony
and a ppen
the of bet
ter tidings
than & so
say

Deut. xij. b
Ru. xvj. b
Iosue. x. a

D happy arte thou. Thou shalt not remoue
thy neighbours marcke which they of ol
de time haue sett in thine inheritaunce & þ
enherettest in the lande whych the Lorde
thy God geueth the to enjoy it.

ben. xlii. b
mat. xlii c
Joh. viii. c
ii. c. 2. xlii a
L. Tim. v. c.
Joh. 2. x. e

Grod. xrl. c
 leh, xrl. l. c
 dan, Piti. g.
 math, v. f.

at Here at the end of the manner of making one
done willingly or for purpose the other unwilling
for even he that killeth with the hand may be
saye God be no man killare and againe he that
is angry and envyethe although he kill not with
the hand, cannot but be a manlike before Gods
eie he killeth his neyghbour euill. As it
saide. i. Iohann. iii. 2.

The xx. Chapter.



And let the officers speake further vnto the people and saye. If any mā feare he be faynte herted, let him goo and retorne vnto his house lest hys brothers herte be made faynte as wel as his. And when the officers haue made an ende of speakinge vnto the people, let them make captaynes of warrre ouer them.

But in þe cytyes of these nations whych þe Lord thy God geueth the to inheret, thou shalt saue althe nothing þe bryetheth. * But shalt destroy them with our redēcyon, both the Gethyres, the Amozites, the

Canarytes Gold. Bull. v. 11, p. 14

23
dedicated
Lentils
suppose he
lowered them
as we do
our money

Drugs:

Exclusions:

Cananites, the Pherezites, the Heuites & the Jebusites, as the Lord thy God hath commanded, & they teach you not to do after all their abominacions which they do vnto the gods, and so shoulde sume against the Lord your God.

When thou hast beseged a cite longe time in makinge warre agēst it to take it, destroy not the trees therof, that thou woldest thrust an are vnto the. For thou mayste eate of them, and therfore destroy the not. For the trees of the felde are no me, that they might come against the to besege. After the later those trees which thou knowest that men eate not of them thou maist destroy & cutt them downe and make bolwerkes agēst the cite that maketh warre with the, vntill it be ouerthrowne.

The Notes.

* I Com: the. lii. first verses the scute might not be eaten the fourth it might be offered & the fifth eate, and that is to make it comen, to bring it to the vse of the laye people.

The purgaciō of him that is found deed & is not knowne how he was slaine. How we ought to take to wyfe her that is takē in warre. The right of the first begotten. The punishment of the sonne & is by disobedient to his father and mother.

The. xxi. Chapter.

Yf one be founde slaine in the land which the Lord thy God giveth the to possesse it, and lyeth in the felde: and not knowe who hath slaine him:

Then let thine elders & thy iudges come forth and mete vnto the cyties that are round aboute the slaine. And let the elders of that cite which is next vnto the slaine man, take an heffer that is not laboured wth nor hath drawen in the yock, and let them bringe her vnto a valeye where is neither earpunge nor sowinge, & strike of her head there in the valeye.

Then let the prestes the sonnes of Levi come forth: for the Lord thy God hath chose them to minister and to blesse in the name of the Lord & therfore at their mouth shall all strife & plage be tried. And al the elders of the cytie that is nexte to the slaine man shall washe their handes ouer the heffer that is beheaded in the playne, & shall answer and say: oure handes haue not shed this bloude neither haue our eyes sene it. Be mercifull Lord vnto thy people Israel which thou hast deliuered and put not innocent bloude vnto thy people Israel:

and the bloude shall be forgeue them. And so shalt thou put innocent bloude from the, whē thou shalt haue done that which is ryght in the syght of the Lord.

When thou goest to warre against thine enemies & the Lord thy God hath deliuered the into thine handes & thou hast take them captiue, and seest amonge the captiues a bewtifull woman & hast a litaly vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine house and let her haue her head and pare her naitles and put her rapinet & she was takē in from her, & let her remaine in thine house & bewepe her father & her mother a moneth long & after that go in vnto her & marie her & let her be thy wyfe. And yf thou haue no fauour vnto her, then let her go whether she lusteth: for thou maist not sel her for money nor make cheselaunce of her, because thou hast buyed her. If a mā haue two wyues, one loued and another hated, and they haue borne him chyldren, both the loued & also the hated. If the first borne be the sonne of the hated: then whē he dealeth his goodes among his chyldren, he may not make the sonne of the beloued first borne before the sonne of the hated which is indede the first borne: But he shall knowe the sonne of the hated for his first borne & he geue him double of al that he hath. For he is the first of his strength, and to him belongeth the ryght of the first borne.

Yf any man haue a soone that is stubborn & disobedient, that he wil not hearken vnto the voice of his father & voyce of his mother, & they haue taught him nurture, but he wold not hearken vnto them. Then let his father & his mother take him & bringe him out vnto the elders of that cite & vnto the gate of that same place, & say vnto the elders of the cite. This oure sonne is stubborn & disobedient and will not hearken vnto our voyce, he is a rioter and a drone hard. Then let al the men of that cite stone him with stones vnto death. And thou make put euil awaye from the, & al Israel shall feare. If a mā haue comytted a trespase worthy of death & is put to death for it & hanged on tree: let not his bodie remaine al nyght vpon the tree, but burye hym the same day. For the curse of God is on hym that is hanged. Defile not thy

the Chal. interpre. hē & Mebeth innocent bloude.

C

D

Jo. 8. 54

Gala. 3. 13

S. iii. lande

Deut. 19. 15, 16

B

Receptes Deuteronomium

lande therfore, whyth the Lorde thy God geueth the to enheret.

The Notes.

at Hete were they permitted to take a wyfe of gentyles but first to shewe her head & cut her nalles or: whiche ceremony signified that ye shoulde be instructed to cutt awaye the wantonnesse, & superfluous decking with the deperate condicions of the gentiles lest the cleane people of the Jewes shulde in theyr space abhorre her, yf she continued in her old maners & had humbled her, that is, as yet bereed and greued her by taking awaye her father contrary goodnes or: as in the Psal. cxviii. b.

What thou oughtest to do whē thou syndest thy neyghbours beast goringe a sheepe, a man shall not weare womens clothing or a womā manes clothing. To weare a rate of wolle & of flaxe is also forbydde. The punishment of hym that accuseth a man vniuersally: of an aduouter also & of him that raise uphery a mayde.

The. xxi. Chapter.

Yf thou se thi brothers ore or shepe go astray, p shalt not wythdraw thy selfe fro the: But shalt bring the home again vnto thy brother. If thy brother be not nye vnto the or yf p knowe hi not, the bringe the vnto thine owne house and lett them be with the vntyl thy brother aske after the, and then deliuer hym the againe. In like maner shalt thou do with hys asse, with his rayment and with all losse thinges of thy brother whiche he hath lost and thou hast founde, and thou mayst not wythdrawe thy selfe.

If thou se that thy brothers asse or ore is fallen downe by p waye, thou shalt not wythdrawe thy selfe from them: but shalt helpe him to heue them againe.

at The woman shal not weare that whyche pertaineth vnto the man, nether shall a man put on womans rayment. For al p do so, are abhomyuacyon vnto the Lorde thy God.

If thou chaunce bpō a birdes nest by p waye, in what soeuer tree it be or on the ground, whether they be poult or egges, & the dāme sytting vpon the young or bpō p egges: Thou shalt not take p mother with the young. But shalt in any wise let the dāme go and take the poult, that thou mayst prospere and prolong thy dayes.

Whē thou byldest a new house, thou shal make a batelment vnto the rousse, p thou lade not bloude vpon thine house, yf any man fall therof.

Thou shalt not sowe thy byneparde with & diuerse sēde: lest thou halow p sēde which thou hast sowne w the frute of thy byneparde,

Thou shalt not plowe with an ore & an asse together. Thou shalt not weare a garment made of wool and flaxe together.

Thou shalt put rybandes bpō the. iiii quarters of thy besture wherewith thou couerest thy selfe.

If a man take a wyfe & when he hath lye w her hate her and lye shameful thinges vnto her charge & bringe bp an euell name vpon her & say: I toke this wyfe, & whē I came to her, I found her not a mayde: The let the father of the damsel and p mother bringe forth p tokens of p dāfels virginite vnto the elders of the citie, euen vnto p gate. And let p dāfels father saye vnto p elders I gaue my daughter vnto this man to wife and he hateth her: & lo, he lateth shameful thinges vnto her charge sayinge, I founde not thy daughter a mayde. And yet these are p tokes of my daughters virginite. And let the sprede p besture before the elders of p citie. Then let the elders of p citie take p man & chastyce hym & meate him in an hundred sicles of syluer & geue them vnto p father of the damsel, because he hath broughte bp an euell name vpon a mayde in Israell. And she shalbe his wyfe, & he maye not put her away al his daies. But & yf p thing be of a suertie that p damsel be not founde a virgin, let the bring her vnto the doore of her fathers house, & let p men of p cite stone her w stones to deathe, because she hath broughte folpe in Israell, to playe the whoze in her fathers house. And so thou shalt put euell awaye from the.

If a man be founde lyinge with a woman, that hath a wedded husband, then let the die ether other of the: both the mā that laye with the wyfe and also the wife: so p shalt put awaye euell of Israell.

If a maide be handfasted vnto an husband, and then a man fynde her in p towne & lye with her, then ye shall bring them both out vnto the gates of the same citie and shall stone the with stones to deathe. The damsel because she cried not heying in the citie: And the man, because he hath humbled hys neyghbours wife, and thou shalt put awaye euell from the.

But yf a mā fynde a betrauthed dāsel in the felde and force her & lye with her: Then the man that laye with her shal die alone,

at The houses be flact the & cetera.

alone, & vnto the damsell thou shalt do no harme: because ther is in the dāsel no cause of deeth. For as whē a mā ryleth agynst hys neyghbour and slepeth hym, euē so is thys matter. For he found her in the felde and the bettrauthed damsel cryed: but ther was no man to suckoute her. Yf a man fynde a mayde that is not bettrauthed & taketh her & lye with her and be found: Then the man that laye with her shall geue vnto thee damselfs father. l. syles of syluer, And she shall be hys wyfe, because he hath humbled her, and he may not put her awaye all hys dayes.

No man shall take hys fathers wyfe, nor vnhylle hys fathers couetyng.

The Notes.

at It is not here forbidden but it is to be feared of auyd Jeopardy, to passe the tyme merely by to begyle our enemies a woman may be a mans harnesse or bellement & contrary wyse a man womans clothes: but that they be not deneklype & customably used, & our honestie & dignitie may be obscured of both kinde of dealinge to do otherwyse is vncome.

bt Thou shalt not kill thy mother &c. This law will no more but it is dealinge mercifully to bestes we shuld learne mercifalnes vnto our neyghbours.

ct With diuerse seide for the the one shuld hurte the other to the maners & dealinge of me may not be double but single simple agreeable in opinions & not of contrary sectes & diuerse doctrynes.

dt Do not plowe with an ore and an asse, & not to wete a gamēt of wolle & lync do meade both one thyng, and at expounded in Leuiticus.

What maner of men may not be admytt in to the church. Pollution that happen in the night. Wylfye.

The xliii. Chapter.

None that is gelded or hath his pretie members cutt of, & shall come into the congregatiō of the lord. And he that is bozne of a comē womā shall not come into the congregatiō of the Lord. no in the tenth generatiō he shall not enter in to the congregatiō of the Lord. The Ammonites and the Moabites shall not come into the congregatiō of the Lord, no not in the tenth generatiō, no they shall neuer come into the congregatiō of the Lord, because they mette you not with bread and wāter in the waye when ye came out of Egypte, and because they hyred agaynst thee Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuerthelesse the Lord thy God wolde not hearken vnto Balaam, but turned the curse to a blessing vnto the, because the Lord thy God loued thee. Thou shalt neuer therefore seke that which is prosperous or good for the all thy dayes for euer. Thou shalt not

abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egyptian, because thou wast a stranger in hys land. The chyldren that are begottē of the shall come into the congregatiō of the Lord in the thre generatiō.

When thou goest out with the host agaynst thynie enemies, kepe the fro al wickednes for the Lord is among you. Yf ther be any mā that is vncleane by the reason of vncleannes he chaunceth him by nyghte, let hym go out of the hoste & not come in a gayne vntill he haue washed hym self with water before the cūe: & then whē the sunne is downe, let him come into the hoste agayne. Thou shalt haue a place without the host whether thou shalt resorte to & thou shalt haue a sharpe poynē at the ende of thy swerde: & whē thou wilt ease thy selfe, dygge thet with & turne & couer that which is departed fro the. For the Lord thy God walkech in thynie host, to rydd the and to sette thynie enemyes before the. Let thynie hoste be pure, that he see no vncleane thyng amonge you and turne from you.

Thou shalt not delpyet vnto hys mayster the seruauēt which is escaped fro hys mayster vnto the. Let him dwel with the, euē among you in what place he hym self lyketh best, in one of thy cyties where it is good for hym, and bere him not. Ther shall be no whoze of the daughters of Israel, nor whozkepet of the sonnes of Israel. Thou shalt nether bringe the chylde of an whoze nor the price of a dogge into the house of the Lord thy god, in no maner of howe, for euē both of the are abhominatiō vnto the Lord thy God.

Thou shalt be noo vsurer vnto thy brother, neyther in money nor in fode, nor in any maner thing that is lent vnto vsury. Vnto a stranger thou mayst lede vnto vsurye, but not vnto thy brother, that the Lord thy God maye blesse the in al that thou setteest thynie hand to in the lande whether thou goest to conqueere it.

When thou hast bowed a bowe vnto the Lord thy God, se thou be not slack to paye it. For he will surely requyre it of the, and it shall be syne vnto the. Yf thou shalt leaue bowing, it shall be no syne vnto the: but that which is once gone oute of thy lippes, thou must kepe and do, according

what harnesse
ble signifieth
ach here for
he thys, b, b

Rumie. 12.
Occle. v. 1
Barn. 11. 1

accordinge as thou haste bowed vnto the Lord thy god of a freewill which thou hast spoken wyth thy mouth.

Whē thou comest into thy neyghbours byneparde, thou mayst eat grapes thy belly ful at thyne owne pleasure: but thou shalt put none in thy bagge.

Whē thou goest into thy neyghbours corne, *thou mayst plucke the eares wyth thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

The Notes.

a. To come into the congregatio is to haue office of ministratio, among the congregatio: which no deformed person myght haue: lest hys deformite shulde be an occasion to despise the office of administratio wherein he was ordeyned.

b. In suche polities must be hadde in cowpares tentes to kepe the cleane, moche more in cyties & towne. As for a thing, which of it self is not euill, must be so exactly sene to what singular pson it ought ther to be had that no open whoredome, aduocacy, theft, polling, exaction, &c. were used.

c. Ther be now many that desyre no better rates of deuorcement is permitted. He that is newly married shal not be compelled to go to warre, the remanens of coyne must be left in herneest for the poore.

The xxxiiij. Chapter.

When a mā hath take a wyfe & married her, yf he fynd no fauoure in his eyes, because he hath spied some vnclēnes in her, the lett him wyte her a bylle of deuorcement & put it in her hand & sende her out of hys house. *Yf when she is departed out of hys house, she goo & be another māns wyfe & the second husbāde hate her & wyte her a letter of deuorcement & put it in her hand & sende her out of hys house: or yf the secounde man dye whyche toke her to wyfe, her fyrst man which sent her awaye maye not take her agayne too be hys wyfe, in as moche as she is defyled, for that is abhominacion in the sighte of the Lord: that thou defyle not the land wyth synne, which the Lord thy God geueth the to enherett.

*Whē a mā taketh a new wyfe, he shal not go a warrefare nether shalbe charged wyth any busynes: but shalbe fre at home one yere & reioyce with his wyfe which he hath take. *No mā shal take y nether of the vpper mylstone to pledge, for then he taketh a mans lyfe to pledge. Yf any mā be founde stealing any of hys brethren the chyldren of Israel, & maketh cheuesauce of hym or selleth him, the these shal dye. And thou shalt put euell awaye from the,

Take hede to thy selfe as concerninge the plague of leprosy, that thou obserue diligently to do according to al that the priestes the Leuites shal teache the, as I commaunded them so ye shal obserue to doo. Remembre what the Lord thy God dyd vnto Mir Jam by the waye, after that ye were come out of Egypt.

Yf thou lende thy brother anpe maner socoure, thou shalt not go in to his house to fetch a pledge: but shalt stande without and the man to who thou lendest, shal bringe the the pledge oute at thee doore.

*Furthermore yf it be a poore body, go not to slepe wythe hys pledge but deliuer hym the pledge agayne by that thee sunne go downe, & let him slepe in hys owne raiment and blesse the.

And it shalbe ryghteousnesse vnto the, before the Lord thy God. *Thou shalt not defraude an hyred seruaunt that is nedye & poore, whether he be of thy brethren or a straunger that is in thy lande wythin thy cyties. Geue hym hys hyre the same daye, & let not the sunne go downe thereon. For he is nedye and therwythe susteyneth hys lyfe: lest he crye agaynst the vnto thee Lord & it be synne vnto the. The fathers shal not dye for the chyldren, nor the chyldren for the fathers: but euerye man shal dye for hys owne synne.

*Hynder not the ryght of the straunger nor of y fatherles, nor take wedowes raiment to pledge. But remembre that thou wast a seruaute in Egypt, & how the Lord thy God deliuered the thence. Wherefore I commaunde the to do thys thinge.

When thou cuttest downe thyn herueste in the felde & hast forgotte a shefe in the felde thou shalt not go agayne & fet it: But it shalbe for the straunger, the fatherles & the wedowe, that the Lord thy god maye blesse the in all the workes of thyne hande. When thou beatest downe thynne olue trees thou shalt not make cleane rid daunce after the: but it shalbe for the straunger, the fatherles & the wedowe. And whē thou getherest thy byneparde, thou shalt not gether cleane after the: but it shalbe for the straunger, the fatherles & the wedowe. And remembre that thou wast a seruaute in the land of Egypt: wherefore I commaunde the to do thys thinge.

The

The Notes.

* By the nether or upper millstone is signified a my thing which is necessary required to a borrower of the flour, wherof he nourisheth & sustayneth him selfe. & may no creditor take fro him. In especiall hys craft & occupatiō wherof he cherly liueth may he not be enprouenemēt (which come most cruelly do) kepe hym fro: Else he be compelled to paye his dett wth double dyspoyt. One, that his millstone is ydel in some tyme. Another, that he is cōstrayned to come farther in dett otherwaye, or too sell hys necessarē goodes wthout whych he cānot lye to make payment.

The punishment of offenders. The lawe of chastisinge sēde to the brother that is dead. Measures and weyghtes.

The. xxb. Chapter.

Yf ther be stryfe betwene mā, lett the come vnto the lawe, & let the iudges iustifie & righteous & cōdemne & trespasser. And yf & trespasser be worthy of stryfes, the let & iudge cause to take hi downe & to beate him befoze his face according to his trespasser. vnto a certē nōbre. * cl. stryfes he shal geue him and not passe: lest yf he shuld excede & beate him aboue that wth many stryfes, thy brother shuld appeare vngoodly befoze thyne eyes.

Therfore had spant no mo at a we tyme. li. xxi. p.

l. cor. ix. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

* Thou shalt not mofel the ore that treadeth out the corne.

When brethren dwel together and one of them dye and haue no chyld, the wyfe of the dead shal not be geuen out vnto a stranger: but hys brother in lawe shal go in vnto her and take her to wyfe & make her. And the eldest sōne which she beareth, shal stande by in the name of his brother which is dead, that hys name be not put out in Israell.

So that he shulde be of the childe of the brother & dead was & not hys that got hym

But and yf the man wyl not take hys syster in lawe, the let her go to the gate vnto the elders & saye: My brother in lawe refuseth to sterre by vnto hys brother a name in Israell. he wyl not marie me. Then let the elders of hys cytie call vnto hym & comen with hym. Yf he stand & say: I wil not take her, then let hys syster in lawe go vnto him in the presence of the elders and looke his shewe of his fote and spyt in his face & answere & saye. So shall it be done vnto that man that wyl not bylde his brothers house. And his name shall be called in Israell the vnshodhouse.

Yf whē men stryue to gether, one with another, the wyfe of & one runne to, for to ryd her husband out of the handes of hym that synpeth hym & put forth her & han d

& take hym by the secretes: cut of her hand and let not thyne eye ppye her.

* Thou shalt not haue in thy bagge two maner of weyghtes, a great & a small: nether shalt thou haue in thyne house diuerse measures, a greate & a small. But thou shalt haue a perfect & a iust measurer that thy dayes maye be lengthed in thee lande whych the Lorde thy God geueth the. for al that doo soche thinges & all that do vnryghte, are abhominatiō vnto the Lorde thy God. Remembre what Amalech dyd vnto & by & way after & camest out of Egypt, he met the by & way & smote the hind most of you, all & were ouer laboured and dragged by hinde, whē thou wast fainted and werpe, & he feared not God. Therefore when the Lord thy God hath geuen thee rest from al thyne enemyes round aboute, in the lande whych the Lorde thy God geueth the to enherete & possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

The Notes.

* God wyl that a woman be more thane last thē ether to exerce the fete of a mā in fygthinge or too souche that membre.

* The first frutes and tythes to the Levites, fatherlesse, weddowes, and strangers.

The. xxvi. Chapter.

When thou art come into the lande which the Lorde thy God geueth the to enheret & habite enloped it & dwellest therein:

* take of the fruite of all the frute of the etch, which thou hast brought in out of the lande that the Lord thy god geueth the and put it in a maunde and go vnto the place whych the Lorde thy God shall chose to make hys name dwell: there. And thou shalt come vnto the prieste that shal be in those dayes and saye vnto hym I knoweledge thys daye vnto thee Lorde thy God, that I am come vnto the contre whych the Lorde swaie vnto our fathers for to geue vs.

And the priest shal take the maund out of thyne hand, and set it downe befoze the aulter of the lord thy God. And thou shalt answere & saye befoze the lord thy god: The * & Siciās wold haue destroyed my father, and he went downe into Egypte & sojourned there wth a few folcke, and grewe there vnto a naciō greate, mighty and full of people. And the Egyptians

cro. xxi. a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

wered

boxed vs & troubled vs, & laded vs wyth
cruel bōdage. And we cried vnto the lord
god of our fathers, & the lord hearde oure
boyce & loked on our aduersyte, labour &
oppzession. And the lord brought vs oute
of Egypt with a mightie hād & a stretched
out arme & wyth great terriblenes & wyth
signes & wonders. And he hath broughte
vs in to thys place and hath geue vs this
land that floweth with milke & hony. And
no we loo, I haue brought the fyrst frutes
of the land which the Lord hath geue me.
And set it before the Lord thy God, & wor
ship before the Lord thy God & reioyce o
uer all the good thinges which the Lord
thy God hath geue vnto the & vnto thyn
house, both thou the Leuite and the straū
ger that is amonge you.

When þ hast made an ende of tything
all the tythes of thynne increase the thynde
yere, the yere of tything: and hast geuen it
vnto the Leuite, the straunger, the father
lesse & the wedowe, and they haue eaten in
thy gathes & fylled them selues. The say
before the lord thy God: I haue broughte
the halowed thinges out of myne house, &
haue geuen the vnto the Leuite, the straū
ger, the fatherlesse & the wedowe accordin
ge to al the cōmaundementes which thou
cōmaundest me: I haue not ouerskyped
thy cōmaundementes, nor forgotten the
I haue not eaten thereof in my mournyn
ge nor taken awaye thereof vnto any vn
clennesse, nor spent therof about any dead
corpe: but haue herkened vnto the voyce of
thee Lord my God, and haue done after
all that he commaunded me, loke downe
from thy holy habitayon heauen, & blesse
thy people Israel and thee lande whyche
thou hast geue vs (as thou swarest vnto
oure fathers) a lande that flowethe wythe
mylke and honye.

This daye the Lord thy God hath cō
maūded þ to do these ordinaūces & lawes,
kepe the therefore & do them wyth al thyn
hert & all thy soule. * Thou hast sette bp
the Lord thy God to be thy God and to
walke in hys wayes and to kepe hys ordi
naūces, hys cōmaundementes and his
lawes, and to herken vnto his boyce. And
the Lord hath sett the vyppē thys daye, to
be a feuerall people vnto hym (as he hath
promysed the) and that thou kepe hys cō

maundementes, and to make the hye abo
ue all naciōs which he hath made, in pray
se, in name and honoure: that thou mayest
be an holy people vnto the Lord thy god
as he hath sayde.

The Notes.

* I The Chald. interpr. readeth, The Sirian
wēt about to destroye my father, meaninge (as some
suppose) Aban, of whom Gene. xxi. The. lxx. my fa
ther lette oꝝ forloke Siria. The comen translation
readeth, the Sirian dōd persequite my father, signi
fying, as some interpretate, that Siria the contrey
of theꝝ fathers had expelled the & thrust them out.
* I O thou hast caused to be sayd that the lord
shulde be vnto the for thy God: oꝝ, as many wyl, he
made the to saye, that is he was the cause that thou
shuldest saye: þ the Lord shuld be vnto þ for thy god

An altar must be bylde before they go ouer Jor
dan. The blessinges in the hyl Gathim. The curs
in the hyl Ebal

The. xxvii. Chapter.



And Moses wyth þ elders of
Israel cōmaūded þ people
saying: kepe al the cōmaūde
mētes which I cōmaūde you
this day. * And whē ye be co

me ouer Jordan vnto the lande which the
Lord thy God geueth the, set bp great sto
nes & playster them wyth playster, & wryte
bp the al the wordes of thys lawe, when
thou art come ouer: that thou mayst come
into the land which the Lord thy God ge
ueth the: a land that floweth with milke &
hony as the lord God of thy fathers hath
promysed the. Whē ye be come ouer Jor
dan, se that ye sett bp these stones whyche
I cōmaūde you this day in moūt Ebal,
& playster the wyth plaister. And ther byld
vnto the Lord thy God, * an altare of sto
nes & se thou lyfte bp no yron vpon them:
But thou shalt make the altare of þ Lord
thy God of rough stones and offer burnt
offringes theron vnto the Lord thy God.
And thou shalt offer peaceoffringes and
shalte eate ther & reioyse before the Lord
thy God. And thou shalt wryte vpon the
stones all the wordes of thys lawe, mani
festly and well.

And Moses wyth the priestes the Le
uites spake vnto all Israel saying: take
hede and heare Israel, thys daye thou art
become þ people of the lord thy God. Her
ke therefore vnto the boyce of the lord thy
God & do his cōmaūdemētes & his ordi
naūces which I cōmaūde you thys daye.
And Moses charged the people the same
daye

dave sayinge. These shall stande vpon mount Garizim to blesse the people, whē ye are come ouer Iordā: Symeon, Leui, Iuda, Issachar, Ioseph and Ben Iamin. And these shall stande vpon mount Ebal to curse: Rubē, Gad, Aser, Zabulon, Dan & Nephtali. And the Leuites shall beginnie and saue vnto all the men of Israel with a loude voyce.

C * Cursed be he that maketh any graue ymage or ymage of metall (an abhominacion vnto the Lorde, the worke of the handes of the crafterman) and putteth it in a secret place: and all the people shall answer and saue Amen.

C * Cursed be he that curseth his father or his mother, & all the people shall saue Amen. Cursed be he that promoueth his neighbours marche and all the people shall saue Amen.

Cursed be he that maketh the blinde go out of his way, & all the people shall saue Amen.

C * Cursed be he that hindreth the ryght of the straunger, fatherlesse and wedow, and all the people shall saue Amen.

Cursed be he that lyeth with his fathers wyfe because he hath opened his fathers couerynge, and all the people shall saue Amen.

Cursed be he that lyeth with any manner beast, & all the people shall saue Amen.

D Cursed be he that lyeth with his sister whether she be the daughter of his father or of his mother, and all the people shall saue Amen.

Cursed be he that lyeth with his mother in lawe, & all the people shall saue Amen.

Cursed be he that smyteth his neighbour secretly, and all the people shall saue Amen.

C * Cursed be he that taketh a reward to slea innocēt bloude, and all the people shall saue Amen.

Cursed be he that maynteineth not all the wordes of this lawe to do them, and all the people shall saue Amen.

The promises of the blessinges vnto the that keepe the commaundementes: and the curses to the contrarye.

The. xxviii. Chapter.

Y * Thou shalt herke diligently vnto the voyce of the Lorde thy God, to obserue & do all his commaundementes which I commaunde the this day. The Lorde wyl set the on hye aboue all nations of the earth. And all these blessinges

shall come on the, and ouer take the, if thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shalt thou be of the frute of thy body, the frute of thy ground and the frute of thy cattell, the frute of thyne oren, & thy flocke of sheepe, blessed shall thine aulmery be & thy store. Blessed shalt thou be, both when thou goest out, and blessed when thou comest in. * The Lorde shall smite thine enemies & rise against the before thy face. They shall come out agest the one way, & flee before the seven waies. The Lorde shall commaunde the blessing to be with the in thy store houses and in all that thou settest thine hande to, and wyl blesse the in the lande whych the Lorde thy God geueth the.

The Lorde shall make the an holy people vnto him selfe, as he hath sworn vnto the: if thou shalt kepe the commaundementes of the Lorde thy God and walke in his wayes.

And all nacions of the earth shall se that thou arte called after the name of the Lorde, and they shall be aferde of the. And the Lorde shall make the plētuous in goodes, in the frute of thy body, in the frute of thy cattell and in the frute of thy ground, in the lande whych the Lorde swaue vnto thy fathers to geue the.

*** The Lorde shall open vnto the his good treasure, euen the heauē, to geue raine vnto thy lande in due season and to blesse all the labours of thyne hand. And thou shalt lende vnto many nacions, but shalt not neede to borrowe thy selfe. And the Lorde shall set the before and not behind, & thou shalt be aboue only & not beneth: if thou herke vnto the commaundementes of the Lorde thy God which I commaunde the this day to kepe and to do them. And se that thou shouldest not froin any of these wordes which I commaunde the this daye ether to the righthande or to the lefte, that thou woldeste goo after straunge Goddes to serue them.**

But and if thou wilt not herken vnto the voyce of the Lorde thy God to kepe & to do all his commaundementes and ordynauces which I commaunde the this day: the * all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shalt

Deute. xi. 1

Deute. xi. 8

B

Baruch. i. 11
Daniel. ix. 12

thyne aulmety be & thy store. Cursed shall the frute of thy body & the frute of thy lād be & the frute of thyne ore & the flockes of thy shepe. And cursed shalt thou be when thou goest in & whē thou goest oute. And the Lord shal send vpo the cursinge, goy- tinge to nought & cōplaining in all that þ settest thyne hand to whatsoeuer þ doest: vntyl thou be destroyed & brought to nou- ght quickly because of the wykednes of thyne inuēcions in that thou hast forsakē the Lord. And the Lord shal make the pe- silence cleaue vnto the, vntyll he haue cō- sumed the frō the land whether thou goest to enioyc it. * And the Lord shal smite the with swelling, with feucrs, heet, burning, wetherynge, wythe synnyng and bla- styng. And they shall folowe the vntyll thou peryshe.

* And the heauē that is ouer thy head shalbe brasse, & the earth that is vnder the, yron. And the Lord shal turne the rayne of the land vnto powder & duste: euen frō heauen they shal come downe vpo the, vn- tyll thou be brought to nought. And the Lord shal plague the before thine cneimes: Thou shalt come out one waye agaynst them, and flee seuen wayes before them, & shalt be scattered amōg al the kingdoings of the earth. And thy carkeste shalbe meat vnto all maner foules of the ayre & vnto the beastes of the earth, and no man shal fraye them a waye.

* And the Lord wyl smyte the with the borches of Egypte & the emorodes, scalle, & maugynesse, that thou shalt not be hea- led thereof. And the Lord shal smyte the wyth madnesse, blindnes & dasing of hert. And thou shalt grope at none dayes, as the blind gropeth in darkenesse, and shalt not come to the ryght waye. And þ shalt suffer wronge only & be polled euermore, and no mā shal soker the, thou shalt be be- trawthed vnto a wyfe, & another shall lye wyth her. * Thou shalt bylde an house & another shal dwel therein. Thou shalt plāt a byneparde, and shalt not make it comē. Thyne ore shalbe slayne before thyne ey- es, & thou shalt not eat thereof. Thyne asse shalbe violently takē a waye eue before thy face, & shal not be restored the again. Thy shepe shalbe geuen vnto thyne enemies, & no man shal helpe the. Thy sonnes & thy

daughters shalbe geuen vnto another na- cion, and thyne eyes shal se and dase vpo them all daye longe, but shalt haue no myghte in thyne hande. The frute of thy land and all thy labourcs shall a nacyon, which thou knowest not, cate, & thou shalt but suffer violence only & be oppressed al waye: that thou shalt be cleane besyde thy selfe for thee syghte of thyne eyes whych thou shalt se.

The Lord shal smyte the with a mys- cheuous botche in the knees & legges, so þ thou canst not be healed: euen frō the sole of the fote vnto the toppe of the head.

* The Lord shal bring both the & thy kyng which thou hast set ouer the, vnto a nacyon which nether thou nor thy fathers haue knowen, and there thou shalt serue straunge goddes: eue wood and stone. And thou shalt go to wastē & be made an ensā- ple & a testinge stocke vnto al naciōs whe- ther the Lord shal carie the. Thou shalt carpe moch fede out into the felde & shalt gether but lytle in: for þ greshoppers shal destroye it. Thou shalt plant a bynepard & dresse it, but shalt nether drynke of þ wy- ne, nether gether of the grapes, for the wor- mes shal cate it. Thou shalt haue olyue- trees in al thy costes, but shalt not be an- noynted with the oyle, for thine oliuetrees shalbe roted out. Thou shalt get sonnes & doughters, but shalt not haue the: for they shalbe caried a waye captiue. Al thy trees and fruyte of thy lande shal be marred wyth * blastynge.

The straungers that ar amōg you shal clyme aboue the by on hye, and thou shalt come downe beneth alowe. He shall lende the & thou shalt not lende hym, he shall be before and thou behynde.

Howeouer al these curses shal come v- pon the & shal folowe the & ouertake the, tyll thou be destroyed: because thou herke- nedest not vnto the voyce of the Lord thy God, to kepe his cōmaundementes & ordi- naunces whych he commaunded the, and they shalbe vpo the as * & myracles & won- ders & vpon thy sede for euer. And becau- se thou serueddest not the Lord thy God wyth ioyfulnes and wyth a good herte for the abundaunce of al thynges, therefore thou shalt serue thyne cneyme whych the Lord shal sende vpon the: in hunger and

thurst,

thrust in nakednes and in nede of al thinge: and he shall put a yoke of yron vpon thyne necke, vntyll he haue broughte the to nought.

And the Lord shall bring a nation vpon the from a farre, cue from thee ende of the world, as swyft as an eagle flieth: a nation whose tongue thou shalt not vnderstand: a harde fauoured nation whyche shall not regarde the personne of the olde nor haue compassyon on the younge. And he shall eate the fruyte of thy lande and the fruite of thy cattell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, neyther thee encrease of thyne oxen nor the flockes of thy shepe: vntyll he haue broughte the to nought. And he shall kepe the in, in all thy cytyes, vntyll thy hye and stronge walles be come downe where in thou trustedest, thorow al the lade. And he shall besege the in all thy cyties thorow out all thy land whych the Lord thy God hath geuen the.

Il. reg. vi. c.
I. reg. xlii. b.
I. sam. xii. a.

* And thou shalt eat the frute of thyne owne body: the fleshe of thy sonnes and of thy doughters whych the Lord thy God hath geuen the, in that straytnes and sege wherewith thyne enemye shall besege the: so that it shall greue thee man that is tender and exceding delycate amonge you, to loke on hys brother & vpon hys wyfe that lyeth in hys bosome, and on the remnant of hys chyldren, which he hath yet left, for feare of geuyng vnto any of them of the fleshe of hys chyldren, whych he eateth, because he hath nought left hym in þ straytnesse & sege wherewith thyne enemyes shall besege the in al thy cyties.

Yea & the womā that is so tender & delycate amonge you that she dare not aduenture to sett þ sole of her fote vpon the grounde for softnes and tendernes, shall be greued to loke on thee husbāde that lyeth in her bosome, and on her sonne and on her daughter: eue because of the afterbyrthe, that is come out from betwene her legges and because of her chyldre which she hath borne, because she wolde eate the for nede of all thynges secretly in the straytnesse and sege wherewith thyne enemye shall besegethe in thy cyties.

¶ If thou wylt not be diligent to do all the wordes of this lawe that are wyrtten

in this booke, for to feare this glorious & fearful name of the Lord thy god: the Lord thy God wyll synne both the and thy seide wyth the wonderfull plagges & wyth greute plagges and of longe continuance, and wyth euell sickeneses and of longe duraunce. And ouer he wyl bringe vpon the al the diseases of Egypt whych thou wast afrayed of, & they shall cleaue vnto þ. Thereto all maner sickeneses & all maner plagges whych are not wyrtten in the booke of this lawe, wyl þ Lord bringe vpon the vntyll thou be come to nought. And ye shall be leste fewe in number, where before ye were as thee starres of heauen in multitude: because thou woldest not hearken vnto the voyce of the Lord thy God.

Deute. 28. b.

* And as the Lord reioyced ouer you to do you good & to multiplye you: eue so he wyll reioyse ouer you, to destroy you & to bring you to nought. And ye shall be wasted fro of the land whether thou goest to enioye hit. And the Lord shall scatter the amonge all nations from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, whych neyther thou nor thy fathers haue knowen: euen wood and stone.

Iere. xxi. a. b.

And among these nations thou shalt be no smal cealon, & yet shalt haue no rest to the sole of thy foote. For the Lord shall geue the there a trembling herte & dawning eyes & sorowe of mynde. And thy life shall haue before the, and thou shalt feare both daye and nyghte & shalt haue no truste in thy lyfe. In the mourning thou shalt say wolde God it were nyghte. And at nyghte thou shalt saye, wolde God it were morninge: for feare of thyne herte which thou shalt feare, and for thee syghte of thyne eyes whych thou shalt se.

And the Lord shall bringe the into Egypte agayne wyth shyppes, by the waye which I bade the that thou shuldest see it nomore. And there ye shall be solde vnto your enemyes, for bondmen & bondwomen: and yet no man shall bye you.

Exo. xxi. b.

The Notes.

¶ To bowe vnto the right hande is to adde to þ wordes of God, And to bowe vnto the left is to take awaye, as in the prouer. liii. b.

* ¶ Miracles do sometyme strengthen the weaknesse of the fapthfull and blynd the vnfapthfull, and be vnto them a wyntic of damnation.

¶ The people are exhortyd to observe the commandmentes.

C. i. Deuter.

Blessinges Deuteronomium

Deuterio. for the consyderacion of benefites recea-
ued whiche if they breake they are threathned to be
plaged.

The. xxx. Chapter.

These are the wordes of the ap-
pointment which the lord com-
maunded Moyses to make to
the chyldren of Israel in the
lande of Moab, besyde the ap-
pointment whiche he made with them in
Horeb. And Moyses called vnto all Israel
and sayd vnto them: Ye haue seene al that
the Lord dyd before your eyes in the lan-
de of Egypt, vnto Pharaon and vnto all
his seruantes, and vnto all his land, and
the greates temptacions whiche thine eyes
haue seene and those greates myracles and
wonders: and yet the lord hath not geuen
you an hert to perceaue, nor eyes to se, nor
eares to heare vnto this day.

* And I haue led you. xl. yere in the wil-
dernes: & your clothes are not waxed old vpon
you, nor at this shoues waxed old vpon
thy fete. Ye haue eate no bread nor drinke
wine or strouge dryncke: that ye mighte
know howe he is the Lord your God.

* And at the last ye came vnto this pla-
ce, & Sehon the king of Hesbon and Og
king of Basan came out against you in
to battel, and we smote the and toke the
lande and gaue it an heritaunce vnto the
Rubenites and Gadites & to the halfe tri-
be of Manasse. Kepe therfor the wordes of
this appointmēt and do the, & ye may in-
derstand all that ye ought to do. * Ye sta-
de here this day euery one of you before the
Lord your God: both the heades of your
tribes, your elders, your officers & al the
men of Israel: your chyldren, your wy-
ues & the straunger that are in thine host,
from the helmer of the wood vnto the drawer of
the water: & thou shuldest come vnder the
appointmēt of the lord thy God, & vnder
his othe which the Lord thy God maketh
with the this day. For to make the a peo-
ple vnto him self, & he may be vnto the
a God, as he hath sayde vnto the & as he
hath sworne vnto thy fathers Abraham,
Isaac and Jacob.

Also I make not this boode and this othe
with you only: but both to him & stādeth
her with vs this day before the lord our
God, & also with him that is not here to
vs this day. For ye knowe how we haue

dwelt in the land of Egypt, and howe we
came thowen the middes of the nacions wher
th we passed by. And ye haue seene their ab-
hominacions and their ydolles: wood, stone,
syluer and gold whiche they had.

Left there be among you mā or womā
kinred or tribe & turneth away in his hert
this day from the lord our God, to go &
serue the goddes of these nacions: & lest ther
be among you some roote that beareth gal
and wormwood, so that when he heareth the
wordes of this curse, he blesse himself in his
uert saying. I shal haue peace. I wil ther-
fore worke after the lust of myne owne
uert, that the & donke may perishe with the
christie. And so the lord will not be mer-
cyfull vnto hym, but then the wrath of the
lord & his gelousy, smoke agens that mā,
& al the curses that are writte in this booke
light vpon hym, and the Lord do out his
name from vnder heauen, & seperate him
vnto euill out of al the trybes of Israel ac-
cordyng vnto al the curses of the appoynt-
ment that is writte in the booke of this law.

So that the generacion to come of your
chyldren that shal ryse vpon after you and
straunge that shal come from a ferre lād,
say when they se the plages of that lād, &
the diseases wherewith the lord hath smytte
it how al the land is burnt vpon with bren-
stone & salt, & it is nether sowe nor bea-
reth, nor any grasse groweth therin, after the
ouertthrowing of Sodom, Gomorrah, Ada-
ma & Zebaim: which the Lord ouertrew
in his wrath and angre.

And the shal al nacions also say: * wher
fore hath the lord done of this facyō vnto
this lād? How feare is this greates
wrath? And men shal say: because they lef-
te the testament of the lord God of their
fathers which he made with them, wher he
brought the out of the lād of Egypt. And
they went & serued straunge goddes and
worshipped the: goddes which they knew
not & which had geue them nought. And
therfore the wrath of the lord waxed who-
te vpon that lād to bring vpon it al the
curses that are writte in this booke. And the
lord cast them out of their lande in angre,
wrath and greates fury, & cast the
into a straunge lād, as it is come to passe
this day. The secrettes of the Lord ouer
re God * are opened vnto vs and ouer
the chyldre & yec people

chyldezen for euer, that we do all the woꝝdes of thys lawe.

The Notes.

* I By this is signified, that both the wicked teachers & the dyscyples which receaue the euell doctrine shall perpe together. Some heade that the dyonchen maye be put to the thysse. Some, that dyonchen maye be put to thysse.

The woꝝdes of God is not farre fro the that is he for it, but in these moethes and heres.

The. xxx. Chapter.



He all these woꝝdes ar come vpo the whether it be p blessing or p curse which I haue set before the, yet yf thou turne vnto thynne hert ainog

al the nacions whether the Lord thy God hath thruste the, & come agayne vnto the Lord thy God and heken vnto his voice according to al that I comaunde the this day: both thou & thy chylde with al thynne herte & all thy soule: Then the Lord thy God wil turne thy captiuitie and haue compassion vpo the & goo and fet the agayne from al nacions, among which the lord thy god shal haue scattered the. Though thou wast cast vnto p extreme parts of heaue: euen from thence wyl the Lord thy God gether the and from thence fet the & bringe the in to the lād whych thy fathers possessed, and thou shal enioye it. And he wil

shew p kyndnesse and multiplye p aboue thy fathers. * And the Lord thy God wyl circumsise thine hert & the hert of thy seed for to loue the lord thy God with al thine hert & al thy soule, that thou maist loue. * And the Lord thy God wyl putt all the se curses hypon thynne enmyes and on them that hate the and persecute the.

But thou shalt turne & heken vnto the voyce of the Lord and do all his comādementes whiche I comaunde the thys daye. And the Lord thy God wyl make the plenteous in al the woꝝkes of thine hāde and in p frute of thy body, in the frute of thy eatel and frute of thy lande and in ryches. * For the lord wyl turne agayne and relouise ouer the to do p good, as he reloued ouer thy fathers: If thou heke vnto the voyce of the Lord thy God, to kepe his comādementes & ordynaunces whych are wyrtten in the boke of this lawe, yf thou turne vnto the lord thy God wythe al thynne herte and all thy soule.

* For the comādement whiche I com-

maunde the thys daye, is not separated from p nether farre of. It is not in heaue that thou nedeest to saue: who shal go vp for vs to heaue, and fet it vs, that we may heare it and do it: Nether is it beyōd the see: that thou shuldest saue: who shal go ouer see for vs & fet it vs that we may heare it and do it. But the woꝝde is vnto the: euen in thy mouthe and in thynne herte: that thou do it.

Beholde I haue set before you thys daye lyfe and good, deathe and euell: in p I comaunde the this daye to loue the lord thy God and to walke in his wayes and to kepe hys comādementes, hys ordynaunces & his lawes: that thou maist lyue and multiply, and that the lord thy God maye blesse the in the lande whether thou goest to possesse it.

But and yf thynne herte turne a waye, so that thou wylt not heare: but shalt goo astraye and woꝝshp straunge goddes and serue them, I pronoune vnto you thys day, that ye shal surely perishe and that ye shal not prolong your dayes vpon the lād whether thou passest ouer Jordan to go and possesse it.

* I cal to record this day vnto you, heaue and erth, that I haue set before you lyfe and death, blessing & cursing: but choose lyfe, that thou & thy seed maye lyue, in that thou louest p lord thy God, hekenest vnto his voyce and cleuest vnto him. For he is thy lyfe & thee lengthe of thy dayes, p thou mayst dwell vpon the erth which p Lord sware vnto thy fathers: Abraham, Isaac and Jacob to geue them.

Moses being ready to die ordeyth Josue to rule the people in his steede. This booke Deuteronomi is written & layde in the tabernacle besyde the arke. The Levites ar charged to reade hit to the people.

The. xxxi. Chapter



And Moses went and spake these woꝝdes vnto al Israel & saide vnto the I am an hundred & xx. yere this daye, & can no moare go out & in. Also the lord hath sayd vnto me, thou shalt not goo ouer this Jordā. The lord your god he wil go ouer before the & he wil destroy these nacions before the, and thou shalt conquer them. And Josua he shal go ouer before the, as the lord hath sayde. And p lord shal go vnto them, as he dyd

The. lii. to

Preceptes Deuteronomium

to Schon and Og kynges of the Am-
cites and vnto their landes which kynges
he destroyed. And when the Lord hath de-
lyuered them to the, se that ye do vnto the
accoordynge vnto al the commaundmētes
which I haue commaunded you. **B**lucke
bp your hartes and be stronge, dread not
noz be asfede of the: for the lord thy God
him selfe will go with the, and wyl nether
let the go noz forsake the.

And Moses called vnto Josua & say-
de vnto him in þe syght of al Israel*. **B**e
stronge and bolde. for thou must go with
thys people vnto the lande which the lord
hath sworne vnto their fathers to geue
them, and thou shalt geue it them to enhe-
ret. And the Lord he shal go before the &
he shal be with the, and wyl not let the go
noz forsake the, feare not therefore noz be
discouraged. And Moses wrote this lawe
& deliuered it vnto þe preastes the sonnes
of Levi which bare the arcke of the testa-
mēt of the Lord and vnto al the elders of
Israel. and commaunded the sayinge.*
C At the ende of. vii. yere, in þe tyme of þe fre
yere, in þe feast of the tabernacles, when al
Israel is come to appeare before the lord
thy God, in þe place which he hath chosen
se þe thou reade this lawe before al Israel
in their cates. Gather the people together:
both men, wemen and chyldren & the straun-
gers that are in thy citty that they maye
heare, lerne & feare the Lord your God, &
be diligēt to kepe al þe wordes of this lawe,
& that their chyldre which knowe nothyng
maye heare & lerne to feare the lord your
God, as long as ye liue in the land whe-
ther ye go ouer Jordan to possesse it.

And þe Lord sayde vnto Moses. Behol-
Dde thy dayes at come, that thou must die.
Call Josua and come and stand in the ta-
bernacle of witnesse, that I maye geue
hym a charge. And Moses & Josua went
and stode in þe tabernacle of witnesse. And
þe Lord appeared in the tabernacle: eue in
the pyler of the cloude. And the pyler of þe
cloude stode ouer the doore of the taberna-
cle. And the lord sayd vnto Moses: behol-
de, thou must slepe wth thy fathers, and
this people wil go a whoying after straun-
ge Goddes of the lande whether they go
and wyl forsake me and breake the ap-
poyntment which I haue made wth the

And then my wrathe will waxe whote a-
gainst them, and I wil forsake them and
wyl hyde my face fro the, & they shall be
consumed. And when moche aduersite and
tribulacyon is come vpon them, then they
Ewyl saye: because our God is not amon-
ge vs, these trybulacions are come vpon
vs. But I wyl hyde my face that same
tyme for al the euels sake which they shal
haue wrought, in that they are turned vn-
to straunge Goddes.

Now therefore write ye thys song, & tea-
che it the chyldren of Israel and put it in
their mouthes þe thys songe maye be my
witnesse vnto the chyldren of Israel. For
whē I haue brought the vnto the lād whi-
ch I swaie vnto their fathers that rynch
wth mylke and honye, then they wil eate
and fyll them selues & waxe fatt and tur-
ne vnto straunge Goddes & serue them &
raile on me and breake my testamēt. And
then when moche mischefe and trybulaciō
is come vnto them this song shal answere
before them, and be a witnesse. It shal not
be forgettē out of þe mouthes of their sede:
for I knowe their ymaginacyō which they
go about eue now before I haue brought
them in to the lande whiche I swaie. And
Moses wrote this songe the same tyme,
and taught it to the chyldren of Israel. And
the lord gaue Josua the sonne of Nun a
charge & said: *be bold & strong for thou
shalt bypasse the chyldren of Israel in to
the lande whiche I swaie vnto them, and
I wyl be wth the.

When Moses had made an ende of
wrytyng out of the wordes of this lawe
in a booke vnto the ende of them, he comaū-
ded the Leuites which bare the arcke of þe
testamēt of the lord sayyng: take the boke
of thys lawe and put it by the syde of the
arcke of the testament of the lord your
God, and let it be there for a wptnesse vn-
to the. for I knowe thy suberbesse & thy
stiffe necke: beholde whyle I am yet a ly-
ue wth you this daye, ye haue bene diso-
bedyent vnto the lord: & how moche moze
after my death.

Gather vnto me all the elders of your
tribes, & our officers, that I maye speake
these wordes in their eares and call beaue
and erth to recorde against them. for I
am sure that after my deathe, they wyl
utterlye

Josua. 1. b.
Deut. 1. 1.

Rome. 11. b.

1. Cor. 11. a.

Josua. 1. b.
Deut. 1. 1.

bitterlye marre them selues and turne fro
the waye which I commaunded you, and
tribulacion will come vpon you in the la-
ter dayes, when ye haue wrought wicked-
nesse in the syght of the Lorde to prouoke
him with the workes of your hâdes. And
Moses spake in the cares of all the cōgre-
gation of Israel the wordes of this song,
vnto the ende of them.

Ch. Notes.

a. To go in and oute is to exerceise þ office of
a mynster & leader of them as chyrche saythe of the
ministers and pastours. Johan. x. a

b. To hyde hys face is as much as not to heare
to take a waye the tokens of his kyndnesse, as
wht he geueth no eate to vs as our prayers nor the
with vs any token of loue but setteth before our eyes
griuous afflictions and euen verye deathe. Jo. in
Joh. xiii. b. and Mich. iii. b.

c. The song of Moses. He goth vp vnto the toppes
of Abarim to see the lande of promise.

The. xxxii. Chapter.

Hearke O theauē, what I shal
speake & heare O erth þ wor-
des of my mouth. My doctri-
ne droppe as doeth the raine,
& my speech flowe as doth þ
dew, as the mysellynge vpon the herbes,
and as the droppes vpo the grasse. For I
will cal on the name of the Lorde: & ag-
nyspe the mighte of oure God.

He is abtrocke and perfect are hys dea-
des, for al his mayes are with discrecion.
God is faythfull & without wickednesse,
both rightuous and iuste is he.

The frowarde and ouerthwart genera-
ciō hath marred them selues to hūnward,
& are not his sonnes for their deformities
sake. Dooest thou reward the Lorde? O fo-
lisch nacton and vnwyse: Is not he thy fa-
ther and thyn o'wner: hath he not made þ
& ordeyned the? Remembre the dayes that
are past: consyde the yerres from tyme to
tyme. Like thy father and he wyl new þ,
thy elders and they wil tel þ. Wht þ most
hghest gaue the nactons an inheritaun-
ce, & diuided the sonnes of Adam he put þ
borders of þ nactōs, fast by the multitude
of the chyldren of Israel.

For the lordes part is hys folke, & Ja-
cob is the porcion of hys inheritaunce.

He founde him in a deserte lande, in a
boyde ground & a royrnge wildernes. He
led him about & gaue him vnderstāding,
and kepte him as the aple of his eye.

As an egle that stereth by her nest & lo-
steth ouer her younge, he stretched oute

hys wynges and toke him vp and bare
hym on hys shoulers. The Lorde alone
was hys guyde, and there was no straun-
ge God with hym,

He sett him vp vpon an hye lande, and
he ate the encrease of the felde. And he
gaue hym honye to sucke oute of the roc-
ke, and oyle out of the harde stone. With
& butter of kyne and mylke of þ shepe,
wth fatt of the lambes and fat raimmes
and he gootes wythe fatt kydneyes and
with whete. And of the bloude of grapes
thou dronckest wyne.

And Israel waxed fat & kicked. Thou
waste fatt, thycke and smothe. And he let
God goo that made him and despised the
rocke that saued him. They angered him
with straunge goddes and with abhomy-
naciōs prouoked him. They offered vnto
felde deuels and not to God, & to goddes
whiche they knew not and to new Goddes
that came newly by whiche their fathers
feared not. Of the rocke that begat the þ
art vnmynndfull & hast forgott God that
made the. And when the lorde sawe it, he
was angre because of the prouokynge of
hys sonnes and daughters.

And he sayde: I wil *hide my face fro
them and will se what their ende shal be.
For they are a froward generacion & chil-
dren in whorn is no fayth. They haue an-
gred me with that which is no God, & pro-
uoked me with their bannties. * And I a
gaine wyl angre them wth them whych
are no people, and wil prouoke them with
a folythe nacton. * For þyze is kynled
in my wrath, and shal burne vnto the bo-
tome of hell. And shal consume the erthe
with her encrease, & sett a fire the botoms
of the mountaynes. I will heape mylche
ucs vpon them and will spende all myne
arowes at them.

Burnt with hungre & consumed wythe
heate & with bitter pestilence. * I wil also
sende the teeth of beastes vpon them and
poyser serpentes. Without forth, þ swer-
de: shal robbe them of their chyldre: and
wythin in the chamber, fcare: both younge
men and younge women and the suckelin-
ges with þ me of gray heades. I haue de-
termened to skater them thorowoute the
world, & to make awaye the remembraunce
of them from amonge men. Wtere it not

That

Take afoye
in þ. xxi. b

Roma. x. b.

Here. p. b.

Jerem. v. b
Joc. i. a

Moses song Deuteronomium

that I feared the rayling of theyr enemies
leste theyr aduersaries wolde be proude &
saye: our hpe hand hath done al these wor-
kes and not the Lorde.

For it is a natio that hath an unhap-
py forcast, & hath no vnderstanding in the: I
wolde they were wyse & vnderstode this &
wolde consider theyr later ende.

How it comineth that one shall chace a
thousande, and two put ten thousande of
them to flyghte: excepte theyr rocke hadde
solde them, and because the Lord had de-
liuered them.

E For our rocke is not as theyr rocke, no
though our enemies be iudge. But theyr
hynes ar of the vines of Sodom, & of fel-
des of gomorra. Theyr grapes ar grapes
of gal, and theyr clusters be bitter.

Theyr wyne is the poyson of dragons, &
the cruel gal of aspes. Ar not soch thinges
layde in store with me, & scaled vp amog
my treasures? * Vengeance is myne & I
wyl rewarde: theyr fete shal slide, whe the
tyme cometh. For the tyme of theyr destruc-
tion is at hande, & the tyme that shal come
vpon them maketh haste.

For the Lord wyl do iustyce vnto hys
people, and haue compassyon on hys ser-
uauntes. For it shalbe sene that theyr po-
wer shal fayne, and at the last they shalbe
prisoned and forsaken.

E And it shalbe sayd: wher ar theyr God-
des and theyr rocke wherein they trusted?

The fatt of whose sacrifices they ate &
drake the wyne of theyr drynckoffringes,
let them ryle vp & helpe you and be your
protection.

Se nowe howe that I, I am he, & that
ther is no God but I. I can kyl and make
alyue, and what I haue sayd that I can
hale: nether is ther that can deliuer any ma
out of my hande.

For I wyl lyft vp myne had to heaue,
and wyl saye: I lyue euer.

Yf I whet the edge of my sword, & myne
had take in had to do iustice, I wyl shewe
vengeaunce on myne enemies and wyl re-
warde them that hate me.

I wyl make myne arrowes dycke wryth
bloude, & my sworde shal ente fleshe of the
bloud of the eslayne & of the captiue and
of the bare head of the enemye.

Wylle ye hethen his people, for he wyl

auenge the bloud of his seruauntes, & wyl
auenge hym of his aduersaries, & wyl be
merciful vnto the land of his people.

And Moses wet & spake al the wordes
of this song in the eares of the people, both
he & Josua the sonne of Nun. And when
Moses had spake al these wordes vnto the
end to al Israel, the he sayd vnto the. Set
your hertes vnto al the wordes whych I
stestifie vnto you this day: that ye com-
maunde the vnto your chyldren, to obserue
& do all the wordes of this lawe. For it is
not a bayne word vnto you: but it is your
lyfe, & thowth this word ye shall prolong
your dayes in the land whether ye go ouer
Jordan to conquire it.

And the Lord spake vnto Moses the
self same day saying: get thy vp into this
mountayne Abarim vnto mount Nebo, whi-
che is in the land of Moab ouer agaynst
Iericho. And behold the land of Canaan
whych I geue vnto the chyldre of Israel
to possesse. And dye in the mount which I
goct vp, & be gethered vnto thy people
As Aaron thy brother dyed in mount Hor
and was gethered vnto his people. For ye
trespassed agaynst me amog the chyldre of
Israel at the waters of strife, at Cades in
the wilderness of Zin: because ye sancti-
fied me not among the chyldre of Israel.
Thou shalt se the land before the, but shal
not go thether vnto the land whych I ge-
ue the chyldren of Israel.

¶ The Notes.

a The Prophetes customably, whe they speake
with a feruent affectio, do speake vnto thinges that
haue no lyfe, as though they speake to men, as in
saie the sytt a. And here Moses thinking that the
chyldre of Israel wold not earnestly heare him, & that
he wold lose his labour wylleth yet heare & earth to
heare hym and so be hys wytnesse that he receyved
this song vnto them.

b Rock, God is called a Rock, because he is hys
woyde lasteth for euer, he is sure to trust to, & a per-
fect comfort to belouers, and theyr singular defence
at all tymes. Regum, xxi. a

c Only the saythful, which ar signified by Jacob
ar goddes possidors: the vbelouers belong not to him
d. To heare them on hys shouldres is too saue
kepe them from euil, & let the haue the fructis of his
goodnes, as in Numeri. xii. c

e By these thynges named, ar signified adon-
dallie of al good thinges as it is sayd in psal. lxxi. b
f. Here receyeth he. iii. plagis of the swete, that
many shal be slayne, that they shal be leade captiue
and brought into bondage, and theyr head shoulde
become bare, that is, theyr kyngdom and pryncedome
shoulde be taken awaye from them.

g To testifie the word is to preach the word and
therfore is the woide called a testimonie or wytnesse
psalme. xxi. b

¶ Moses dying blesteth all the tribes of Israel:
The

Rom. xii. b
Debye. x. f

The blessings Deuteronomium

Lxi

The xxxiii. Chapter.

This is þ blessing wherwith
Moses Gods man blessed þ
children of Israel befoze his
death sayinge. The Lord
came fro Sinai and shewed
his b:aines from Seir vnto them and a-
peared gloriously from mount Pharan,
and he came with thousandes of sayntes
and in his ryghte hande a lawe of fyre for
them. How loued he the people: * All hys
sayntes ar in hys hand. They ioynd the
selues vnto thy fore & receaued thy wor-
des. Moses gaue vs a lawe which is the
enherytaunce of the congregacion of Ja-
cob. And he was in Israell kynge when
he geathered the h:ades of the peple and
the trybes of Israell to geather.

Ruben shal lyue and shal not dye: but
his people shalbe few in nōbre. This is þ
blessing of Iuda. And he said: heare lord
the voyce of Iuda & bying hym vnto his
people: let his h:ades fight for him: but be
thou his helpe agaynst his enemyes.

And vnto Leui he sayd: * thy perfect
nesse and thy light be after thy mercifull
ma whom thou temptedest at Masah w
whō thou struedest at þ waters of strife.
He that sayeth vnto his facher & moether.
I sawe him not and vnto hys brethren I
knewe not and to his sōme I wote not:
for they haue obserued thy wordes & kept
thy testament. They shal teache Jacob
thy iudgementes and Israell thy lawes.
They shal put cens befoze thy nose and
whole sacrifices vpo thine altare. Blesse
Lord thes po:et & accept the workes of
their hādes: smyte the backes of them
that tpe agaynst them and of them that
hate them: they tpe not agayne.

Vnto Ben Jamin he saide. The lordes
derlyng shal dwell in safety by him and
kepe him selfe in the heauē by him cōtinu-
ally & shal dwell betwene his shoulders.

And vnto Joseph he sayd: blessed of þ
Lorde is his land with the goodly frutes
of heauen with dewe and with springes
that lye benety: and with frutes of the en-
crease of the sonne & w tpe frute of the
monethes and with the toppes of moun-
taines that were from the beginning and
with the dayntes of hilles that last euer &
wyth goodlye frute of the erth and of the

fulnesse therof.

And þ good wil of him þ dwelleth in þ
*bully shal come vpo the head of Joseph
and vpo the toppe of þ head of hym that
was separated fro among his brethē his
betwle is as a firstborne ore & his hornes
as the hornes of an unicorne. And w the
he shal pushe þ naciōs togethēr euē vnto
the endes of the world. These ar þ ma-
ny thousandes of Ephraim and the thou-
sand of Manasses.

And vnto Zabulon he sayde: Reioyse
Zabulon in thy goying out and thou I-
sachar in thy tentes. They shal cal the pe-
ple vnto the hyl and they they shal offer
offerings of righteousness. For they shal
* suck of the abundaunce of the see & of
treasure hyd in the sande.

And vnto Gad he said: blessed is þ * & rd
wini maket Gad. He dwelleth as a lion and
caught the arme and also the toppe of the
head. He sa w hys beginning that a parte
of the * teachers was hyd there and came
with the heades of þ people and executed
the ryghtuousnes of the lord and his iud-
gements wyth Israell.

And vnto Dan he sayd: Dan is a lions
whelp. he shal flowe from Basan.

And vnto Asephthal he sayd: Asephthal
he shal haue abundāce of pleasure & shalbe
spiled with the blessing of the lord & shal
haue his possessions in the south west.

And of Aser he sayd: Aser shalbe bles-
sed with chyldren: he shalbe acceptable vnto
his brethē & shal dyppe hys fore in oy-
le: Petron and brasse shal hange on thy
shouers & thyn age shalbe as thy pouthē.

There is none lyke vnto the God of
Israell: he that syteth vpon heauen shal
be thyn helpe, whose glory is in the clou-
des, þ is the dwelling place of God from
the begynnyng and fro vnder the armes
of the worlde: he hath cast out thyn ene-
mies before the and sayde: best oye. And
Israell shal dwell in safety & salone. And
the eyes of Jacob shal loke vpon a lande
of corne and wyne moare ouer his heauen
shal dropppe w dew. Happy art thou I-
rael, who is lyke vnto the: A people þ art
saue by the lord thy shilde & helper and
swerde of thy glory. And thine enemyes
shal hyde them selues from the and thou
shalt walke vpon thyr hylles.

Exodi. iij. 8

* Of as to
me wll law
reuer.
the chald.
in erpe.
was buried
there

Why do
med is left
out ther ap-
pearth no
cause, þ is
euidēt and
worthy to
be belueed

The

of Moyses Deuteronomium

The Notes.

* That is, they that haue a boundaunce of ryche: what of marchandaunce commynge by see, & of metalles of the earth.

* Some make, because with warre he made name: for he was a valyaunt warryer.

at In safety alone, like Numeri. xliii. b. vpon this wyse. Co dwell by hym selfe.

* Moyses dyeth. Israel wepeth, Josua succeedeth in Moyses rowme.

The xxxiii. Chapter

AND Moyses went fro the fel-
des of Moab vnto mount
Nebo whiche is the toppe of
Phalgab that is ouer agens
Jericho. And the Lorde shew-
ed hym al the land of Galaad euē vnto
Dan, & al Nephtali & the land of Ephra-
im & Manasse, and al the lande of Iuda:
euē vnto the vniuersall see, & the southe & the
region of the playne of Jericho the cytie
of paulmetrees euē vnto Zoar. And the
Lorde sayd vnto hym. * Thys is the lande
whiche I swaie vnto Abraham, Isaac & Ja-
cob sayinge: I will geue it vnto thy seide.
I haue shewed it thee before thyne eyes:
but thou shalt not go ouer thither.

So Moyses the seruaunt of the Lorde
dyed ther in the land of Moab at the com-
maundment of the lord. And he buried hym
in a valey in the lād of Moab besyde Beth
Pheor: but nomā wist of his sepulchre vn-
to this day. And Moyses was an hundred
and .xx. yere olde whē he dyed, and yet his
eyes were not dym nor his chekes abated.
And the chyldren of Israel wepte for Mo-
ses in the feldes of Moab .xxx. dayes. And
the dayes of weping & mourning for Mo-
ses were ended.

And Josua the sōne of Nun was ful of
the spirite of wisdō: * for Moyses had put
his hand vpon hym. And al the chyldren of
Israel hearkened vnto hym and dyd as the
Lorde commaunded Moyses. But ther arose
not a prophete sence in Israel lyke vnto
Moyses, whō the Lorde knewe face to face,
in all the myracles & wonders whiche the
Lorde sent hym to do in the land of Egypt,
vnto Pharaon and al hys seruauntes and
vnto all hys land: and in all the myg-
hty dedes and great terrible thinges
whych Moyses dyd in the sight
of all Israel.

The ende of the fyfte boke
of Moyses.

The Boke of Josua.

The Lorde conrageth Josua to tynare the lande
of promyse, & commaundeth hym continually to reade
Deuteronomy.

The .I. Chapter.

AFTER the death of Moyses the
seruaunt of the Lorde: the Lorde
spake vnto Josua the sōne of
Nun Moyses minister saying
Moyses my seruaunt is dead.
Now therfore vp & go ouer Jordan both
thou & al this people, vnto the land I whiche
I geue vnto the chyldren of Israel. * Al
the places that the soles of your fete shall
treade vpon, haue I geuen you, as I sayd
vnto Moyses: fro the wyldernes and thys
Libanō vnto the great ryuer Euphrates
and all the land of the Hethites, euē vnto
the great see toward the goying downe of
the sunne, shalbe your costes. There shall
not a mā be able to withstande the all the
dayes of thy lyfe. * For as I was wythe
Moyses, so wyl I be wyth thee: & wyl ne-
ther leaue the, nor forsake the. * Be strong
& bolde: for vnto this people shalt thou de-
uyde the lande whych I swaie vnto theyr
fathers to geue them.

Above al thing be strong & harden thy
selfe, to obserue & to doo, accordyng to all
the lawes which Moyses my seruaunt co-
maunded the. * Turne there fro nether to
the ryght hande, nor to the lefte: that thou
mayst haue vnderstanding in al thou ta-
kest in hande: & let not the boke of this law
depart out of thy mouth: But record ther
in day & nyght that thou mayst be circum-
spect to do accordyng to all that is wyrtte
therin. For then shalt thou make thy way
prosperouse, and then thou shalt haue vn-
derstanding. Behold, I haue sayd vnto the,
be strong & bolde: nether feare, nor drede
for the lord thy God is wyth the whether
soeuer thou goest.

The Josua commaunded the officers of the
people saying, Go thorow the myddes of
the hoste, & commaunde the people sayinge:
prepare you bitayles: for after thre dayes
ye shall passe ouer this Jordan, to go and
enioye the land whych the Lorde your god
geueth you, to possesse it.

And vnto the Rubenites, Gadites, and
half

thy fathers householde, euē into thec house to the. And the whosoever go out at þe doores of thy house, into the strete. * This bloude shalbe vpon his owne head, & we gyltles. And whosoever shalbe with the in þe house, his bloude be vpon oure heades yf anye mans hand be vpon hym: And euē so yf þe better these our wordes, we wil be quyte of thy othe whych thou hast made vs swere. And she sayde accordyng vnto your wordes so be it: and so sent them away, & they departed. And she bounde the purple cooze in the wyndowe.

And they departed & go'te the into the mountaynes, and there abode thre dayes butyl þe pursuars were returned. And the pursuars sought thorow out all the waye and found them not. And the two men returned and descended fro the mountayne & passed ouer, & came to Josua the sonne of Nun, & tolde hym al that had chaunced the. And they sayd vnto Josua the Lorde hath deliuered into our hādes al the land, for al the inhabiteurs of the contrey saynte for feare of vs.

The Notes.
 * To sweare by the Lord, and to the Lord: as it is sayd. i. paraly. v. c.
 * That is: he shall be cause of his owne deathe. Some wil that bloud both here signifie synne as in Osee. iiii. a. And in the seconde of the Wynges. l. c.

The water of Jordā dyeth vp, and Josua wyth the people passe ouer.

The.iii. Chapter.

And Josua rose earlye: & they remoued from Settim, & came to Jordā, both he and al þe chyldre of Israel, & solour ned ther before they wet ouer. And after thre dayes þe officers went thorow out the hoste, & comaunded the people sayyng: whē ye se the arke of the testamēt of the Lorde your God, & the Priestes that are Leuites bearing it: then departe ye fro your places & folowe after it. So yet that there be a space betwene you & it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye maye knowe the waye by which ye must go: for ye haue not gone by it in tymes past. And Josua sayde vnto the people, * purifye your selues, for to morowe the Lorde shall shewe wonders amonge you.

Then Josua spake vnto the Priestes sayyng: Take vp the arke of the Testa-

ment, and goo before the people. And they toke vp the arke of the Testamēt, and went before the people.

And the lord sayd vnto Josua: this daye wyl I begin to * magnifie the, in þe syght of al Israel, that they maye knowe howe þe as I was with Moyses, so wil I be wyth the. And comaunde thou the priestes þe beare the arke of the testamēt, sayyng: whē ye are entred a lytle into the water of Jordā then stande styll in it.

The spake Josua to the chylde of Israel, sayyng: come hether & heare the wordes of the Lorde your God. And Josua sayd: Hereby ye shal knowe, that the liuing God is amonge you, & that he wyl wythout fayle cast out before you, the Cananites, the Hethites, the Hittites, the Pherezzites, the Gergesites, the Amorites, & the Jebusites. Behold, the arke of the apoyntment of the Lorde of al the world shal go before you into Jordā. And now take you twelue men of the chyldren of Israel, of euery tribe a mā. And as sone as the soles of the fete of the Priestes that beare the arke of Jehouah (the Lorde of al the world) treade in the water of Jordā, the water of Jordā shal deuyde it selfe: & the waters that cometh from aboue shal stand styll vpon an heape. And whē the people were departed fro theyr tētes to go ouer Jordā (* þe Priestes bearing the arke of the apoyntment before the people) as soone as they þe bare the arke came vnto Jordā, & the fete of the priestes that bare the arke were dipped in the bym of þe water. * Jordā beinge ful ouer al his bankes al the tyme of haruest: the water that came downe fro aboue dyd stoppe & stode vpon an heape, a greate waye fro Abā, a cytie besyde Zarthā. And the water that went downe banished into the see of the wyldernes called the salt see as sone as it was deuyde: & the people * wet right ouer agens Jericho. And þe Priestes þe beare the arke of the apoyntment of the Lorde stode styll vpon drye land, butyl al the people were cleane ouer Jordā.

The Notes.

* To magnifie properly is to auance and set forth exceedingly, and so bying him in estimatio, as it is sayde Genes. xii. a. and often in the Psalms.

* Twelue bones are reared vpp for a remembraunce that Jordā was dyed, & it returneth agayne to his course.

The.

Gen. ii. 7.
 Num. x. 1.
 Reg. xvi. 1.
 Josua. vii. 1.

The. iiii. Chapter.



As sone as the people were all gone ouer Jordan, the Lord spake vnto Josua sayinge. Take you twelue men out of thee people, of euerye trybe a man. And commaunde you them sayinge: take you hence out of the middes of Jordan euen out of the place whete the prestes stode in a redynes, twelue stones. And take ye them awaye with you & put them in the place whet you lodge at night. And Josua called vnto thee twelue men whych he had prepared of the chyldren of Israell, of euerye trybe a man, and sayde vnto them: gette you before the arcke of the Lordde poure God euen into the myddes of Jordan, and take bp euerye man a stone vpon hys shoulder, accordynge vnto the number of the trybes of the chyldre of Israell, that thys maye be a sygne amonge you. And when youre chyldren aske theyr fathets in tyme to come sayinge: what meane ye with these stones: then say vnto them, howe that the water of Jordā deuyded at the ptesence of the arcke of the appoyntment of the Lordde: euen whyle it went ouer Jordan, the water of Jordā deuyded. And these stones shalbe a memorie all vnto the chyldren of Israell for euer.

And the chyldren of Israel dyd enes as Josua commaunded, and toke bp twelue stones out of the myddes of Jordā, as the Lordde sayde vnto Josua accordynge to the nombre of the trybes of the chyldre of Israell, and caryed them awaye with them vnto the place where they lodged, & layed them downe there. And thereto Josua sett bppe twelue stones in the middes of Jordan in the place whete the fete of the prestes whych bare the arcke of the Testament stode.

And there they be euen at vnto thys daye, for the prestes whych bare the arcke stode in the myddes of Jordan, vntyll all was fynished that the Lordde commaunded Josua to saye vnto the people, accordynge to al that Moyses charged Josua. And the people hastid and wente ouer.

When all the people were cleane ouer, the wente ouer the arcke of the Lordde, and also the prestes before the people. And the chyldren of Ruben, and thee chyldren of

Gas, & halfe the trybe of Manasses went before thee chyldren of Israell armed, as Moyses charged them. Upon a fourtye thousande tymmed for warre, went before the Lordde vnto battel, euen vnto the wilde felde of Jericho. That daye the Lordde magnified Josua in the syght of al Israell, & they feared hym, as they feared Moyses all dayes of hys lyfe.

And the Lordde spake vnto Josua sayinge: commaunde the prestes that beate the arcke of wytnesse to come bp out of Jordan. And Josua commaunded the prestes sayinge: Ascende bp out of Jordan. And when the prestes that bare the arcke of the appoyntment of the Lordde were ascended out of Jordan: as sone as the soles of the prestes fete were broughte to drye lande, the water of Jordan returned agayne vnto hys place & went ouer al his bankes as he dyd before. And thee people came bppe out of Jordan the tenth daye of the fyrste moneth and pitched in Galgall eue in the easste borders of Jericho.

And the twelue stones whych they toke out of Jordā, Josua pitched in Galgal. And he spake vnto the chyldre of Israell sayinge: whet your chyldre aske you in tyme to come, sayinge: what meane these stones. Thewe your chyldre & saye: Israel came ouer thys Jordan on drye land, for the Lordde poure God dyed bp thee water of Jordan before you, vntill ye were ouer, as the Lordde poure God dyd vnto the red see whych he dyed bp, before vs tyl we were ouer, that al the people of the worlde may knowe the hande of the Lordde how mygh tyt it is, and that ye myght feare the Lordde poure God for euer.

The Notes.

a. These maners of speache, vnto thys daye vnto thys ptesent daye and suchelike be therfore sayd because thes thynges were so done that they were not after chaunged by hym that dyd the, nor in hys tyme that wrote the hystoie of them. iii. Esdras. i. Actes. xiii. a.

b. To feare here is, reuerently to obeye him and to knowe the Lordde God workinge in hym, and to do that he biddeth.

c. Galgall is betwene Jordan and Jericho at the easste ende of the ctye. The wordde signifyeth by interpretation, takinge awaye because the Lordde ther to be awaye the repress and game of Egypte frome them as in the nexte Chapter. Josephus de Antiquis lib. v. Capit. x. saythe that it signifyeth the felle.

d. The Cananites are afraid. The second circumsycon vnder Josua.

The. v. Chapter.

And

Jericho

Josua

Золотая



And when al þe kynges of þe Amorites which ar on this side Jordā to þe seewarde, & al the kynges of þe Cananites why chile on þe see heard, howe the lord had dzyed by the water of Jordā be fore the chyldre of Israel, vntyl they were ouer, theyr hertes faynted in them. And there was no sprete in them anye moate, for feare of the commynge of the chyldre of Israel.

Some rede
tharpe kny
lys.

That same tyme the Lord sayde vnto
Josua: Make þe knyues* of stone, & goo
to agayne and circuncyse the chyldren of
Israel the secōde tyme. And Josua made
him knyues of stone & circūcised the chyl-
dre of Israel in þe hil of foreskynes. And
this is the cause why Josua circuncised.
All the people that came oute of Egypte
that were males, al that were mē of warre
dred in the wyldernes by the waye after
they came out of Egypt. Now all the peo-
ple that came out were circuncysed. But
all the people þe were borne in the wylder-
nesse by the way after they came out of E-
gypt, they circūcysed not. For the chyldren
of Israel walked fourty yeares in þe wil-
dernes, tyl all the people of mē of warre þe
came out of Egypt were cōsumed, whych
backened not vnto the voice of God, so þe
the Lord sware, that he wolde not thewe
them the lande which the Lord sware vn-
to their fathers, þe he wolde geue vs, euē a
land* þe floweth with the mylke and honye.
And their chyldren he sett vp in their stea-
de: the Josua circuncysed: for they were
*uncircūcised, because they circūcised
their not by the waye.

३५, ४६, ४७]

* That is
they fore
thinnes we
re not cutt
awaye.

Д

And when all the people were full circumfised, they abode styl in their places in the hoſte tyll they were whole. And the lorde ſayde vnto Joſua, this day I haue taken awaye the name of Egypte from you: and called the name of the ſame place Galgal vnto this day. And the childre of Iſrael pyched their tentes in Galgal, and helde the feaſt of paſſeouer the fourtene day of the moneth at euen in the fel-des of Jericho. And they ate of þe coigne of the lande on the morowe after paſſeouer, ſweete cakes & parched coigne in þe ſelf ſame daye. And Hanna ceaſed on the morow, after they had eatē of the come of the lād,

nether had the childre of Israel any moare, but did eate of the frutes of the lande of Canaan that yere.

And whē Iosua was come to Ierycho, he lyft vp his eyes & loked : & beholde there stode a mā before him to his swerde drawn in his hād. And Iosua went vnto him and sayde vnto him, art thou on our syde or on oure aduersaries. And he answered, Naye, but I am ꝑ captaine of the host of the lord & am now come. And Iosua fell on his face to the erth & dyd reuerēce, and sayde vnto hym, what saith my Lord vnto hys seruaunt. And the captayne of the lordes hoste sayde vnto Iosua : * do thy shooes of thy feate, for the place wheron ꝑ standest is holy. And Iosua dyd so.

The notes.
at Whome here signifieth misery, wretchednes, to
tempt & displease, vilenes and bondage *Maic. iiii. 6.*

¶ The walles of Vericho fal, and it is taken.

The. of. Chapter.



Ad Jericho shutt in her peo-
ple, & was shutte for feare of
the childre of Israel, so þat no
mā wēt out or in. And þe lord
sayd vnto Josua: beholde, I
haue geuen into thyne hād, Jericho & her
king & the men of warre. And ye shal com-
passe the citie, al that be mē of warre, & go
rounde aboute it once: and so shal you do
syxe dayes. And seuen preastes shal bea-
re seuen trompettes of rāmes hornes be-
fore the arcke. And the leueneth daye, ye
shall compass the cyrie seuen times & the
preastes shal blow with their trompettes.
And when there is a longe blaste blowne
with the rāmes hōrne, as sone as ye hea-
re the sounde of the hōrne, lett al the people
showte a myghte yowte. And then shall
the walles of the citie falle downe, and þe
people shall ascend bp, euery mā streight
before him. And Josua the sounde of Au,
called vnto the preastes and sayde vnto
them: take bp the arcke of þe appointmēt,
& lett seuen preastes beare seuen trompet-
tes of rāmes hornes before the arcke of
the lord. And he sayd vnto the people, go
& cōpasse þe citie: & let the mē of armes go
before the arke of þe lord. And whē Josua
had spokē vnto the people the. vii. prestes
þe beare the seuen trompettes of rāmes
hornes before þe arcke of þe lord, wēt forth
and blew with the hornes, & the arcke of
the

the testament of the Lord folowed after them. And the men of armes went before the preastes that blew with the hornes, & the cominen people came after the arcke: and as they went, they blew with the hornes. And Josua commaunded þe people sayinge, Showte not nor let your voyce be harde, or any worde procede out of your mouthes, vntyll the day I byd you showte: and then showte.

And so the arcke of the lord compassed the ctyte and wente aboute it once: and then they returned into the hoste and lodged ther. And Josua rose early in the morning, and the preastes toke vp the arcke of the Lord, and seven preastes bare seven troyettes of rāmes hornes before þe arcke of the Lord, and as they went, blew w þe hornes. And þe mē of armes wete before them, and the cominen people came after the arcke of the lord: and as they wēt, they blew wth the hornes. And the secōde day they compassed the ctyte once, and returned agayne in to the hoste, and so they dyd sixe dayes longe.

And the seventh day they rose early: euen with the dawning of the day, & compassed the cite after the same maner seue times: only þe they cōpassed the ctyte seue tymes.

And at the seventh tyme, the preastes blew with the hornes, and Josua said vnto the people, Showte for the Lord hath geuen you the ctyte. But the ctyte shal be excommunicate, bothe it and al that is therein, vnto the Lord: only Rahab the harlot shall lyue, both she and al that is with her in the house, because she hādde the messengers that we set. And in any wyse beware of the excommunicate thynges, leaste ye make your selues excommunicate. For if thou take of the excommunicate thynges, so shal you make the hoste of Israel excommunicate and shall trouble it. But of the syluer, golde, vesselles of brasse, and yron shalbe holy vnto the Lord and shal go in to his treasure.

And the people cryed, and blew with the hornes: for when the people heard þe sounde of þe hornes, they showted a great showte: and the walles fell downe, and the people wente vp in to the ctyte, euery man straight before hym, and toke the cite. And they utterly destroyed al þe was

in the ctyte, bothe man and woman, young and old, ore, shepe, and Assē, with the edge of the swerde.

Then Josua sayde vnto the two men that went to spy out the contrey: * go in to the harlottes house, & brynge out thēce, bothe the woman and all that pertaineth to her, * as ye sware to her. And the young men þe were spies wēt in and brought out Rahab, & her father, & mother & al her brethren and al þe had. And they brought out all her household and put them wythe out the host of Israell.

And they burnt the ctyte with the fyre, & al that was therein. And the syluer the golde, and the thynges of brasse and yron they put vnto the treasure of the house of the Lord. * And Josua lauded Rahab the harlott, and her fathers household and al that pertayned vnto her, and she dwelt in Israell, euen vnto this daye because she hādde the messengers whiche Josua sent to spy out Jericho.

And Josua cursed at that time, sayinge: cursed be the man before the Lord, that ryseth vp and byldeth this ctyte Jericho: so that he lay the foundaciō with the death of his eldest sonne, and with the death of his yougest sett vp the gates. And þe lord was with Josua and his name was heard, & thowte out all landes.

The notes.

* That is the bylder of the cite shall leaue his children fro the elcke to the poage which thyng happened to whel of Bethel iij. reg. xvi. c. That setteth vp that which the Lord putteth downe shal be childlesse and with out posterite.

It is speld out. Acan is stoned because he toke of the excommunicate thynges.

The. vii. Chapter.

But yet the chyldre of Israell trespassed in þe excommunicate thynges: for * Acan the sōne of Carmi, þe sōne of Zabdi, þe sōne of Zareth of þe tribe of Iuda, toke of the excommunicate thynges. And the wrath of the Lord waxed whote agaynst the chyldren of Israell.

The Josua sent mē fro Jericho to Bethel which is besyde Bethauen, on þe east syde of Bethel, and spake vnto the sayinge: gett you vp and beue the contrey. And þe men went vp & spied oute it. And returned vnto Josua & sayd vnto him, lett not al þe people go vp, but let as it were a two

Deut. 1. 1.

Josua. 1. 1.

Deut. 1. 1.

Josua. 1. 1.

Josua. 1. 1.

Deut. 1. 1.

or thre thousand men go bp and destroye
Al, and make not al the people to labour
therether, for they are but fewe.

And so ther wet bp therether about a thre
thousande men, which fledde before p me
of Al. And the me of Al smote of the bp
a thyrtye and syre men, and chased them
before the gates cū vnto Gabarim, and
smote them in the goynge downe. And p
bertes of p people were discouraged and
mealedt like water. And Josua rē his clo
thes & fel to p erth bp his face before the
arcke of the lord vntyl the cū tyde, bothe
he and the elders of Israel, and put erthe
vpon theyr heddes.

And Josua sayde, Ah lord Jehouah,
wherfore hast p brought this people ouer
Jordan to deliuer vs into the hādes of the
Amorites to destroye vs: wold to god we
had aduentured & dwelte on p other syde
Jordan. Oh Lord what shal I saye, when
Israel turnethe their backs before theyr
enemies: Whereouer the Cananites, and
al the enhabiters of the lād shal heare of
it, and shal come about vs & destroye the
name of vs out of p world. And thē what
wilt thou do vnto thy myghtie name.

And the Lord sayd vnto Josua, gett p
bp, wherfor liest thou thus bp thy face:
Israel hath sined & also trasgessed mine
appoyntment, which I comaunded them,
& haue take of the excommunicate thinges,
& haue stolen and hydde the, and also put
the vnto their owne stuffe: And therfore p
chylde of Israel cannot stād before their
enemies. They shal turne their backs
before their enemies, because they be ex-
communicate. Neither wyl I be w you any
moare, except ye destroy the excommuni-
cate from among you.

Up & sanctifye the people and hydde
them to sanctifye the selues against p mo
row: for so sayth the lord God of Israel,
the excommunication is among you Is-
rael, and therfore ye cannot stande before
your enemies, vntyll ye haue put the ex-
communication fro among you. To mo-
row mornynge ye shal come by your try-
bes. And the tpye which p Lord shal syn-
de gyltye, shal come by kynredes. And p
kynred which the Lord shal synde gyltye,
shal come by householdes, And p household
which the lord shal synde faultie, shal come

mā by mā. And he p is fōld in the excom-
municatiō shal be burnt w fire, both he
and al p pertayneth vnto him, because he
hath trasgessed p couenāt of the lord, &
because he hath wrought folye in Israel.

And so Josua rose bp erly in the morn-
ning and brought Israel by their tribes:
and the tribe of Juda was caught. The
he brought the kynredes of Juda, & foun-
de p kynred of p Zaberites gylty. And he
broughte the kynred of the Zaberites by
householders, and Zabdi was caughte.
And he brought hys household mā by mā,
and Acan the sonne of Carmi, the sōne of
Zabdi, the sonne of Z arch in the tpye
of Juda was caughte.

And Josua said vnto Acan: my sonne,
geue gloze to the Lord God of Israel, &
geue him prayse, & shewe me what thou
hast done, & hide it not from me. And Aca
answered Josua and sayde: of a truthe I
haue synned against the lord God of Is-
rael, & so and so haue I done. I sa w amō
ge the spole a goodlye Babilonysh gar-
ment, and two hundred sicles of syluer, &
a tonge of golde of fyft p sicles weight: &
I coueted the, and I toke them. And be-
hold they lye hydde in the erth in my tente
and the syluer ther vnder.

And then Josua set messengers which
rāne vnto the tēt. And behold, it was hidd
in his tente, & the syluer there vnder. And
they toke the out of the innde of his tēt
& brought them vnto Josua and vnto al
the chyldre of Israel, and powred the out
before the Lord.

And Josua toke Aca the sonne of Za-
reh, and the syluer, and the garment, and
the tonge of golde, and hys sonnes, and
hys daughters, hys oren, asses, shepe, hys
tent and all that he had, and all Israel
wythe hym, and broughte them vnto the
balepe of Acor.

And Josua sayd: In as moch as thou
hast troubled vs: the lord shal trouble the
this daye. And all Israel stoned hym with
stones, and burne them wth fyre, & ouer-
whelmed them with stones. And they cast
vpon hym a great heape of stones that re-
mayneth vnto thys day. And so the lord
turned from his fēarful wrath. Wherefore
the name of the place is called p balepe of
Acor, vnto thys daye.

Loke Cro.
p. 2

The Comma

The Notes.

at Here it appeareth that Bethel and Bethanem were ii. places and not both one, al though Bethell were after inserted into Bethanem, whē the eyght leues of God was touned into lurre & to ydolatre. 1. Regum. xlii. b. 2. Le. iiii. b. 2. oke beneth in the. xlii. c. b. Under the name of burning with fyre is here vnderstande a greivouse & cruell kynde of deathe not onely burning: for euen in thys same Chapter. b. is Ican stoned, whych yet had compeeted lyke offerre. Fyre in the Scripture signifieth any payne or affliction. Jeremie. xlvic. Amos. ii. b. c. The gyfte gloze to God is to knowe him selfe a synner, and God Just and true. Johan. ix. c. The sege and winninge of Ai. The kynge therof is hanged. Josua setteth by an alrart on whiche is wyrtten the booke of Deuteronomy. He blesteth the people.

The. viii. Chapter.



And the Lord sayd vnto Josua: feare not, ner dreade, but take all the me of warre with the, & by & gett the to Ai. Behold I haue geue into thy hande, the king of Ai, and his people, his cytie and his land. And thou shalt do to Ai and her king, as thou diddest vnto Jericho & her king. Neuerthelesse the spoyle & catell therof, ye shall take vnto your selues. But laye a watche vnto the towne on the back syde thereof.

Josua. vii. d.
and. vii. c.

And then Josua arose & all the men of warre, to go by vnto Ai. And Josua chose oute thyrty thousande men of warre, and sent them by nyght. And he commaunded them saying: Se that ye lye awayte vnto the towne on the back syde thereof. So not very farre from the citie, and se that ye be al ready. And I and all the people that are with me, wyll approche vnto the cytye.

Josua. vii. a.

And whē they come out agest vs, * as at the first tyme, the wil we see before the. And they wyl come out after vs, until we haue plucked them awaye from the cytie, for they wyl saye: they see before vs, as at the first tyme: for we wil see before the. The shall ye cyle by fro lyeing awayt & be stroye the cytie: for the Lord poure God wyll deliuer it into your handes. As sone therfore as ye haue taken the cytie, se that ye set it on fyre. According to the commaundemēt of the Lord se that ye do, behold, I haue charged you.

And Josua sent the forth, and they wet to lye awayte, and laye betwene Bethell and Ai, on the west syde of Ai. But Josua lodged that nyghte amonge thee people. And he rose by early in the morning & no bryd the people & went by, both he & the el-

ders of Israel before the people, vnto Ai. And all the me of warre & were with him, wet by & dreyne nye, & came before the citie, & pitched on the north syde of Ai, a valey beinge betwene the & Ai, & he toke by a. b. d. me & put the to lye awayt, betwene Bethel & Ai, on the west syde of the cytie. And he put the people: euen all the hoste, on the north syde of the citie, & the lyers awayt on the west. And Josua went the same night into the middes of the valey.

And whē the king of Ai sawe that they hastened & rose by earlye, then thee people of the cytie went out agaynst Israel, to battel, both the kinge and al hys people, at a tyme apoynted, eue before the playne, and wyte not that there were lyers awayte on the back syde of the cytie.

And Josua and Israel were put to the wyll before them, & fled toward the wyldernesse. And al the people of the towne cryed to folowe after the. And they folowed after Josua tyll they were drawen awaye from the cytie: so that ther was not a man lefte in Ai, or in Bethel, that went not oute after Israel. And they left the cytie open & folowed after Israel.

The the lord sayd vnto Josua stretche out the bouckelar that is in thyne hand to ward Ai, for I haue geue the it. And Josua stretched oute the bouckelar & was in his hande, toward the citie. And the liers awayte rose quickly oute of theyr places, & came, as sone as Josua had stretched out his hand, & they entred into the cytie, & toke it, & hasted & sett it on fyre. And when the men of Ai looked backe after them & sawe, Beholde, the smoke of the cytye ascended by to heauen. And they had noo place to see ether this way or that, for the people & fled to the wyldernesse turned backe agayne vpon the folowers.

That is by
the.

And whē Josua & al Israel sawe that the liers awayte had take the cytye & that the smoke of it ascended, they turned again & layed on the men of Ai. And the other issued out at the citie agaynst them. And so were they in thee myddes of Israel, these being on the one syde of them, & the rest on the other. And they layed vpon the, so that they let none ether remaine or scape. And the king of Ai they toke a liue & brought him to Josua. And whē Israel had made

Will au

an ende of slaying al the inhabitants of Ai in the feldes & in the wilderness by which they chased the, & whē they were al fallen on the edge of the swerde, vntil they were wasted. The all Israel returned vnto Ai & smote it w the edge of p swerde. And al p fel p day, both of mē & wcmē, were twelue thousande, euen al the men of Ai.

For Josua plucked not his hād backe agayn which he stretchēd out with p bouc kelar, vntil they had utterly destroyed all the inhabitants of Ai. * Only the catel & the spoyle of the said cite, Israel toke vnto the selues according vnto the word of the lord, which he commaunded Josua. And Josua sett Ai on fyre & made it an heape for euer & a wilderness, eue vnto this day. And the king of Ai he haged on tree, vntyl eue. And as sone as p sunne was down Josua commaunded * & they toke the carkas downe of the tree, & cast it in the entringe of the gate of the cite, & * caste thereon a great heape of stones, that remayneth vnto this daye.

The Josua bilt an altare vnto p Lord god of Israel, in mount Ebal, as Moyses the seruāt of the lord commaunded p chylde of Israel, according as it is writte in the * boke of the lawe of Moyses: an altare of * rough stone, ouer which no toole of yron was lyft. And they sacrificed therō bunt-sacrifice, & offred peaceoffringes. And he wrote ther vpon the stones the * Seconde lawe of Moyses which he wrote in the presence of the chylde of Israel.

And al Israel & the elders therof, and theyr officers, & iudges stode, part on this syde the arke, & part on that syde, before the prestes: p were leuites whych bare the arke of the apoyntmēt of the lord, as wel the straūger, as they p were borne among them: halfe of the on the forefront of the Mount of Garizim, & halfe of them on p forefront of mount Ebal: as Moyses the seruāt of the Lord commaunded, fyrst to blesse the people Israel. And after p he read al the wordes of the lawe, both the blessing & cursing, according to al that is written in the boke of the lawe: so p there was not one worde of al that Moyses commaunded, which Josua readēd not, before al the congregatyon of Israel, wyth women & chylde, and the straungers that were amonge them.

The Gabaonites obayne peace of Josua, by teltir, but are after excommunicate.

The. ix. Chapter

AD whē al the kinges p dwell on this syde Jordā, in the hilles & valcys, & a long by all the costes of the great see, eue vnto Libanō, the Hethites, the Amorites, the Cananites, the Pherezites, the Hittites, & the Jebusites heard they gethered the selues together to fight agaynst Josua & Israel, with one accord.

But when the inhabitants of Gabaon heard what Josua had done vnto Jericho, & Ai, they played wyple, & went and sent ambasadours, & toke olde sakes vpon theyr asses, & wyne bottels olde & rent and knyt together agayne, & olde clouted shoes vpon theyr fete, & olde rayment vpon them & al theyr prouysyon of bread was dreyed by and hozed. And they came vnto Josua into the hoste, to Galgal & said vnto him & vnto the men of Israel: we be come fro a farre contrey, now therfore make agrement wyth vs. And the men of Israel sayde vnto the Hittites, peraduenture you dwell among vs, & then how shulde we make peace wyth you.

And they sayde vnto Josua, we ar thy seruantes. And Josua sayd then, what are ye, & whence come ye. And they answered hym. Fro a very farre contrey thy seruantes are come in the name of the lord thy God: for we haue heard the fame of him, & al that he did in Egypt, & al that he dyd to the two * kinges of the Amorites, beyonde Jordan, Sehon king of Hesbon and Og kyng of Basan which dwelt at Ashtaroth. Wherfore our elders & al the inhabitants of our contrey spake to vs saying: take vitayles w you to serue vpon way, & go agaynst the, & say vnto the we ar your seruantes. Now therfore make a couenāt of peace w vs. This our prouysion of bred, we toke w vs out of our houses, whote, p day we departed to come vnto you. And now beholde it is dreyed by & hozed. And these botels of wine which we filled were new: & se, they be rēt. And the se our garnētes & shoes ar warē olde by the reason of the exceeding lōg Journey.

* And the men toke of theyr vitayles, & counceled not with the mouth of the Lord.

Deut. xxi. b
Deut. xxi. c
Josua. xxi. b

Deut. xxi. d

Josua. vi. d.

Deut. xxi. a
* Rough p
is. b. c. d. e
vntil p. d.

Deut. xxi. f
Deut. xxi. g

Deut. xxi. h

Deut. xxi. i

Deut. xxi. j

Lord. And Josua made peace with the, & made a covenant with the, to save theyr lyues: & the Lordes of the congregacyon swate vnto the. But thre daies after they had made peace wth the, they hearde & they were neybours vnto them, and that they dwelt among the. For the chyldre of Israell toke their Journey & came vnto their cities & thirde daye: & their cities were Gabaon, Caphira, Beeroth & Cariath Jarim. And & chyldre of Israell slewe the not because & Lordes of the congregacyon had sworne vnto the by the Lord God of Israel. And therfore al & multitude murmured against & Lordes. But al the Lordes sayde vnto al the congregacion: we haue sworne vnto the by & lord God of Israel, & therfore we may not hurt the. But thys we wil do to the & lett the liue: and so shal no wrath be vpon vs because of the othe which we swate vnto them. And the Lordes saide vnto the, & they shuld liue: And they were made hewers of wodd & drawers of water vnto all the congregacion, as the Lordes sayd vnto them.

The Josua sente for them, and talked with them, and saide: wherfore haue ye begyled vs and yet ye dwel among vs: and now therfore cursed be you, and ther shal not cease to be of you, bond men and hewers of wodd and drawers of water vnto the house of my God.

And they answered Josua and sayd: It was tolde thy seruantes, how that the Lord thy God had comaunded his seruant Moses to geue you al the lande, & to destroy al & Enhabitours therof out of your sight, & therfore we were excedinge sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semethe good and ryghte in thyne eyes to do vnto vs, so do.

And he dealt as it is sayde, with them, and ridde them out of the handes of the chyldren of Israell, that they slewe them not. And Josua made them that same day hewers of wodd and drawers of water vnto the congregacyon and vnto the altar of God vnto this day, in the place which God shulde choise.

The a noures are ouercome of Josua. It raineth stones. The soune standeth still and the day is leagened. The v. knyghtes are hanged.

The. x. Chapter.



And whē Adonisedec kynge of Ierusalem had heard how Josua had take Ai & had destroyed it, & how & as he had done to Jericho & her kinge, eue so he had done to Ai & her kinge, and how & Enhabitours of Gabaon had made peace with Israel & dyd remaine among the: then they feared excedinglye, for Gabaon was a great cytye, as any cytye of the kingdome, and therto greater then Ai, and all her men were myghtye.

And therfore Adonisedec king of Ierusalem sent vnto Hoham king of Hebron, & vnto Pharam king of Jerimoth, & vnto Japhia king of Lachis, & vnto Dabit king of Eglon saying. Come vp vnto me & helpe me, & we maye synke Gabaon for they haue made peace with Josua & the chyldre of Israel. Then & v. knyghtes of & Amoytes, the king of Ierusalem, & king of Hebron, the kynge of Jerimoth, the king of Lachis the kynge of Eglon gathered the selues to geather, bothe they and al theyr hostes and went vp and beleged Gabaon, and made warre agaynst it.

But the me of Gabaon sent vnto Josua vnto & host to Galgal, saying: with draw not thy handes fro thy seruantes but come vp to vs: for all & knyghtes of & Amoytes which dwel in & mountaynes are gathered to geather agaynst vs.

And Josua ascended fro Galgal, both he and al the people of warre with hym, & al the men of might, and the Lord sayde vnto Josua, feare the not, for I haue deliuered the into thyne hande, there shal not a mā of them stand before the. And Josua came vnto the sodenlye, & iourneyed from Galgal al nyght. And the Lord turnoyled the before Israel and slewe of them a great slaughter at Gabaon, & chased the a long the way that gothe vp to Bethoron, and slew them tyl they cam to Etaka and Makeda. And as they fledd from Israel euen in the going doune to Bethoron, the Lord cast doune great stones from heauē vpo the, butyl they cam vnto Etaka, that they dyed. And there were mo & dyed with hayle stones, then the chyldren of Israel slewe wyth the swerde.

The spake Josua vnto the lord, & day whē the Lord deliuered the Amoytes before

30. u. v. l. c. and v. u. a

The host of the knyghtes of & Amoytes was the hoste of the knyghtes of & Amoytes. The hoste of the knyghtes of & Amoytes was the hoste of the knyghtes of & Amoytes.

C

Al. iii.

foze

And

Exch. 11. 11.

That is (as
the opinion
of many)
Josua was
king of Iosh
signes & to
hes, as god
had promi-
sed. The bo-
ke wherein he
shulde write
hys remay-
neth not.

for the chyldre of Israel, & he sayd in the sight of al Israel: Sunne stand thou still vpo Gabaon, & thou Mone, in the valeye of Aialo. And þ sunne abode, & the mone stode stil, vntill the people had aduenged the selues vpo thcir enemies. Is not this writte in the boke of the righteous, how that the sunne abode in the middes of he- uel & hasted not to go downe by the space of a whole day. And ther was no daye ly ke that, before it, or after it, that the Lord obeyed the voyce of a man: & all because the Lord fought for Israel.

And Josua returned & al Israel with hym, vnto þ hoste to Galgal: but the fyue kinges fled & vpd them selues in a caue at Makeda. And it was told Josua, sayng: the. v. Kinges are founde hld in a caue at Makeda. And Josua sayde, rowle greate stones vnto the mouthe of the caue & appoynt men therto, for to kepe the. And sta de ye not stil, but folow after your enemies & smyte the hindmost of the. And suf fre the not to entre into theyr cyties, for þ Lord your god hath deliuered them into your hādes. And when Josua & the chyldre of Israel had made an ende of slayng the w a great slaughter tyll they were wasted, yet ther remayned a certen of the, whych entred into walled cyties.

And al the people returned to þ host, to Josua at Makeda in peace, so þ no man durst moue his tong agens þ chyldren of Israel. Then sayd Josua: open þ mouth of the caue, & brynge out these. v. Kinges vnto me out of þ caue. And they dyd so, & brought those. v. Kinges vnto hym, oure of the caue: the king of Ierusalem, þ king of Hebrō, the king of Jerimoth, the king of Lachis, and the kyng of Eglon.

And when they had brought out those kinges vnto Josua: Josua called for al þ men of Israel, & sayde vnto þ captaynes of the men of warre, which came w hym, come nere & xput your fete vpo the neckes of these kinges. And they came neare & put theyr fete vpo þ neckes of the. And Josua sayd vnto the feare not nor dread But be strong & plucke vp youre hertes, for so shal the Lord serue al your enemies agaynst whych ye fyght.

And then Josua smote the & stewe the & hanged the on fyue trees tyl euen. And

at the goinge downe of the sonne, Josua gaue commaundement, & they toke them downe of the trees & cast them into the caue, where they hyd thcir selues, & layed greate stones on the caues mouth, which remayne vnto this daye.

And þ same day Josua toke Makeda & smote it w the edge of the swerde, & the king therof also, & utterly destroyed the & al the soules þ were therein, & let nought remayne. And he dyd to the king of Makeda, as he dyd to the kinge of Jericho.

Then Josua wente fro Makeda, & all Israel with hym vnto Libna, & foughte agaynst Libna. And the lord deliuered it also into thcir hādes, with the kyng also & smote it with the edge of the swerd and al the soules þ were therein, & let nought remayne in it, & dyd vnto the king therof as he dyd vnto the king of Jericho.

After þ Josua departed from Libna, & al Israel with hym, vnto Lachis, and beseged it, & assaulted it. And the lord deliuered into the hādes of Israel Lachis: that they toke it the Second day, & smote it with the edge of the swerde, & al the soules that were therein, according to all that he dyd to Libna.

Then Horam kyng of Geser came bp to helpe Lachis: But Josua smote hym and hys people, vntyll he leste hym naught remayninge.

And fro lachis Josua departed, vnto Eglon, & al Israel wyth hym, and there beseged it, & assaulted it, & toke it þ same day, & smote it with the edge of the swerd and al the soules that were therein: & utterly destroyed the the same daye, according to al that he dyd to Lachis.

Then Josua departed bp from Eglon & al Israel with hym, vnto Hebrō. And they fought agaynst it, and toke it, & smote it wyth the edge of the swerde, and the kyng therof, and al the townes that pertayned too it, and all the soules that were therein, so that they left nought remaynig but in all thinges as they dyd to Eglon, so they destroyed it utterly, and all the soules that were therein.

Then Josua returned & al Israel with hym to Dabir, and they fought agaynst it, & toke it, and the king therof and al the townes that pertained therto, And smote

ch. 11

them with the edge of the swerde, and utterly destroyed al the soules that were therein, and let nought remaine. And as he dyd to Hebron, so he dyd to Babil and þ king thereof, and as he dyd to Lybna and her kyng.

And Josua smote all the hille contrays & the south contr. ys, and the valyes, and þ springes of water, with all their kinges & let nought remaine, but utterly destroyed al that *breathed, as the Lord God of Israell commaunded. And Josua smote the froin Cades barne, vnto Asah, and al the cōtre of Golan, euen vnto Gabaon. And al those kinges & their lande, Josua toke at one tyme: because the Lord God of Israell fought for Israell. And the Josua returned and all Israell with hym vnto the hoste to Galgail.

The notes.

at This was not done of crueltie, but to conspyre & kille the pynces and the hole hoste of Israell, which had not kyled all, but suffered some to flee in to Cytes, that they mylde here after spare no kinges of the Canaanites, whose possession the Lord gaue vnto them in as moche as they were commaunded to slaye al. deut. x. d.

The battell of Josua with dynes kinges, whye god geteth in to his handes.

The .xj. Chapter.

AD whe Jabin King of Hazor had hearde þ: he set to Jobab kinge of Hadon, and to the king of Someron, and to the kyng of Asaph. And vnto the kinges that are by north in þ mostaynes, and playnes, on the southeside of Ceneroth, and in the lowe countreies, and in the regions of Dor vnto the see, and vnto the Canaanites both by East and west: & vnto þ Amorites, Hethites, Phereites, and Jebustites in the mountaynes: & vnto the Heuites vnder Hermon in the land of Hazphah: which came oute and all their hostes with them a multitude of folke eue as the sides of the see in nōbre w horsles & charettes exceeding manye. And al these kynges met to geather, and came and pitched to geather vpon the water of Merō, for to fight wth Israell.

And the Lord said vnto Josua: be not afrayde of them: for to morowe aboute this time I wyl delpyer them al at a time, be fore al Israell: & thou shalt houghe their horsles, and burne their charettes with fire. And Josua came & all the men of warre

to him agaynst them, vnto the water of Merom, sodenly, & felle vpon them. And the Lord delpyered the into the handes of Israell: and they smote them & chased the, vnto great Sidon, & vnto þ *whotte waters, & vnto the valey of Hazphah Eastward: & sir ote the vntil they had none remaininge of them. And Josua serued the as the Lord badde him, houghe theyr horsles & burnt their charettes wth fyre.

The Josua at that tyme turned backe and toke Hazor and smote her kyng with the swerde. For Hazor before tyme was þ head of all those kyngdomes. And they smote al the soules that were therein wth the edge of the swerde, utterly destroying them, that no breathe was let remaine. And burnt Hazor wth fyre and all the cytyes of those kynges, with the all the kynges of them, Josua toke and smote them with the edge of the swerde, and utterly destroyed them *as Moses the seruaunt of the lord commaunded.

But Israell burnt none of þ cities that stode vpon hilles, saue Hazor onely, that Josua burnt: but al the spoule of þ sayde cities & the catell, the chyldren of Israell caught vnto the selues: But þ men onely they smote with the edge of the swerd vntil they had destroyed the, & had leaste no breathe remainyng. As the Lord commaūded Josua, and euen so dyd Josua * and mynyshed no worde of all that the Lord

And so Josua toke al the land, þ hilles and all the southe contraye, and al the lande of Golan, and the lowe contraye, and þ playnes, and the *mountayne of Israell, with the lowe countreie of the same, euen froin mount Halak that goth vp to Seir, vnto Baal Gad in the valeye of Libanō, vnder mount Hermon. And al the kinges of the same, he toke and smote them, and slewe them.

Josua made warre lōg tyme with those kinges: for there was no cytie that made peace wythe the chyldren of Israell, saue those Hethites that enhabited Gabaō: Al other they toke wth batell: for it came of the Lord to harden theyr hartes: that they shoulde come agaynst Israell in batell: euen to destroye them utterly, that they shuld haue no mercy, but to bring the to nought

* Gref. Malere phot.

C

Exod. xxiij. b and xxliij. b deut. vii. a

deut. x. e

In which Jacob had dwelled.

D

The deuision

Josua

nought. As the lord commaunded Moyses

And that same ceason, Josua went and destroyed the *Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, and out of al the mountaynes of Iuda, and out of al the mountaynes of Israel. And Josua destroyed the vtterly with their cities. So that there was not one Enakite left in the land of the chyldren of Israel: only in Ashah, Geth, & Aldod, ther remayned of them.

And Josua toke þ hole land according to al that the Lord sayde vnto Moyses, & gaue it a possessiō vnto Israel euery mā his part in their trybes: & the lande rested from warre.

C What kynges Josua & the chyldren of Israel killed, whych were in nombre. xxi.

The. xii. Chapter.

These are the kynges of þ lāde which the chyldren of Israel smote & conquered their lādes, on þ other side Jorðā estward, frō þ riuer Arnō, & to mount Hermon, & al þ playne estward: Sehon kyng of þ Amozites. þ dwelte in Hesbon, & ruled frō Aroer, which lieth on the brim of the riuer of Arnō, and to þ mid del of the riuer, & halfe Galaad vnto þ ryuer Iabock, þ border of þ chyldre of Ammō: And in the plaine vnto þ see of Cene-roth estwarde, & vnto the see in the playne called the salte see estwarde, the waye to Beth, Jeshymoth and by southe vnder the spynges of phasgah.

And the coostes of Og, kyng of Basā which was of the remnant of the Re-phaites & dwelte at Ashtaroth, & Edrai: & raygned in moūt Hermon, & in Salecah, & thozow out all Basā, vnto the borders, of the Gesurites, and þ Macathites and halfe Galaad, vnto the borders of Seho kyng of Hesbon. * Moyses the seruaunt of the Lorde and the chyldren of Israel smote them, and Moyses the seruaunte of the Lorde, gaue their landes a possession, vnto the Rubenites, Gadites, and halfe the trybe of Manasses.

These are the kynges of þ cōntrey whych Josua & the chyldren of Israel smore on this syde Jorðan, westward, frō Baal Gad in the valeye of Libanon, euen vnto mounte Halak that goeth by to Seir,

And Josua gaue the land vnto the tribes of Israel to possesse, to euery man his part: in the vpper lande, and nether lande in playnes, and springes of water in the wil derness, & south contrey the Hebites, the Amozites, the Cananites, the Peretites, the Hittites, and the Jebusites.

The kyng of Jericho: The kyng of Ai besyde Bethel: The kyng of Jerusalem: The kyng of Hebron: The kyng of Jerimoth: The kyng of Achis: The kyng of Gilon: The kyng of Ezer: The kyng of Dabir: The kyng of Cadai. The kyng of Horma: The kyng of Ered: The kyng of Libna: The kyng of Oholam: The kyng of Aketia: The kyng of Bethel: The kyng of Chapuah: The kyng of Hepher: The kyng of Aphek: The kyng of Lasarō: The kyng of Hadad: The kyng of Basor: The kyng of Sumerō metō: The kyng of Asaph. The kyng of Chenach: The kyng of Agado: The kyng of Cades: The kyng of Jakana in Carmel: The kyng of the Contrey of Dor: The kyng of the nations in Cegal: and kynges Cherzah: All the kynges to gether thittye and one.

The Notes.

A Bethel is a place famous bothe for pialle & dyspialle, vnto myles from Jerusalem on the ryght hande as one Jounyeth from Jerusalem to Sychar, or Naples. Because of the golden calfe which kyng Ieroboam set vp. iii. Reg. x. i. c. and gathe the Jewes of contempt called it Bethauē. þ is, the house of an Idol: where as Jacob gaue at the name of the house of God Gen. xlviii. d.

C Josua is commaunded to deuise the lād to þ chyldren of Israel.

The. xiii. Chapter.

The Josua was waren old, and is ryken in yeres, the Lord sayd vnto him: thou art olde and striken in yeres, & ther remaineth yet a cōting moche lande to be possessed: This is the lād that remaineth: al the coostes of the Philistynes: and all the Gesurites: from Japhus in Egypte vnto the borders of Akaron northwarde, whych lande was counted to pertayne vnto the Cananites, euen to the fyue Lordes of the Philistines: the Asathytes, Asdodites, Acalonytes, Gethites, Akaronites, with the Curites, from the southe. All the lade of the Cananites, and Maara that pertayneth to the Sidons, euen vnto Aphek, and to the borders of the

the Amorites. And the land of the Geblytes, and all Libanon towarde the summe risinge, from Baall Gad vnder mounte Hermon vntyl thou come to Hemath, all the enhabitoures of the hll countre, fro Libanon vnto the* whotte waters euen al p Sidones. I will cast them oute from be-

foze the childre of Israel, and se that thou in any wise deuide it by lotte vnto the children of Israel to enheret, as I haue commaunded the. Now therfoze deuyde thys land to enheret, vnto the nyne tribes & the halfe tribe of Manasses. for p other half with the Rubenites & the Gadites haue receaued their enherytaunce all readye * which Moses gaue them be pounde Jozda Estward: euen as Moses the seruaut of the Lorde gaue them: from Aroer that lyeth on the bym of the ryuer Arnon: wpth the ctyte in the myddes of the ryuer. And al the plaine of Midba vnto Dibon: and al the cities of Seho king of p Amorites whych raygned in Helbon, eue vnto p borders of the chyldren of Ammon: and Galaad, and the landes that border vpon the Gesurites and the Machabites, and all mount Hermon and all Basan vnto Selecab: eue al the kingdom of Og in Basa which raygned in Astharoth & Edrai whiche same remained yet of p rest of the Raphaites. But Moses smote them and destroyed them.

Neuerthelesse the childre of Israel expelled not the Gesurites nor the Machabites: But the Gesurites & the Machabites dwelt amonge the Israelites euen vnto this day. Only vnto p tribe of Leui, he gaue none enheritaunce: * for the offering of the lord God of Israel is their enheritaunce as he sayde vnto them.

And Moses gaue vnto the tribe of the chyldren of Ruben by their kinredes. And their costes were from Aroer that lieth on the bancke of the riuer Arnon, and the ctyte that lieth in the riuer, and al the playne aboute Madba, Helbo, and al her townes that lye in p plaine: Dibon, Bamothbaal & Bethbaalmec: Jahazah, Kedemoth and Mephaath Kiriaathaim, Sabamah & Zarah, Zahar in mount Enak: & Beth Sheor, and p springes of Phalgah, & Bethie Simoth: and al the cities in the plaine. And all the kyngdome of Sehon kyng of

the Amorites which raygned in Helbon, who Moses smote * w the lordes of Ba dian, Eui, Rekem, Zur, Hur and Reba, & Lordes of Seho, and the Enhabitoures of the countrey. And Balam also the sonne of Beor the sothesayer, the chyldren of Israel slewe with the swerde, amonge other that were slaine. And the borders of p chyldren of Ruben was Jordan with the countrey that lyeth theton. This is the enherytaunce of the chyldren of Ruben in theyr kyntedes, wpth the ctytes and byllages pertaynyng therto.

And Moses gaue vnto the tribe of Gad euen vnto the chyldren of Gad he gaue by kyntedes. And their costes were Jazer, & al the ctytes of Galaad, and halfe the lād of the chyldren of Ammon, vnto Aroer p lyeth before Rabah: And from Helbo vnto Ramoth masephah, and Betonim: and fro Mahanaim vnto the borders of Ba ber. And in the valeye they had Betharā, Bethnimea, Sotom, and Zaphon, the reste of the kyngdome of Sehon kyng of Helbon, & Jordan and the costes that lye theton, euen vnto the edge of the see of Cenetoth, on the other syde Jordan Estwarde. This is the enheritaunce of the chyldren of Gad in their kyntedes, the ctytes with their byllages.

And Moses gaue vnto the halfe tribe of Manasses. And the halfe tribe of Manasses had theyr parte by their kinredes. And their costes were from Mahanaim, eue al Basa, the kingdom of Og, kyng of Basa, and al the townes of Jair which lye in Basa, eue the thre skore cities, and half Galaad & Astharoth, & Edrai, cities of the kingdom of Og in Basan, * whiche pertayne vnto the chyldre of Machir the sone of Manasses, & that vnto halfe the chyldren of Machir by theyr kyntedes.

These are they to which Moses gaue enherytaunce in the felde of Moab, on the other side Jordan by Jericho Estwarde. But vnto the tribe of Leui Moses gaue none enheritaunce, for the lord God of Israel he is their enherytaunce, * as he sayde vnto them,

Caleb requereth the heritage that was promised hym, and Hebzon was geuen hym.

The xliiii. Chapter

And

The deuylsion Josua

Ad these are the contreyes whiche the children inheret in the land of Canaan, vnto which Eleazar the preast, & Josua the sonne of Nun and the ancient heades of the tribes of the childre of Israel, gaue them their inheritaunce by lotte, as the Lord commaunded by the hand of Moses, to geue vnto the nyne tribes, & vnto the halfe tribe of Manasses. For Moses had geue inheritaunce vnto two tribes and an halfe on the other side Iordā. But vnto the Leuites he gaue none inheritaunce among the. For the childre of Joseph were two tribes, Manasses and Ephraim. And therefore they gaue no parte vnto the Leuites in the lande, saue cities to dwell in & suburbs of the same, for theyr beastes & cattel. As the lord commaunded Moses: euen so the childre of Israel did when they deuyled the lande.

And the childre of Iuda came vnto Josua in Galgal. And Caleb the sonne of Joseph the Kenesite sayd vnto him: thou wottest what the Lord said vnto Moses the mā of God, about me and the Cades Barne. * Fourtie yere olde was I when Moses the seruaunt of the Lord sent me fro Cades Barne to spie out the lād. And I brought hym worde agayne euē as I thought in myne herte. Neuerthelesse my brethren that went vp with me discouraged the hertes of the people. But I folowed the Lord my God euen vnto the ende.

And Moses swate the same curse saying: the lande wherō thy fete haue troode, shalbe thine inheritaunce & thy childre for ever because thou hast folowed the lord my God continually. And now beholde, the Lord hath kepte me lustie (as he sayd) * this fourtie and fyue yeres, euen sence the lord spake vnto Moses, while the childre of Israel wanderyd in the wilderness. And now se I am this day foure score & fyue yeres: and yet am as strong at this tyme, as I was when Moses set me: loke how strōg I was then, so strōg I am now, to warre and to do al maner of thynges.

Now therefore geue me this mountayne which the Lord at that tyme promysed, for thou herdest at that tyme, how the Enakims were there, and how the cyties were greate & walled. I trust the Lord wyll be

wyth me, and I shall dryue them oute as the Lord sayde. And Josua blessed Caleb the sonne of Joseph & gaue him Hebron to inheret. And Hebron be came the inheritaunce of Caleb the sonne of Joseph the Kenesite, vnto this daye: because he folowed the Lord God of Israel perpetually. And the name of Hebron was called in olde tyme, Kariath arbe, whiche was a huge man amōg the Enakims. And the lande ceased from warre.

The notes.

* Hebron is a proper name of a Cytie which before was called the Cytie of Arbe whiche Arbe after the Hebrew, was a Gentle both strong & myghty and of a famous name.

The Lotte of the childre of Iuda and the names of the cyties and villages of the same.

The xv. Chapter

Ad the Lotte of the tribe of the children of Iuda in their kindredes was the wilderness of Zyn stretched to the costes of Edom southwarde, & is the vtmost parte of the southe costes. And their southcostes were from the brinck of the salt see & from a certē point of the see that leaereth southwarde. And it went out on the south syde of the going vp to Acrabim, and went a long to Zimma, & ascended vp on the southe syde of Cades Barne, & went a long to Hebron & wēt vp to Adar, & fett a compaie to Karca & wēt a long to Azmon, & it went oute to the ryuer of Egypt: so the ende of that cost is the see. And these are the south costes.

And their east costes are the salt see: euen vnto the edge of Iordā. And their borders in the north quarter were from another point of the see wher Iordan endeth. And went vp to Bethagla and wente a long by the north syde of Bethatabah & went vp to the stonc of Bohen the sonne of Rubē. And then went vp to Babit from the valey of Alcor, and so northward, turning toward Galgal that lieth before the goyng vp to Adonim, which is of the southe syde of the Riuer. And they wēt a long to the water of Enseimes, & ended at the wel of Rogel. And then went vp to the valley of the sonne of Hennom, euen vnto the southe syde of the Jebusites the inhabytours of Ierusalem. And then went vnto the toppe of the hille which lieth before the valley of Hennom, westward, & by the edge

Ex. xiii. d.

*Ex. xiii. d.
Deut. i. d.
Josua. i. d.*

Ex. xiii. d.

*Of them to
be Iuda. d.*

of the valey of Baphaim northward. And the it draweth fro the lande hille into the southe of water called Bephthoah, and goeth out at the cities of moset Ephron: & draweth to Balah, otherwile called Karia thiaim: & then it compasseth from Balah westward, unto Epi, & then goeth alonge unto the syde of mount Jacin, otherwile called Chesalon, on the north syde therof.

And cometh down to Bethsames & goeth to Channah, & goeth oute on the syde of Akaron northward: And then draweth to Socron & goeth a longe to mount Balah, and goeth out at Jabnel: & the ende of the costes is the see. And the west borders are the great see & the costes that lye thereon. And these are the costes of the chyldren of Juda rounde aboute in theyr kyndredes.

* And unto Caleb the sonne of Jephune was ther a part geue amonge the chyldren of Juda, by the mouth of the Lord to Josua, wch the cyte of Karia thar be father of Enack whych cyte is called Hebron. And Caleb droue thence the thre sonnes of Enack, Desai, Ahinan, & Chalmat, the sonnes begotte of Enack. And he wet by the se, to the inhabitours of Babil, whose name in the olde tyme was Karia th sepher. And Caleb sayd: * he that smyth Karia th sepher & taketh it, to him will I geue Achisay my doughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue hym Achisay his doughter to wyfe. And as she wet she moued him, to aske of her father a felde. And she * alough ted of her aske. And Caleb sayde vnto her: what asyleth the. And she sayde: geue me a blessing: for I haue geue me a southwarde & drye land: geue me also springes of water. Then he gaue her springes of water, both aboue & beneath. Thys is the inheritaunce of the tribe of the chyldre of Juda in theyr kyndredes.

And the cities of the tribe of the chyldre of Juda, in al quarters, to ward the costes of Edo southward, were: Kabsel, Eder, & Tagur: Kimah, Rimonah, & Adaba: kedus Hazor, & Jethna: Ziph, Telem, & Baloth Hazor, Hadathah, & Karioth: Hefso, otherwile called Hazor: Enan, Sami, & Moladah: Hasargadah, Hasimo, & Bethpheleth: Hazar uall, Berlabbe, & Basiothiah: Dabiah, Jim, & Ben: Eltholad, Celul, &

Horna: Zikelag, Medemnah, & Sente nah: Labaoth, Selhim, Vin, & Kenon: all these cyties are twentie & nyne wyth theyr villages. And in the lowe cōtepe they had Esthaol, Zareah, & Anah: Zonah, Enganni, Chaphuah, & Enani: Jerimoth, Adulam, Socoh, & Azkah: Saare, Adithaim, Gederah, & Secherothaim: fountene cyties wyth theyr villages.

Zena, Hadadah, & Hagoalgad, Delca, Masphah, & Jethiel: Lachis, Bazarath, and Eglon: Cabon, Lahama, & Cethlis: Gaderoth, Bethdagon, Masamah, & Mahadah: Sixtene cities wyth theyr villages. Lebonah, Epher, & Aisan: Jephthah, Anah, & Aeth: Kellah, Bahem, & Hacerah nyne cyties wyth theyr villages.

Akron wyth theyr towres & villages. And fro Akron out to the see, al that lyeth aboute Adod wyth theyr villages. Adod wyth her towres and villages. Ash wyth her towres and villages, cūen vnto the ryuer of Egypte: & the great see wyth the costes that lye thereon.

And in the mountaynes, they had Samir, Jathir, & Socoh: Danah: & Karia th senath, which is Babil: Anah, Esthemod, & Anin: Gozin, Holon, & Giloh: a leue cyties wyth theyr villages. Arab, Bunanah, & Esan: Janin, Beththapuah, & Aphcath: Humatah, and Karia thar be: which is Hebron & Zior: nyne cyties wyth theyr villages. Maon, Carmel, Diph, and Jutah: Jethael, Tukadan, & Sanoch: Caim, Gabaa, & Channah: cyties wyth theyr villages. Halhull, Bethzur, & Gedor: Hacerath, Bethanath, and Elheton: Sixte cyties wyth theyr villages. Karia th Babil whych is Karia th Jacin, & Harabba: two cyties wyth theyr villages.

And in the wyldernes they had Betharabah, Medin, & Sacaah: Hebron, the cyte of salt, & Engabi: Sixte cyties wyth theyr villages. But the Jebusites were the inhabiters of Ierusalem: the chyldre of Juda could not caste oute. wherfore the Jebusites dwel among the chyldre of Juda vnto thys daye.

¶ Ch: 11. of the part of Ephraim



The xvi. Chapter.
And the lot of the chyldre of Joseph fel fro Jordā by Jericho, vnto the water of Jericho.

Josh. 15.

Josh. 15.

Under this
to full
her father's
see, & as the
in his life

The deuylyon Josua

cho eastward, & the wildernesse that goeth
by fro Jericho thorow out mount Bethel:
and then goeth out fro Bethel to Lus, &
runneth a long vnto the borders of Aricia
taroeth: & goeth downe westwarde, euen to
the costes of Japhlethi, & vnto the costes
of Bethhoron the nether, & so to Galoz, &
the endes of theyr coastes came to the see.
And so the children of Joseph Manasses
and Ephraim toke theyr inheritaunce.

And the childre of Ephraim toke theyr
costes by kynredes. And þe costes of theyr
inheritaunce Eastward were, Ataroth Al-
dor, euen vnto Bethhoron the upper, and
went oute westwarde to Machmathah on
the Northsyde, & compassed Eastward vn-
to Chaanath Silo, & past it on the East-
syde vnto Janoah, & wete downe fro Ja-
noah to Ataroth & Naarath, & met at Jeri-
cho, & wet oute at Jordan. And theyr bor-
ders went fro Chaphuah westward vnto
the ryuer Kanah, & the endes were the see.

This is the inheritaunce of the trybe of the
chylde of Ephraim in theyr kynredes, &
the borderinge cyties of the chylde of E-
phraim, lye among the inheritaunce of the
chylde of Manasses: euen all the cyties
wyth theyr villages. Notwithstandinge
they dyue not oute the Cananites that
dwelt in Galoz: but the Cananites dwelte
amonge the Ephraimites vnto this daye, &
paye tribute.

**The lot of porcion of the halfe trybe of Manas-
ses. The Cananites become tributaries to the Is-
raelites. Manass. 8. & Ephraim require a greater por-
cion of heritage.**

The xviii. Chapter.

And the trybe of Manasses
whych was the eldest sonne
of Joseph receiued a lot. And
Machir the eldest sonne of
Manasses which was the fa-
ther of Galaad (& a mā of warre) had Ga-
laad & Ba'an. And the rest of the children
of Manasses receaued by theyr kynredes:
which were the chylde of Abiezzer: the chil-
dren of Helek: the chylde of Aziel: the chyl-
dren of Sichē, the chylde of Ghepher: the
chylde of Semida. These are the male
chylde of Manasses the sonne of Jo-
seph in theyr kynredes. * But Zelaphad
the sonne of Ghepher the sonne of Galaad
the sonne of Machir the sonne of Manas-
ses had no sonnes save daughters. And

these are þe names of thes daughters: Ma-
hela, Noa, Hagla, Melcha & Thirza: whi-
che came before Eleazar the priest, & befo-
re Josua the sonne of Nun, & before the
Lordes saying: * the Lord commaunded
Moses to geue vs an inheritaunce among
our brethren. And he gaue the at the mouth
of the Lord, an inheritaunce amonge the
brethren of theyr fathers. And there fell
ten porcions to Manasses besyde the land
of Galaad & Basan whych are on the o-
ther syde Jordan: because the daughters
of Manasses had inherytte amonge hys
sonnes. And Manasses other sonnes had
the land of Galaad.

And the coastes of Manasses reached
fro Aser to Machmathah that lyeth befo-
re Sichē & went a long on the right hand
euen vnto the inhabytters of Enthaphuah
& the land of Chaphuah beloged to Ma-
nasses, whych Chaphuah laye in the bor-
ders betwene Manasses and the chylde
of Ephraim. And the costes descended vn-
to the ryuer Canah on whose southsyde
Ephraim hath cyties among the cyties of
Manasses. For the coastes of Manasses
were on þe northsyde of the ryuer & þe endes
of them was the see: so that the south per-
tained to Ephraim, & the northe to Ma-
nasses, and the see is his border. And they
met together in Aser northwarde, & in Ja-
car eastward. And Manasses had in Ja-
car & in Aser, Bethlean, and her townes: &
the inhabytters of Dor, wyth the townes
pertaining to the same: & the inhabytours
of Endor wyth the townes of the same: &
the inhabytours of Chaanath wyth her
townes and the inhabytours of Magedo
wyth the townes of the same, eue the con-
treys yet the chylde of Manasses coulde
not ouercome those cyties: But the Cana-
nites began to dwel in the same land. Ne-
uerthelesse as sone as the chylde of Israel
were wared strong, they put the Canani-
tes to tribute, but expelled them not.

And the chylde of Joseph spake vnto
Josua, saying: why haste thou geuen vs
but one lotte & one porcion to inheret, seing
we be moche people, & for as moche as the
Lord hath blessed vs so: & Josua answe-
red the: yf ye be moche people, then get you
vp to the wood contrey, and prepare for
your selues there in the lande of the
celites

restes and of the *Raphahtes yf mounte
 Ephraim be to narrow for you. Then the
 chyldren of Joseph sayde agayne the hyl
 wil not begote of vs: for all þe Cananites
 þe dwel in the lowe contrey haue charettes
 of yron, and so haue they þe enhabite Beth
 seai, & the towne of the same & they also
 that dwel in the valey of Jezreel. And Jo
 sua answered þe house of Joseph, Ephra
 im & Manasses sayng: ye be moch people
 and haue great power & shal not therfore
 haue one lot. But the hill shal be poures,
 for it is a wodde contrey & ye hal bynge
 it to facion, and it shalbe poures euen vn
 to the endes of it, for ye shalbe able to cast
 out þe Cananites for al their yron charet
 tes, and for all they be so stronge.

*Certen are sende to deuyde the lande to the
 other seven trybes. The lotte of the chyldren of
 Benjamin.*

The. xliiij. Chapter.



And the whole congregacion
 of the chyldre of Israel came
 to gether at Siloh, & set vp þe
 tabernacle of witnesse ther, &
 the lande was in subiectio be
 fore them. But there remayned among þe
 chyldren of Israel seven tribes which had
 not their enherytaunce deuyled out. And
 Josua sayd vnto þe chyldre of Israel, how
 long are ye so slacke to go & possesse þe land
 which þe Lord God of your fathers hath
 geue you: Bring of euery tribe thre me þe
 I may sende the. And þe they may rise and
 walke thorow the land & distribute it by
 their enheritaunces & come againe to me.

Deuide it into seuē partes. For Juda shal
 abyde by their coostes in þe south, & þe hou
 se of Joseph shal stand to their coostes in
 the north. Describē ye þe land therfore in
 to seuē partes, & byng þe descriptio to me
 hether, þe I maye caste lottes for you here
 before the Lord our God. The Leuites
 haue no parte amonge you for the preas
 tise of the lord is their enheritaunce. And
 Gad, Ruben, & halfe the trybe of Manas
 ses haue receaued their enheritaunce beyō
 de Jordan Estwarde, whiche Moses the
 setuaunte of the Lorde gaue them.

And þe men arose and went their waye.
 And Josua charged the þe wēt to describe
 the land sayng: hence and go thorow the
 lande & describe it, & cōme againe to me he
 ther: and I will cast lottes for you before
 the Lorde in Siloh. And the men depart

ted, & walked thorow the lande and descri
 bed it by cittes into seuē partes in a boke,
 and returned to Josua into the host at Si
 loh. And Josua caste lottes for the in Si
 loh before the Lord, & ther he deuided the
 lande vnto the chyldren of Israell, to cche
 their porcion. And the lotte of the trybe of
 the chyldren of Benjamin came vp accor
 dyng to their kinredes. And the coostes
 of their lotte came out betwene the chyldre
 of Juda & þe chyldre of Joseph. And their
 north coostes were frō Jordan and went
 vp to the side of Jericho on the northside;
 & wēt vp thorow the mountaines westwar
 de, & they ended at the wyldernesse of Be
 thauē: & went frō thence to þe southsyde of
 Lus, other wyse called Bethel: & descended
 to Ataroth Adar vpon the hylle þe lieth on
 the southe side of þe nether Bethhorō. And
 the west coost draweth & cōpasseth the southe
 warde, euen from the hille þe lyeth before
 Bethhoron, & gothe oute at Kariathbaall
 which is Kariath Jarim, a citie of þe chyldre
 of Juda: & thys is the west quarter: & the
 southe cooste goth frō the edge of Karia
 thjarim westward, & goth out to the water
 welle, of Septhoah & cometh downe to þe
 edge of the hil that lyeth before the valeye
 of the sone of Hennō which is in the valey
 of Raphaim northwarde, and descendeth
 thorow the valeye of Hennon vnto the
 syde of Jebus southward & goth downe
 to the well of Rogell. And compasseth frō
 the north and gothe forthe to Enfames &
 to the coostes that lye before the goynge
 vp vnto Adonim: and gothe downe to the
 floone of Bohan the sone of Ruben: and
 then gothe alonge towarde the syde of
 the playne northwarde: and goth dōune
 in to the plaine: and gothe a longe to the
 syde of Bethhaglah northwarde, and
 endeth at þe point of the salt see north the
 from, and at the ende of Jordā south the
 from. This is the south cooste.

And Jordā is their east cooste, thys is
 the enheritaunce of the chyldre of Benia
 min wyth theyr coostes round about and
 by their kynredes. And these are the cytyes
 of the trybes of the chyldre of Benjamin
 in theyr kynredes: Jericho, Bethhaglah,
 and the valey of Kasis: Betharabah, Za
 marim, and Bethell: Aium, Itharab, and
 Ophrah: Chepat, Ammonai, Ophni, and
 Gabai.

*Greec. Ar
 bathay.*

Gabaí, twelue cyties with their byllages. Gabaó, Ramah, and Beroth: Masphah, Caphairah, and Mosah: Reke, Jarephel and Chacelah, Zela, Eleph, and the cytie of the Jebusytes which is Ierusalé, Gabbaath, & Kartath, fourtene cyties w the byllages. This is the enheritaunce of the chyldren of Benjamin in their kynredes.

The lottes of partes of zabulon, Issachar, Aser, Nephtali, Dan, and Josua.

The. xix. Chapter.

And the second lott came out vnto the tribe of the chyldren of Simeon by their kynredes. And their enheritaunce fel in the myddes of þ enheritaunce of the chyldren of Juda. And their enheritaunce was, Bersabee, Sabe, and Moladah, Pazosual, Balah, & Asem, Eltholad Bethul and Hozmah, Zikelag, Bethinar caboth & Bazerusah, Bethlebaath, & Saruhé thertene cyties wythe their byllages. Ain Remó Ether, & Alan, foure cyties w their byllages: & therto al þ byllages þ lye rounde about these cyties, eue vnto Balaath, Beor, & Ramath, southwarde. Thys is the enheritaunce of the trybe of the chyldren of Simeon in their kynredes out of þ porcion of the chyldren of Juda, came the enheritaunce of the chyldren of Simeon. For the part of the chyldren of Juda was to moch for them: and therefore the chyldren of Simeon had their enheritaunce in the enheritaunce of them.

And the thyrð lotte came vnto the chyldren of Zabulon accordyng vnto their kynredes. And the coostes of theyr enheritaunce came to Sarid, & went vp to the See, and to Marialah, and touched at Babaseh, & mette at the riuer that lyethe before Jokneui: and turned from Sarid estward toward the sunne rising vnto the border of Chisloth in moit Chabor: and then gothe out to Dabereh and goth vp to Japhia: and from thence gothe a long estwarde toward the sunne rysynge, to Sethah, Hepher Jithah, and Jasim, and goth to Remon, Methoar, & Neah. And copaseth it on the north syde and goeth to Nathan, and endeth in the valey of Jephthahell. And Jatath, Rahaloll, Semron, Jedalah, & Bethlehem: twelue cyties with their byllages. Thys is the enheritaunce

of the Chylde of Zabulon, in their kynredes. The said cyties with their byllages

And the fourth lott came out to the chyldren of Issacar by their kynredes. And their coostes were Jestaelah, Casuloth, Sune, Haphatim, Sio, Anaharath: Harabith, Kition, and Abcz: Rameth, Enganim, Enhadah, & Bethphazez. And his coostes mette at Chabor, Sahazimah & at Bethsames & endeth at Jorðā, Syrtene cytyes wyth their byllages. This is the enheritaunce of the trybe of the chyldren of Issacar by their kynredes the cytyes and their byllages.

And the fyft lott came out vnto þ tribe of the chyldren of Aser by their kynredes. And their coostes were Belkah, Hali, Beten and Achsaph: Alainelech, Amaad and Misael: & mette at Carinel on the see, & at Sthor and at Labanath and turneth toward the sunne rysyng to Bethdagon, & mette at Zabulon & in the valey of Jithah, and toward the northsyde of Bethmek & Regel, & goth out on þ left syde of Cabul: and Hebron, Rohob, Hamon, and Kanah euen vnto great Sidon. And then the coost turneth to Ramah & to the strong cite of Achor and turneth to Hozah and endeth at þ see: by the possessio of Achibah: Almak, Aphek, and Rohob: Twente and two cyties with their byllages. This is the enheritaunce of the trybe of the chyldren of Aser by their kynredes: These cytyes wyth theyr byllages.

And the Syrt lotte came out vnto the chyldren of Nephtali by their kynredes. And their coostes were fro Beleph & from Elon in Zaananim, & Adami, Akeb & Jabneel euen to Lakum, and go out at Jorðan. And then the cooste turneth westward to Asanath in moit Chabor, & then gothe out from thence to Bukolah and meteth wyth Zabulon on the southsyde, and wyth Aser on the west, & at Juda vpon Jorðā toward the sunne rysyng. And their strong cytyes are Zidon, Ber, Hamath, Racath & Cenerethe Adamah, Hermah and Hozor: Kedesh, Edrai, & Enhazor: Jeron, Magdelel: Hozem, Bethanah & Bethsames: ninetene cytyes w their byllages. Thys is the enheritaunce of the trybe of the chyldren of Nephtali by their kynredes: these cyties and their byllages:

And the seuenyth lotte fell to the trybe of

of the land Josua Sanctuaries Lxxi

the childre of Da by their kynredes. And the coostes of their enheritaunce was Zarah Eshol, Asames, Saelabim, Aialo & Jethlah: Eglō, Chemmashah & Akarō: Elthekeh Sibethō and Baalath: Jehud, Banbarak & Gathermon, Meiericon & Barcon with the contrey that lyeth before Japho. And the coostes of the childre of Dan went out fro beyond the, for the chyldren of Dan went by and fought agaynst Leise and toke it, and smote it with the edge of the swerde, and conquered it, and dwelte therein and called it Da, after the name of Dan their father.

Thys is the enheritaunce of the trybe of the chyldren of Dan in their kynredes: these cyties with their byllages. When they had made an ende of deviding the land by her coastes then the chyldre of Israel gaue an enheritaunce vnto Josua the sone of Nun amonge them: at the mouth of the Lorde they gaue him the cytye whych he asked, euen Chamab serah in mount Ephraim. And he bylde the cytye & dwelt therein. These are the enheritaunces whyche Eleazar the preaste and Josua the sone of Nun, and the auncient fathers of the trybes of the chyldren of Israel deuided by lotte in Siloh before the Lorde, in the doore of the tabernacle of wytnesse, and so made an ende of deuyping the cōtrei.

The Cytyes of refuge or Sanctuaries.

The. xx. Chapter.

Then the Lorde spake vnto Josua saying: comen with the chyldren of Israel and saye: * Appoynt out free cyties, of whych I spake vnto you by Moses, that the cleare that kylleth any person vnwares & vnwyttynge, maye flee thither. And those cyties shalbe poure refuge from the auenger of bloude. And the cleare shal flee vnto one of those Cytyes and shal stande in the entreynge of the gate of the cytte and shal shew hys cause in the eares of the elders of the sayd cytte. And they shal take hym in to the cytte vnto them, and shal geue hym a place that he maye dwell amonge them.

And when the auenger of bloude foloweth after hym they shal not deliuer the cleare into his hande because he smote hys fraund ignorantely, and hated hym not before tyme. And he shal dwell in the sayde

cytye vntill he stand before the congregacyon in Judgement, and vntill the death of the hye preast that shalbe in those dayes. And then shal the cleare returne and come vnto hys owne cytte and vnto hys owne house, & vnto the cytte fro whence he fled. And they apoynted Kedesh in Galyle, in mount Sephthali, and Sichem in mount Ephraim, & Kariat harbe which is Hebrō, in the mountaynes of Juda. And on the other syde Jorda ouer agaynst Jericho eastward, they gaue Bosor in the wilderness vnto the plaine, out of the tribe of Rubē & Ramoth in Galaad out of the tribe of Gad & Golan in Basā out of the tribe of Manasses. These were the cyties apointed for al the childre of Israel, & to the straungers that sojourned amonge the, who soeuer killed any person ignorantly, the same myght flee thither & shulde not dye by the hand of the auenger of bloude, vntill he stode before the congregacyon.

The cytyes geue to the Leuites, in nōbre. xlviii. The promyses of geuing the land of Canaan are fulfilled. The Israelites are at rest.

The. xxi. Chapter.

Ad then came the principall heades of the Leuites vnto Eleazar the preaste, & vnto Josua the sone of Nun, & vnto the auncient heades of the trybes of the childre of Israel, & spake vnto the at Siloh in the land of Canaan saying: * the lord commaunded by Moses, to geue vs cyties to dwell in and the felde aboute the, for our catel. And the childre of Israel gaue vnto the Leuites out of their enheritaunces, at the bidding of the lord, these cyties folowynge with their Suburbes.

And the lott cam out vnto the kynredes of the Canathites: & the chyldren of Harō the preast which were of the Leuites had geuen them by lott, out of the tribe of Juda, out of the tribe of Simeon, & out of the tribe of Benjamin. xiii. cyties. And the rest of the chyldren of Canath had by lott, out of the kynredes of the trybe of Ephraim, out of the trybe of Dan, and out of the half tribe of Manasses ten cyties. And the chyldren of Gersō had by lott out of the kynredes of the tribe of Issacar out of the trybe of Aser, out of the tribe of Sephthali & out of the other halfe tribe of Manasses in Basā, xiii. cyties. And the childre of Merari.

xi. cyties

num. xxv. a
Deut. xix. b
Josua. xxi. a

num. xxv. a
Deut. xix. b
Josua. xxi. a

by their kynredes, had out of the trybe of Ruben, out of the trybe of Gad, and out of the tribe of Zabulō, twelue cittes. And the chyldren of Israel gaue by lott vnto þe Leuites these cittes with their Suburbes as the Lorde commaunded Moses.

And they gaue out of þe tribe of þe chyldre of Juda, & out of þe trybe of the chyldre of Simeō, these cyties by name: whiche the chyldre of Aarō being of the kynredes of þe Cahathites, & of the chyldren of Leui, obtained: for theis was þe first lot. And they gaue them Kariath Arbe of the father of *Enack, which is Hebrō, in the hyl cōtrep of Juda, with the Suburbes of the same round about it. But the contrey that pertained to the cite and the villages therof, they gaue to Caleb the sōne of Jephune, to be hys possession.

And thus they gaue to the chyldren of Aarō the preast the fraunchised cyties of þe Near, Hebrōn with her Suburbes: & Libna with her Suburbes, and Jathir wyth her Suburbes, & Esthmoa with her Suburbes, and Holon with her Suburbes, and Dabir with her Suburbes, and An with her Suburbes, and Jutah with her Suburbes, & Bethjames with her Suburbes: nine cittes out of those two tribes. And out of þe tribe of Beniamin they gaue Gabaō with her Suburbes: Gaba with her Suburbes: Anatoth w her Suburbes: Almon with her Suburbes: foure cittes. All these citis of þe chyldre of Aaron preastes were. xiii. cyties with their Suburbes. And þe kynredes of the chyldre of Cahath that were Leuites: þe is to say the other chyldre of Cahath had the cyties of their lott, out of þe trybe of Ephraim. And they gaue them the fre cytie of the Near: Sichē wyth her Suburbes, in mount Ephraim: & Gazer with her Suburbes: & Kabzaim wyth her Suburbes: Bethhorō with her Suburbes: foure cittes. And out of the tribe of Dan: Eltheke with her Suburbes: Gibeon wyth her Suburbes: Alalon wythe her Suburbes, and Gathzēmō with her Suburbes: foure cyties. And oute of the halfe trybe of Manasses, Chanach w her Suburbes: Gathzēmō wyth her Suburbes: two cyties. So that all the cyties whych were geuen vnto the kynredes of the other chyldre of

Cahath, were ten wyth their Suburbes. And vnto the chyldren of Gerson whych were of the kynredes of the Leuites, they gaue oute of the other halfe trybe of Manasses, the cytie of refuge for þe Near, Golan in Basan wythe her Suburbes: Beeshterah wyth her Suburbes: two cyties. And out of the trybe of Issacar, Kisp on wyth her Suburbes: Aberath wyth her Suburbes: Jarimoth with her Suburbes: Engannim wyth her Suburbes: foure cittes. And out of the tribe of Aser, Misael w her Suburbes, Abdō with her Suburbes, Palakath wyth her Suburbes: Rohob with her Suburbes: foure cyties. And out of the tribe of Nephtali, þe cytie of refuge for the Near, Keddes in Galile, wyth her Suburbes: Hamothdor, w her Suburbes: Carthan wyth her Suburbes: the cyties. So that all the cyties of the Gersonytes in thei kynredes were. xiii. wyth their Suburbes.

And vnto the kynredes of the chyldren of Merari, the reste of the Leuites, they gaue out of the tribe of Zabulon: Jecmā wyth her Suburbes: Carthah wyth her Suburbes: Ramma wythe her Suburbes, & Nabalal wyth her Suburbes: foure cyties. And out of the tribe of Rubē, they gaue Bosor with her Suburbes: Jabeloh with her Suburbes: Kedmoth wyth her Suburbes, & Maphaath wyth her Suburbes: foure cittes. And out of the tribe of Gad, they gaue þe fraunchised cite of þe Near, Ramoth in Galaad w her Suburbes, Mahannā w her Suburbes, Beson w her Suburbes: & Ja. er w her Suburbes: foure cyties in al, so þe al the cyties of the chyldre of Merari in thei kynredes, whych were the rest of the kynredes of the leuites, were by their lot, twelue cittes. And all the citis of þe Leuites had in the possession of þe chyldre of Israel were. xlvi. w thei Suburbes. And these cyties had eche thei Suburbes round about her thowow out all the sayde cittes. And the lorde gaue vnto Israel al þe lād whych he swaie to geue vnto thei fathers. And thei cōquered it, & dwelt ther in. And þe lord gaue the rest round aboute accordyng to all þe he swaie vnto thei fathers. So þe ther stode not a mā of al thei enemies befoze the. But þe lord deliuered all thei enemyes into thei hādes. There

shaped

Reba was þe
father of Esau.
mak. Of Esau
mak. he haue
in Judica. d

spaked nothinge of all the good thynges which the Lord had sayde vnto the house of Israel. But al came to passe.

Rubē, Gad, and the halfe tribe of Manasses are sende agayne to their possessions. They bylde an altare for a memoial.

The. xxii. Chapter.

Then Josua called vnto the Rubenites, & Gadites and to the halfe tribe of Manasses and sayd vnto them: *ye haue kept al that Moyses the seruaunt of the Lord comaunded you, & haue obeyed my voyce in all that I comaunded you: ye haue riot leste your brethren of a log cealon vnto this daye but haue kept the comaundement of the Lord your God. And now the Lord hath geue test vnto your brethren as he promised them. Wherfoze retorne and go vnto your tentes & vnto the lande of your possession. whi che Moyses the seruaunt of the lord gaue you on the other syde Jordan.

But in any wise take exceeding good heade that ye do the comaundement & law which Moyses the seruaunt of the Lord charged you: which is, that ye loue the Lord your God, and walcke in his wayes and kepe his commaundementes, and cleaue vnto him, and serue hym wythe al your hertes and al your soules. And so Josua bles sed them and sent them awaye. And they wente vnto theyr tentes.

Vnto the one halfe of the tribe of Manasses Moyses gaue posselsyō in Basan: and vnto the other halfe therof gaue Josua wythe their brethren on this syde Jordan west ward. And also whē Josua sent them away vnto their tentes and bles sed them, he sayde vnto the, retorne wyth moch richesse vnto your tentes, and wyth bevy moch catel, with sillet gould, brasse, piron, and wythe raymente aboue measure, and deuide the spoyle of your enemyes wyth your brethren.

And the chyldren of Rubē, the chyldren of Gad and half the tribe of Manasses, retourned and departed from the chyldren of Israel out of Siloh which is in the lande of Canaan, to go vnto the contrey of Galaad, & to the land of their possession, wherein they were possessed at the mouth of the Lord by the hande of Moyses. And when they came vnto the costes of Jordan that lye in the land of Canaan: ther the chy-

ldren of Ruben, the chyldren of Gad and the halfe trybe of Manasses, bylt an altare fast by Jordan & that a great altare to se to. And when the chyldren of Israel hearde say: behold the chyldren of Ruben, the chyldren of Gad & the halfe tribe of Manasses haue bylt an altare in the forefront of the land of Canaan in the borders of Jordan on the syde of the chyldren of Israel: the hole congregacyon of the chyldren of Israel gathered them to gether to Siloh, to go vpon them wyth batel. And the chyldren of Israel set vnto the chyldren of Ruben, to the chyldren of Gad and to the halfe tribe of Manasses into the land of Galaad. Wher niches the sonne of Eleazar the prest, and with him ten lordes of euey chere howse a lord thow out all the trybes of Israel, which heades of their fathers householdes were ouer thousandes of Israel. And they wet vnto the chyldren of Ruben, of Gad & to the halfe tribe of Manasses, vnto the land of Galaad and spake with them sayinge.

Thus say the hole congregacyon of the Lord: what transgression is this that ye haue transgressed against the God of Israel, to turne away this day from after the Lord and to bylde you an altare for to rebelle this day against the lord. Is there wicked deade of Deoz to litle for vs, wher of we are not cleaused vnto this day, & ther was a plage in the congregacyon of the Lord: But that ye also shoulde turne awaye this daye from folowynge the lord: ye shall rebelle to daye agaynst the Lord, and to morow he shall be wroth wyth all the congregacyon. Not withstandynge if the land of your possession be uncleane, then come ouer vnto the lande of the possession of the Lord, wher the lordes tabernacle dwelleth, & be possessed among vs. But rebel not against the Lord nor agaynst vs, to bylde you any other autter saue the autter of the lord our God. Wyd not Alca the sonne of Zachary trespass in the excommunicate thynges, and what fel on al the congregacyon of Israel, so he alone perspyed not for his wickednesse.

Then the chyldren of Ruben & of Gad, and halfe the trybe of Manasses answered and sayde vnto the heades ouer the thousandes of Israel: The myghty God Jehouah he knowethe, and Israel shall knowe.

And he had
that as at
home can
not a warre
fare,

The aulter of Josua Ruben & Gad

knowe yf it be to rebelle or transgresse agaynst the Lorde, then the Lorde saue vs not thys daye. Or elles yf we haue bylte vs an aulter to turne from folowing the Lorde, or to offer thereon burnt offeringe or meate offerings, or to offer peace offerings thereon: let the Lorde requyre it: And haue not rather done it for feare of thys: leaste in tyme to come your chyldren shulde saye vnto oures: what haue ye to do with the Lorde god of Israel, sayinge: þe lord hath made Jordā a border betwene vs & you yf chyldre of Ruben & of Gad: ye haue no parte therfore in the lord: and so shal your chyldre make oure chyldre cease from featinge the lorde.

And therfore we said: Let vs cause an aulter to be made, not for burnt offerings, nor sacrifices, but it shalbe a wytnesse betwene vs & you and our generacions after vs, that we shuld serue the Lorde, with our offerings, sacrifices and peace offerings: and that your chyldren shuld not saye to oures in tyme to come, ye haue no parte in the Lorde.

And we thought yf they shuld so say to vs or to our generacions in tyme to come, þe we wold say agayne: Behold the facyn of the aulter which our fathers made, neither for burnt offerings nor sacrifices, but that it shulde be a wytnesse betwene vs & you, God forgydde that we shuld rebel agaynst the lord & that we shuld turne this day fro after him, and byld an aulter for burnt offerings or sacrifices, saue þe altare of the Lorde, oure God that is before his tabernacle.

And when whines the breast & the lordes of the congregaciō & heades oure þe thousandes of Israel which were wyth him, hearde the wordes that the chyldre of Ruben, the chyldren of Gad & the chyldre of Manasses spake, they were wel cōtēte. And whines þe sōne of Eleazar þe pzeast sayd vnto the chyldre of Ruben, of Gad & of Manasses, this daye we perceaue þe the Lorde is amonge vs, because ye haue not done thys trespass agaynst the Lorde. And now ye haue ridde þe chyldre of Israel out of the handes of the Lorde.

And whines the sōne of Eleazar þe pzeast and the lordes returned fro þe chyldren of Ruben & of Gad out of the land

of Galaad vnto the land of Canaan, to þe chyldren of Israel, & brought them word agayne. And the answere pleased the chyldre of Israel wel, and they prayesed God, and dyd not entēd to go agaynst them in batell, to destroy the land whiche the chyldren of Ruben & Gad dwelt in. And þe chyldre of Ruben & the chyldre of Gad called the aulter: Ed, because it is a wytnesse betwene vs, that the Lorde is God.

The Notes.

¶ Blessed them that is, wylled the the fauour of God, a happye returnyng to their possessions, a blessed life in the Lorde. So dyd Baro blese them also. Leuit. ix. d.

¶ The wicked deade of Deoz, for þe wicked Idolatry done to Deoz, Deoz or (as some will) Phogor was an Idole of the Moabites whiche was worshipped in an hyl in Moab called Deoz, where the Israelites not only comytted carnall whoredome wyth the women of the Moabites: but also spirytual whoredome, that is, became Idolaters & worshipped that Idoll Deoz as the Moabites dyd: for which they were plagued, so that theredied of them foure and twente thousand at that tyme as ye read. Rame, ix. d.

¶ Josua exhorted the people that they shoulde not truste to the gentyles, and that they truste in none but in God only, which had fulfilled his promyses to them.

The. xlii. Chapter.

¶ As it came to passe a lōg season after that the Lorde had geuen rest vnto Israel from all their enemyes round about, that Josua waxed olde and was strycken in yeres. Wherefore he sente for all Israel, and for their elders, their heades, their Judges and officers, and sayde vnto them: I am olde & strycken in yeres. And ye haue sene all that the Lorde your God hath done vnto all these nacyns before your faces: for þe Lorde your God he fought for you. Beholde, I haue appointed these nacyns that remaine, to be þe enherytaunce of youre trybes: euen from Jordā, and all the nacyns that I haue destroyed, euen vnto the great Sea. And the Lorde your god he shal expel and cast the out before you, and ye shall conquere their landes, as the lorde your God hath sayde vnto you.

* Be therfore excedyng stronge that ye take hede to do all that is writte in þe booke of the law of Moses, * that ye bowe not asyde there from, to the ryght hand or to the left: and þe ye go not vnto these nacyns that remaine with you: and that ye neither make mencyon or sweare by the names of theyr

* After the
Deu. xii.
comēd. ill.
our witness
is God

Deu. xii.
Jostab
ill. reg. ill.
Deu. xii.
rebelliō
possibill

they: goddes: and that ye nether serue the
nor home youre selues vnto the. But that
ye sticke fast vnto the Lord your God, as
ye haue done vnto thys day. So shall the
Lord cast out before you great nacjons &
myghtie, as ye se how no man hath stande
before you hitherto. * One of you shal cha-
se a thousand: for the lord your God he figh-
teth for you, as he hath said vnto you. Ta-
ke good hede therfore vnto your soules, &
ye loue the Lord your God.

But & ye shal goo backe and cleaue
vnto the rest of these nacjons that remaine
wth you and shal make Mariages with
the, and shall go to them and they come to
you: be sure that the Lord your God wyl
not cast out al these nacjons fro before you
* But they shal be snates & trappes vnto
you, & scourges for youre sydes, & prickes
in your eyes, vntyl ye perperhe fro of thys
good land which the Lord your god hath
geuen you.

Behold I walke this daye, by the waye
of al the world: cal ye to mynde in al your
hertes and in al your soules, that nothing
hath fayled of all the good thinges which
the Lord your God promysed you. Al are
come to passe, & nothing hath fayled ther-
of. And as al good thynges are come vnto
you, whych the Lord your God promysed
you: so shall the Lord bring vpon you all
euell vntyl he haue destroyed you from of
this good land, which the Lord your god
hath geuen you wher ye haue transgressed
the apoyntment of the Lord your god, why-
che he commaunded you: and haue gone &
serued straunge goddes, and bowed your
selues to them. The shall the wrath of the
Lord be ware whote vpon you, and ye shal
perperhe quickly, fro of the good land whi-
che he hath geuen you.

Josua exhorteth the people to the keeping of the
lawe. He dyeth. The bones of Ioseph are buried
in Ashtar dyeth.

The. lxxiiij. Chapter.

And Josua gathered al the tri-
bes of Israel to Sichem, & cal-
led for the elders of Israel, & for
their heades Judges & offi-
cers whych presented the sel-
ues before God. And Josua sayd vnto al
the people, thus sayth the lord God of Is-
rael. * your fathers dwelt on the other sy-
de of the floude in olde tyme eue & harch

the father of Abraham & Nachor, and ser-
ued straunge Goddes. But I toke youre
father Abraham from the other syde of the
floude, & brought him into the land of Ca-
naan, and multiplied his seed, & gaue him
Isaac. And I gaue vnto Isaac Jacob &
Esau. And I gaue vnto Esau mount Seir
to possesse it. But Jacob & his chyldre wet
downe into Egypt.

* The I sent Moses and Aarō. And I
* plagued Egypt, after the maner as I dyd
among the, and after that I brought you
oute & I brought your fathers out of E-
gypt. And ye came vnto the see: & the Egip-
tians folowed after youre fathers wth the
charettes & horsmen, vnto the redd see. And
they cryed vnto the Lord. And he put dar-
kenesse betwene you & the Egyptians and
brought the see vnto the & couered the. And
your eyes haue sene what I haue done in
Egypt. And ye dwelte in the wyldernesse a
long ceason. And I brought you into the
land of the Amorites which dwelt on the o-
ther syde Jordan. And they fought wth
you: & I gaue the into your handes. And
ye conquered theyr contrey. And I destroy-
ed them in your syghte.

The Balak the sonne of Ziphor, kynge
of Moab arose & warred agaynst Israel,
& sent & * called Balam the sonne of Beor
for to curse you. But I wold not agre to
heken vnto Balam, & therfore he blessed
you: And so I deliuered you oute of hys
hand. And wher ye went ouer Jordan, & ca-
me vnto Jericho, the citizens of Jericho
fought agaynst you: the Amorites, the
Canaanites, the Hethytes, the Gergasites,
the Hittites, the Jebusites whych I deliuered in
to your handes.

And I sent & thornettes before you & ye
cast out before you: eue the two kinges of
the Amorites: but not wth your owne sword
or wth your owne bowe. And I gaue you
a land in which ye dyd no labour, & cyties
whych you bylt not, & ye dwelt in the. And
bynes, & Oliuetrees whych ye planted not
and ye ate of them.

And now feare the Lord and serue hym
in purenesse and truth: And put away the
Goddes which your fathers serued on the
other syde of the floude, & in Egypt, & serue
the Lord. But yf it seme euell vnto you to
serue the Lord, then chose you thys daye,
wher

Gen. xlii. 24
* Gen. xlii. 24
vnto. lxxiiij.

B

Gen. xlii. 24
vnto. lxxiiij.

C

whō you wyl serue whether the Goddes which your fathers serued & were on the other syde of the floude, ether the Goddes of the Amorites in whose land ye dwelt, & I and my house wyl serue the Lorde.

And the people answered & sayde, God forbid that we shulde forsake the Lord & serue straunge Goddes. For the Lord oure God he it is & brought vs & oure fathers out of the land of Egypt, the house of bondage, & whych dyd those myracles in oure syght, and preserued vs in al the waye we went & amonge all the nacjons whych we came thorow. And the lord dyd cast out before vs al the nacjons with the Amorites which dwelt in the land, wherfore we wyl serue the Lorde for he is oure God.

But Josua sayd vnto the people, ye cannot serue the Lord: for he is an holy god & cannot beare your transgressio and synne. But whē ye haue forsaken the Lord and haue serued straunge Goddes, he wyl turne and doo you euell & consune you, after that he hath done you good. And & people answered Josua: naye, but we wyl serue the Lorde.

The Josua sayd vnto the folke, ye are wytnesses vnto your selues, & ye haue chosen you the Lord, to serue him: & they said we are witnesses. Then putt awaye, sayde he, the straunge Goddes whych are among you, & bowe your hertes vnto the lord god of Israel. And the people answered Josua the Lord our God we wil serue & his voyce we wyl obeye. And so Josua made a couenaunt w the people the same day, & set of dynaunces & lawes before them in Sichem.

And Josua wrote these wordes in & booke of the law of god, & toke a great stone & pitched it on ende in & sayd place euē vnder an oke that stode in the sanctuary of & Lord. And Josua sayd vnto al the people beholde, this stone shalbe a witness vnto vs, for att hath heard all & wordes of the Lord which he spake wth vs. It shall be therfore a witness vnto you, lest ye lye vnto your god. And so Josua lett the people depart euery mā vnto his enheritaunce.

And after these thinges the tyme came that Josua the sōne of Nun, & the seruāte of the Lord dyed being an hundred & ten yeres olde. Whō they buried in the cōtrey of his enheritaunce, euē in Chamath sa-

tel which is in mount Ephraim, on & north syde of the hyll of Gaas.

And Israel serued & Lord al the dayes of Josua, & al the dayes of the elders that ouerluyed Josua, & which had sene al the workes of the lord that he had done to Israel. And the bones of Joseph, whych the chyldren of Israel brought out of Egypt, they buried in Sichem, in a parcel of ground whych Jacob bought of the sonnes of Hemor the father of Sichem for an hundred peaces of syluer, whych the parcell became the enheritaunce of the chyldren of Joseph. And Eleazar the sonne of Aaron died whō they buried in Gabaath that pertaineth to

Whynes hys sonne and was geuen hym in mount Ephraim.

The Notes.

* I sent homettes before you, that is, I sent such ringes of teake & breade into the hertes of your enemies, & so discouraged & daunted them, that they were ready to fall & euer ye came at them. Deute xlii. c. Josua. ii. b. d. i. v. a. v. i. b. Judic. vii. b. c. Of homettes ye reade. Ru. xlii. g. Cro. xlii. b. Den. vii. a. * It hath heard, & that is, it signifieth that ye haue heard. It left not to be a stone, nor was it so formed that it had eares or the sense of hearing. But shuld put the in remembrance what couenaunt they had made there, & lye the to the performace thereof. Both whiche are familiar to the Hebrewes.

The ende of the Booke of Josua.

13 20 13

Take a me
morial of &
couenaunt

The booke of the Judges.

After Josua was dead, Juda was constituted Lord ouer the armie whi Jerusalem was besieged. The people that were not destroyed became tributaries.

The .I. Chapter



After the death of Josua the chyl dren of Israel asked the Lord sayinge: Who shall go bp fyrst vnto the Cananites to fight agaynst the: And the

Lord sayde: * Juda shall go bp: behold I haue deliuered the land into hys handes.

Then Juda sayd vnto * Simeon hys bro ther: come wyth me into my lotte, & let vs fyght agaynst the Cananites: And I lyke wyle wyll go wyth the into thy lotte. And so Simeon went wyth hym.

And Juda went bp, and the Lord deli uered the Cananites and Phereistes into theyr handes. And they slewe of the in Be zek ten thousand me. And they found at Adonibezek in Bezek. And they foughte a gaynst him, & slewe the Cananites & Phereistes. But Adonibezek fled, & they follo wed after him, & caught him, & cutt of hys thombes & hys great toes. Then Adonibe zek sayde: thre skore & ten kinges hauing theyr thombes & great toes cut of, geathered theyr meat vnder my table: & wherfo re as I haue done so god hath done to me agayne. And they brought hym to Jeru salem, and there he dyed.

The chyl dre of Juda fought agaynst Jerusalem & toke it, & smote it with the edge of the swerde, & set the citie on fyre. And af ter that the chyl dren of Juda went euē to fyght agaynst the Cananites that dwelte in the mountayne, in the south, & in p lowe contrepe. And Juda went vnto the Cana nites that dwelt in Hebron, whiche before tyme was called Kariath Arbe. And slewe Sela, Ahiman and Chalmi. And from thence they went to the inhabiteurs of Da bir, whose name in olde tyme was called Kariathsepher.

And Caleb sayd: he that smyteth Kariathsepher, & taketh it, to hym wyll I geue Asah my daughter to wife. And Othom el the sonne of Kenes Calebs younger bro

ther toke it: to whome he gaue Asah hys daughter to wyfe, & as they went the coun celed him to aske of her father a felo. And the she lighted of her asse: & Caleb sayde vnto her: What ayleth the: She sayd vnto him: geue me a blessing: for I haue geue me a southwarde & drye land, geue me also springes of water. And Caleb gaue her springes both aboue & beneth. And I chyl dren of the Kenite Moyse father in lawe wet bp out of I cite of paulinnetres, with the chyl dre of Juda into the wyldernesse of Juda that lyeth in the South of Arad and dwelt amonge the people.

And Juda wet & Simeon to him, & they slew the Cananites & inhabited Zephath, & utterly destroyed it, & called the name of the citie Hormah. And Juda toke Asah to the costes therof, & Askalon wyth the costes therof, & Akaron wyth the costes therof. And the Lord was with Juda that he con quered I mountaynes, but they could not dryue oute the inhabiteurs of the valeyes, because they had charettes of yron. And they gaue Hebron vnto Caleb as Moy ses sayde. And he expelled thence the the sommes of I Enack.

And the chyl dren of Ben Jamin dydde not cast out the Jebusites that inhabited Jerusalem, but the Jebusites dwell wyth the chyl dren of Ben Jamin in Jerusalem vnto thys daye.

And in like maner the house of Joseph went bp to Bethel & the Lord with them, & the house of Joseph serched out Bethel which before tyme was called Lus. And the spies saue a man come out of the cite and they sayd vnto him shewe vs the way into the cite. And we wyll shewe the mercy. And he shewed the the way into the cite, and they smote it wyth the edge of the swerde, but let the man & al hys household goo free. And the man went into the lande of the Bethites, & bylte a cite & called the name therof Lus whych is the name ther of vnto thys daye.

Nether dyd Manasses expelle Bethse an with her towncs, nether Chaanach to her towncs, nether I inhabitous of Dor with her towncs, nether I inhabitous of Heblaam wyth her towncs, neyther the en habitours of Magedo wyth her towncs, and so the Cananites wente to and dwelt in

Understand
hys no one
particular
me, but the
whole cry
de of Juda.
* Simeon
for the cry
de of hys
brother.

in the sayd land. But as soone as Israell was waxed myghty, they put the Cananites to trybute: But expelled them not.

In lyke maner Ephraim expelled not the Cananites & dwelte in Gazer, but the Cananites dwelt styl in Gazer among them.

Nether dyd Zabulo expelle the inhabitours of Ketro, nether the inhabitours of Nahalol: But the Cananites dwelt among them and became trybutaries.

E Nether dyd Aser cast out the inhabitours of Acho, nether the inhabitours of Zidon, of Abalah, Arzib, Halbah, Aphck, nor of Rohob, but the Aserites dwelt amonge the Cananites the inhabitours of the lād and draue them not out.

Nether dyd Nephtalim dyue out the inhabitours of Bethsames, nor the inhabitours of Bethanath, but dwell amongest the Cananites the inhabitours of the lande. Neuerthelesse the inhabitours of Bethsames, & of Bethanath became trybutaries vnto them.

And the Amorites kepte the chyldre of Dan in the mountaynes, & suffered them not to come downe to the valeyes. And so the Amorites went to & dwelled in mount Heres in Halton & in Galabim. Neuerthe later the hand of Joseph waxed heuy vpon the, so that they became trybutaries. And the coostes of the Amorites was from the goynginge vpon to Acrabim, and fro the rocke vpon ward.

The Notes.

A Adonibezek, was the kyng of Bezek. The word signifieth as much as Lord of Bezek. He was a wyched and cruell tyrant.

Here note that the Gentiles had no knowledge of God, as sayth Paul. Rom. i. And that they knewe the lawe & righteousnes naturall, of whych Moses Deut. x. d. & Prodi. xxi. c. But in the punishment of Adonibezek is this chesely to be obserued, that god not onely auengeth the wronge that the wyched doo to the good: but also that whych the wyched doo to the wyched. The. xix. kynges whose thombes & great toes he cut of were wyched men yet is he punished for the injury and crueltie done vnto him. Soche an ensample haue ye also Amos. ii. What punishment shal they haue then that cruelly slaye the good. Not smal be ye sure.

Et By this sentence is vnderstande Hobab as ye shal perceaue in the fourth Chap. of this selfe booke of whom ye reade also Nu. x. d.

Et Enack a kynd of gyantes, so called happily because they ware chaynes aboute theyr neckes, for Enack signifieth such a chayne, as men were aboute theyr neckes. Deut. ii. c. nume. xxi. d.

The angel rebuketh the people because they had made peace with the Cananites. Idolaters are punished, but yet leaue not theyr inuencions. God sende them iudges to deliuer them.

The. ii. Chapter



And the angel of the Lord came vpon fro Galgal to Bocim & said: I brought you out of Egypt & haue broughte you vnto the lande whych I swaue vnto your fathers. And I sayde that I wolde neuer breake myne appoynemente wyth you, but ye shulde haue made no couenaunt with the inhabitours of this lande ye shuld haue broken downe theyr alters: But ye haue not obeyed my voyce, whych haue ye thus done: wherfore I haue lye-wyse determynd that I wyl not caste the out before you: & but they shalbe in the sydes of you, and theyr Goddes shalbe snares vnto you. And when the angell of the Lord had spoken these wordes vnto all the chyldren of Israell, the people cryed oute & wepte. And called the name of the place, Bocim and offered ther vnto the Lord.

And whē Josua had sent the people awaye, the chyldre of Israel went euery mā vnto hys enheritaunce to possesse the land. And the people serued the lord al the dayes of Josua, and al the dayes of the elders that out lyued Josua, and had sene al the great workes of the Lord that he dyd to Israel. And Josua the sonne of Nun the seruaut of the Lord dyed when he was an hundred and ten yeres olde: whom they buryed in the coostes of hys enheritaunce: euē in Chammath hares in mounte Ephraim on the north syde of the hyll Gaas. And euen so all that generation were put vnto theyr fathers, and there arose another generation after them whych neyther knewe the Lord, nor yet the workes which he dyd vnto Israel.

And then the chyldre of Israel dyd wickedly in the syght of the Lord, and serued Baalim, & forsoke the lord god of theyr fathers, which brought the out of the lade of Egypte, & folowed straunge Goddes, euē of the Goddes of the nacions that were rounde aboute them, and bowed them selues vnto them, and angred the Lord. And so they forsoke the Lord and serued Baal & Ashtaroth. Wherfore the Lord waxed angrie wyth Israell, & deliuered the into the handes of raueners to spyle the & solde the into the handes of theyr enemies round about the, so that they had no power

Othaniel. Ahud Judges Säger. Lxxv

power any longer to stande before their enemies. But vnto whatsoeuer thing they went the hand of the Lord was vpon the with euell lucke, eue as the Lord promised them, and as he swaie vnto the. And they were soze bered.

Nevertheless the lord raysted by Judges, which deliuered the out of the handes of theyr oppressers, & yet for al the they wolde not herke vnto their Judges: But wete a whoringe after straunge Goddes & bowed the selues vnto the, and tourned quicklpe out of the way which theyr fathers walked in obeying the comaundementes of the lord, and dyd not so.

And whē the Lord raysted the by Judges, he was with the Judge, & deliuered the out of the handes of theyr enemies all the dayes of the Judge: for the Lord had compassed ouer theyr sowynge whych they had by the reason of the that oppressed the & bered them: yet for all that as sone as the iudge was dead they turned & dyd worse then theyr fathers in folowinge straunge goddes, & in seruing them, and ceased not fro theyr inuentions nor from theyr malycouse wayes.

Wherefore the lord was angrye wth Israel & sayd: because this people hath trespassed mine appoyntment which I comaunded theyr fathers & haue not obeyed my voyce, therfore henceforth I will not cast out one mā before the of the naciōs which Josua leste when he dyed, & that to proue Israel through the whether they will kepe the waye of the Lorde to walke therein as theyr fathers dyd or not. And so the Lord leste those naciōs alone, & droue the not out immediatpe, neyther deliuered the in to the handes of Josua.

The Notes.

a.¶ Euell neighbours, no smal plage, & the tried vnto Israel for theyr transgression, whych wold be euer at hande to chastise them, num. xxiij. g. Deute. xlii. c. Exodi. xxiij. d

b.¶ To forsake the Lord God of theyr fathers is to dispyle & forsake the wordes of God, not to beleue his promyses nor to walke in his comaundementes: but to purghe another seruice of hym then he hym selfe assigneth in his wordes.

c.¶ To serue Baal & Astaroth is, to trust in fayned holynes, & to perswade the selues that they haue remission of synnes thpe euertlasting by the workinge of theyr holy workes, which whosoever doth, deuyth the true God & the seide of Abraham, by whome the blessing was promysed that is Josua chylt our Lorde. gene. xxi. d. gala. iii. b

d.¶ Certain naciōs are left among the Israelites to the intent to bere & afflict the. Othaniel deliuereth Israel Ahud killith king Eglō. Samgar sleeth the Philistynes.

The.iii. Chapter.

These are the naciōs whych the Lord left to tēpt Israel: euen as many of Israel as hadde not knowe al the warres of Canaā: Only for the turninge of the generatio of the chyldre of Israel: whych before knew nothing of warre he left the. v. Lordes of the Philistines, & al the Canaanites, the Sidonites, the Heuites & dwelt in mount Libanon: euen fro mount Baal Hermon vnto Hemath. Those remayned too proue Israel by, to wete whether they wold herken vnto the comaundementes of the Lorde, whych he comaunded theyr fathers by the hand of Moyses.

And as the chyldre of Israel dwelt among the Canaanites, Hethites, Amorites, Pherezzites, Heuites, and Jebusites, they toke the daughters of them to be theyr wyues, & gaue their owne daughters to their sonnes, & serued theyr Goddes. And so the chyldren of Israel dyd wickedly in the sight of the Lord & forgot the Lord theyr God and serued Baalim & Aseroth. Therefore the Lorde was angrye with Israel & deliuered them into the handes of Chusan Rasathaim King of Mesopotamia. So that the chyldren of Israel serued Chusan Rasathaim. viij. yeres.

And the chyldren of Israel cried vnto the lord. And the lorde stered them by a saluer & saued them: one Othaniel the sonne of Kenes, Calchs yonger brother. And the spere of the Lorde came vppon hym. And he iudged Israel, and wente oute to watre. And the Lord sold Chusan Rasathaim Kinge of Mesopotamia into his hand. So that his had was mightie ouer Chusan Rasathaim. And the lād had rest fourette yeres. And Othaniel the sonne of Kenes dyed. And the chyldre of Israel went to agayne, & comitted wickednesse in the sight of the Lord. And then the Lord hardened Eglō the Kinge of the Moabites, agaynst the chyldre of Israel, because they had comitted wickednesse before the lord. And this Eglon gathered vnto him the chyldren of Ammon, and the Amalekites, and went and smote the chyldre of Israel, and conquered the cytie of Bethlemites. And the chyldren of Israel serued Eglon the Kinge of the Moabites. xviij. yeres. And then

Debye. 31
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then they cryed vnto the lord. And the lord setted them vp a sauer, Abud the sone of Gera, the sonne of Hemini, a man that coulde do nothinge handsomlye wpyth his ryght hande.

C By whom the chyldren of Israel sent a present vnto Eglon the king of the Moabites whych Abud made him a dagger w two edges, of a cubite lengthe, and he dyd gyde it vnder hys cote vppon hys ryghte thyghe and caried the present vnto Eglon the kyng of the Moabytes, whych Eglon was a very fat man. And when he had presented the present, he sente the people that bare it awaye, but he hym selfe turned agayne fro the Idols by **Galgal**, & sayd I haue a secret vnto the King: and the King commaunded hym to holde his peace vntyl al that stode about hym, were gone out from hym.

And Abud came in vnto him into a somer parler, which he had seuerall vnto him selfe alone, and sayd: I haue a message vnto the fro God. And he arose out of his seate. And Abud put forth hys lyfte hand and toke the dagger fro hys right thyghe and thrust it into hys belye, so that he haffe went in after the blade. And the hafft stopped in the fatte, for he dize not the dagger out of hys belye. And the dyrt came oute. But Abud gat him out at a posterne doze and shutte the dozes of thee parler vppon hym and locked them.

D When he was gone out, his seruautes came and loked. And behold, the dozes of the parler were locked. And they sayde, A, he is a doyng of hys easement in his somer chamber. And when they had taried tyl they were a thained, for no man dydde the dozes of the parler open: the they toke a keye & opened them. And beholde theyr Lorde was fallen downe dead vnto thee earth. But Abud eskaped whyle they taried and was gone beyonde the Idolles & eskaped into Seirath.

And whe he was come he blew a trompet in mount Ephraim. And the chyldren of Israel went downe wpyth him of **hpyll** & he before the. And he sayde vnto the, folowe me: for the Lord hath deliuered your enemies, the Moabites into your handes. And they descended after him and toke the passages of Jordan fro the Moabites,

and suffred not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousand men, al fatt, and me of might: that ther skaped not a man, and so the Moabites were subdued that dape vnder the handes of Israel: and the land had rest. lxxx. yeares.

And after him came Samgar the sone of Anath, whych slewe of the Philistines vii. hundred men wpyth an ore gode, & deliuered Israel also.

The Notes.

a By these saydes are vnderstanded Rulers of Judges: whiche in Luke. xxi. are called graculose loydes. it. Edoz. ix. e

b Galgal, the place where the people were circumcised: where they had renued theyr couenaunt wpyth god, had hysng Eglon despyled with Idolles.

c To do this feate was Abud apoynted of god: therfore had a message to him fro God. Eglon was fat and stronge, & had his garde at hande. Abud lyt handed and vnapt for fygthinge. But yet goyth he dely into hys chamber to hym, knowinge perfectly that God wolde strengthen him & healepe hym, & pte forme hys woide vnto hym.

Israel is committed into the hādes of Jabin, be cause they were returned to Idolatry: Deboza and Barak deliuer them. Misara is kyled of Jael.

The. liii. Chapter

A And the chyldre of Israel began agayne to do wyckedlye in the syght of the Lord, whe Abud was dead. And the lord solde the into the handes of Jabin king of Canaan, & raygned in **Haroseth** of the gentyles, whose captayne of warre was **Sisara** which dwelt in Haroseth of the gentyles. And the chyldre of Israel cryed vnto the Lord: for he had nyne hundred charettes of yron, he oppressed the chyldren of Israel wpyth power. xx. yeares.

And Deboza a Prophetesse, & wyfe of Lapidoth iudged Israel the same tyme, & dwelt vnder the paulmette of Deboza, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgemēt. And she sente & called Barak the sonne of Abinoam, oute of Kedesh Nephtholim, and sayd vnto hym.

The Lord god of Israel comaundeth the, that thou go & drawe to mount Thabor, and take wpyth the. x. thousande men, of the chyldren of Nephtholim and of the chyldren of Zabulon. And I wyll byngge vnto the ryuer Kisson **Sisara**, the Captayne of warre vnto Jabin, wpyth hys charettes, and his people, and wyll deliuer them into

them into thyne handes. And Barak said vnto her, yf thou wylt go with me, I will go: But and yf thou wilt not go with me, then I will not goo. And she answered, I wylt surely go wyth the, but the prayse shall not be thyne, in the waye whyche thou goest, for y Lord shall deliuer Sisara into the handes of a womā. And she arose and went with Barak to Kedes. And Barak called Zabulo and Phephthalim to Kedes. And he wente vp a foote wiche ten thousande men: and Deboza wente wythe hym.

But Haber y kenite was remoued out of kin, whych was of the childe of * Hobab the father in lawe of Moses, and pyched his tēt vntill he was come to y Deke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how y Barak the sonne of Abinoam was gone vp to mount Thabor. And Sisara called for all hys charettes, euen .ix. hundred charettes of yron, and for all the people that he had, from Haroseth of the gentyles vnto the ryuer of Hison. The sayde Deboza vnto Barak: vp, for thys is the dape in whych the Lorde hath deliuered Sisara in to thyne handes: for the Lorde is gone oute before the. And so Barak wente downe from mounte Thabor, and ten thousande men after hym.

But the Lorde trounled Sisara and al hys charettes and al hys host wyth the edge of y swerde, before Barak. And Sisara lighted doune of hys charett & fled a fote. But Barak folowed after y charettes & after the host, euen vnto Haroseth of the gentyles. And al the host of Sisara fel vpon the edge of the swerde, that there was not a man lefte. Howe be it Sisara fled a fote to the tent of Jaell the wyfe of Haber the kenite: for there was peace betwene Jabin the kyng of Hazor, & the householde of Haber the kenite.

And Jaell went out agaynst Sisara & sayde vnto hym: turne in my Lorde, turne into me: & feare not. And he turned into her into her tēt: & she couered him wyth a matel. And he said vnto her, geue me a litel water to drinke, for I am thyrsty. And she opened a bottel of mylke & gaue hym to drinke and couered hym. And he sayde vnto her, stand in the doze of thy tent, & yf

any mā come & aske the, or enquete of the whether there be any man here, save nate.

Then Jaell Habers wyfe toke a naple of the tent, & an hamer in her hand, & went softly vnto him, & smote y naple thorowe y temples of his head in to the ground, as he slombered being wery: And so he dyed.

And beholde as Barak folowed after Sisara, Jaell came oute agaynst him, and sayde vnto him: come and I wil shew the the mā whom thou seekest. And when he came into her tent: Beholde, Sisara laye dead & the naple thorowe his temples. And so God brought Jabin the kyng of Canaan into subiectyon that dape, before the chyldren of Israel. And the hande of the chyldren of Israel prospered & was sore vpon Jabin the kyng of Canaan, vntill they had brought hym to naught.

The song and thankes geuing of Deboza and Barak after the vyctory.

The .v. Chapter.

Then Deboza & Barak y sone of Abinoam, sang the same dape saying: * Praise y Lorde in them that were willing to ge whyle other sate styll in Israel. Heare kynges and herken Lordes, I wyl synge, and geue prayse vnto the Lorde God, of Israel.

Lorde whē thou departdest out of Seir & camest fro the felde of Edom, the erth trembled, & the heuen rayned, & y cloudes dropped water: the mountaynes melted before the Lorde, euē mount Sinai before the Lorde God of Israel.

In the dayes of Saingar the sonne of Anath and in the dayes of Jaell, th hys wayes were vnoccupied. And they that walked by pathes, went by wayes that fet cōpases about. The byllages were vnenhabytēd in Israel, were vnenhabytēd: vntill y Deboza arose vntill y Arpis a mother in Israel.

God chose new facyons of warre, for when they had warre at their gates: there was not sene among fourtye thousande, ether childe or spere in Israel. Whiche loueth the maynteners of the same in Israel, that are willing among the people. Blesse the Lorde ye that ryde on godly Asses and sytte in iudgemente. And ye that walke by the wayes make detres.

Ps. xlviii

* Justice for
goodness, as
in the Psal.
xli. 5.

How þ archers dyd crye, wher me draue
water, ther shal they tel of the iustice of the
Lord, & of the iustice of hys vplandysh
folcke in Isra^l. And the people of the
Lord went downe vnto the gates.

Up vp Deboza, vp vp & synge a songe,
vp Barak, & take thy pray, thou sonne of
Abinoam. The they þ had escaped, rayg-
ned ouer the proudeste of the people. The
Lord raygneth ouer the strong.

Ephraim was þ fyrst agaynst Amalek,
And after the Be Jamn, amög þ people.

Of Machir came lerned me in þ lawe,
& of Zabulon that wel could draue with
the penne of a scribe.

The Lordes of Isakar were with De
boza. And as Barak, euen so was Isakar
sent into the valeye a fote. But in the þe
upsporns of Ruben, were great pinagina-
cyons of herte.

Wherfore abodest thou amög the shepe
foldes, to heare the bleatinges of the flock-
es. In the deuilsyos of Ruben, great were
the pinagnaciös of herte. Galaad abode
on the other syde Jordan, and why tarped
Dan in Syppes. And Aser late in the ha-
uens of the see, & abode styll in hys owne
costes. But Zabulon is a people that put
theyr lyues in leoperdye of death, & Nepht-
halin in lyke maner, euen vnto the toppe
of the feldes. & kynge came & foughte.
Then foughte the kynge of Canaan at
Chanah, bypon the water of Magdo.
But the syluer that they coueted, they ca-
rped not awaye.

From heauē came battel: for the sterres
being in their cource, fought agaynst Si-
sara. The ryuer of Kison caughte them a-
way: that aſcient ryuer the ryuer Kison.

My soule: reade thou þ mightie vnder
fore. The they malled the horses legges, þ
they mightie coursers left prauusling.

Curse Meroz had þ angel of the Lord
Curse, Curse þ enhabitours therof becau-
se they came not forth to helpe the Lord, to
helpe the Lord among the mightie.

Blessed be Jael the wyfe of Haber the
kenpte, aboue other women: aboue other
women blessed be she in the tente.

He asked water, but she gaue him milke
& brought butter in a goodly dishe. She
caught a nayle in her left hand, and a wor-
king hammer in her right, & nayled Sisara

and wounded his head and pearced & wet
thorow his temples. Betwene her fete he bo-
wed him self, fel downe & laye styll: Betwe-
ne her fete he bowed hym self and fel. And
whether he bowed him selfe, thpyther he fel
brought to nought.

Thozow a windowe looked Sisara mo-
ther & howled thozowe a lattesse, why aby-
deth his charct so longe, that it cometh not
why tarpe þ wheles of his waggas: The
wyfett of her ladies answered her: yea & she
answered her owne wordes her self, haply
they haue found, and deuyde the spoyle: &
mayde, ye two maydes for a pete: a spoyle
of diuerse colours for Sisara, a spoyle of
dyuerse colours with bodered workes,
diuerse coloured bodered workes for the
necke for a praye. So perſthe al thine ene-
mies Lord: but they that loue the, let them
be as the sunne rypuge in hys myghte,

And the land had rest fourtie petes.

The Notes.

* I Some reade because he hath anged the ven-
geance done to Israel, the people offering the felues
willingly, praye ye the Lord.

a I The meaning is, þ Sisara had done so great
injuries vnto the Israelites, þ the wayes were not
overioydes that neither husbandmā nor theyt might
saue by passe to exerceple marchandysle of other thyn-
ge, nor wayfaring man sounre, nor plowman ryl-
th feldes. Whosoeuer dyd once peepe out of hys
cylle towne or byllage, was receyghtway snatchid
yn of the theues that belonged to Sisara.

b I The pyde of the Rubenites is here noted,
because they refused to go with Deboza to ouer-
come the oppresour of Israel.

c I By these wordes signifieth Deboza that the
kynge hokes of the Cananites came to Chanah
and Magdo thinking verely, because of the multi-
tude of the hoste, that they came not to fyght: but to
take a praye, but they were soze decaued, for it so
chanced that they were rather a praye to Israel,
than Israel to them.

d Israel is oppre: And of the Madanttes, because
he returned agayn into Idolatrye. Gedeon is sente
of God to be theyr deliuerer. The aultes of Baal is
ouerthrowen.

The. vi. Chapter.



And the childre of Israel com-
mitted wickednes in þ sighte
of the Lord. And the Lord de-
liuered the into the hādes of
the Madanttes. vii. yeres.
And whē the hād of the Madanttes was
soze bpō Israel, þ childre of Israel made
the dēnes in þ moūtaynes & caues & strōg
holdes. For whē Israel had comē the ca-
me þ Madanttes & Amalechites & thei of
the East cōtrey bpō the & pitched their tē-
res agaynst the & destroyed þ increase of
the erth eue vnto Abah, & left no sustynace
in

in Israel, nether shepe, ore or asse, for they came with theyr catel & householdes euē as greeshoppers in multitude: so þ both thei & also thei camels were woute nōbre. And they entrede the land to destroy it. And so was Israel exceedingly impouerehed by þ

B **M**adianites & cryed vnto the Lorde. And whē the chyldre of Israel cryed vnto þ lord because of þ **M**adianites, the lord sent a prophet vnto the, & said vnto the: Thus sayth the Lord God of Israel: I sett you frō Egypt & brought you out of the house of bondage & I rode you out of the hādes of Egyptiās & out of þ hādes of al þ oppresed you, & caste the out before you, & gaue you theyr lādes. And I sayd vnto you, I am þ lord your God, & therfore feare not the goddes of the Amorites in whose lāde you dwell. But you haue not obeyed my voyce. And the angel of the Lorde came & sate vnder an Ocke in Ephrath, þ pertayned vnto Joas the father of the **E**serites. And hys sonne Gedeon pressed out whete out of þ eares in a presse, for to flee frō the **M**adianites. And the angel of the lord appeared vnto him & sayd: the lord is w the, thou mā of might. And Gedeon answered him: Oh my Lord, yf the lord be with vs, why is al this come vpon vs: ye & where be his miracles which our fathers told vs of & said, the Lord brought vs out of Egypt. But now the lord hath forsake vs, & deliuered vs into the hādes of the **M**adianites. And þ lord looked vpon him & sayd: Go h. nce in this thy myght & deliuer Israel out of the hādes of the **M**adianites: Behold I haue sent the: And he answered him: Oh lord wher w shuld I saue Israel: Behold my kyndred is the poorest in Manasses, & I am the least in my fathers house. But then the Lord sayd vnto him: I will be with the: & thou shalt smyte the **M**adianites, as thei were but one mā. And he answered him, yf I haue found grace in thy syght, the shewe me a sygne, þ thou art the

B Lord þ talked with me. Departe not hēre vnill I come agayne vnto the & bring myne offering, & haue set it before the.

And he sayd I wyl tarye vntyll thou come agayn. And Gedeon went & made redye a kyd, and swete cakes of an Ephah of flowre, & put the fleshe in a basket and the broth in a pot, & brought it out vnto hym vnder the Ocke & presented it. And the an

gel of God sayd vnto hym: take the fleshe & the swete cakes & put the vpon this rock & powre out the broth. And he did so. The angel of the lord put forth the ende of the staffe that was in hys hand & touched the fle. He & the cakes. And there arose vpon fyre out of the rocke & consumed the fleshe and the cakes. And the angel of the Lord banished out of his sight. And whē Gedeon perceaued þ it was an Angel, he sayde: Alas my Lord Jehouah, that I haue sene an angel of the Lord face to face. And the Lord sayd vnto hym, peace be wth the & feare not, for thou shalt not dye. The Gedeon made an altare ther vnto the Lord & called it: Jehouah Salom, whych vnto this daye is yet in Ephrath þ perteyneth vnto the father of þ **E**serites. And þ same night the Lord said vnto him, take an ore of thy fathers & another of. bit, yeres old, & destroy the altare of Baal that belongeth vnto thy father, & cutt downe the groue þ is about it, & make an altare vnto the lord thy god vpon the toppe of this rocke & furneshe it. And take the second ore and offer burnt sacrifice wth the wood of the groue which thou shalt haue cutt downe. The Gedeon toke ten men of his seruantes & dyd as the Lord bad him. But because he durst not do it by daye for feare of hys fathers household & of the men of the cite, he dyd it by nyght.

When the mē of the cite were by early in the morning: Behold the aultar of Baal was broke, & the groue that stode about it cutt downe. And the secōd ore offered vpon the altare that was made. And they sayde one to another, who hath done this thinge, & they enquired & asked. And it was tolde the that Gedeon the sōne of Joas had done it. The men of the cite sayd vnto Joas, bring oute thy sonne þ he may dye, because he hath broke the aultar of Baal, & cutt downe the groue þ was about it. And Joas sayd vnto al þ stode by hym, wyl ye fyght for Baal, or wil ye be his defenders: he þ striueth for him shall dye this morninge. Yf he be a God let him striue with him that castt downe his aultars. And he called Gedeon Jerobaal the same tyme sayinge: let Baal stryue wth him because he hath broken downe hys aultare.

And he al the **M**adianites, the Amalekites

Y. ii res &

That is, þ lord, or peace.

hites & they of the East, were gathered to
gether & had gone & pitched in the valeye
of Israel: & spake of & Lord entered into
Gedeon. And he blew a trumpet and called
*Abiezer to follow him, & sent messengers
throughoute all Manasses & called the by
to follow him also. And he sent messengers
unto Aser, Zabulon and Naphtalim, whi
che came also to mete hym.

And Gedeon sayd vnto God: yf thou
wilt saue Israel by my hand as thou hast
sayd, Behold I wyl put a flece of wolfe in
the thessing place. And yf the dewe be on
the flece only, & drye vpon al the erth besyde
the I shal be sure that thou wylt saue Is-
rael by my hand, as thou saydeste. And it
came so to passe. And he rose by earlye on
the morowe, and he thrust the flece to gea-
ther, and among the dewe therout & fylled
a boole of water. And Gedeon sayde vn-
to God, be not angrie wth me, & I spea-
ke once more, let me proue only once agay-
ne with the flece. Let it be drye onely vpon
the flece, and dewe vpon all the grounde a-
bout. And God dyd so that same night: so
that it was drye vpon the flece onely, & on
al the grounde about, dewe.

The soundars that shuld go with Gedeon to batel
are proued by taking the vp water. Gedeon wth the
hundred me ouercometh the Madianites. Dye and
god are slayne.

The. vii. Chapter.

Then Jerobaal othertwys cal-
led Gedeon rose erlye & al the
people that were with hym, &
pitched besyde the wel of Ha-
rad, so that the hoste of Ma-
dianites were in a valeye on the northsyde
of the hyl Hamoreb. And the lord sayd vn-
to Gedeon, the people & are wth the ar to
many for me to geue & Madianites into
theyr hādes, lest Israel make their haunte
to my dishonour & say, our owne hād hath
saue d vs. Now therfore make a proclama-
tio in the eares of the people and say: yf
any mā dreade oz be aferde, let hym retur-
ne & get hyin soone from mount Galaad.
And there departed & returned of the peo-
ple, xxii. thousande, and there abode ten
thousande.

And the Lord sayde vnto Gedeon: the
people are yet to many, bring them downe
vnto the water, & I wyl tpe the vnto the
there. And of whome I saye vnto the, thys

shall go wth the, the same shal goo wth
the. And whosoever I saye vnto the, thys
shall not go with the, the same shal not go.
And whē he had broughte downe the peo-
ple vnto the water. The Lord sayde vnto
Gedeon: as many as lappe the water wth
theyr tonges, as dogges do, the put by the
selues, & so do the that knele downe vpon
theyr knees to drynke. And the number of
the that put theyr hādes to theyr mouthes
and lapped, were, iii. hundred men. And al
the remnaunt of the people kneled downe
vpon theyr knes to drynke water. And the
Lord sayd vnto Gedeon, wth the, iii. hun-
dred men that lapped wyl I saue you, and
delyuer the Madianites into thyne hand.
And al the other people shal go euery man
vnto hys owne whome.

And they toke vitayles wth the for the
folke, & their trōpettes. And he sente al the
rest of Israel, euery mā vnto his tent, and
kepte the thre hundred wth hym. And the
hoste of Madian was beneth hym in a va-
le. And the same nyght the Lord sayde
vnto hym, by & go downe vnto the hoste,
for I haue delyuered it into thyne hande.
But & yf thou feare to go downe, then go
thou downe vnto the hoste, & Pharah thy
ladde, & herke what they saye, & so shal thy
ne handes be strong, & then thou shalt go
downe vnto the hoste.

Thē he wēt downe wth Pharah his lad-
de, euē hard vnto the men of armes that were
in the hoste. And the Madianites, the A-
malekites, & al they of the East, lay a long
in & valeye, lyke vnto grethoppers in mul-
titude, & theyr camelles were without nū-
bre, euē as the sand by the see syde in mul-
titude. And when Gedeon was come: Be-
holde, there was a man that told a dreame
vnto hys felowe & sayd: Behold I dream
de a dreame & me thoughte that a broyled
looffe of barleybread tōbled into the hoste
of Madian, & came vnto a tent & smote it
that it fel, & ouerturned it, that the tent lay
a longe. And his felowe answered & sayd:
this is nothing els saue the sword of Ge-
deon the sonne of Joas a man of Israel,
into whose hand the Lord hath delyuered
Madian & all the hoste.

Whē Gedeon hearde the telling of the
dreame & the interpretation of the same, he
bowed hym selfe to the earth and returned
vnto

C vnto the hoste of Israel, and sayd: bp for the Lord hath deliuered into your hādes the host of the Madianites. And he deu- ded the thre hundred mē into thre compa- nies and gaue euery mā a trōpet into hys hand, w an emptye pītcher & lampes ther- in, and sayde vnto them loke on me & do likewise: and behold, when I come to the syde of the host, euen as I do, so do you. And when I blow with a trompet and al that are with me, blowe ye w trompettes also on euery syde the hoste and saye, here be the Lord and Gedeon.

And so Gedeon & the thre hundred mē w were with him, came vnto the side of the host in the beginning of p middel watch, and repyled bp the watche men. And they blew with their trōpettes & brake the pyt- chers w were in their hādes. And al thre cō panys blew with trompettes & brake p pītchers, & helde p lāpes in their lefte hā- des, & p trompettes in their right, to blow with all. And they cryed the swerde of the Lord & of Gedeon. And they stode stille, e- uery mā in his place round about p host. And al the hoste ranne & cryed and fled. And as the thre hundred blew with trō- pettes, p lord sett euery mānes swerd bp- on his neyghboure, thozow out all p host. And p host fled until they came to Beth- stah, to Zeterath, & to the edge of Abel- meholah beside Chabab. And the men of Israel geathered together of the tribe of Nephtalim, of Isser, & of al Manasses, & folowed after the Madianites. For Gede- on had set messēgers thozow out al moūt Ephraim sayinge: come downe agaynst the Madianites and take from the p wa- ters both of Bethbarath and also of Jor- dan. Then all the men of Ephraim gea- thered to gether and came downe & toke the waters both of Bethbarath and also of Jordan. And they toke two captaynes of the Madianaites, Oreb & Zeb, & slew Oreb vpon the rocke Oreb, and Zeb at the presse Zeb and folowed after Mad- ian. And brought the heades of Oreb and Zeb to Gedeon on the other syde Jordan.

Ephraim maketh insurrectio against Gedeon, but is sone pacified. The inhabitants of Socoth refuse to geue Gedeon & his armie breed. The towne Phanael is destroyed. Gedeon is constitute ruler ouer the Israelites. He hath x. sonnes. He dyeth.

The. lxxviii. Chapter.



Ad the mē of Ephraim sayd vnto him. Why hast thou ser- ued vs thus, p thou calledst vs not, when thou wēteste to fight w p Madianites. And they chode with hūn a good. And he sayd vnto them: what deade haue I done like vnto yours: ar not p clusters of Ephra- im better then the wyne heruelle of Abie- zer: God hath deliuered into your handes the Lordes of Madian, Oreb and Zeb. And what was I able to do lyke as you haue done. And then their spittes abated frō of hūn, whē he had sayd that. And the Gedeon came to Jorā & passed ouer, both he and the thre hundred men that were w him: very faynte & yet folowed the chase. And he sayd vnto the mē of Socoth: geue I pray you hakes of breed vnto p people p folow me: for they be fainty, that I may folowe after Zebath and Zalmona kin- ges of Madian. And the Lordes of So- coth saide: are the handes of Zebath and Zalmona now in thyne handes that we shuld geue breed vnto thy company. And Gedeon sayde, therefore when the Lord hath deliuered Zebath & Zalmona into myne hande, I wyll tear the flesh of you with the thornes of the wildernes & wpyth byers. And he went thence to Phanael, & spake vnto them lyke wyse. And the men of Phanael answered him, as dyd the mē of Socoth. And he sayd also vnto the mē of Phanael, when I come againe in pea- ce, I wil breake doune this towne. Zebath & Zalmona were in Arker & their hostes with the, bp a. x. thousand, which were al that were leste of all the hostes of them of the Gasse. And they that were slayne were a hundred and twentie thousand mē that drewe swerdes.

And Gedeon went thozow them p dwel in tabernacles on the east side of Robah & Jebahah, & smote the host: for the host did cast no petrelles. Zebath & Zalmona fled. But he folowed after them, & toke p two kynges of the Madianites, zebath and zalna and discomforted all the hooste.

And Gedeon the sonne of Joas retur- ned from battell, the sone beyng yet bp, & caught a ladd of the mē of Socoth, & en- quered of him. And he wrote him of the Lordes & Elders of Socoth. lxxviii. men.

V.iii. Then

Then he came vnto the men of Socoth & sayd: Behold Zebah & Zalmona, w whyche ye tast me in the teth saying: are the haides of Zebah & Zalmona al ready in thy ne hande, that we shalde gyue bread vnto thy fayntie men. And he toke the elders of the cytie, & thornes of the wyldernesse and breeches, & al to care them therewith. And he brake downe thee to wyze of Phanuell and slewe the men of the cytye.

And then sayd vnto Zebah and Zalmona, what maner men were they whyche ye slew at Chabor: & they answered, the lykencesse of the & the is all one, euē after the facyon of the chyldren of a kynge. And he sayd, they were my brethren, euē my mothers chyldren, & as truly as the Lord lyueth, yf ye had saued theyr lyues, I wolde not slepe you. And he said vnto Jether his eldest sonne, bp & see the: But the lad dyue not hys swerde, for he feared, because he was yet young. Then Zebah & zalmona sayd, Wylle thou & fall bpō vs, for as the mā is so is his strength. And Gedeō arose & slewe them: & he toke away the Chapnes that were on theyr camels neckes.

The p men of Israel sayd vnto Gedeō Raygne ouer vs, bothe p, thy sonne & thy sonnes sonne, for p hast deliuered vs out of p hādes of p Madianites. And Gedeō sayd vnto the, I wil not raygne ouer you nether shal my chyldren raygne ouer you, but the Lord shal raygne ouer you.

¶ Neuerthelater Gedeō said vnto them I wold desyre a certayne request of you, euē that you wold geue me euery mā the earringes of his pray. for they had golde earringes, because they were Amalekites. And they sayd we wil doo it. And they spreed a mātel & dyd cast ther into euery mā the earringes of his pray. And the weyght of the golden earringes was a thousand & a vii. C syckles of golde, besyde brouches, ouches & garments of skarlette that were of thee kynnges of Madian, and besyde the chaynes, that were aboute theyr camels neckes. And Gedeon made an Ephod there of, and putt it in his cytie Ephrah. And al Israel wente a whoyinge after him there, whych thyng was the ruine of Gedeons house. Thus were the Madianites brought lowe before the chyldren of Israel, so that they lyfte vp theyr heades no moare,

And the contrarye was in quietnes scuttye pces in the dayes of Gedeon.

And Jerobaal the sonne of Joas wēt & dwelt in his owne house. And Gedeō had lxx. sonnes of his body begottē, for he had many wyues. And his concubine p dwelte in Sichē bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, whē he was of a good age, & was buried in p burial of Joas his father, euē in Ephrah that pertainyng vnto the father of the Brites.

But as sone as Gedeon was dead, the chyldren of Israel turned away and wēt a whoyinge after Baal, & made Baal be-ryth their god, & thought not on the Lord theyr God whych had deliuered them out of the handes of al theyr enemies on euery syde. Acyther shewed they mercye on the house of Jerobaal, otherwyse called Gedeon, accordyng to all the goodnesse whyche he shewed them.

The Notes.

¶ In the churche he signifieth the taking of the two cheke captaynes Oreb and seb, whych were the Ephraimites dyd as ye se in this ende of the Chapter goyng before. In the wyne heruelle the slaughter of the other common foete of soudis: & who he wyth hys compayns slue. By Abieser under stande the slaue of Abieser, of whom Gedeon came.

¶ Abimelech is ordeyned a kynge after he had kyled hys brithers. He hym selfe was after hys lede of a woman when he beseged Thebes. The Parables of Joatham concerning hys brother Abimelech.

The .xv. Chapter.

For Abimelech the sonne of Jerobaal went to Sichem, vnto hys mothers brethre, & cōmyned with the & with al his mothers fathers kynned saynge: say I pray you, in the cares of all the enhabitoures of Sichem: whether is better for you p al the sonnes of Jerobaal which are. lxx. personnes raygne ouer you, ether that one raygne ouer you. And remember therto, that I am your bones & your fleche. And his mothers brethre reherled of hym in the audience of all the Cytyzens of Sichem, al these wordes, & moued theyr hartes to folowe Abimelech, in that they sayd how he was theyr brother. And they gaue hym lxx. peces of syluer oute of the house of Baal Berith, wyth whyche Abimelech hyred Jhebel and lyghte personnes which wente wyth hym. And they went vnto his fathers house at Ephrah, & slewe all hys brethren

The grete
heads, upon

home in
playes

At In some
places it is
called gylde

At In some
places it is
called gylde

brethren, the sones of Jerobaal, euen. lxx
personnes* with one stone. Notwithsta-
ndyng yet Joatham the youngest sonne of
Jerobaal escaped, for he hpd hi self. And
al the cytezens of Sichē geathered to gea-
ther with al the house of Mello, & went &
made Abimelech kynge* at a certen ocke
that was by Sichem.

And when it was tolde Joatham, he
went: & stode in the toppes of mount Gari-
zin, and lyfte vp his voice & called, & said
vnto them: Herken vnto me you citezens
of Sichem, & god may herken vnto you.
The trees went to anoynt a kynge ouer
them, & sayd vnto the olyue tree, raighe o-
uer vs. But the olyue tree sayd vnto the:
Shuld I leaue my fattenesse which bothe
God & man prayleth in me, and go to be
promoted ouer & trees. The said the trees
to the figge tree, come & be king ouer
vs. And the figge tree answered the, Shuld
I forsake my swetnes & my good frute, &
shulde go to be promoted ouer the trees.
Then sayde the trees vnto the vine, come
& be king ouer vs. And & vine answered
shuld I leaue my vine & chereth both
God and man, and go to be promoted o-
uer the trees. Then sayd al the trees vn-
to the* fyre bushe come thou and ray-
gne ouer vs. And the fyre bushe sayde
vnto the trees: yf it be true that ye wyll
anoynte me kynge ouer you, then come
and reste vnder my shadowe, and ye shal
se that a fyre shall come oute of the fyre
bushe & waste the Cyper trees of Libanō.

And euen so now, yf ye haue done tru-
ly & vncorruptly to make Abimelech kyg.
And yf ye haue dealte well wythe Jer-
obaal & his house, & haue done vnto hym
accorpyng to the deseruing of his hādes,
for as moche as my father fought for you
& aduētured his life, And eydd you out of
the hādes of the Madianites. And ye are
risen vp agaynst my fathers house thys
day. And haue slaine his chyldre, euen. lxx.
personnes* with one stone and haue made
Abimelech the sone of his maydeseruant
kyng ouer the cytezens of Sichē, becau-
se he is your brother, yf then ye haue dealt
purelye and trulye wythe Jerobaal and
with his house this daye: then reioyce ye in
Abimelech, and lett hym also reioyce in
you. But yf you haue not dealt truly, then

I praye God a fyre maye come out of A-
bimelech & consume the cytezens of Sichē
& the house of Mello. And & there come a
fire out of the cytezens of Sichem, & out
of the house of Mello & consume Abime-
lech. And Joatham ranne away & fledde
& went to Beer & dwelt there, for feare of
Abimelech his brother. When Abimelech
had reigned thre yere God set an hate bet-
wene Abimelech & the cytezens of Sichē.
And the citezens of Sichem rayked vpon
Abimelech, and wisshed that the wycked-
nes done to the, lxx. sonnes of Jerobaal
might come on him, & layd the bloude of
the vnto Abimelech their brother whyche
flew the, & vnto the other citezens of Si-
chē which ayded hym in the kylling of his
brethre. And & cytezens of Sichē set men
to laye awayte for hym in the toppes of the
mountaynes, whych men robbed all that
came a longe the waye by them. And it
was tolde Abimelech.

And Gaal the sonne of Abed & his bre-
thre went & gat them to Sichem. And &
men of Sichē put their confidence in him.
And they went out into & felde & geath-
ered in their grapes & troade them, & made
mery: and wet into the house of their god,
& dyd eate & dyncke & cursed Abimelech.
And Gaal the sonne of Abed sayd: what
is Abimelech, and what is Sichem: that
we shulde serue hym, is he not the sone of
Jerobaal: and Zebul is his offyccer: ser-
ue soche as come of Hemoz the father of
Sichem, for what reaso is it that we shul-
de serue him: wold God this people were
vnder my hand, then I wolde take Aby-
melech out of the way. And one sayde vn-
to Abimelech, make thyne hoste greater &
go out. And when Zebul & ruler of & cy-
tie hard the wordes of Gaal & sone of A-
bed, he was wroth & sent messengers vn-
to Abimelech priuely saying: Behold Ga-
al & sone of Abed & his brethre be come to
Sichē: & behold they set & cytie agaynst &.
Now therefore by by night, both & & al the
people & is w the, & lye in wayte in the fel-
des. And rise erly in the morning as sone
as the sone is vp & come vpo & cytie. And
whē he & & people & is w him come out a-
gainst &, do to hi what thine hādes shalbe
able. And Abimelech rose vp, & al & peo-
ple & were w him, by night. And they laid

a way

away to the citty in foure cōpanyes. And Gaal the sonne of Abed wēt out & stode in the entring of the gate of the citty. And Abimelech rose vp & the folke þ̄ were wyth hym, frō laying awayte. And when Gaal sawe the people, he sayd to zebul: Beholde ther come people downe frō the top of the mountaynes. And zebul sayd vnto him, the shadowe of the hyll is seme men vnto the. And Gaal answered agayne and sayde: ther come folke downe by the mydle of þ̄ land & another cōpany come a lōge by the charnars Dcke. Then sayde zebul vnto him: where is now thy mouth that sayde, what felowe is Abimelech, that we shulde serue him. These are the people þ̄ thou so despyedest. Go out now a felowshipe & fyght with thē. And Gaal went out before þ̄ cytyzens of Sichem, & foughte wth Abimelech. And Abimelech chased him þ̄ he fledd before him & many were ouerthrowen and slayne, euen vntyl they came vnto the enterynge of the gate. And then Abimelech wēt & dwelt at Arumah. And then zebul thruste out Gaal & his brythre, and wold not suffre them to dwel in Sichem. And on the morow the people wēt oute in to the felde. And it was tolde Abimelech. And he toke his people & deuicd thē into thre cōpanies, & lay awayte in the felde. And whē he saw þ̄ people were come out of þ̄ citty, he rāne vpō thē & laide vpō thē.

And Abimelech & the cōpanyes þ̄ were wth him, ranne & stode in the entrynge of þ̄ gate of the citty. And þ̄ two other cōpanyes rāne vpō al the people þ̄ were in þ̄ felde and slue thē. And then Abimelech fought against þ̄ citty al þ̄ day, & toke it, & slawe the people that was therein, & destrōed the citty & fflowed salt in þ̄ place. And when al þ̄ mē of the towre of Sichē heard that, they entered into a strong hold of the house of their God Baal Berith. And whē it was tolde Abimelech, that all þ̄ mē of the towre of Sichē were geathered together, he gat him to mount zelimon, both he & al that were wth him, & toke axes with him & cut downe an arme of a tree, & toke it vp, & put it on his shoulde, & said vnto þ̄ folke þ̄ were with him, whatsoeuer ye se me do: spede your selues & do likewise.

And all the people cut downe also euerye man a bowghe, and folowed Abimelech,

and put them into the holde, and sett the holde a fyre vpon them: so that all the mē of the towre of Sichem were slayne, vpon a thousande personnes what of men & women to gether.

Then went Abimelech to Thebez and beleged it, & toke it. But there was a strong towre in the myddes of the cite, and thither ranne al the men & women & al the cytyzens of the citty & shut it to thē, & gott thē vp vpō the top of þ̄ towre. Thē came Abimelech vnto þ̄ towre & fought against it, & went harde vnto the enterynge of the gate, to set it on fier. But a woman cast a pece of a mplystone vpon hys hedde and al to brake hys brayne panne.

Then Abimelech called hastelye vnto the young man that bare his harnes, and sayde vnto him: drawe thy sword and slee me, that men saye not of me, a woman slewe hym. And his laddc thruste hym thorowe and he dyed.

And when the men of Israel saw that Abimelech was deed, they departed euery man vnto hys awne house. And thus all the wyckednesse of Abimelech whyche he dyd vnto his father, in slaying his brythre, and therto all the wyckednesse of the men of Sichem, God dyd bynge vpon their hedes: And vpō them came the cursly of Joatham the sonne of Jerobaal.

The Notes.

¶ The towre salt there to make it barren for euery for salt maketh the ground vnapt to byng forth any thinge as saythe Plin. in his. xlii. booke the xlii. Chap. of this is spoken Soph. li. c. ¶ Thola & Jai Judges of Israel. Israel smyth a. x. cryeth on god for reuenge vpon.

The. x. Chapter.

¶ After Abimelech ther arose, to defende Israel, one Thola, þ̄ sonne of Ihuai, the sōne of Dodo, a mā of Ilakar, whyche dwelt in Samir in mount Ephraim. And he iudged Israel. xlii. yere, & then died & was buried in Samir. And after him arose Jai & Galaadite, whiche Iudged Israel. xlii. yere. And he had xxx. sōnes & rode on. xxx. Asse coltes, and had. xxx. cities for thē, which are called the townes of Jai vnto this date, & are in the lād of Galaad. And Jai died, & was buried in Ramon.

¶ And the children of Israel brought wickednesse yet agayne, in the syght of þ̄ lord, & serued Baalim & Ashtaroth, & the

Goddess

Goddess of Siria, & the Goddess of Sodom the Goddess of Moab, the Goddess of the children of Ammon, & the Goddess of the Philistines, & forsoke the lord & serued him not. And the lord was wroth wth Israel, and sold them in to the handes of the Philistines, & into the handes of the chylde of Ammon: which pld & oppressed p^r chylde of Israel in those daies. & bill yere, al p^r were on the other side Jorðā in p^r lād of p^r Amorites in Galaad. Moreover the chylde of Ammon went ouer Jorðā to fight against Juda, Bē Jamīn, & the house of Ephraim: so p^r Israel was sore combyed. The p^r chylde of Israel cryed vnto the Lord saying: we haue sinned against the: for we haue forsaken oure owne God, & haue serued Baalim. And p^r lord sayd vnto p^r chylde of Israel: did not p^r Egipcias, p^r Amorites, p^r chylde of Ammon, p^r Philistines, p^r Sidonites, p^r Amaleckites, & the Moabites, oppresse you? And ye cryed to me, & I deliuered you out of their handes. And for al that ye haue forsake me, & serue straung goddesses, wherfore I will helpe you no moare. But go & crye vnto the Goddess whiche ye haue chose, & lett them saue you in the time of your tribulacion.

But the chylde of Israel sayd vnto p^r Lord we haue sinned: do p^r vnto vs what soeuer please p^r, & deliuer vs only at thys tyme. And they put awaye the straunge Goddess frō thē, & serued the Lorde. And the mysery of Israel greued hys soule.

Then the chylde of Ammon geathered togeather & pitched in Galaad. And the chylde of Israel geathered thē to geather & pitched in Masphah. And p^r cōpanye of the lordes of Galaad sayde eche to other, whosoever wil beginne the battel against the chylde of Ammon, the same shalbe hed ouer all the inhabitants of Galaad.

Jephthah the sone of a Harlot deliuereth Israel frō the Ammonites after they asked for geuene.

The. xi. Chapter.



And ther was one Jephthah a Galaadite, a stronge man, which was p^r sōne of an harlot: Now be it Galaad begat Jephthah. But Galaades wife bare hym sommes, whych when they were come to age, thurst oute of Jephthah, & said vnto him: thou shalt not enherite in oure fathers house, for thou art the

sonne of a straung woman. Then Jephthah fledde frō his brethre and dwelt in p^r lande of Tob. And there geathered Idole people to Jephthah, & wente out wth hym. But it chaunced in processe of tyme, p^r the chylde of Ammon made warre against Israel, then the elders of Galaad went & fett Jephthah out of p^r lād of Tob, & said vnto him: come & be our captaine, & let vs fyght wth the chylde of Ammon. And Jephthah sayd vnto p^r elders of Galaad. Wyd not ye hate me & expelle me out of myr fathers house: how happeneth it then p^r you come vnto me now in tyme of poure tribulaciō? And the elders of Galaad answered Jephthah. Therfore we turne agayne to the nowe, that thou go wth vs, & fight a gaynist the chylde of Ammon, & be oure heed ouer all the inhabitants of Galaad. And Jephthah sayde vnto the elders of Galaad: If ye bypynge me home agayne, to fight wth the chylde of Ammon, then yf the lord deliuer thē before me, I shalbe youre hed. And p^r elders of galaad said to Jephthah, the lord be witnes betwene vs yf we do not accordig to thy wordes. The Jephthah wēt wth p^r elders of galaad. And p^r people made hī hed & ruler ouer thē. And Jephthah reherfed al his wordes in Masphah.

Then Jephthah sent messengers vnto the King of the chylde of Ammon, saying: what ayleth the wth me p^r comest bpō me to fight against my lād? And the King of the chylde of Ammon answered vnto the messengers of Jephthah, because Israel toke away my lād, when they cam: out of Egypt: euen frō Aenō vnto Iabock, & frō thēre vnto Jorðan. Now therfore restore those lādes agayne wth faire meanes. And Jephthah set messēgers agayne vnto the chylde of Ammon, & sayde vnto him: thus saith Jephthah. Israel toke not awaye p^r lād of Moab, nor p^r lād of p^r chylde of Ammon. But whē Israel came out of Egypt, they walked thorow the wildernesse, euen vnto the redde see, and came to Cades, & sent messengers vnto the kyng of Edom saying: let vs we pray p^r go thorow thy lād. But the King of Edō wold not agre ther to. And in like maner they set vnto p^r King of Moab, but he wold not consēt. And so Israel abode sīl in Cades. And then they went a long thorow the wildernes, & com-
pased

passed the lād of Edom, & the lād of Moab, and came a long by the east side of the lād of Moab, & pitched on þ other syde of the ryuer of Arnon, & came not within the coostes of the Moabites: for Arnon was their vtmost border. And then Israel sent messengers vnto Sehon kyng of the Amozites, and kyng of Helbon, & sayd vn to hym: Lett vs passe thoro we thy lande vnto owre awne contreye. But Sehon trusted not Israel, to go thoro we hys co- stes: but gathered all hys people to ge- ther & pitched in Jazah, & fought w Israel. But the Lord God of Israel deliuered Sehon & all his folke into the hādes of Israel. And so Israel smote the & conqu- red al the land of the Amozites, the enha- biters of the said cōtrei. And they cōque- red al the coostes of the Amozites, frō Ar- non vnto Iabok, & from the wyldernesse vnto Iordan. So now seing þ lord God of Israel hath cast out þ Amozites before his people shuldest thou possesse the lād: I saye, but what people Camos thy God dyueth out, that lande possesse thou. But whatsoeuer nacjons the Lord our god ex- pellshe, that lande oughte we to enioye. And therto art thou better then Balack þ sonne of Zephor kyng of Moab: dyd he cryue wyth Israel or fygth against the: all the while Israel dwelt in Helbon and her townes, & in Aroer & her townes, & in al the cities þ be a lōg by þ coostes of Ar- non. iiii. hundred yerres: why dldst thou not recouer the in al þ space, wherfore I haue not synned agaynst the. But thou doeste me wronge, to warre agaynst me. The lor- de therfore be iudge this dave, betwene þ children of Israel, and the chyldre of Am- mon. Now be it the kyng of the chyldre of Ammon harkened not vnto the wordes of Jephthah whych he sente hym.

Then the spyte of the Lord came vpo Jephthah. And he passed ouer Galaad & Manasses, & came to Hazyphah þ lieth in Galaad, & frō thence vnto the chyldren of Ammon. And Jephthah bowed a bow vn to the lord & sayd: If thou shalt deliuer the chyldre of Ammon into my hādes, the þ thi- ge that cometh out of the doores of my hou- se against me, whē I come home in peace, from the chyldren of Ammon, shall be the Loydes, & I wil offer it vp a burntofferin

ge. And so Jephthah went vnto the chy- ldren of Ammon to fygth w the. And the lord deliuered the into his hādes. And he smote the frō Aroer vnto Menith, xx. cy- tics. And so forth to þ plaine of the byne- pades, made an excebyng great slaugh- ter. And thus the chyldren of Ammon were bzought vnder befoze þ chyldre of Israel.

Then Jephthah came to Hazyphah vn to his house. And se his daughter came our agaynst him, w temberelles & dāises, which was his only childe: so þ beside her he had nether sonne nor daughter. And when he saue her, he rent his clothes and said: Alas my daughter. þ hast made me a soupe & art one of them that trouble me. For I haue opened my mouth vnto the Lord, & cānot go backe. And she sayd vn to him: my father, yf þ haue opened thy mouth vnto the lord, then do w me accord- ing to that pocraded out of thy mouth, for as moch as the Lord hath auenged þ of thynne enemies the chyldren of Ammon. And she sayde vnto her father, do this moch for me: lett me alone two monethes that I may go dōwne to the mountaines & betwaille my virginite w my felowes. And he sayde: go, and so he sent her away two monethes. And she went w her cō- paniōs & lamented her maydenheede vpo þ mountaines. And after þ two monethes she turned agayne vnto her father which dyd w her accordyng to hys bowe which he had bowed, & so she knewe no mā. And it became an ordinaūce in Israel yere by yere, that the daughters of Israel shulde go & lauēt the daughter of Jephthah the Galaadite, foure daves in a yere.

The battel of Jephthah agaynst Ephraim. After the deeth of Jephthah succeededy Glon. After Glon Abdon.

The. xii. Chapter.

And the mē of Ephraim gea- thered the seluces to gether, & went northward, & sayde vn to Jephthah: wcherfore wen- test þ to fight w þ chyldre of Ammon, & dydest not call vs to go w the: we wil therfore burne thine house vpo þ, w fire. And Jephthah said vnto them: I & my people were at great strife w þ chy- ldren of Ammon. And I called you. But ye deliuered me not out of their hādes. And whē I saw þ ye deliuered me not, I put my selfe

Wife in my handes & wēt vpon the childre of Ammō. And the Lord deliuered the in to my handes. Wherfore then are ye come vpon me to fyght with me.

And Jephthah gethered to gether al þ me of Galaad, & fought with the Ephraites. And the men of Galaad smote the Ephraites, because they sayde: Ye Galaadites ar but runnagates of Ephraim and ge the Ephraites and the Manassites. Wharcouer the men of Galaad toke the passages of Jordan from the Ephraites. And whē those Ephraites þ were escaped, sayd lett vs go ouer. Then the mē of Galaad sayde vnto thē: Ye are Ephraites, & they sayd naie. Then the other answered:

C the say: Sciboleth. And they said Sciboleth, and could not so pronosse, where vpon the other toke them and slewe them at the passages of Jordā. And there were ouerthromē at that tyme of the Ephraites xlii. thousande. And when Jephthah had iudged Israel. vii. yere he dyed, & was buried in one of the cities of Galaad. After

D this man iudged Israell one Abazan of Bethlechem, & he had. xxx. sonnes and. xxx. daughters, & sent al so his. xxx. daughters out, & toke. xxx. other in, for his sones. And when Abazan had iudged Israel. vii. yere he dyed, and was buried at Bethlechem.

And after hym Elō a Zabulonite iudged Israel tē yere, and he died & was buried in Ailon, in the contrey of Zabulon.

Iudg. x. a. And after hym Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had fourtie sonnes, & thirte newewes, & rode on. lxx. asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell. viii. yere, he dyed, & was buried in Pharathon, the land of Ephraim in the mount of the Amalekites.

C Israel being an Idolatrer is oppressed of þ Philistines. The byrth of Samso. The sacrifice of Samsons father.

The. xlii. Chapter.

A And the childzen of Israel beganne againe to comitte wickednesse in þ syght of þ lord. And þ Lord deliuered the in to þ hādes of the Philistines fourtye yere. And ther was a mā in Zarah of þ kynred of þ Danites, named Manoah, whose wife was barren & bare not,

And þ Angel of þ lord appeared vnto hys wyfe and sayd vnto her: Behold, thou art barre and beartst not: But thou shalt conceiue and beare a sone. And now beware, and dryncke no wyne, ner strong dryncke, neather eate any vncleane thyng: for se, þ shalt conceiue & beare a sonne. And there may not: as for oz sheeters come on his hed: for the ladde shall be an abstayner vnto god, euen from the tyme of his birth. And he shall begiune to deliuer Israel out of the handes of the Philistines.

Then the wyfe went and tolde het husbāde sayinge: a man of God came vnto me, and the facyon of him was lyke the facion of an Angel of God excedynge fearful. But I asked him not whēce he was, neather tolde he me hys name. And he said vnto me: behold thou shalt be with child and beare a sonne, and now dryncke no wyne nor stronge dryncke, neather eate any vncleane thyng: for the ladd shall be an abstayner to God euen from hys byrth to the dave of hys deathe.

Then Manoah made intercession to þ Lord, and sayde: I praye the my Lord let the man of God whiche thou sendeste come once moare vnto vs and teache vs what we shal do vnto the ladd, when he is borne. And God heard the voyce of Manoah, & þ angel of god came againe vnto þ wyfe as she satt in the felde: But Manoah her husband was not w her. Then þ wyfe made hast & rāue & shewed her husbāde & sayd to him: Behold þ mā appeared vnto me þ came the other dave vnto me.

And Manoah arose and wēt after his wife and came to the man and sayde vnto him: art thou the man that spakeste vnto my wife? And he said yea. The Manoah said, now whē thy saying is come to passe what shalbe the maner of the chyld, and what shal he do? And the Angel of the lord sayd vnto Manoah: the wife must abstaine fro al that I said vnto her: he may eate of nothyng that cometh of the vyne tree, ner dryncke wyne or strong dryncke, nor eate any vncleane thyng: But muste obserue al that I bad her. Then said Manoah vnto the Angel of þ lord, graūt vs to tary vntyl we haue made redy a kidd & haue set it before þ. And þ angel of þ lord saide vnto Manoah: though þ make me abyde

1. Regu. i. b

Gen. xli. b
Luce. i. c



abpde, I wyl not eate of thy meate. And moreouer yf thou wylt prepare a burnt offering, that thou must offer vnto the lord. For Manoah wist not that it was an angel of the lord. And Manoah sayd vnto þe angel of þe Lord: what is thy name, þe wher thy saying is come to passe, we may do the some worship. And the angel of the Lord sayd vnto hym: why askest thou after my name: when it is maruclouse.

D And Manoah toke a kynd with a meat offering, & offered it vpon a rocke vnto the Lord. And the angel did wonderfyll, Manoah & his wyfe lokyng vpon. For wher the flame came vp out of the altare, the angel of the Lord ascended vp in the flame of the altare. And Manoah & his wife looked vpon & fel flat on theyr faces vnto the ground. But þe angel of þe lord dyd no more appeare vnto Manoah & his wyfe. And the Manoah knew that it was an angel of þe lord & sayd vnto his wyfe: we shall surely dye, because we haue sene God. But his wyfe sayd vnto hym: Yf the Lord wold kyl vs he wold not haue receaued a burnt offering and a meat offering of our handes, neyther wold he haue shewed vs all these thinges nor wold haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, & called hys name Samson. And the ladde grewe, and the Lord blessed hym. And the spryte of the Lord beganne fyrste to be wryth the house of Dan, betwene Zarah and Ethaol.

The marriage of Samson. He kylleth a Lyon. He propoundeth a riddle. He kylleth Philistines. His wyfe forsaketh him & taketh another.

The xiii. Chapter.

Samson wet downe to Chanath & saue a woman in Chanath of the daughters of the Philistines, & came vp & tolde his father & hys mother, & sayd: I haue sene a woman in Chanath of the daughters of þe Philistines. And now geue her me to wyfe. The his father & mother sayd vnto him, is ther neuer a woman of the daughters of thy brethren, among all my people: but that thou must go & fett a wyfe of thee vncircumcised Philistines. And Samson sayd vnto hys father geue me this woman for she pleasech me well. But his father & mother wiste not that it was the Lordes doying, & that he soughte

an occasiō of þe Philistines, wher at that tyme raygned ouer Israel.

The went Samson & hys father and his mother downe to Chanath. And wher they came to the bynepardes of Chanath behold a young Lion rored vpon him. And the spryte of the Lord came vpon him. And he tare him, as a man wold rent a kynde, & yet had nothing in his hande. After the later he told not his father & mother what he had done. And he went downe & talked with the woman, which seemed wel satoyed in the syght of Samson.

And wrythin a shorte space after, as he went thither agayne to take her to wyfe, he turned out of the waye, to se the carkefse of the Lyon. And beholde ther was a swarme of bees in the carkefse of the Lyon and honye. And he toke of the honye in hys handes and went eating, and came to hys father and mother & gaue them also. And they dyd eate. But he tolde not them, that he had taken the honye out of the carkefse of the Lyon.

And wher his father was come vnto the woman, Samson made ther a feast, for so bled the younge men to do. And wher her frendes saue him, they brought xxx. copyns to beare felowshipp. And Samson sayd vnto them: I wyl put forth a riddle vnto you. And yf you can declare it wrythin vii. dayes of the feast & fynd it out, I wyl geue you thyrty shettes & thyrty chaunge of garmentes: But & yf you cannot declare it me, then shal ye geue me thyrty shettes & thyrty chaunge of garmentes. And they answered hym, putt forth thy riddle & let vs heare it. And he sayd vnto the. Out of the eater came meat: and out of the stronge came sweetnesse. And they could not in thre dayes expounde the riddle. And when the seuenth daye was come, they sayd vnto Samsons wyfe. Flatter with thyne husband, that he maye declare vs thy riddle, or elles we wyl burne the & thy fathers house with fyre, haue ye called vs to make vs beggers or not. The Samsons wyfe wept vnto hym and sayde: it cannot be but that thou hatest me and louest me not: for thou hast putte forth a riddle vnto the chyldren of my folke and wylte not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father, nor my mother, and

Wylde

Shulde I tell it the?

And she wepte vnto hym. vii. dayes, while the feast lasted. And the seuenth day he tolde her, because she laye so sore vpon him. And she told it vnto childre of her folke. And vii. men of the citie said vnto him vnto the seuenth daye before the sone wente downe. What is sweeter then honye, and what is stronger then a Lion. The she said he vnto the: If ye had not plowed with my caulfe, ye had not found out my riddle. The spirit of the Lorde came vpon him. And he went downe to Askalon, & slewe thyrtye men of them, and spoiled the, and gaue their garments vnto them whiche expounde the riddle. And he was wrothe and wente vnto his fathers house. But Samsons wyfe was geuen to one of hys companyons that bare hym companye.

Samson tithy fyre brandes to foyntayles & letteth them runne in to the corne and burne it, to be auenged of them & toke his wife fro him. With the Jaw bone of an asse he killeth a thousand men. & ute of a great toth in the Jawe god geueth him water, to satysfy hys thyrst.

The. xii. Chapter.

But it chaunced withyn a while after, euen in vnto the time of whete heruest, & Samson vsyted his wyfe wyth a kydder. And whē he supposed to haue gone in vnto hys wife into the chāber, her father wolde not suffre hym to go in: But sayd: I thought that thou haddest hated her, & therfore gaue I her vnto one of thy companyons. Now be it, her younger sister is fayrer then she. Take her in steade of the other. Then sayd Samson vnto the: Now I am blamelesse concerning the Philistines, though I do them euell.

And Samson went out & caught thre hundred foxes, and toke fyre brandes, & fastened taylor to taylor, and put a fyrebrande in vnto myddes, betwene two taylor. And he sett vnto fyre brandes on fyre, & put them into the corne of vnto Philistines, and burnt vnto bothe the reped corne and also the stādyinge, with vyne & oliues. The Philistines asked, who had done that? And it was tolde them that Samson vnto sonne in law of the Chammitte, because he had taken his wife and geue her to one of his companyons. And the Philistines came and burnt her and her father with fyre.

And Samson sayd vnto them: Shulde ye

do so: I wyl surely be aduenged of you, and then I wyl cease. And he smote the legges and thyrghes with a myghty plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philistines came vnto & pyttched against Iuda & laye in Lehi. And vii. men of Iuda sayde, why are ye come against vs? And they answered to bind Samson are we come, euen to do him as he hath done to vs. Then thre thousande men of Iuda went downe to the caue of vnto rocke Etam, and sayde to Samson: wotteste thou not that the Philistynes are rulers ouer vs? Wherfore then haste thou serued vs thus? And he answered them, as they serued me, so haue I serued them.

And they sayde vnto him, we are come to bynde the & to delyuer the into vnto the handes of the Philistines. And Samson said vnto the: swere vnto me, & ye shall not hurte me your selues. And they sayde we wyl not hurte the, saue only bynde the & delyuer the vnto their handes: But we wil not kill the. And so they boude him with two new cordes and brought him vnto from the rocke. And when he came to Lehi, the Philistines shott agaynst hym. And the sprete of the Lorde came vpon hym, and the cordes vnto were vnto hys armes became as flaxe that was burnt with fire, and the bandes lousd fro his handes. And he foude a Jaw bone of a ratten asse, and put forthe hys hande and caughte it, and slue a thousande men therewith.

And Samson sayd: with the Jawe of an asse, haue I made heapes: wth the Jawe of an asse haue I slayne a thousand men. And whē he had left speakig, he cast away vnto a Jawe out of his hand & called the place vnto Raimath Lehi. And he was sore a thyrst, & called on vnto the Lord & sayde. Thou Lorde hast geue this great victory, thorow the hand of thy seruaut. And now I must dye for thyrst & falle into the handes of the vnto circuncysed. But god brake a great toth vnto was in the Jawe, and there came water therout. And whē he had drōck his sprete came agayne, & he was refreshed, wherfore the name therof was called, vnto the well of the caller on, whiche is in Lehi vnto this day. And he iudged Israel in vnto dayes of the Philistines twentye yeres.

Z. i. Samson

* Secant they fell as they fled. The child readeth in taylor. hys men's fote men,

C

Chato, the lifting vnto of the Jawe

heb. anho

What is, if ye had not made the hel of my wyfe as in the.

Samson lyfeth vpon the Gates of Gaza & carieth the vp into the moſtayne. He was deceaued by Dalilah & made blinde. He pulleth doune the houle vpon the Philistines and dyeth with them.

The xvi. Chapter.



Then went Samson to Gaza, and saw there an whore, and wet in vnto her. And it was tolde of Gazites, that Samson was come thither. And they wet about and layde awaite for him all nyght in the gate of the cite, but were styl al the night saying: Carpe tyl þ moynynge that it be daye, & then let vs kyl him. And Samson toke hys reste tyllc mydnyghte, and rose at mydnyghte and toke the doores of the gate of the cite, and the two yde postes, and rente them of, barres and al, and put them vpon his shouldeers, and caried them vp to the toppe of an hyl that lyeth before Hebron.

And after that he loued a woman, vpon the ryuer of Sozek, called Dalilah vnto whom came the Lordes of þ Philistines, and sayde vnto her: flatter with him & se wherthyn hys great strengthe lyethe, and by what meane we maye haue power ouer him, that we may bynde him, to bring him vnder, and we wyl geue euerye man a lcuen hundred syluerlynges.

And Dalilah sayde to Samson. Oh, tel me where thy great strengthe lyeth, and yt thou were boude wherwith men might constrayne the. And Samson sayde vnto her. If men bouid me with. vii. grene withthes þ were neuer dyed, I shuld be weake and as another man. And then the lordes of the Philistines brought her. vii. withthes þ were yet grene & neuer dyed & she bound him therwith. Not withstandinge she had men lying in waite wth her in þ chambze. And she sayde vnto hym, the Philistines be vpon the Samson. And he brake the cordes as a stryng of towe breaketh, when it fealeth fire. And so his strengthe was not knowne.

Then saide Dalilah to Samson: Se thou haste mocked me and tolde me lyes. Now yet tel me I pray þ, wherwith thou mightest be bounde. And he sayde: If I were bound with new ropes þ neuer were occupped, then shulde I be weake, & as another mā. And Dalilah toke new ropes & bounde him therwith, & sayd vnto him,

the Philistines be vpon the Samson. And there were lyers of wayte in the chamber, and he brake them from of his armes, as they had bene but a threde. And Dalilah sayd vnto Samson, hitherto thou hast begyled me & tolde me lyes: I praye the yet tell me wherwith me may bynde þ. And he sayd vnto her. If thou plattdest the seuē lockes of my hecd wythe an hearte lace & fastnedeste them wythe a naylor. And she sayde vnto hym, the Philistines be vpon the Samson. And he awakend out of hys slepe, & plucked & went away w the naylor that was in the plattynge & wyth þ hearte lace. Then she sayde vnto him: How canst thou say þ thou louest me, when thine hert is not w me: for þ haste mocked me this. iiii. tynes, & hast not told wherthyn thy great strengthe lyeth. And as she lay vpon him w her wordes continually berping of him, his soule was encombred eue vnto the death. And he tolde her al his hert, and sayd vnto her: there neuer came raler nor theres vpon mine hecd, for I haue bene an abstainer to God euen fro my mothers wombe: If myne hearte were cut of, my strengthe wold go fro me, & I shuld waxe & be lyke al other men. And when Dalilah saw she had tolde her all hys hert, she sente for the Philistines saying, come vp yet this once, for he hath shewed me all his herte.

Then the Lordes of the Philistines came and brought the money in their handes. And she made him slepe vpon her lapp and sent for a man, and cut of the seuē lockes of hys hecd & beganne to bere hym. But his strengthe was gone fro him. And she saide the Philistines be vpon þ Samson. And he awooke oute of his slepe and thought to go oute as at other tymes before & shake him selfe, & wist not that the lord was departed from him. But þ Philistines toke him and put out his eyes, & brought hym doune to Gaza, and bounde hym wyth fetters. And he was made to grinde in the prison house, howe be it the hearte of his hecd beganne to grow againe after that he was shorne.

Then the lordes of þ Philistines geathered the to geather, for to offer a solempne offrig vnto Dagō their god, & to reioyce: for they sayde, oure God hath deliuered Samson oure enemye into oure handes.

And

And when the people saw him, they praised their God: for they sayd our god hath deliuered into our handes our enemye, & destroyed oure contrepe and slue many of vs. And whē their hertes were merry, they sayd: sende for Samson & lett him playe before vs. And they sett Samson out of p̄sonhouse, & he played before them, & they set him betwene p̄ pillars. And Sāso said vnto the ladd that leed him by p̄ hād: sett me that I may touche the pillars that the house stande vpon, & that I may leane to them. And the house was full of men and women. And there was al p̄ lordes of the Philistines. And there were vpon the roufe a thre thousand mē & women, that behelde how Samson played.

And Samson called vnto the Lord, & sayde: my Lord Jehouah thynke vpon me, & strengthen me, at this tyme only O God, that I may be auēged of the Philistines for my two eyes. And Samson caught the two myddel pylles on whych p̄ house stode and on whiche it was borne vpon the one in his ryght hande, & the other in his left, & sayde: my soule dye with the Philistines, and bowed thē with mighte. And the house fel vpon the lordes and vpon al the people p̄ were therin. And so the deed which he slew at his deeth, were moo then they which he slewe in hys lyfe. And then his brethren and all the house of his father came downe and toke hym vpon, & broughte hym and buryed hym betwene Zarah and Eschaol, in the burying place of Manoah his father. And he iudged Israel twentye yere.

CD: Micah whose mother made him an Idoll of silver. Of the young preast of the lynage of Leui of Bethlehem.

The. xviij. Chapter.

Ther was a mā in mounte Ephraim, named Micah whyche sayd vnto his mother: p̄ leue hundred siluerlynges p̄ were takē fro p̄, about which p̄ cursedst & saidest in mine eares: Behold the syluer is with me for I toke it away. Thē sayd his mother, blessed be thou my sone, in p̄ lord. And so he restozed the leue hundred siluerlynges to his mother againe. And hys mother sayde: I bowed the syluer vnto the Lord of myne hand for my sone: to make a graue ymage & an ymage

of metall. Nowe therfore I geue it the agayne. And he restozed the moneye againe vnto his mother. Then his mother toke two hundred siluerlynges & put thē to a gold smyth, to make therof a graue ymage & a ymage of metal, which remained in p̄ house of Micah. And p̄ mā Micah had a chapel of gods, & made an Ephod & ymages, & filled the hād of one of his sones whych became his preast. For in those daies there was no king in Israel, but euery mā dyd what thought hym best.

And there was a younge man oute of Bethlehe Juda, & oute of the kinredes of Juda: whiche young mā was a Leuite & sojourned thcr. And the mā departed out of p̄ citie of Bethlehem Juda, to go dwell wher he could find a place. And he came to moūt Ephraim, & to p̄ house of Micah as he iourneyed. And Micah sayde vnto hym, whence comest thou: and the Leuite answered him: I am of Bethlehe Juda, & go to dwell wher I maye fynde a place. And Micah sayde vnto him dwell w me, and be vnto me a father and a preast. And I wyll geue the ten syluerlynges by yere and raymente of all sortes, and thy incate and dryncke.

And p̄ Leuite went & beganne to dwell with the man, & was vnto him as dere as one of hys owne sones. And Micah filled p̄ hand of the Leuite, & the young mā became his preast, and continued in the house of Micah. Then sayd Micah now I am suer p̄ p̄ lord will be good vnto me, seying: I haue a Leuite to my preast.

CThe childre of Dan take the goddess & the preast of Micah away. They destroye Laish, & after bylde it agayne.

The. xliij. Chapter.

In those dayes there was no king in Israel. And in those daies p̄ trybe of Dan soughte thē an inheritaunce to dwell in, for vnto that tyme there fell none inheritaunce vnto thē among p̄ tribe of Israel. And the childre of Dan set of their kynredes fyue mē of actiuite, out of their coostes, euē out of Zarah and Eschaol, to betwe the lād & search it out, & said vnto thē: go & searche out p̄ lande. And they came to moūt Ephraim, euē to p̄ house of Micah & lodged thcr. And whē they were come vnto p̄ house of Micah, they knew p̄

Whoice of þ þoung mā þ Leuite, & turned in
thither, & sayde vnto him: who brought þ
hither: & what makest thou in this place
& what hast þ here. And he sayd vnto the,
thus and thus dealeth Michah wyth me &
hathe hired me to be his preaste. And they
said vnto him: Aske of God I pray the, þ
we may knowe whether þ way whiche we
go, shalbe prosperous or no. And þ preast
sayd vnto the: go in peace, for þ way wher-
e ye go is before the Lord.

Then the fiue men departed and came
to Laish, & sawe þ people that were therein,
how they dwelte carelesse, & after the ma-
ner of þ Sidons, still, & without casting of
pelles, & that no man made any trouble
in the lande or vsurped any domynion, &
howe they were farre from the Sidons &
had no busynes with any naciō. And they
came vnto their brethren, to Zarah, and

Esthaol. And their brethren sayde vnto
them: what tydings byynge you?

And they sayd by and lett vs go vnto
them. * for we haue sene the lād, þ it is be-
come good. Hast therfore & be not slouthful
to departe and to go and cōquere the lād.
When ye be come, ye shall come vnto a
people that casteth no pelles, and vnto
a large contrey: for God hathe geuen in-
to your handes a place wherein is no lacke
of any thyng that is in the worlde.

And there departed thence of the kyn-
red of the Danites, oute of Zarah and
Esthaol sixe hundred men apointed with
instrumētes of warre. And they wēt & pit-
ched in Cariath Jarim in Iuda. Wher-
fore the place is called Mahanah Dā vn-
to this day, which is on þ backside of Ca-
riath Jarim. And they wente thence vnto
mounte Ephraim, & came to the house of
Michah. Then answered the syue mē that
wēt to spye out the cōtrei of Laish, & saide
vnto their brethren: wot ye not that there is
in these houses an Ephod & Images, & a
grauē Image, and an Image of meatal.
Now therfore cōsidre what ye haue to do.

And they turned thither warde & came
to the house of the younge uian the Le-
uite in the house of Michah, & saluted him
peasably. And þ syue hūdzd men gyrded
wē weapons of warre which were of þ chil-
dren of Dā stode in the enteriing of þ gate.
And the syue mē that went to spye oute þ

land, went in thither and toke the kerued
Image, & þ Ephod the kerued Image, &
the Image of meatal. And þ preast stode in
the enteriing of the gate with the syue hū-
dzd men þ were armed vnto battel while
þ other went to Michahs house, and sette
the kerued Image, the Ephod, the kerued
Image and the Image of meatal. Then
sayde the preast vnto the: what do ye: and
they answered him, holde thy peace & put
thyne hande vpon thy mōthe, and come
with vs, & be vnto vs a father & a preast,
whether is it better for the to be a preast
vnto the house of one man, or to be preast
vnto a tribe or a kynred in Israel. And þ
preast was glad & toke the Ephod and þ
Images, and the grauen Image, & went
wē þ people. And they turned & departed,
& put the childre, the catell & their costely
thynges before them.

Whē they were a good way frō the hou-
se of Michah, the mē þ were in the houses
þ were by Michahs house, made an oute
crye, & folowed after the chyldre of Dan
& called vnto the. And they turned their fa-
ces, and sayd vnto Michah, what apleth þ,
that thou makest an out cry: And he said,
ye haue take away my Goddes whiche I
made also the preast, and go your wayes
wyth them: And what haue I in care, how
then say ye vnto me, what apleth the: And
the chyldre of Dan sayd vnto him, let not
thy voyce be heard amōg vs, lest anger
felowes runne vpon the, & thou loose thy
lyfe, with the lyues of all thyne householde
to. And so the chyldre of Dan went their
wayes. And when Michah sawe that they
were to strōg for him, he turned & wēt bac-
ke vnto hys house agayne.

And they toke the thynges which Mi-
cah had made, and þ preast whiche he had,
and went vnto Laish, euē vnto a people þ
were at rest and without mysstriste, and
smote the wyth the edge of the sword and
burnt the cytye wyth fyre. And there was
no mā to helpe, because it was farre from
Sydon, & they had no medelynge wyth
anye other nacyon. And the cytye stode in
the valei that lyeth by Bethzebo. And
they bylt the citie and dwelt therein. * And
called it Dā, after þ name of Dā their fa-
ther which was bozne vnto Israel. Now
be it in berpe deade the name of the cytye
was

The sinne of Judges Gabaah Lxxviii

was Laiz at the begynnyng.

And the chyldren of Dan set them vp the grauen Image. And Jonathan the sonne of Gerson, the sone of Manasses & hys sonnes were the preastes vnto þe tribe of the Danites, vntill they were carped awaye out of the lande captiue. And they sett them vp the kerued Image whyche Micah made, all the whyle that the house of God was in Siloh.

Of the Leuite whose wife was vyllanously killed in Gabaah. He is deuyded in to .xii. parts: & of her sent to every tribe of Israel a peace.

The .xix. Chapter.



It chaunced in those dayes, whē ther was no king in Israel, that a certē Leuite dwel-
lyng on þe syde of mounte Ephraim, toke to wyfe a concubine out of Bethleheim Juda: which concubine playde the whoze in his house, and went awaye fro him, vnto her fathers house to Bethleheim Juda, & there contynued foure monethes. And her husbände arose and went after her, to speake frendly, vnto her, & to bring her home agayne, & hys ladd with him and a couple of Asses. And he brought him vnto her fathers house, & when the father of þe damosel saw him he reioysed of his coming. And his father in law the damoselles father kepte him þe aboade wthē him thre dayes and so they ate and dranke and lodged there.

The fourth daye they arose erly in the mornynge, & the man stode vp to departe. But the damoselles father sayd vnto his sone in law, cōfort thine hart wth a morsell of bzeed & then go youre waye. And they sate downe & did eate & drinke both of thē to geather. Then sayd the damoselles father vnto the man, go to I praye the and tarpe al nyght and let thynē hert be mery. Now be it the mā stode vp to departe: but his father in law cōpelled him to turne agayne & to tarye al night ther. And he rose vp erly þe fyfth day to departe. The saide þe damoselles father cōfort thine hert: & so made him tarpe vntill after middaye. And they did eate bothe of thē to geather.

And then the man arose to depart with hys concubine and hys ladde. But his father in law the damoselles father sayd vnto him behold the day gothe fast awaye & draweth towardē eue, tarpe al nyght: at the

least waye tarye this daye here and let thine hert be merie. And to morow get youe rlie vpon youre waye and get the to thy tent. Neuerthelater þe mā wold not tarye, but arose & departed and came as ferre as Jebus, whych is Ierusalem, & his two asses ladde, and his concubine & his ladd with him. And whē they were fast by Jebus, þe daye was soze spent and the younge man sayd vnto hys master, come I praye the & let vs turne in into thys cite of þe Jebusites & lodge all night there. But his master sayd vnto him, we wyll not turne into a straung cite that are not of the chyldren of Israel: we wil go forth to Gabaah. And he sayd vnto his ladd, go forward, & we shall come to one place or other & shal lodge all nyght in Gabaah or in Ramah. And they went forward vpon theyr waye, and the sone went downe vpon thē when they were fast by Gabaah whych is in Beniamin. And they turned thitherward to go and lodge al nyght in Gabaah. And when they came in, they sat them downe in a street of the cite, for there was no man toke them into lodge. But behold there came an olde man from his worke, out of the felde at eue whych was also of mount Ephraim, and but a strainger in Gabaah for the me of þe place were of the chyldre of Iemini. And when he had lyfte vp his eyes, & saw a wayfaring mā in þe streetes of þe cite he said: whether goest þe? And whence comest þe? And the other answered him, we come fro Bethlehe Juda toward the syde of mount Ephraim: from thence am I, and went to Bethlehe Juda, and go now to the house of the lord. But ther is no man that receaueth me to house: and yet I haue straw and prauender for oure Asses, and bzeade and wyne for me and thy hādmaide, & thy ladd that ar with thy seruaunt, and lacke nothyng.

The olde man sayd, peace be with the, al that thou lackest shalt thou fynde with me: only abide not in þe streetes al night, and he brought him into hys house, & gaue fodder vnto his Asses. And they washed their fete, and dyd eate and dryncke. And as they were making theyr herttes mery, the men of the cite whych were wycked, sett the house rounde about, and thrust at the doze, & spake to the mā of the

Z.iii. houle,

As it were made good there

house the olde man sayinge: bringe forth the man that came into thyne house, that we maye knowe hym.

But the man of the house wente out to the & sayd vnto the, Oh, nay my brethren, do not so wickedly seing that thys man is come into myne house: doo not this folye. Behold my daughter a mayde & this mānes concubyne, the I wyl bring out vnto you, and humble the, and doo with them what semeth you good: but vnto this mā, do not thys folye. But the men wolde not heke to hym. Neuerthelesse the man toke his concubyne & brought her out vnto the, and they hadde to do with her, & entreated her shamefully, all the nyght euē vnto the morninge. And when the daye beganne to spryng, they let her go.

And then came the woman in the dawning of the daye & fell downe at the doore of the mannes house, wher her Lord was, & ther she laye tyll daye. And her Lord arose vp in the morning & opened the doores of the house, & went out to goo hys waye. And behold, his concubine laye along befoze the doze of the house, and her hand vpon the thersholde. And he sayd vnto her: vp & lett vs be goyng. But she answered not. The he toke her vp vpon an Ass & rode vp, and gat hym vnto hys owne home. And whē he was come vnto his house, he toke a dresling knife, & caught his concubine and deuyded her thorow the bones into xii. peces, & sent her into al quarters of Israel. And al that saw it sayd: there was no such dede done oꝛ sene sence the chyldze of Israel came out of Egypt vnto thys day, consyder the matter, geue counsell and say poure myndes.

The Notes

¶ Here note that a concubyne in the Scripture signifieth not a whoze but a married wyfe yet in some places differing fro quenes, as in Can. vi. a. and 21. Regum. 14. a.

¶ The comen transl. readeth the house of God, whiche is the interpretation of the Hebrew word Bethel. Of the house of God, oꝛ Bethel like Genes. 28. viii. d.

¶ The battell of al the Israelites agaynst the tribe of Ben Jamin for the Levites wyfe killed.

The xx. Chapter

Then al the chyldzen of Israel went out: and there gathered a cōgregation to gether as it had ben but one man, eue fro Da to Bersaba & out

of the lande of Galaad, vnto the lande to Harphah and there stode folke oute of al quarters of all the trybes of Israel, in the cōgregation of the people of God, foure hundred. M. footmen that dyue swerdes. And the chyldzen of Ben Jamin hearde that the chyldzen of Israel were gone by to Harphah.

Then sayd the chyldzen of Israel, tell vs how thys wyckednesse happened. And the Levite the womāns husband that was slayne, answered & sayd: I came into Gabaah that is in Ben Jamin with my concubyne to lodge al nyght. And the cyteses of Gabaah rose agaynst me, & sett the house round about vpon me by nyght, & thought to haue slayne me: and caughte my concubyne and forced her, that she dyed. And I toke my concubyne and cutte her in peces, and sente her thorow oute all the landes of the inheritaunce of Israel. For they haue committed abhominacion and folly in Israel. Beholde ye are al chyldzen of Israel. Se therfore and geue poure aduys in the case.

Then al the people arose, as it had ben one man sayinge: ther shall not a mā of vs go to hys tent, nether turne into his house. And now this is it that we wyl do to Gabaah & cast lottes agaynst it. And we wyl take ten men of the hundred thorow oute all the trybes of Israel, & an hundred of the thousande, and a thousande out of the ten thousande, to sette bitayle for the people to make that they may go agaynst Gabaah Ben Jamin, according to al the folp that they haue wrought in Israel. And so all the men of Israel gathered together, vnto Gabaah, knyt together as it had ben but one man. And the trybes of Israel sent men thorow all the trybe of Ben Jamin sayinge: what wickednes is thys & is happened amōg you. Now therfore deliuer vs the men, those wycked wretches of Gabaah that we maye sleie them, and put away euell from Israel.

Neuerthelater the chyldzen of Ben Jamin wold not heke vnto & voyce of the brethren the chyldzen of Israel: but gathered them selues together out of the cyties vnto Gabaah, to come out in batayle agaynst & chyldze of Israel. And the chyldzen of Ben Jamin were nombꝛed at that tyme

¶ A double of this lode
Chap. 19. b.

¶ That is all
one con-
cept, oꝛ ge-
nerally as
enough in
his shew.



tyne, out of the cities. xxvi. thousande me that dyewe swerdes beside the inhabitants of Gabaah which were nombred seuen hundred chose me. And among all these folke were seue hundred leste handed me, whych euery one could sig stones at an hear breath, & not misse. And the chylde of Israel besyde the children of Benjamin, were nombred foure hundred thousand men & dyewe swerdes, and al men of warre.

And the children of Israel arose & wet bp to * Bethel, & asked of God, who shulde begynne the battell agaynste the chylde of Benjamin, and the Lord sayd Iuda shal begynne. And the chylde of Israel flode bp erlie and beseged Gabaah. And the me of Israel went out to battell agaynste Benjamin, and put the selues in aray agaynste them, to fyght agaynste Gabaah. And the chylde of Benjamin came oute of Gabaah and destroyed in Israel that daye. xxii. thousande men, and brought them to the erth.

And the folke of the chylde of Israel plucked bp their hartes, and wente to agayne and made battell in the same place where they byd the first day: but they wet fyrst bp and wept before the Lord bno euen, and asked of the Lord sayng: shall we go agayne to battell agaynste the chylde of Benjamin oure brethren. And the lord sayde: go bp vnto them and when the chylde of Israel were come to the chylde of Benjamin the second day, the chylde of Benjamin went agaynste the out of Gabaah, the seconde daye, and destroyed to the erth of the chylde of Israel once agayne. xviii. thousande men & dyewe swerdes euery man of them.

When the children of Israel and al the people wente bp and came vnto Bethel, and wepte and sat ther before the Lord, & fasted the same daye vnto euen, and offered burnt offerynges & peace offerynges before the Lord. And they asked the Lord: for there was the arcke of the apoynte ment of God, in those daies. And * phinehes sonne of Eleazar, the sonne of Aaron waytinge vpon it at that tyne & they sayd shall we go out any moare to battell agaynste the children of Benjamin our brethren, or shall we cease? And the lord saide go: for to morowe I wyll deliuer them

into your handes. And Israel sett layers awayne agaynste Gabaah rounde about. And the children of Israel wet agaynste the chylde of Benjamin the thirde tyne, & put the selues in aray agaynste Gabaah, as twyse before. Then came the chylde of Benjamin agaynste the people, tyl they were drawe a great way fro the cite. And they began to smite of the people deed (as twyse before, by two hie wales of which one goeth bp to Bethel & the other to Gabaah thow the felde) vpon a thyrtye men of Israel, for the chylde of Benjamin thought the other had ben beate before them, as at the fyrst tyne. But the chylde of Israel each sayde, let vs flce and plucke them away from the ctyte, vnto the hie wales.

And then al the men of Israel rose bp out of their standing, & put them selues in aray at Baal Thamar. And likewise the laiers in wayte of Israel came forth oute of their places, eue oute of the medowes of Gabaah, & came before Gabaah: ten thousande chosen men out of al Israel, & there was fore battell. But the other wylt not the wyl was so nye then. And the lord plagued Benjamin before Israel, so that the children of Israel destroyed in Benjamin the same daye. xxv. thousande and a hundred men, that dyewe swerdes euery one of the. It seemed the children of Benjamin, that the other had ben put to the woollse. For the men of Israel gaue Roine to Benjamin, because they trusted vnto the layers in wayte whiche they had layde agaynste Gabaah. And the layers in wayte hasted and ranne vpon Gabaah, and wente and smote al the cite to the edge of the sword. And the apoyntment of the me of Israel to the laiers in waite to runne vpon Benjamin to the sword, was whē they shuld make the smoke rise bp out of the cite. And the me of Israel fled in the battell. And Benjamin began to smite deed of the chylde of Israel, about a thirty persones, for they supposed the other had ben put to the woollse before them, as in the fyrste battell. Then began to arple oute of the ctyte, a pillar of smoke. And the Beniamites looked backe: and beholde the wastynge of the hole cite began to ascende bp to heuen.

When the men of Israel turned agayne, the men of Benjamin were abashed: for they

Which as-
ter the de-
bynes liued
iii. hundred
yeres. Of
whom also
Sam. xxv

they sawe that euell approached them. And they turned before the men of Israel vnto the waye that leadech to the wildernes, the other folowing the at the harde heles.

¶ And besyde that they of the citie destroyed the in the myddle of them. And they copasced Ben Jamin about, & chased the to He nuah, & ouer raine them before Gabaah on the east syde: & ther were slayne of Ben Jamin. xliiij. thousand, & al men of might. And they turned & fled to thee wylernes warde & vnto the rocke * of pomegranettes. And y other slue by y way of y rest of the, spue thousand me, & sicked vnto the vntyl they came to Gadaam, & slue two thousand moo of the. So y al that were slayne that same daye of Ben Jamin were. xxb. thousand men that dreye swerdes, & all me of myght: onely. vi. hundred men turned and fled to the wylernes, vnto the rocke of pomegranettes and abode there. iiii. monethes. And then the men of Israel tourned backe agayne vnto the chyldre of Be Jamin, and smote them wth the edge of the swerde in thee ctyres bothe man and beaste and all that came to hande, and mo reouer sette all the ctyres they could come by, on fyre.

¶ The trybe of Ben Jamin being vterly destroyed so: they fornication with the Kenites wyfe, is retold agayne.

The. xxi. Chapter.

¶ And the men of Israel sware in Masphah saying: ther shal none of vs geue hys daughter vnto any of Be Jamin to wyfe. And the people came to Bethel & abode ther tyl euen, before God & wpte by theyr voyces & wept soze & said O Lord God of Israel, why is this chaunced in Israel, that ther shuld be thys dave one trybe lackinge in Israel: And on the morowe the people rose by be tyme & made there an altare and offered burnt offringes and peaceoffringes.

And the chyldren of Israel asked, who are they among all the trybes of Israel y came not with the congregation vnto the Lord: for they had made a great othe concerning the that came not vp to the Lord to Masphah saying that they shuld surely dye. And the chyldren of Israel had pytic on Ben Jamin theyr brethren, & sayde: ther is one trybe cutt of from Israel this

daye: what shal we do vnto the remnant of them, for too gette them wyues, for as moch as we haue sworne by the Lord that we wyll not geue them of oure daughters to wyues. Then they sayde, what are they of the trybes of Israel that came not vpp to Masphah to the Lord. And beholde there came none of the enhabitours of Jabes Galaad vnto the congregation. And when the people were bewed: beholde there were none of the enhabiters of Jabes Galaad there. And the congregation sent thether. xii. thousande men of the strongest of them, & commaunded them sayinge: go & slay the enhabiters of Jabes Galaad wth the edge of the swerde both weme & chyldren. * And thys is that ye shal do: vtterly destroy al the males and al the weme that haue lye by me. And they founde a: mog the enhabiters of Jabes Galaad. iiii. C. damoelles virgines y had knowen no man by lyeing w any male. And they brought them vnto the hoste to Siloh whych is in the land of Canaan.

And the hole congregatio sent and spake wth the chyldren of Ben Jamin that were in the Rocke of Pomegranettes, and called peaceably vnto them, and Ben Jamin came agayne at that tyme, and they gaue them the women whych they had saued a lyce of the weme of Jabes Galaad. But they so sufficed the not. And the people had compassion on Ben Jamin, because that God hadde * made a gappe in the trybes of Israel. And then the elders of the congregation sayde: what shal we do to the remnant of them, to get them wyues sayinge all thee wyues of Ben Jamin are destroyed: And they sayde there must be an inheritaunce for them that be escaped of Ben Jamin that a trybe be not destroyed out of Israel: howe be it we maye not geue them wyues of oure daughters. For thee chyldren of Israel had made an adiuration sayinge: a cursed be he that geueth a wyfe to Ben Jamin.

Then they sayd: beholde, ther is a crasse of the Lord yea lye in Siloh which is on the northsyde of Bethel, & on the east syde of the waye that goeth fro Bethel to Silchem and southe from Libanon. And they commaunded the chyldren of Ben Jamin sayinge: goo and lye in wayte in the byne:

Heb. 12. mon,

Of all the trybe of Be Jamin ther escaped but. vi. hundred



That is, had he had a trybe of Israel.

bynepardes. And whē ye se that y daugh-
ters of Siloh come out to daūce in a rowe
then come ye oute of the bynepardes, and
catche you euery mā a wyfe of the daugh-
ters of Siloh and get you vnto the lande
of Ben Jamin. And yf theyz fathers oz
betheren come vnto vs too complayne, we
wyll saye vnto them, haue pytye on them,
because we reserued not to eche man hys
wyfe in tyme of warre, and thereto becau-
se that ye gaue them none in due tyme, ye
were to blame.

And the chylde of Ben Jamin dyd e-
uen so: & toke the wyues accordinge to the
nōbre of them of the dauncers which they
caught. And then they went and returned
vnto theyz enheritaunce, and bylt theyz cy-
ties and dwelt in them.

And the chylde of Israell departed
thence at that tyme and wente euerye man
to hys trybe, and to hys kynred, and went
oute from thence euerye inan to hys
enheritaunce. In those dayes
there was no kynge in Is-
raell: but euerye man
did what semed him
ryghte.

The Notes.

at This verse properly was the same that we
call excommunication, as in the Gal. 1.2.

The ende of the Boke of Judges.

The Boke of Ruth

Elimelec goeth with his wyfe & chylde into the
land of Moab. After his death hys wyfe Noemi re-
turneth agayne into her contrey, & wyth her Ruth,
her daughter in lawe.

The .I. Chapter

In the time when the Judges
iudged, ther fell a dearth in y
land. wherfore a certen man
of Bethlehē Juda wente for
to sojourne in the countrey of
Moab with hys wyfe & two sonnes. The
name of the man was Elimelec, and hys
wyfe Noemi, and the names of hys two
sonnes were, Mahalon and Chilion and
they were Ephraimites, out of Bethlehē Ju-
da. And when they came into the lande of
Moab, they continued there. And Elime-
lec Noemies husbande dyed, and he re-
mayned wyth her two sonnes whiche toke
them wyues of the nations of the Moabi-
tes: the one name Orpah & the others
Ruth. And when they hadde dwelled ther
about a ten yere, Mahalon and Chilion
dyed also euen both two of them, so that y
wyfe was lefte desolate of her two sonnes
and of her husbande thereto. Then she sto-
de by wyth her daughters in lawe and re-
turned fro y cōtrey of Moab: for he had
heard say, being i y cōtrey of Moab: how
that the Lorde hath bysytēd hys people &
geuen them fode. wherfore she departed
out of the place wher she was and her two
daughters with her. And as they went by
the waye returnyng vnto the land of Ju-
da, Noemi saide vnto her two daughters
in lawe: go and returne eche of you vnto
youre mothers house: the Lorde deale as
kyndlye with you, as ye haue dealt wythe
the deed and with me. And the Lord geue
you that you maye fynde reaste ether of
you in the house of her husbande: and so
she kyssed them.

Then they cryed and wepte & sayd vn-
to her we will go with the vnto thy folke.
But Noemi said, turne agayne my daugh-
ters: for what cause welde you go wythe
me: thinke pon that ther be any more chil-
dren in my bowelles, to be youre husban-
des: Turne agayne my daughters & go:
for

for I am to olde to haue an husbād. Yf I
said I haue hope, also yf I toke a mā this
nyght: ye & though I had all ready borne
sonnes: wold ye tarpe after thē, tyl thci we
re of age: or wold ye for thē so long refray
ue from taking of husbandes: Not so my
daughters: for it greueth me moche for
your sakes, that the hande of the Lorde is
gone out agaynst me.

Therewith they cryed and wept agayne
howbeit, Orpah kissed her mother in law
but Ruth abode still by her, the she sayde
se, thy syster in lawe is gone backe agayne
vnto her people & vnto her god: retorne &
after her. But Ruth sayd: entreate me not
to leaue the, and to retorne from after the,
for whether thou goeste, I wyll goo, and
where thou dwellest, there I wyll dwelle:
thy people are my people, and thy God is
my God. Where thou dieste, I wyll dye, &
ther wylbe buried. at The Lord do so & so
to me, except that death only departe the &
me a sondre.

D **W**he he saw that the wold neades go
to her. he leste speaking vnto her. And so
they wet both together vntill they came to
Bethlehem. And when they were come to
Bethlehē, it was nopsed thorow all þe cytie
and the women sayd: is not thys Moemi?
But she sayd vnto them, cal me not* Moemi:
cal me* Mara, for the al mightte hath
made me very bitter. I went out ful: but þe
lord hath brought me home empty. Why
shuld ye then cal me Moemi: seeing the lord
hath hūbled me, & þe almighti hath brough
te me vnto aduersite. And the tyme when
Moemi w Ruth the Moabitessē her dau
ghter in lawe returned out of þe countreie
of Moab & came to Bethlehem, was in þe
beginning of barley harueste.

As the Lord do so &c. is a manner of swearing amongst the Hebrews, As we now say so God be my helpe, &c. Reg. xx. d. Locke sayings are properly called protestations.

TWith leaseth coine in the felde of Boos, and syn
Deth fauour in hys syght.

The.ii. Chapter.

And Boemi had a kynsma of
her husbādes, a mā of might
of the kynred of Elimelec, na-
med Booz. And Ruth þe wo-
abitellesayd vnto Boemi, let
me go to the feld & lease & gether eares, af-
ter whō soeuer I fynd grace in his sight.

And she sayde vnto her: go my daughter:
And the went & came & gethered after the
haruest men, & her chaunce was that parte
of the felde pccayned vnto Booz whyche
was of the kindred of Elimelec. And behol
be, Booz came fro Bethlechem & sayd vn-
to the haruest mē, the Lorde be wyth you.
And they answered hym, the Lorde blisse
the. The sayd Booz vnto the young man
that had the ouersyght of the heruest mē.
Whose damosel is this? And the younge
man that was sette to ouer se the herueste
men answered and sayde: it is the Moabi
tische damosel that came wyth Naomi out
of the countrey of Moab, and she sayde,
lett me I praye the, lease and gether after
the heruest men, the eares that remaine, &
so she came and hath cōtinued euē from
the moorning vnto now, & tarped not long
in the house.

The sayd Boos vnto Ruth: hearest thou
my daughter: go to none other feld to gra-
ther, nether go fro hence: but abyde by my
maydēs. Thyne eyes ar on a feld & shalbe
reped: go after the maydēs therfore, for I
haue charged the young mē, that they tou-
che the not. Sozcouer when thou arte a
thyrst, go vnto & vessels & dryncke of that
whiche the laddes haue drawn. Then she
fell on her face & * bowed her selfe to the
ground & sayd vnto hym: how is it that I
haue found grace in thyne eyes, to knowe
me, seing I am an alpaunt?

And Boos answered & sayd vnto her: al
is tolde me þ thou hast done vnto thy mo-
ther in lawe sence þ death of thine husbād
how thou hast left thy father & thy mother
& the lād wher thou wast bozne, & art come
vnto a nacion whych thou knewest not in
tyne passed. The Lord quyte thy worke,
& a full rewarde be geue the of the Lord
god of Israel vnto whō thou art come, to
trust vnder his winges. The she sayd vn-
to him, let me find fauour in thy sight my
lord, for þ hast comforted me & hast spokē
hertely vnto thy mayde, which yet cannot
be lyke vnto one of thy maydes. And Bo-
os whē the tyme of relectiō was come, said
vnto her: come hither & eate of the bread, &
dippe thy sop in the binagre. And she late
do wn by the repers, & he raught her *par-
ched corne. And so she dyd eat & was suffi-
sed & left part. And whē she was risen vp
to gether

to gather. Booz said to þy poug inē saying: let her gather þe eares þe remaine & doo her no despise. And therto pul out of þe sheues for her & let it lie, þe she may gather it vp, & rebuke her not. And so she gathered vntyl eue & the threshed þe she had gathered, & it was vpō an Ephā of barley. And she toke it vp & went to the cytic, & shewed her mother in lawe what she had gathered. And therto she plucked out & gaue to her þe she had reserved when she had eaten ynough. The said her mother i law vnto her, wher gatheredst þu to day? & wher wroughtest þu blessed be he þu knewe the. And she shewed her mother i law w̄hō she had wrought & sayd: þe mānes name w̄hō I wrought to daye is Booz. The sayde Moemi vnto her daughter in lawe: blessed bee he for he ceaseth not to do the same goodnes to the dead, þe he dyd to the lyvinge. And Moemi sayd vnto her: þu mā is nye vnto vs, eue of our next kin. And Ruth the Moabite said he had me also, þe I shuld cōtinue with his poug inē, vntil they had ended al þe heruest he hath. The saide Moemi vnto Ruth her daughter i law, it is best my daughter, þe go out w̄ his maydens, & that no mā mete the in any other feld. And so she keppe her by the maydes of Booz, to gather vnto þe ende of barley haruest & not of whete heruest also: & dwelt with her mother in law.

Some, receiued,

Ruth slepeth at Booz fete, & is knowe hys kynnes woman.

The.iii. Chapter.

The Moemi her mother i law sayde vnto her: my daughter I wil seke rest for the, þe thou mayste be in better case. For now this Booz oure kinsinā with whose maydens þu wast, weno weth his barley to night in the threshing floure: walche thy self therfore & anoynt the & put thy rayment vpō the, & get the to the threshing floure. But let not the mā beware of the, vntil he haue left eating & drynkinge. And when he goeth to slepe, marke the place wher he layeth hym downe, & then go & lyft vp the clothes that ar on his fete, and laye the downe & so shal he tell the what þu shalt doo. And she answered her: al þe thou biddest me I wil do. And so she went vnto the floure, & dyd according to al þe her mother in lawe had her. And when Booz had eaten & drōken & made hym inery, he went & laye downe by the side of the heape. And

she came softly & lyft vp the clothes of his fete, & layde her downe. And at midnichte the mā was afrayd & groped. And behold a womā laye at his fete. The he said what art thou, & she answered, I am Ruth thine handmayde, sprede thy matell ouer thyne handmayde, for þu art the next of the kinne. And then he sayd blessed be þu in the Lord my daughter, for thou haste shewed more goodnes in the later ende, the at the beginning, in a moche as þu folowdest not pouge inē, whether they were poore or ryche. And now my daughter feare not, I wil do to þe al that þu requestest, for all the gates of my people know that þu art a womā of vertue. And it is true þe I am of thy nexte kynne: how beit, ther is one nyer then I. Carry al nyght. And when morninge is come yf he wil marye þe it is good, so let hym do. But yf he wyl not haue the, & as sure as thee lord liueth I wil haue the, lye stil vntil the morning. And so she laye at his fete vntyl the morning. And she arose vp before one coulde know another. And he said: let nomā beware, þe there came any woman into the threshing floure. And he said: bring thy mātel þe þu hast vpō the & holde it vp. And she held it vp. And he mette in. vi. mesures of barley & layed it on her. And she gat her in to thee citie: & she came in, to her mother in law which said: what tidinges my daughter? And she tolde her all that the man had done to her. And said therto, these. vi. mesures of barleye gaue he me & sayde: thou shalt not go emptie vnto thy mother i law. The sayd she: my daughter syt styl, vntyl thou knowe how the matter wyl chaunce. For the mā wyl not be in rest vntyl he haue fynished the matter thys same daye.

The Notes.

As sure as the lord liueth, was the maner of swearing among the Hebrewes, to sweare a difference of the Gentils, whiche sware by theyr Idoles. þe lyued not, i. Reg. xxiii. b. and, xxvi. b. and, xxviii. b. Booz taketh Ruth to wyfe, of whō he begetteth Obed.

The.iiii. Chapter.



Then went Booz vnto the at gate & satt hym downe there: & behold, the kinsinā of which Booz spake came by. Vnto whō he sayd come & syt downe here, and called him by hys name. And he turned in & sate down. The he

he toke ten me of the elders of the cytye, & sayd, syt ye downe here. And they sat downe. The he sayd vnto the kynsmā: Moemi that is come agayne oute of the cōtrepe of Moab, wyl sell a parcel of lād which was our brother Elimelecs. And I thought to do the to wete & bidde the bye it before the enhabitours and elders of my people, yf thou be dysposed to calenge it: but and yf thou wilt not purchase it, then tell me that I may wete it. For there is none to calēge it saue thou, & I next the. And the other answered I wyl purchase it.

B Then sayd Booz, what day thou byest the feld of the hand of Moemi, thou must take also Ruth thee Moabite the wyfe of the dead, to steare by the name of the dead vpon his enheritaūce. The he sayd the kinsmā, I cannot purchase it for marring of my owne enheritaūce: take thou my righte to the, for I cannot purchase it. Now this was the maner of olde tyme in Israel concerning purches & chaunginge, for to stablish the al thing: that a man must plucke of hys shoue & geue it hys neyghboure, and thys was a wytnesse in Israel.

And the kynsman sayd to Booz, bye it thou: & so drue of hys shoue. Then sayde Booz vnto the elders & vnto al the people ye are witnessses thys daye, that I haue boughte all that was Elimelecs, & all that was Chiltons & Mahelons, of the hande of Moemi. And Mozeouer Ruth the Moabite the wyfe of Mahelon, do I take vnto me to wyfe to stee by the name of thee dead vpon hys enheritaunce, that hys name be not put oute from amonge hys brethren, and from the gate of hys cytie: ye ar witnessses thys daye.

And al the people that were in the gate, & the elders sayd we ar witnessses: the lord make thee woinan that is come into thyne house like Rabel & Lea, which twayne did bylde the house of Israel: that she may do vertuously in Ephrathah, & be famous in Bethlehem, & that thyne house be like the house of Pharez, whomin Chamar bare vnto Iuda, eue of the sede which the Lord shal geue the of this young woman.

B And so Booz toke Ruth, & she was his wyfe. And he wet in vnto her, & the Lord gaue that she cōceaued and bare a sonne. And the women sayd vnto Moemi: blessed

be the Lord, the whyche hath not left the wythoute an heyre thys daye * that shall haue a name in Israel, and that shal bynge thy lyfe agayne and cheryshe thyne old age. For thy daughter in lawe whych lo- ueth the hath bozne hym that is better to þ then seuen sonnes. And Moemi toke the chylde and layed it in her lappe, and became nurse vnto it. And her neyghbours gaue it a name sayinge: there is a chylde bozne to Moemi, and called it Obed: he is thee father of Iai, thee father of Dauid.

Thys is the generatyon of Pharez, Pharez begat Herson: Herson begat Ram, Ram begat Aminadab, Aminadab begat Nahalon, Nahalon begat Salmo, Salmo begat Booz, Booz begat Obed, Obed begat Iai, Iai begat Dauid.

The Notes

AT The Gates in the scripture do oft tymes signifye the places where the people dyd commonly assemble, and where Iudgements were geuen & causes determinyd: for in olde tyme were soche thinges done in the gates. *1. Regum. xvi. a*

Thus endeth the Boke of Ruth.

The fyrst Boke

of Samuel, called the fyrst boke of the kynges.

ELkanah hath two wyues, Hannah and Phenennah, Phenennah vybraydeth Hannah, because she is chyldlesse. Hannah after prayer made to god, byngeth forth Samuel.

The .I. Chapter.

There was a mā of Ramathaim Zophim, of mount Ephraim named Elkanah, the sone of Jerohā, the sone of Elihu, the son of Thobu, & sone of Zuph an Ephrathite: whyche had two wyues, the one called Hannah & the other Phenennah. And Phenennah had chyldre but Hannah had none. And she sayd man went out of hys cytie euery feastful daye to praye and to offer vnto the lord of hostes: where thee two sonnes of Eli (Hophni & Phinehes) were the Lordes priestes. And

that is, þ
the may
he wyl a ho
nally.

And it fel on a day as Elkanah had offered he gaue to Phenēnah his wife & to al her sōnes & daughters porciōs. But vn to Hānah he gaue a *porciōn wythe a be-

 the child
 which was
 to Hānah
 to praye
 for her
 barren
 state

 upe chere, for he loued her, neuertheless the Lord had made her barren. And thereto her enemy Phenēnah vexed her a good in castynge her in & tethe how & Lord had made her barren. And so did she pere by pere as oft as she wēt vp to the house of & lord. And so chafed her, wherfore Hānah wepte & ate not. Then saide Elkanah her husband to her: Hānah why weapest thou & why cateste thou not? & why is thyne herte so troubled? am not I better to the, then ten sonnes? The Hānah rose vp af ter & they had eaten & droncke in Siloh. And Eli the preast sate vpō a stole by one of & syde postes of the tēple of the Lord. And she was troubled in her spretes, and prayed vnto the Lord & wepte sore, & bowed a bowe & sayde. Lord of hostes, yf & wilt lōke on the wretchednes of thine hād mayde & shalt remembre me & not forget thine hād mayde, & shalt geue vnto thyne hād mayde a mā chyld. I will geue hym vnto & lord, al the dayes of hys life & ther shall nether raser oz sheres come vpon hys heed. And as she cōtinued praying before & Lord, Eli marked her mouth. for Hānah she spake in her hert, & her lippes dyd but moue onli, but her voice was not heard. And therfore Eli toke her for drōcken & said vnto her, how lōg wilt thou be drōcken? put away frō the, & wyne & thou hast.
 Hānah answered & sayd: not so my lord, I am a woman sorowfull in myne hert, & haue droncke nether wyne nor any strong dricke, but I haue & poured out my soule before the Lord. Count not thyne handmaide to be like a daughter of vnchastenes: for out of the aboundaunce of my indignaciō and greafe haue I spokē hitherto.
 Eli answered and sayd: go in peace the god of Israel shall graunt the thy peticiō that thou hast asked of him. The she said let thine hāmaide fīnd grace in thy syght. And so the woman went her way, and did eate and loked no more so sadd. And they rose vp early & bowed thei selues before & Lord, & the returned & wēt to thei house to Ramath. And Elkanah lay by his wife Hānah, & the Lord remembred her. And

in processe of tyme she conceaued & bare a sonne and called his name* Samuell: because she had asked him of the Lord. And Elkanah and al hys house went vp to offer vnto the Lord, bothe the offeryn- ges due for the feast and also his vowes: but Hānah went not vp for she sayd vn to her husbāde: I will tarye vntyll the ladd be wened, and the I will byring him, & he maye apcare before the Lord & there abyde for euer. And Elkanah her husbāde sayd to her: do what semeth the best: tarye vntyll thou hast wened hym, only the Lord make good his sayinge. And so the womā abode and gaue her sōne sucke, vntil she wened him. And the she toke him w her, when she had wened him, w thre bul- lockes & an Ephā of flour & a bottell of wine, & brought him vnto & house of the Lord in Siloh how be it & child was yet younge. And they slue the bullockes and brought in & ladd to Eli, & then she sayde Oh my lord: as truly as thy soule lyueth, my lord: I am & womā & stode by & herte, praying vnto the Lord & for thy ladd. I prayed, & & Lord hath geue me my desyre whiche I asked of him: & therfore I also lēde him & Lord, as lōg as he may be lēt & lord. And so they prayed ther vnto & lord.

That is, ac-
 ked of gods.

The Notes.

a. To poure out her soule is, to shew all her hert and affection and declare her mynd effectuallye, to praye earnestly and instantly and to vtter her whole entente and thoughte, & sal p. 1. a

The song of Hānah: The offence of the sonnes of Eli. Eli is rebuked for the vnnumerable faultes of hys chyldren.

The. ii. Chapter.



And Hānah prayed & sayd: mine hert reioyseth in the Lord, myne hōrne is hye in the Lord, and my mouth is wide open ouer mine enemyes, for I reioyse in thy sauyng. There is none so holpe as & Lord: o there is none saue &. Nether is there any strengthe lyke vnto our God. Talke not to moch prouddie: let old thinges depart out of your mouthes, for the Lord is a God of knowledge, and Iudgeth the thoughtes. The & bowes of the strong are broke: and the weake are endued wth strength. They that were ful haue hired out thei selues for breed, and they that were hongry cease so to be: in so moch that the baren hath borne seuen, and the

A. i. that

that had many children is waxed feble.

¶ The Lord killeth and maketh a lue, bringeth down to hel & fetcheth vp a gayne. The Lord maketh poze, & maketh ryche bringeth low, and heueth vp on hie. He reyleth vp the poze out of the duste, & lyfteth vp the begger from the dong hyl: to sett the among prynces, and to enherett them with the seate of gloire. For the pillars of the erth are the Lordes, & he hath sett the roude world vpon the. He wil kepe & fete of his: & sayntes but the wycked shal kepe silence in darcknes. For in his owne myghte shal no man be stronge. The lordes aduersaryes shal be made to feare hym: and out of heauen he shal thunder vpon the. The Lord shal iudge the endes of the world, and shal gyue myght vnto his kynge, and exalt the horne of hys anoynted. And Elkanah wet to Ramath to hys house, and the ladd dyd mynyste vnto & Lord before Eli the preaste.

But the sonnes of Eli were: & withzifte childe and knewe not the Lord. For the maner of the preastes wth the people was, whensoever any mā offered any offerynges the preastes ladd came, whyle the fleshe was in seching, and a fleschoke wth the teth in his hand, and thrust it into the panne, kete, cadzen, or potte. And all that the fleshe hoke brought vp the preast toke awaye. And so they did vnto all Israel that came thither to Siloh. Yee: & thereto before they had offered the fatt, & preastes ladd came and sayde to the man that offered: geue fleshe to rost for & preaste, for he wil not haue sodden fleshe of the, but raw. And yf any mā sayd vnto him let the fatt be offered according to the day, and then take as moche as thine hert desireth. The ladd wold adwere him, & shalte geue it me now, or els I wil take it w violence. And the sume of & pougme was very great before the lord, for they dyspised the people and also the offeryng of the Lord.

But the ladd Samuel ministred before the lord greded about with a lme Ephod. Moreouer hys mother made hym a lytle coote, & brought it to him fro feast to feast when he came vp to her husband to offer & offering of & said feast. And Eli blessed Elkanah & hys wyfe, and sayd: the Lord geue the seede of thys womā, for that she

hath let & Lord. And they wet vnto thers awne whome. And & lord visited Hannah so & she conceaued and bare thre sonnes & two daughters. But the boye Samuell grewe dwellyng styll with the Lord.

Eli was very olde and herd al that his sonnes did vnto al Israel, & how they lepte w the women that waped in the doze of & tabernacle of wptnesse, & sayd vnto the: why do ye soch thinges: for I heare your wycked deades of al these people. Oh, nay my sonnes: for it is no good report that I heare how & ye make the lordes people to trespas. If one mā sinne agaynst another & dafsemen may make his peace: but yf a mā sinne agaynst the Lord: who can be his dafseman: For wthstandynge they herkened not vnto & voice of their father, because the Lord wolde slaye them. The chylde Samuel profited and grewe, and was in fauoure both with the lord and al so wth the men.

And ther came a man of God vnto Eli & sayde vnto him: thus saith the lord, I apcared vnto the house of thy father, whē they were in Egypte in Pharaos house. And I chose thy father out of al & tribes of Israel to be my preast for to offer vpon myne aultare & to burne in cense, & to wete an Ephod before me. And I gaue vnto & house of thy father al & offeringes of the childe of Israel. Wherfore kepe ye agaynst my sacrificc and agaynst mine offeryng which I comaund in the tabernacle, and honorest thy childe about me, & make your selues fat of the first frutes of al the offeringes of Israel my people: wherfor the lord God of Israel saith: I sayd & thine house and the house of thy father shoulde haue walked before me for cuer. But now & lord sayth & be farr fro me: for the & worshiye me I wil worshiye, & they that despyse me, shalbe despyced. Behold the daies wil come & I wyl cut of thine arme & the arme of thy fathers house & ther shal not be an elder in thine house. And thou shalt se thine enemye in the tabernacle, in al that shal please Israel, & there shal not be an elder in thine house whyle the worde standeth. Neuerthelesse I wil not destroe al thy males from my aultare, to dafse thy syghre with all and to make thine herte melt. And all the multrygude of thine house shal dye younge.

And thys shalbe a signe vnto the. that shal come by thy two sonnes. Hophni & Phinehas: euen in one daye they shal dye both of the. And I wyl stee me by a faith ful * priest & shal do as it is in myne herte & in my mynd. And I wyl byld him a sure house. And he shal walke before mine anointed for euer. And they that are left in thynne house, shal come & crouch to him for a litle pce of syluer & a cake of bread, & shal say: put me I praye the in one offyce or other among the Priestes, that I maye eate a morzell of bread.

The Notes

at Of these doowes is spoken. 1. Sal. x. a. bt That is. he correcteth and punisheth in dys mayth, & after comforteth. 1. Sal. xlvii.

et Those that we call Capnetes the Hebrewes commonly cal good, that is. those that haue ready and pious hertes to do good to al mē. ye eue to theye enemies as ye haue. 1. Sal. lxxi. a. and in many other.

* The Hebrew word is Betsal which is almost in English as buttresse croward or wicket. et Here sheweth he to take & hys presthode cles me away fro the house of Eli. & is. fro his stocke & of spring for euer. so & they shal be glad to become Benites & that they shal both crouche & knele too come to that inferiour office, to get at the least way theye bread that way, whiche is signifieth by crouching for a litle pce of syluer & a cake of bread. Here also let al church ministers, be they bishops or ppe res, or what other degree toenies it be, learne the rewarde of following sylthp lurre.

After the Lord had left to appeare by open vision in Shiloh for a long season: he yet calleth Samuel the tymes, & sheweth him what shalbe he sal on Eli.

The.iii. Chapter.

And the child Samuel ministred vnto & lord before Eli: & the word of the Lord was precious in those dayes for ther was none ope vision. And it chaused at that tunc, that Eli lay in his place, & his eyes began to waxe dimme & he coude not se. And per the * lape of god wet our Samuel laid him doune to slepe, in the temple of the lord, where the arke of god was. And the lord called Samuel: & he sayd, here am I, and he ran vnto Eli & sayd here am I for thou caldest me. And he sayde I called the not: go agayne and slepe. And he wente and layde him doune to slepe. And the lord called ouce agayne: & Samuel and Samuel arose & wet to Eli & sayd: I am here thou dydest cal me. And he answered: I called & not my sone. Go agayne & take thy rest: but it was per Samuel knew & lord & per & word of the Lord was opened vnto him. And the lord wet to & called Samucl the thypd tyme.

And he arose & wet to Eli and sayd: I am here, for thou hast called me. The Eli perceaued & the Lord had called the lad. And sayd vnto hym, go & lye downe: & yf he cal the agayne, the saye, speake on Lord, for thy seruaut heareth. And Samuel wete & layed him down in his place. And the lord came & stode & called as before, Samuel, Samuel. And Samucl sayd: speake on, for thy seruaut heareth the. And the Lord sayd to Samuel: behold I wil do a thing in Israel, that & eares of as many as heareth it, shal tingle. In that day I wyl per forme to Eli, al that I haue spoke concerninge hys house: I wyl begin it & ende it. for I haue tolde hym & I wyl iudge hys house for euer. for the wyckednes whych he knoweth, how hys sonnes are vngraciouse & he was not wroth therewith. And therfore I haue sworne vnto the house of Eli, that the wyckednesse of Elies house, shal not be purged with sacrifice nor offering, whyle the worlde standeth. And Samuel laue tyll the mornynge & then opened the dores of the house of the Lord.

But Samuel feared, to shewe Eli the vision. Then Eli called Samuel & sayd: Samuel my sone. And he answered here I am. And he sayde what is that he sayde vnto thee? Se & hyde it not fro me. * The Lord do so & so to the, yf thou hyde anye thing fro me, of all that he sayde vnto the. And Samuel tolde him cuery whit & hyd it not fro hym. And he answered: it is the Lord, let him do what semeth hym best.

And Samuel grewe, & the Lord was with him, & left none of his wordes vnpur formed. And al Israel fro Dan to Bersa be wit that Samuel was truly made the Lordes prophete. And the Lord appeared agayne in Siloh: for the lord opened him selfe to Samucl in Siloh, thorowe the worde of the Lord.

The hatel of the Philistines. 1. Saell fleeth. The Arke of the Lord is taken, Elies children dye, and he hym selfe also.

The.iiii. Chapter

And Samucl spake vnto all Israel. And Israel went out against the Philistines to battel, & pitched besyde the * help stone. And the Philistines pitched in Aphek. And put the selues in aray against Israel. And in & ende of the battel a.ii. Israel

Ruth. 1.

Deut. 1.

Dagon falleth i. Samuel

Israel was put to the woofse befoze the Philistines. And the Philistines due in arate alonge by the felde, about a fowze thousande men.

And when the people were come into their tetes the elders of Israel said: wherfore hath the lord beaten vs this dape befoze p Philistines. let vs fetch p arck of p apoyntment of p lord, out of Siloh vnto vs, & let it come amōge vs & saue vs oute of p handes of our enemies. And p people set to Siloh, & set fro thence p arck of p apoyntment of p lord of hostes whych dwel leth betwene p Cherubins. And ther were p two sōnes of Eli, Hophni & Phinehes. And p arck of p apoyntment of God. And whē p arck of p apoyntment of p lord came into the host, all Israel shoute a myghtie shoute, so p the erth range agayne.

Whē the Philistines herd p noise of the shoute they said: what meaneth p sound of this myghtie shoute in the host of the Ebriues. And they vnderstode how that the arck of the lord was come into the hoste. And p Philistines were afraycd, when it was told how that God was come into p host & said. woe vnto vs, for it was neuer so befoze this. woe vnto vs, who shal deliuer vs out of the hād of this mighty god: this is the god p smote the Egipcians wā manner of plagues i p wilderness. Be strōg & quite your selues like mē, ye Philistines,

ye be not scruaunt vnto p Ebriues, * as they haue ben to you. Be mē therfoze and fight. And the Philistines fought & Israel was put to the woofse & fled, euery mā into his tēt. And ther was a mighty great slaughter, so p ther were ouer throuwen of Israel, thirty thousand fotemē. And p arck of god was takē, & the two sōnes of Eli, Hophni & Phinehes were deed. And ther cā a mā of Bēiamin out of p aray & came to Siloh the same dape, withe his clothes rent & crike vpo his heed. And when p mā came in, Eli sate vpon a stole by the waye syde lokyng: for hys herte feared for the arcke of God. And the man came in and tolde it in the cytie. And all the cytie cried.

Whē Eli heard the noise of the criēge, he asked what the noyse of p ruinoz mētē. And the man hastēd & came in & told Eli. Eli was foure score & eighteen yere olde, & his sight fayled him p he could not se,

And the man said vnto Eli: I am he that came out of the aray & fled out of the host thys dape. And he said how is it fortunēd, my sonne. And the messenger answered & sayd: Israel is fled befoze the Philistines & ther is a great slaughter chaūsed amōg the people, & thy two sōnes, Hophni & Phinehes ar deed, & therto the arck of God is takē. And whē he made mēcio of the arck of God, Eli fel fro of hys stoole backward toward the gate, & hys necke brake, & he dyed: for he was olde and vnweldye, & he had iudged Israel fourtye yeres.

And hys daughter in law Phinehes wife was with chylde & ype the byrth. And whē she heard the tydynges of the taking of the arck of god, & p her father in law, & her husband were deed, she bowed her self & traueled, for her paynes came vpo her. And about the tyme of her deeth, the weime p stode about her, sayd vnto her: feare not for p hast borne a sōne. But she answered not nor regarded it. And she named p chylde Ichabod saying: honour is departed fro Israel. Because the arck of god was taken, & her father in law and her husband were deed. And therfore she sayd, honour is gone from Israel, because the arcke of God was taken.

The Notes.

at. Of another Phinehes whiche was the sonne of Eleazar, ye reade. Num. xxv.

¶ Dagon the God of the Philistines is cast flat befoze the arck. The Philistines are plagued in the secret places. The inhabitants of Aharon refuse to receaue the arke.

The. v. Chapter.

And the Philistines toke the arcke of god & caried it from p the help stone, vnto Adod, & brought it into the house of Dagon, & sett it by Dagon. And when they of Adod were vp in the moornyng behold, Dagon lay grouelyng vpo the erth befoze the arck of the Lord. And they toke Dagon & sette hym in hys place agayne. And when they were vp e- ly in the next moornyng behold, Dagon lay grouelyng vpo thee ground befoze p arck of the Lord, & hys heed and his two handes cut of vpo p threshold, p the body on ly was lefte on hym. Wherfore nether the prestes of Dagon, nether any mā p cometh into Dagon's house might treade on p threshold of Dagon in Adod, vnto this dape.

The arke is i. Kynges restored Lxi

But the hand of the lord was heuy vp
on the of Alodod, & he destroyed them, and
smote the w^{ch} Emerodes, both Alodod & all
the coastes thereof. And when p^r mē of Al-
dod saw p^r it was so, they said: p^r arcke of p^r
God of Israel shal not abyde here w^{ch} vs,
for his hand is sore vpo vs & vpo Dagō
our god. And so they sēt & geathered al p^r
lordes of p^r Philistynes vnto the & sayde:
what shal we do w^{ch} p^r arcke of the God of
Israel. Then sayd they of Geth let p^r arck
of the god of Israel be caried about. And
they caried p^r arcke of the god of Israell a-
bout. And whē they had caried it about, p^r
hand of the Lord was in p^r citie w^{ch} a migh-
ty greate plage, and he smote the men of
the cypre bothe smalle and greate: and
they were smytten in theyr secrete places,
w^{ch} the Emerodes. Then they sente
the arcke of God to Akaron. And as sone
as the arcke of God came to Akaron, the
Akaronites cryed out sayinge: they haue
brought the Arcke of the God of Israell
to vs: to ssee vs and oure people.

Then they sent and sette al the Lordes
of the Philistines vnto them & sayde: sēd
away the arcke of the God of Israel, & let
it go home againe vnto his awne place, p^r
it ssee vs not w^{ch} our people, for ther was
a plage of deeth thorow out al the cypre, &
the hād of God was exceeding sore ther, in
so moch p^r they which died not, were smytē
with p^r Emerodes: so that the crie of the ci-
tie went vp to heauen.

The Notes.

at At the presence of the arcke falleth the Idoll
when the Gospel of the Lord raungeth thorow the
gentiles, then is all supersticio utterly ouerthrowē.
When the worde of God is preached are heresies,
the fautes of maners, and erreours of saythe de-
stroyed.

The hepfers byynge home the arcke with the res-
wardes, The Bethsamites were plagued after they
had sene the arcke.

The. xl. Chapter.

And so whē arcke of p^r Lorde
had bene in p^r contreye of the
Philistines seuen monethes,
p^r Philistines called for p^r pre-
sies & the soothsayers sayinge:
what shal we do with p^r arcke of the lord:
tell vs wherewith we shal sende it home a-
gain. They answered pf thou sende the
ark of the god of Israel home againe sē
de it not emptye: But rewarde it w^{ch} the a
trespasse offering: & then ye shalbe whole,

& it shalbe knowen to you, why hys hand
departeth not from you.

Then sayde they, what shalbe the tres-
paceofferyng whych we shal rewarde hym
w^{ch}: And they answered: fyue goldē attles
w^{ch} the Emerodes and fyue golden inpre,
accorpyng to the nōbre of the lordes of p^r
philistines, for it was one maner of plage
p^r was on you all, and on your Lordes to.
Wherfore ye shal make images lyke to
your attles w^{ch} Emerodes & images lyke
to your mice p^r destroyed your land, & shal
geue gloyp vnto the God of Israell: that
he may take his hād frō of you, & from of
your Goddes, and from of your lande.
Wherfore shuld ye hardē your hertes as
the Egyptians & Pharaο hardened their
hertes, whych for all that (when he had
played his pagcauntes w^{ch} them) were
fayne to lette the people go and depart.

Now therfore make a new carte & take
two mealche kyne, on whose necke neuer
came yock. And tye the kyne in the carte, &
byng the calves whom frō the. The take
the ark of the lord & put it in the cart, and
put the fuelles of gold (whych ye rewar-
de him w^{ch} for a trespace offering) in a for-
cer by the side therof & send it away & let
it go. And marke pf he go vp by the way p^r
leadeth vnto his oune cost, to Bethsames,
thē it is he p^r did vs this great euyl. But
and pf he do not, then it is not hys hande
that smote vs, but it was a chaūce that ha-
pned vs. And the mē did eue so: they toke
two kine that gaue milck & tyed the in the
cart, & kept the calves at home, & they laid
the ark of the lord vpo the cart & the for-
cer w^{ch} the inpre of golde & the images
of their attles w^{ch} Emerodes. And the kine
toke the straight way to Bethsames, both
one way, & as they wēt, lowed, turning ne-
ther to the ryght hād ner to the leaft. And
p^r lordes of p^r Philistines wēt after the vn-
tyl they came to p^r borders of Bethsames.

And they of Bethsames were reppngs
their wheteheruest in the baleye. And they
lift vp their eyes & spied p^r arcke. And re-
ioysed whē they saw it. And the cart came
into the groue of one Jehosua a Bethla-
mite, & stode styl ther. Ther was ther also
a great stone. And they claue the wodd of
the cart & offered the kine a burnt offering
vnto the Lorde. And the Leuytes toke

downe the arke of the Lorde & the forcer
 & was thereby, wherein the Iuelles of gol
 de were & put the on the greate stone. And
 & me of Bethsames sacrificed burnt sacri
 fice & offered offerpynges & same day vn-
 to the Lorde. And whē the fyue Lordes of
 the Philistines had sene it, they returned
 to Akarou the same daie. These are & gol
 den attles wythe Emrodos whyche thee
 Philistines gaue to amēdes for a trespase
 offering, to the Lorde: for Allood one: for
 Gasa one: for Askalon one: for Geth one:
 & for Akarō one. And & goldē myce were
 accordyng to the nōbre of al the cities of &
 Philistines thozow & b. lordshipes: both
 of walled towines & of towines vnwalled,
 euē vnto the greate stone, wherō they sett
 downe & arke of & lord: which stone remai
 neth vnto this day in & feld of Jchoſua &
 Bethsainte. And he plagued & me of Beth
 sames, because they had sene the arke of
 the lord. And he slue of the people fyfte
 thousand & thre skore & tē persones. And &
 people lamed, because the lord had slain
 so grea: a slaughter of the. And the mē of
 bethsames said who is able to stād before
 the lord so holp a god & to whō shal he go
 from vs: And they sent messengers to the
 enhabyters of Kariath Jarim sayinge:
 The Philistines haue broughte home a-
 gaine the arke of the lord: come downe &
 fet it vp to you.

The arke is brought to Kariathiarim. The peo-
 ple wepe, for whych Samuell maketh the intercession
 to the Lord. The Philistines are smitten.

The. vii. Chapter.

And the mē of Kariathiarim
 cam & fet vp & arke of & lord,
 & brought it vnto the house
 of Abinabad in Gabaah and
 sacrificed Eleazar his sōne to
 waite vpon the arke of the lord. And while
 the arke abode in Kariathiarim, the daies
 multiplyed, that it was twente yeres, &
 all Israell lamented after the Lorde.

And Samuell spake vnto all Israell
 saying yf ye become againe vnto the lord
 wal your hertes, the* put away the strai

gē goddes frō amōg you, & Asharoth, &
 prepare your hertes vnto & lord & serue hi
 alone: & so shal he rydd you out of the hā-
 des of the Philistines. And the the childre

of Israell did put away* Baali & Asha-
 roth, & serued & lord onli. The said samu-
 el

ell gather al Israell to Masphah, & I may
 pray for you vnto the lord, & thei gathered
 together to masphah, & drew water & pow
 red it out before the lord & fasted the same
 day & sayd ther: we haue synned against &
 Lord. And Samuel iudged the causes of
 the chyldre of Israell in Masphah. When
 the Philistines heard, & the chyldre of Is-
 rael were gathered together to Masphah:
 the lordes of & Philistines wet vp against
 Israell. And whē & chyldre of Israell heard
 &, they were afrayde of the Philistines &
 said to Samuel: cease not to crie vnto the
 Lord our god for vs, that he may saue vs
 out of the handes of the Philistines. And
 Samuel toke a sucking labe & offered it al
 together for a burnt offering, vnto the lord
 & cryed vnto the Lorde for Israell: & the
 Lord heard him. And as Samuel offered
 the burnt offering, the Philistines come to
 fyght agaynst Israell. But the Lord thū-
 dzed a great thūder the same day vpon the
 Philistines, & turnoyled the, & they were
 beate before Israell. And Israell issued out
 of Masphah & pursued the Philistines &
 slue the, vntill they came vnder Bethcar.
 And the Samuel toke a stone & pitched it
 betwene Masphah & Sen, & called the na
 me thereof* the stone of helpe, saying: thus
 farre hath the lord holpe vs. And so & Phil-
 istines were broughte vnder & they came
 nomore into the coostes of Israell: for the
 hād of the lord was vpon the philistines al
 the dayes of Samuel. Therto the cytyes
 which the Philistines had takē frō Israell
 came agayne to Israell, euē frō Akarō to
 Geth, wyth the coostes of the same, whych
 Israell plucked oute of the handes of the
 Philistines. For there was peace betwene
 Israell and the Amozites. And Samuell
 iudged Israell all the dayes of hys lyfe,
 and wente aboute ycare by yere, to Bethel
 Galgall and Masphah, and iudged Isra-
 ell in all those places, and came agayne to
 Ramath: for ther was hys house, and ther
 he iudged Israell, and there he bylt an aul
 ter vnto the Lord.

The Notes,
 at To crye here, signifieth not to make a loud
 noise but to praye affectionously & wyth all hys hert
 mynde, Crobi, xiii, d

Because Samuelles sonnes did minister end: the
 people requyre a king: & the is described the facts,
 of a King.

The. viii. Chapter.

arke

Israel requyꝛeth i. Kinges a king Cris



When Samuel was olde, he made hys sonnes iudges ouer Israel. The name of his eldest sonne was Ioell, & the name of the seconde Abiath, which were iudges in Bersabe. Neuerthelesse his sonnes folowed not his steppes: but turned a side after lucre & took rewarde, & peruerthed the right. The al the elders of Israel geathered the together & came to Samuel vnto Ramath and said vnto him: behold, thou art olde & thy sonnes folow not thy waies. Now therfore make vs a king to iudge vs, as all other naciōs haue. But the thig displeased Samuel, whē they sayde, geue vs a kyng to iudge vs. And Samuel prayed vnto the lord. And the lord sayd vnto samuell, heare the voyce of the people in al þe they say vnto the. for they haue not caste the awaye, but me: that I shuld not raigne ouer the. And as they haue euer done (sece I brought them out of Egypte vnto this dawe, & haue forsaken me & serued other goddes) euē so do they vnto the. Now therfore herken vnto theiꝛ voyce howbeit yet, testyfy vnto them & shew them þe duty of the kig þe shal raigne ouer them. And Samuel told al the wordz of the lord vnto the people & asked a king of him, & he said: thys shalbe the duty of the king þe shal raigne ouer you: he wil take your sōnes & put the to his charretes & make his horseine of the & they must tūne before his charret, & wyll make hi captaynes of the ouer thousāde & ouer ffities, & wil set the to care his good, & together in his heruck, & to make instrumētes of warre & apparel for hys charrets. And he wyll take poure daughters & make the the dressers of his oymnētes, & hys cooke & bakers. And he shal take þe beste of your felde, & of your vineyardes & of your oliue trees, & geue the to his seruātes. And he shal take þe tēth of your seed & of your vynes, & geue it to his lordes, & to his seruātes. And he shal take the beste of your menseruātes & maidseruātes & poug men, & of your asses, & do his worke wthē. And he shal take the tenth of poure shepe, & ye shalbe his seruātes. And whē ye crye out at that tyme vpon your king, whych ye shal haue chosen you, the Lord wyll not heare you at that dawe.

Neuertheles the people wold not heare the voyce of Samuel, but dyd saye: naye not so: But ther shalbe a kyng ouer vs, & we wilbe like al other naciōs. And our kinge shal iudge vs, & go oute before vs and fight our battels. And Samuel hearde al the wordes of the people & reherfed the in the eares of the lord. And the lord sayd to Samuel: herke vnto theyꝛ voyce & make the a king. Then sayd Samuel vnto the men of Israel go euery man to his cytie.

Saul the sonne of Cis seeth his fathers asses & is chosen kyng.

The. ix. Chapter.



Mow ther was a mā of Bē Jamin named Cis the sonne of Abiell, the sonne of Zeror, the sonne of Bechorath, the sōne of Aphrah, the sonne of a mā that was a Jeminite. a mā of might the same had a sōne called Saul, a goodli poug mā, so þe amōg the chyldre of Israel, there was none goodlyer the he, and was therto fro the shoulders vpyward hier then al the other people. And it chaūced that the asses of this Cis Sauls father were lost. Then sayd Cis to Saul hys sonne: take one of the laddes wth the & vp & go seke the asses. And they wēt thorow moūt Ephraim & thorow the lād of Salisa, & found the not. The they wēt thorow the land of Salim, & ther they wete not. Then they wente also thorow the lād of Jemini, & they found the not. Then whē they wete come to the land of Zuph, Saul sayd to the poug mā that was with him: come let vs retorne, lest my father leue caringe for the asses, and take thought for vs. And he answered him: behold, ther is in this cite a worshipfull mā of god, & al þe saith, cometh to passe, now then let vs go thether: peraduenture he shal shew vs what way we may go. The sayd Saul to his ladde yf we go what shal we bring the mā: for our byed is al spent out of our hāpers, & ther is none other present to bring the mā of God, what haue we. And the poug mā answered Saul agayn & sayd: I haue found about me the fourthe part of a Sicke, that wyl we geue the man of God to tell vs our waye.

Before tyme in Israel whē a mā wēt to seke an ālwere of god, thus wise he spake come & let vs go to þe sear. for he that is now

Saul

i. Samuel

now called a prophet, was in the old tyme called a Seer. Then sayde Saull to hys young man: wel sayd of the: come let vs go And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they met with damo selles that came out to draw water, & sayd vnto the: is ther here a sear. And the maydens answered the, yea: beholde, he goeth before you. Make haste now, for he came this day to the cytie, for þe people must offer this day in þe hyl. Whē ye be come into the cytie, so shal you finde him, yet he goo vp to the hill to eate: for the people wyl not eat until he come, because he must blesse the offering. And the cat they that be bidde to þe feast. Now therfore get you vp for euē now shal ye fynd hym. And they wete vp into the cytie. And whē they were come into the middes of þe cite: behold, Samuel came out against the, for to go vp to the hyl. But the lord had told Samuel a day before Saul came, saying: to morow this tyme I wyl send the a mā out of the lande of Ben Iamin, him shalt thou annoynte to be captaine ouer my people Israel: that he may saue my people oute of the hād of the Philistines, for I haue looked vpon my people, and they crye is come vnto me. Whē Samuel saw Saul, the Lordc answered him: se, this is the mā whō I spake to þe of. This same shal raygne ouer my people.

The went Saul to Samuel in þe middle of the gate, & sayd: tell me I praye the, where about the sears house is. & Samuel answered Saul & sayd: I am the sear, go vp before me vnto the hyl, for ye shall eate with me to daye. And to morow I wil let the go earlye, & wyl tel the al that is in thyne herte, & as for thyne asses that were lost this daye thre dayes, care not for the, for they are found. And Moreover whose shal the bewtiful thinges of Israel be: be longe they not to the, & vnto al thy fathers house. But Saul answered & said: am not I the sonne of a Ieminite of the smalleste tribe of Israel, & my kindred the least of al the kynredes of thee trybe of Ben Iamin, wherfore then spakest thou so to me.

And Samuel toke Saul & his ladd & brought the into the parlet and made the spr in the cheffest place amonge the þe were bidde: which were vpon a thirtie persones,

The sayd Samuel vnto the cooke: bring forth the portion-whyche I gaue the, & of which I said kepe it to the. And the cooke toke vp the shoulder & brought it, & sett it before Saul. And Samuel sayd: behold þe which is left: put it before the & eate, for I kept it for the of purpose, whē I called the people. And so Saul dyd eate to Samuel that day. And when they were come downe fro the hyl into the cytte, Samuel comuned with Saul vpon the toppe of the house: & they arose erly. And at out þe sprig of the day Samuel called Saul vpon the top of the house saying: vp þe I may send the away. And Saul arose. And they wete out at þe doores both of the, bothe he & Samuel. And whē they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs, & he went, but stand thou byll a while euē now, that I maye shewe the what God sayth.

The Notes

a. I. Heretofore cometh it that a prophete is called a vision. Esay. i. a

b. I. The hyl or hye place was ordeyned to do sacrifice & to pray in, but without the commandment of God. ii. Regum. iii. a

c. Saul is annoynted king, & prophetically, Samuel declarerh the people theyr faule, in that they asked a kyng. God leude the byng lyfe.

The x. Chapter.



And the Samuel toke a bore of oyle & powred it vpon his head & kissed hym & sayd: the lord hath annoynted the to be a captayne ouer his inherita ce. And now whē þe art departed fro me, þe shalte mete two mē by * Rabels sepulchre in the borders of Ben Iamin euē at Zale zah. And they wyl saye vnto the, the asses which þe wentest to seke, ar found, se, thy father hath lefte þe care of þe asses & soz oweth for you saying: what shal I do for my sone. Then thou shalte goo forth fro thence & shalte come to the ocke of Chabor. And thre shalt thou mete thre men goinge to God to Bethel: one caryng thre kiddes: & another carienge thre loues of bread: & the thyrd carynge a botell of wyne. And they wil salute þe & geue the two loues of bred: which thou shalte receaue of theyr hādes. After þe thou shalt come to the hyl of God where thee Philistines kepe theyr wat che. And when thou art come thither to þe cite thou shalt mete a cōpanie of prophetes coming downe from the hyl, with a psalter, a timbrel,

They wete then Saul houses.

Act. ii.

Gen. vi.

a timbrel, a pipe, & a harpe before the, and they prophesying. And the spere of the lord wyl come vpon the, & thou shalt prophesy with the, & shalt be turned into another man. And whē these signes are chaūced the, the do what thou hast to do, for God is with the. And thou shalt also go before me too to Galgal. And behold I wyl come vnto the to sacrifice but not sacrifice & peace offerings.

W. 11. b. * Cary for me seuen dayes, tyl I come to the & shew the what thou shalt do. And as sone as he had turned hys shoulder to go from Samuell, God gaue hym another maner of herte, & al those tokes cam to passe that same day. Whē they came to the hill: behold the cōpanie of prophetes mett hym, & the spire of God came vpon hym, & he prophesied among the. And al that knew hym before, whē they saw the he prophesied among the prophetes, they sayd eche to other: what

W. 12. b. C is happened vnto the sonne of Cis: * Is Saul also among the prophetes? And one of thee same place answered & sayde: who is theyr father? And thereof sprang a proverb: what is Saul also among the prophetes? And when he had made an ende of prophesying, he came to the hill. Saules fathers brother sayd vnto hym & hys lad: whether wet ye? And he answered: to seke the asses, & when we saw that they were no where, we wente to Samuell. Then sayde Saules vncler: tell me what Samuell sayd vnto you? And Saul answered hys vncler: he told vs the asses were found. But of the kingdō wherof Samuell spake told he hit not. After that Samuell called the people together vnto the lord to Bethshemesh & said vnto the childre of Israel: thus sayth the lord god of Israel, I brought you out of Egypt, & deliuered you out of the hand of the Egyptians, & out of the handes of al kingdōs that oppressed you. And ye haue thys day cast away your God the holpe you out of al your aduersities & tribulations. And ye haue sayd vnto him, * make a kinge ouer vs: Now therfore stand before the lord by your tribes and your thousandes: And whē Samuel had brought all the tribes of Israel the tribe of Benjamin was caught when he had brought the tribe of Benjamin by theyr kindredes, the kindred of Manasse was caught: & Saul the sonne of Cis was caught. And they sought him: but he

could not be found. The thel asked the lord further: whether the man should come thither. And the lord answered: behold, he hath hid hym self among the stuffe. And they rane & fet hym thence. And whē he stode among the people, he was hyer then any of the people fro the shoulders vppward. And Samuel sayd to al the people: ther se ye who the lord hath chosen & how ther is none like him among all the companie. And al the people howted & sayd: God sende the king lyfe.

Then Samuel tolde the people the due tie of the kingdō, & wrote it in a booke, and layd it vp before the lord, & so sent al the people awaye, euery man to his house. And Saul also wente home to Gabaah. And ther went wyth hym an hoste, soch as god had touched theyr hartes. But the chyldre of bnythynesse sayde: how shall he saue vs, and despyed hym and broughte hym not presentes. And he made as though he had not hearde it.

The people deliuered fro the tyranye of Nabal, renueth the kingdome of Saul.

The .xii. Chapter.

Then Nabal the Ammonite came & beleaged Jabez in Gallaad. And al the people of Jabez sayd vnto Nabal: make a couenaunt with vs & we wyl be thy seruantes. And Nabal the Ammonite sayd: hereto wyl I make a couenaunt with you, euen to thrust out al your right eyes, & I may bring the shame vpon al Israel. Then sayde the elders of Jabez: geue vs vii. dayes respite the we may sende messengers vnto al the costes of Israel. And the yf ther come no man to helpe vs, we wyl come out to the. Then came the messengers to Gabaah where Saul dwelt, & told this tidynge in the eares of the people. And al the people lift vp theyr voices & wept. And beholde Saul came folowig hys oxen out of the feld, & asked what ayled the people to wepe. And they tolde him the tidynge of the men of Jabez. The cam the spire of god vpon Saul, when he heard those tidynge, & he was exceding angrie. And toke a yoke of oxen & hewed the in peces, & sent them thorrowe out al the costes of Israel by the handes of messengers saying: whosoever cometh not forth after Saul & after Samuel, so shall hys oxen be scrued. Then the feare of the

Saul

i. Samuel

of the Lord fel on the people, & they came out as it had bene but one man. And whē they were nōbyrd in Berek the childre of Israel were thre hundred thousande, and the mē of Juda thirtie thousand. And they sayde vnto þe messengers that came, so say vnto þe mē of Jabes i Galaad: to morowe by þe tyme, the sonne be hote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, & they were glad. And then the men of Jabes sayde: to morowe we wyl come oute vnto you, that ye may do with vs all þe pleasethe you. And on þe morow Saul put the people in thre partes. And they came in by þe host in the moornyng watche, & slue þe Ammonites vntyl þe heat of þe day. And they þe remayned, shatterred: so þe two of them were not lefte together. Then said þe people to Samuel: what are they þe said: shal Saul raigne ouer vs: byinge the þe we may slay the. But Saul sayd: ther shal no mā die this day, for to day the lord hath saued Israel.

Then said Samuel vnto þe people: come & let vs go to galgal, & renew þe kingdome ther. And þe people wēt to Galgal & made Saul kyng ther, before þe Lord in Galgal. And ther they offered peace offeriges before the Lord. And there Saul and all the people retorsed exceedingly.

The Notes,

¶ Ther ar. ii. maners of feare spokē of in þe scrip- ture one, soche as chylde haue to their fathers, why the euen of loue obeyes them: & whyche ecclesiastes p. 1. d. The other, soche as seruantes comenly haue to their masters, whyche cometh for feare of paine, of this is spoken here and Rom. viii. c.

¶ Samuel being an innocent Judge (the people them selues to wytnesse) iarguethe the people of vniuersall feare because they demaunded a kyng. Him þe repentethe and beleueth God forgoeth, because of his promise.

The. xii. Chapter.

Then said Samuel vnto al Israel: beholde I haue obeyed your voice in al þe ye sayd vnto me, and haue made you a kyng. And se your kyng walke before you. But I am old & gray headed: & behold my sonys ar wth you & I haue walked before you fro my chyldehode vnto this day. Behold here I a: answer me before þe lord & before his anointed, whose ore haue I take: or whose wille haue I take: whō haue I done wrog to: or whō haue I pilled: And of whose hand haue I receiued any bypbe, to blynd mine eyes ther wth: and I wil restore it you againe. And they

say thou hast done vs no wrog, nor pilled vs, neether hast thou taken ought of any mānes hande. Then sayde he to them: the Lord is witnesse vnto you, and his anointed is wytnesse this day, that ye haue founde nougtht in my handes. And they answered: we are witnesse. Then sayde Samuel vnto the people it is the Lord & I made Moses & Aaron, & whith brought your fathers oute of Egypte. Now therefore stande still, and let me reason wythe you before the Lord, of al the ryghtwelles of the Lord which he shewed both you and your fathers.

After that Jacob was come into Egypt, your fathers cryed vnto the Lord, & the lord sent Moses & Aaron, which brought your fathers out of Egypte, & made them dwel in this place. Nevertheless they forgot the Lord their God. And he sold the into the hande of Sifara chefe captayne of Egipt kyng of Hozor, and into the handes of the philistines and into the handes of the kyng of Moab, which fought against them. Then they cryed vnto the lord and sayde: we haue synned, because we haue forsake the Lord & haue serued Baalim and Ashtaroth. But now deliuer vs out of the handes of our enemyes and we wyl serue the. And þe Lord sent Jerobababab, Jephthah, and Samuel, and deliuered you out of the handes of your enemyes on euery syde, so that ye dwelled wthout feare. And for al that whē you saw that Nahas the kyng of þe children of Ammon came agaynst you, ye sayde vnto me: not so, a kyng shal raigne ouer vs, when yet þe Lord your God was your kyng. Now therefore behold þe kyng, whome ye haue chosen & whom ye haue desired: se, þe Lord hath geuen you a kyng. Wh that ye wolde feare the Lord & scrue hym & heare his voyce & not disobey the mouth of the Lord: & that both ye & the kyng that raigeth ouer you wolde folow the Lord your God. For yf ye shal not herken vnto the voice of the Lord, but shal disobey þe lordes mouth: then shal the hand of the lord be vpon you & on your fathers. Now al so stand & se this great thyng which the lord will do before your eyes: is it not now whereherueste. And yet for all that, I wyl call vnto the Lord, and he shal send thunder and

bet a rayne. Wherbye perceaue & vnder-
stand: how that your wyckednes is great
which ye haue done in the sight of the lord
in asking you a king. And whē Samuel
called vnto the lord, the Lord sent thūder
& rayne the same daye. And all the people
feared the Lord and Samuel exceedingly.
The sayd al þ people vnto Samuel: pray
for thy seruantes vnto thee Lorde thy
God, that we dye not: for we haue sinned
in asking vs a king besyde al the synnes
that euer we dyd.

The sayd Samuel vnto þ people, fea-
re not. And though ye haue done all thys
wyckednes yet depart not fro the Lord in
any case. But serue him with al your har-
tes. Nether turne ye after bayne thinges,
whych cannot deliuer you, for they are but
vanities. But the Lorde wyll not forsake
hys people, because of his great names sa-
ke: because * the lord hath begon to make
you hys people. Moreouer God forbiddeth
that I shulde synne agaynst the Lord in
leuyng prayinge for you and too shewe
you the good and right waye. Only feare
you the Lord and serue hym truly with
all youre hartes: for se, he hath done great
thinges for you. But a yf ye shall do wic-
kedly: then shal both ye and youre kyng
thereto perishe.

The Philistines are smytte of Saul & Ionathas
Saul being disobedient to Goddes commaundment is
dewed of Samuel that he shal not raygne.

The. xiii. Chapter.

Saul was as a chyld of a yere
olde, whē he begā to raygne.
And whē he hath raygned, ii
yeares ouer Israell, he chose
hym thre. M. men out of Is-
rael. Two thousande were wyth Saul in
Machinas & mount Bethel, & a thousand
wyth Ionathas in Gabaah Ben Iamin.
And the rest of the people he sent, euery mā
to hys owne house. And Ionathas sūre þ
Philistines in an holde they had in Gaba-
ah, & it came to the Philistines eares. And
Saul caused the trompette to be blowen
thorowout al the lande sayinge: let the E-
brewes heare. And all Israel heard saye,
how þ Saul had destroyed an holde of the
Philistines, & how that Israel stancke vnto
the Philistines. And all the people cried
after Saul to Galgal.

The the Philistines gathered the selues

to geather to fight wth Israel, thirtle thou-
sand charcttes & sixe thousande horse-
men with other people like þ * and by the
seis side in multitude & came bp and pyt-
ched in Machinas eastward from Bertha-
ue. And whē þ men of Israel saw the sel-
ues in a strait, & þ the people were accom-
bred, they hūd the selues in caues, in pre-
ty holes, in rockes, denues & pittes. And þ
Ebrewes went ouer Jordan vnto the land
of Gad & Galaad. But Saul was yet in
Galgal, & al þ people þ folowed him were
astounded. And he taried seue daies, as Sa-
muel * had appoynted. But Samuell came
not to Galgal, & þ people skatered fro hi.
Wherfore Saul said: byng burnt sacrifici-
ce to me & peateoffringes. And he offred
burnt sacrifice. And as sone as he had ma-
de an ende of offeringe burnt offringes be-
hold Samuell cam. And saul wet against
him, to salute him. The sayd Samuell to
Saul: what hast thou done? And Saull
said because I saw þ the people skatered
fro me, & þ thou camest not * wth in þ daies
appointed & þ þ philistines gathered them
selues together to Machinas: then said I,
þ philistines shal come downe vpo me to
Galgal, yet I haue made supplicatio vnto
þ lord. And therfore I toke a courage w
me & offred burnt offringes. The sayd Sa-
muel to Saul, þ hast done foolishly & hast
not kept þ commaundment of þ lord thy god
which he comaunded þ, for at this tyme wold
þ lord haue stablished thy kyngdom vpon
Israel for euer. But now thy kyng-
dom shal not contynue. The Lord hath
sought him a mā after hys owne hert, &
hath comaunded him to be a caprayne ouer
his people: because þ hast not kept þ why-
che þ lord comaunded þ. And Samuell aro-
se & gat him fro Galgal to Gabaah Benia-
min. And Saul nobred the people þ were
foude wth him, about a sixe hundred me. And
Saul & Ionathas his sonne & the people
þ were foude with the, had their abiding in
Gabaah Benjamin. But the Philistines
had pitched in Machinas. And ther came
out of the hoste of the Philistines thre cō-
panyes, too destroye one companye tur-
ned vnto the way þ leadeth to Ephrah vnto
the lande of Saul. And another cōpa-
nye turned the waye to Bethorō. And the
thrid cōpany turned to þ way of the ton þ
turneth

B
Clay. 2. 2.

1. Reg. 1. 10.

C
What is to
be. vii. d. 1. 1.
1. 1. 1. 1. 1.

turneth to the valey of Zebolm towarde
 þe wilderness. But ther was no smith tho
 row out al the lād of Israel. For the Phi
 listines thought þe the Chyues mighte
 make the swerdes or speeres. And therfore
 must al Israel go doune to þe Philistines,
 to mede euery mā his share, his mattock,
 his axe, or his cickle: as ofte as þe edges of
 þe cickles mattocks dougforckes, & axes
 were blūt, and also to mede theyr goodes.
 And so in battell there was nether swerde
 nor speere founde in the handes of anye of
 the people that were wythe Saull and
 Jonathas: saue for Saul and Jonathas
 his sonne was there sōwhat founde. And
 the Garisō of the Philistines came out &
 stode on the other side before Machmas.

The Notes.

a. The Lorde is counted to seke for hym selfe,
 not he: aūe he knoweth not any thing of any man:
 but he speaketh after the maner of men, as though he
 a man spake to his neyghboure: & this is to shewe
 hym selfe vpon the which he hath the euerylastyng elye
 chosen, as it is sayde in Act. xiii. b.

Jonathas copanied whis harnes beater putteth
 þe Philistines to flight. he taketh the hony which
 his father, vnknowing to him, had forblode þe who
 le host. he shulde therfore haue bene slayne but the
 people deliuer hym.

The. xiiii. Chapter.

Ad it fel on a daye, that Jo
 natas the sonne of Saull
 sayd vnto his youg mā that
 bare his harnes: come and let
 vs go ouer to þe watchme of þe
 Philistines that are poulder on the other
 side, & tolde not his father. But Saul ta
 rped in the vtmost part of Gabaah vnder
 a pomegarnet tree, that was in Dagron,
 & the people that were w him were vpon a
 fire hūdzed men. And Abiah þe sonne of A
 hitob Jeshabodes brother, the sōne of Phi
 nehes, the sōne of Eli, was þe lordes priest
 in Siloh and bare an Ephod. But þe peo
 ple wist not that Jonathas was gone.

And i þe way ouer by whiche Jonathas
 sought to go ouer vnto þe garisō of þe phil
 istines, were there two sharpe rockes, euen
 one on the one syde, & þe other on the other
 side: the one called Bozes, & the other Se
 neh. And the one leanethe northwarde to
 ward Machmas, & þe other southward to
 ward Gabaah. Then sayd Jonathas to
 the young mā þe bare his harnes: come &
 let vs go ouer vnto þe stāding of these vn
 circūcised, paradneture þe Lord wil worke
 w vs: for þe lord is fre to saue w many of

wyth felwe. And his harnes beater sayd vnto
 hym do al that is in thyne hart: sette the
 forwarde: and se I am wyth the, as thyne
 hert lusteth. Then sayd Jonathas: behold
 whē we go ouer vnto the men, & shew our
 selues vnto the: yf they sayd on thys wyse
 to vs: tarye vntyl we come to you, then we
 wyll stand styll where we be & god not by
 vnto the. But & yf they so say vnto vs: co
 me vnto vs, the we wyl go by, for the lord
 hath deliuered them into our hādes. And
 thys shalbe a sygne vnto vs. And when
 they had both shewed the selues vnto the
 garisō of the Philistines, the Philistines
 sayde: se, the Chyues come oute of the ho
 les wher they had bydd the selues in. And
 the men of þe garisō answered Jonathas
 and his harnes beater & sayd: come byp to
 vs, & we wyll shew you a thing. The sayd
 Jonathas vnto hym harnes beater: come
 byp after me, for the Lorde hath deliuered
 them into the handes of Israel. And Jo
 natas clame vpon handes and fete, and
 hym harnes beater after hym. The they fel
 before Jonathas: and hym harnes beater
 slue them after hym. And the fyrst slaugh
 ter whych Jonathas and hym harnes bea
 ter made, was vpon a twentie men, wyth
 in the compasse as it were aboute an halfe
 akre of land. And there was a feare in the
 hoste that was in the felde, and among all
 the people: in so moche that they that kept
 the holde, & they that were gone to robbe,
 were afrayde also: and the earth trymbled
 and ther was a feare sent of God. And the
 watche men of Saul in Gabaah Ben Ja
 min, saw. And behold, the people skatered
 and ranne hyther and thither. Then sayd
 Saul vnto the people that was with him
 nombze and se who is gone away fro vs.
 And when they had tolde: beholde, Jona
 thas and hym harnes beater were not there.
 And the saul said vnto Abia: big hither þe
 arke of God. For the arke of God was at
 the tyme wyth the chyldzen of Israel. And
 whyle Saul talked vnto the prest, the peo
 ple þe were in þe hoste of the Philistines, rā
 ne more and more. And Saull sayd vnto
 the prieste: wyth drawe thyne hande. And
 Saull cryed and all the people that were
 wyth him, and went to battel. And behold
 euery mās swerd was agaynst his felow,
 wyth a myghyie great slaughter. *Shewo
 yer the*

ouer þe Ghylls þe were w the Philistines before þe tyme, & were come w them in all partes of þe hoſte, they turned to Iſrael þe was w the Saul & Jonathas. And they, alſo which had hydd them ſelues in moſt Ephraim, as ſone as they hearde howe þe the Philistines were fledde, they folowed after them in battell. And ſo God holpe Iſrael that daye. And the battell continued vntyll they came to Bethauen.

And the me of Iſrael toynd the ſelues together þe daye: & Saul adured the people ſaying: Cursed be he that eateth anye ſode vntyll nyghte, that I maye be adueged of myne enemyes. And ſo there was none of þe people that taſted any ſuſtinaunce. And al the land came to a wood wher honye lay vpon the ground. And when the people were come into the wodde: Behold, the honye dropped. How be it ther was no mā that moued his hād to his mouth, becauſe that þe people feared the curſe.

But Jonathas heard not whē his father adured þe people, wherfore he put forth þe end of the ſtaffe þe was in his hand & deſt it in an hony combe, & put his hand to his mouth, & his eyes receaued ſyght. The ſpake one of the people & ſayd: thy father adured þe people ſaying: Cursed be þe mā that eateth any ſuſtinaunce this daye, & yet the people were ſayntye. Then ſayde Jonathas: my father hath troubled þe lād: for ſe, myne eyes hath receaued ſyghte, becauſe I taſted a lytle of this honye: howe the yf al þe people had eaten of þe ſpoyle of the enemyes which thei found had ther not ben the a moche greater ſlaughter amōg þe Philistines? And they laied on the Philistines that daye, fro Machinas to Aiālo. And the people were exceeding ſayntye.

Then the people gatt the to the ſpoyle & toke thepe oxen & calues, & ſue them on the ground & dyd eate with the bloud. The men tolde Saul ſaying: Behold the people ſynne agaynſt the Lorde, in that they eate wyth the bloude. And he ſayd: ye haue treſpased: But rowle a great ſtone vnto me now, and go abroade amōg the people & bydd them bynge euery mā his ore & euery man his ſhepe, & ſlay them here, & ſynne not agaynſt the Lorde in eatyng w the bloude. And the people brought euery man his ore in hys hande by nyght & ſue

them ther. And Saul made an altare vnto the Lorde. And þe was þe firſt altare that he made vnto the Lorde. And Saul ſaid: lett vs go downe after the Philistines by nyght, & lett vs make hauoke amōg them vntyll it be date in the morninge, & lett vs not leue one of the. And þe people answered: do whatſocuer thou thinkeſt beſte. Then ſayd þe preſt: lett vs come hither vnto god. And Saul asked of god: ſhal I go downe after þe philistines? & wilt þe deliuer the into mine hādes? But he answered him not at þe tyme. Then ſayd Saul lett the people come hyther out of al quarters, & know & ſe, in who this ſynne is chaſiced this day: for as truly as the Lorde lyueth the whyche hath ſaued Iſrael, though it be in Jonathas my ſonne, he ſhall dye for it. But no man answered him of al the people.

Then he ſayd vnto all Iſrael: be ye on one ſyde, & I and Jonathas my ſōne will be on another. And the people ſayde vnto Saul: what thou thyneſt beſte that do. And Saul ſaid vnto the Lorde god of Iſrael: geue perfect knowledge. And Saul and Jonathas were caught, & the people ſkaped free. The ſaid Saul: caſt lotes betwene me & Jonathas my ſōne. And Jonathas was caught. The Saul ſayde to Jonathas tell me what thou haſte done. And Jonathas tolde him & ſaid: I taſted a lytle honye vpon the ende of my ſtaffe þe was in myne hande, and ſe, I muſt dye.

Then ſayd Saul: God do ſo & ſo to me, except þe thou die Jonathas. But the people ſayd vnto Saul: ſhal Jonathas dye which hath ſo mightelye holpe Iſrael? God forbid. As truly as the Lorde lyueth, there ſhal not one hearte of his head fal to þe ground: for he hath wrought wyth god this day. And ſo the people deliuered Jonathas, þe he dyed not. And the Saul departed fro folowing þe philistines. And þe philistines wēt to their owne place. And ſo Saul roke þe kyngdom ouer Iſrael, & fought agaynſt al his enemyes on euery ſide: agaynſt þe Moabites: agaynſt þe childre of Ammō: agaynſt þe Edomites: agaynſt the kinges of Zobah & agaynſt the Philistines. And whether ſocuer he turned him ſelf, ther he wanne, & played the mā & ſue the Amaleckites, & rydde Iſrael out of the hādes of them þe ſpoiled them. The

sonnes of Saull were, Jonathas, Jesui, & Melchisua. And his two daughters were thus named: the elder was called Merob & the younger Micholl. And the name of Saules wife was Abinoam the daughter of Abinoaz. And the name of his cheefe captaine was Abner the sonne of Ner Saules vncle. And Cis was Saules father. And Aco the father of Abner was the sone of Abiel. And there was soze warre wth the Philistines, al the dayes of Saul. For wheresoeuer Saul sawe a strong mā, & an actiue, he toke hi vnto him

The Notes.

* Thus speake the Hebrewes for that we saye. He recovered hys strength, and was more chearful.

* Troubled the land, is a maner of speache used amonge the Hebrewes for that we saye: he troubled the people of the holste, as above.

Saul is commaunded to see Amalech. He is disobeid to the voice of God, and saureth the spoile to offer it vnto the Lord: for which the Lord relecteth & casteth him awaye. Samuel mourneth for Saul.

The xv. Chapter.

Then sayde Samuell vnto Saul: the Lord set me to anoint the King ouer his people Israel. Nowe therfore obeye the voice of the wordes of the Lord. Thus sayth the Lord of hostes: I haue called to remembraunce the which Amalech did to Israel: how they lay i wait for the in the way, as they came out of Egypt. Now therfore go & smite the Amaleckites, & only destroy ye al that pertaineth vnto them & se thou haue no compassion on the. But slay bothe man & womā, infante and sucklynge, & ore, shepe, camel & Asse.

And Saull tolde it the people, & nombred them in Telaim two hundred thousand footemen, & ten thousand men of Iudā. And Saul came vnto a citie of the Amaleckites, and foughte in a valeye. But Saul said vnto the Kenites go & depart & get you downe fro among the Amaleckites lest I destroye you with them for ye shewed mercy wth the Israel when they came out of Egypt. And the Kenites departed from among the Amaleckites.

And Saull slue the Amaleckites fro Hevila to Sur that lyeth before Egypte, and toke Agag the kinge of the Amaleckites a liue, & utterly destroyed al the people with the edge of the swerde. But Saul & the people spared Agag, and they left of the shepe and of the oxen and fatt thinges &

the lambes & al that was good, and wold not destroy the. But al that was noughte worth & flaggge, that they destroyed utterly. Then came the word of the Lord vnto Samuel saying: I repenteth me that I haue made Saul king. For he is turned fro me & hath not performed my commaundement, wherfore Samuell was euell a palde & cried vnto the Lord al nyght. And Samuel rose erly, to mete Saul in the morning. And it was tolde Samuel that Saul was come to Carinell, and had sette hym vp a piller of triumphe. And was turned and departed and gone to Galgal.

And whē Samuel was come to Saul: Saul sayde vnto him: Blessed be thou in the Lord. I haue done the commaundement of the Lord. And Samuel answered: what meaneth the bleatynge of the shepe in mine eares, & the noyse of the ore which I heare? And Saul said, thei haue brought the from the Amaleckites. For the people spared the best of the shepe & of the ore, to sacrifice vnto the Lord thy god. And the remnant we haue destroyed.

But Samuel sayde to Saul: cease & let me tel the what the Lord hath sayde to me this nyght. And he sayd vnto him: saye on. And Samuel sayde when thou waste flytlein thyne owne syght, wast thou not made the hed of the trybes of Israel? And the Lord anoynted the kynge ouer Israel. And then the Lord set the on a tourneye, & sayd vnto the, se that thou utterly destroye those synners, the Amaleckites & syght against them vntill ye haue utterly destroyed the. And wherfore hast thou now not obeyed the voice of the Lord? But dydest turne to the pray & hast wrought wickednesse in the syght of the Lord.

And Saull sayde vnto Samuell: I haue obeyed the voyce of the Lord, and went the wate which the Lord sent me, & haue brought Agag the kinge of the Amaleckites. And haue utterly destroyed the Amaleckites. And the people toke of the spoile, shepe, oxen, & the cheefe of the thinges which they shuld haue bene destroyed, to offer vnto the Lord thy god in galgal. The said Samuel hath the Lord as great pleasure in burnt sacrifices & offerynge, as he hath the that thou shuldeste obeye his voyce: Beholde, to obeye is better then offerynge, and to

geue

1. Samuel
v. 11.

1. Samuel
v. 11.

1. Samuel
v. 11.

David is i. Kinges anoynted Lxlv.

gette hede is better then the fat of rāmes. For rebelliousnes is as þe synne of witchcraft, and stubbornesse is wykednes and foolatye. Because therfore thou haste cast away the word of the Lord, therfore þe hath the Lord cast away the also, from beyng kyng.

Then sayd Saul to Samuēl: I haue sinned for I haue trespassed the mouth of the Lord, and thy wordes, because I feared the people & obeyed their voyce. But now take away my synne, & turne againe wyth me, that I may worshippe the Lord. Then sayde Samuēl vnto Saul: I wyl not returne wth þe: for thou hast cast away the bydyng of God, & therfore the lord hath cast away the also, & thou shalt not be kyng ouer Israell. And as Samuēl turned to go away, he caught the lappe of his coote, and it rent. The Samuēl sayd, the Lord hath rent the kyngdome of Israell from the thys daye, & hath geuen it to a neybour of thynne that is better then thou. And thereto he that getteth bycote to Israell, wyl not begyle nor repent: for he is not a man, that can repent.

Then he sayd: I haue sinned. But yett honout me before þe eldets of my people, and before Israell, and turne againe wyth me, that I may pray vnto the Lord thy God. And Samuēl turned agayne and folowed Saul. And Saul prayed vnto the Lord. Then sayd Samuēl: Bynge

ye hither to me, Agag the kyng of the Amalekites. And Agag came vnto hym* delpectely. And Agag sayd: truly þe bitternes of deeth cometh on. And Samuēl said: As thy sword hath made weine childlesse, so shalt thy mother be chyldlesse among other weine. And so Samuēl hewed Agag in peeces before þe lord in Galgal. And the Samuēl departed to Ramath. And Saul wet home to his house to gabaah Saul. But Samuēl came no moare to se Saul vntyl the daye of his deeth. Neuerthelste Samuēl mourned for Saul, because the Lord repented that he had made him kyng ouer Israell.

The Notes.
a1 The Repentance of God, is onely the chaunge of the deede. And as the affection of metes and of farthele louers at tribute to God: & euen so dothe the scripture ascribe to God after his manner of speache the affection of Anger and of fure and of repentance also: for men can not other wyse speake of God Gen. vi. 6.

b1 To be lptell in hys owne syghte is, to sette naught by him selfe.

c1 To obey, what? Manys iudgements manes dreames of tradicions? Naye verely: But Goddes holpe word and hys blessed commaundementes: yē and to obeye them is better then to offer sacrifice whiche yett was ordened and appointed of god him selfe. How moche better then is it then ouer offerynges which are inuented with out any goddes word, or any mencyon thereof made the whole scripture thow. Joseph de Antiq. lib. vi. capite. it explyeth Samuēls sayinge in lyke maner. But hys wordes are so longe to reherse.

d1 To be cast away from the Lord is, to be blinded and to dyspayre of the goodnes of god. Sal. lxxv. David is anoynted King and receaueth þe holpe goost. An euill wyte cometh vpon Saul whyche be parteth when David playeth.

The xvi. Chapter.



And then the Lord sayd vnto Samuēl: How longe wylt þe mourn for Saul, seying I haue cast him away fro raygnig ouer Israell? yf an hōne

with dynitēt and comē: I will sende þe to Isai þe Bethlehemite, for I haue spied me a kyng among his sones. But Samuēl answered: how shall I god? for Saul shall heare it & wyl kyll me, and the Lord sayde: Take an heyfer wythe the, & saye thou goest to offer to the Lord. And calle Isai to the offeryng, and I wyl shew the what thou shalt do: And thou shalt anoint him whom I say vnto the. And Samuēl did as the lord bad him. And whē he came to Bethlehem, the eldets of þe towne were astoned at hys comynge, and sayde: Betokeneth the thy comynge peace: and he sayde yee, for I am come to offer vnto the lord.

* Cleise yōute selues and come wyth me to the offeryng. And he purposed Isai & his sones, and bad the to the offeryng. And whē they were come, he looked on Eliab & said: þe lord anoynted is before him. But þe lord sayd vnto Samuēl: loke not on his facion nor on the heyght of his stature, for I haue refused him. Because it is not as man seyth. For man looketh on the outward apperaunce: but the Lord eareth holdeth the harte. Then Isai called Abinadab & made him come before Samuēl. And he said: nether hath þe lord chose this. Then Isai made Samah come, and he sayd: nether yett hath þe Lord chosen him. Then made Isai seue of hys sones come before Samuēl. And Samuēl sayde, þe Lord hath chosen none of these.

Then sayde Samuēl to Isai: are here al thy chyldren? and he sayde: þe yongest

b b. ii.

is

b The chaunge of metes p. pte.

c.

David agaynst i. Samuel

Goliath

is yet behynd: Behold, he kepeth the Shepe
The Samuel sayd vnto Iſai: ſend a fett
hym for we wyl not ſytt downe, tyll he be
come hyther. And he ſent a broughte hym
in. And he was browne with goodly eyes,
and well fauoured in ſyght. And then the
Lorde ſayde vp and anoynt hym for this
is he. And Samuell toke the horne wythe
the ovrmentente and annoynted hym in the
preſens of hys brethzen. And the ſpyete of
the Lorde came vppon Dauid, from that
dave forwarde. And Samuel roſe vp and
went to Raſbath.

But the ſpyete of the Lord departed fro
Saul, & an euell ſpyete ſent of the Lord,
bered him. The ſayd hys ſeruautes vnto
hym: Beholde, an euell ſpyete ſent of God
bereth the, let our Lord therfore comaun-
de his ſeruautes to ſeke a man that is a co-
ning player w an harpe. And the whe the
euell ſpyete ſent of God, cometh vpo the, &
he may play with his hande, & thou ſhalte
be caſed. And Saul ſaid vnto his ſerua-
tes: ſeke me a mā that can wel play, & bryn-
ge hym to me. Then answered one of hys
ſeruautes & ſayd: Beholde, I haue ſene a
ſonne of Iſai thee Bethleheemite, that can
play vpo inſtrumētes, & is an actiue ſelo-
we & a mā of warre & prudēt & wel made,
& the Lord is wyth hym, wher vpo Saul
ſent meſſengers vnto Iſai & ſaid: ſend me
Dauid thy ſonne which is with the Shepe.
And Iſai toke an aſſe ladē with hzed, and
a ſacket of wyne, & a kyddē, & ſent the by
Dauid hys ſonne vnto Saul. And Da-
uid went to Saul and came before hym,
and he loued him very wel, ſo that he was
made hys harnesbearer. And Saul ſente
to Iſai ſaying: lett Dauid remayne wyth
me, for he hath found fauour in my ſight
And when the ſpyete of God come vppon
Saul, Dauid toke an harpe and played
wyth his hande, and ſo Saul was refres-
hed, and dyd amende and the euell ſpyete
departed from hym.

The Notes.

a. I. To behold the hart is, to loke vpo the thought
entē a wyl. P. ſal. vii. c. P. ouer. xvi. a.
b. I. This euell ſpyete, as ſome wyl, was the ſpyete
of enuye and of Ambicion or deſpye of honour, wher
with he envied Dauid and agaynſt Gods wyl deſpy-
ed to ſubliſhe the kingdom to hym ſelf: whych thyn-
ge becauſe he coulde not bynke to paſſe, he was ſyl-
led wyth anger & bered wyth woodnes, becauſe he had
to taken the Lorde and tranſgreſſed hys commaun-
demētes.

The battel of the Philistines agaynſt Iſrael, &
tel Dauid ouercometh great Goliath.

The. xvi. Chapter.

The philistines gathered the
hooste to battel, & came toge-
ther to Socoh in Iuda, and
pitched betwene Socoh & A-
zekah, in the ende of Domini
And Saul and the men of Iſrael came &
pitched in Orkedale & put the ſelues in a
raue, to ſyghte agaynſte the Philistines.
And the Philistines ſtoode on an hyll on þ
one ſyde, & Iſrael ſtoode on an hyll on the
other ſyde, & a valey betwene the. And the
caine a mā & ſtoode in the myddes, oute of
the tentes of the Philistines named Goli-
ath, of Geth ſyre cubites & an hādbyrdeth
longe, & had an helmet of braſſe vpon hys
head, and a cote of maple about hym. And
the weyght of hys coote of maple was fy-
ue thouſand Cicles of braſſe. And he had
harnesse of braſſe vpo his legges, & a ſhil-
de of braſſe vpon hys ſhoulders. And the
ſhaft of his ſpeare was like a weucrs bea-
me. And his ſpearehead weyed. vi. hūdyed
ſikles of yron. And one beartinge a ſhyde,
went before hym.

And he ſtoode & called vnto the hoſte of
Iſrael, & ſayd vnto the: what nedeth that
ye ſhulde come oute in aray to battel: am
nor I a Philistine, and you ſeruauntes to
saul, choſe you a mā, & let hym come down
to me, yf he be able to ſyght with me & too
beate me, then we wyl be your ſeruauntes
But yf I can ouercome hym & beate hym
then ye ſhalbe our ſeruauntes & ſerue vs.
And the Philistine ſayd: I haue deſpyed þ
hoſte of Iſrael thys dave geue me a man &
& let vs fight together. When Saul & al
Iſrael hearde thoſe wordes of the Philis-
tine, they were diſcouraged & greatly a-
frayed. And this Dauid was the ſonne of
an Ephzathite of Bethlehe Iuda, named
Iſai, which Iſai had eyght ſonnes. And
was an olde mā in the daves of Saul a-
mōg the people. And the thye eldeſt ſonnes
of Iſai wēt and ſollowed Saul to battell,
And the names of hys thye ſonnes þ went
to battell, were: Eliab the eldeſt, & the next
to him Abinadab, & the thyrde Samah, &
Dauid was þ youngeſt. And whe the thye
eldeſt were gone after Saul, Dauid wēt
and departed from Saul, to fede hys fa-
thers

David against i. Kinges Goliath Exlvi

thet's shepe at Bethleheim. And the Philistines came forth euery moornyng & euenyng and contynued fountye dayes.

And Jsaï sayd vnto David hys sone: take for thy brethren thys Ephra of parched corne, and these ten loues, & runne to the hoste, to thy brethren. And carpe these ten frellhe chesles vnto the captaine, & loke

how thy brethre fare, & fet out their pledges. And Saul & they and all the men of Israel were in ocke valey fyghtryng wth the Philistines. And David rose by rlype in the moorning and left the shepe with a keeper, & toke and wet, as Jsaï had commaunded him, and came where h^e host laye. And h^e host was goyng out in aray, and stowed in the battell: for Israel & the Philistines had put the selues in aray, the one against the other. The David put h^e panyer from him, vnto the hâdes of the keeper of the vessels, & ranne into the host & came & saluted hys brethre. And as he talked wth them: Beholde, there stode a mā in h^e middes. Goliath the Philistine by name, of Beth, which came out of the Traye of the Philistines, & spake of the maner aboue

reherfed, & David hearde it. And all the men of Israel, whē they saw the man, ranne away fro h^eyn, & were soze afrayed. And euery man of Israel sayde: Se ye this mā that is come forth, euen to reuyle Israel is he come. And to h^eyn h^e beatech h^eyn will the kynge geue great ryches, & wyl geue him his daughter therto: ye and make his fathers house fre in Israel.

Then spake David to the men h^e stode by and said: what shalbe done to the mā that beatech this philistine & taketh away the shame from Israel: for what is thys vncircumcysed Philistine, that he shulde reuyle the hoste of the lyuynge God? And the people answered as it is reherfed saying: so shall it be done to the man h^e beatech h^e. And Eliab his eldest brother heard when he spake vnto the man & was angely wth the David & sayde: why cameste thou away, & wth whom haste thou lefted those few shepe in h^e wilderness? I know thy pyde and the malice of thyne herte, & thou art come to se h^e battell. And David answered, what haue I now done: is ther any moare saue a worde? And departed fro by him into another fronte, and spake

of the same maner, & the people answered him agayne, as before.

And they that heard the wordes which David spake, reherfed the before Saul, which caused h^eyn to be fett. And David sayde to Saul: Lette no mannes herte fayle h^eyn because of him. Thy seruante wil go & fyght wth this Philistine. And Saul sayde to David agayne, thou arte not able to go vnto this philistine, to fight wth him, for thou art but a ladd, & he hath ben a mā of warre eue fro his yowth. The sayd David vnto Saul, as thy seruante kept hys fathers shepe, there came a Lyō & likewise a Beate, & toke a shepe oute of h^e flock. And I wet out after him & smote him, & toke it out of his mouth. And whē he arose agaynst me, I caughte h^eyn by the bearde and smote him & slue him. For both a Lyō and also a Beate hath thy seruant slayne. And this vncircumcysed philistine shalbe as one of the, for his railing on the host of the lyuynge God. And David spake mozeouer, the Lorde that deliuered me oute of the hâdes of the Lyō & oute of the handes of the Beate, he shall delyuer me also oute of the handes of the Philistine.

Then sayd Saul to David go, & the lord be wth the. And Saul put hys rayment vpon David, and put an helmet of brasse vpon his heede, and put a coote of mayle vpon h^eyn, & gyrded David wth his owne sword vpon his rayment. And he assayed to go, for he neuer proued it. Then sayd David vnto Saul: I can not go in these, for I haue not bene bled therto, and put the of h^eyn & toke his staffe in his hâde, & chose him fyue smothe stoonies oute of a broke & put the in a shepardes bagge which he had, & in a poke, & hys sling in his hande, & went to the Philistine.

And the Philistine came & dyue nere to David, wth the man h^e bare a shylde before him. And whē the philistine looked and saw David: he disdained him, for he was but a lad, roudy & goodlye to loke vpon. And the philistine said vnto David: am I a dog, & thou comest to me wth a staffe? & he cursed David in the name of his goddes. And he sayd to David: come to me and I wyl geue thy flesh vnto the fowles of the ayre, and to the bestes of the felde.

Then sayd David to the Philistine: thou

b v.iii. comest

comest to me wth a sword a speare and a shield: But I come to the in the name of J Lord of hostes, the god of the host of Israel whom thou hast rayled vpon. This daye shal the Lord deliuer the into my hande, and I shal smyte the & take thyne head from the, & I wyl geue the karrales of the hoste of the Philistines this day vnto the fowles of the ayre & to the beastes of the earth, and all the worlde shal knowe, that there is a God in Israel. And all this congregation shal knowe, that the Lord saucth not wth the sword & speare. For the battel is the Lordes, and he shal geue you into our handes.

And whē the Philistines arose & came & drew n^e vnto David. David halted & came in arape euē agaynst the Philistine. And David put his hand in his poke and toke out a stone and slange it, & smote the Philistine in his foreheade that the stone soncke into his forehead, & he fel groueling to the earth. And so David ouercame the Philistine wth a sling & a stone, & smote the Philistine & slue him. And because David had no swerde in his hand, he ranne & stode vpo the Philistine, & toke his swerde & drew it out of hys sheathe & slue hym & cutt of his head therewith. And whē the Philistines sawe that theyr chāpton was dead, they fled. And the men of Israel & of Iuda arose & howled and folowed after the Philistines, vntyl they came to the valeye & vnto the gates of Ekaron. And the Philistines fel downe dead by the waye, euē vnto Geth & Ekaron. And the chyldre of Israel returned from chāssing after the Philistines & robbed theyr tētes. And David toke the head of the Philistine & brought it to Ierusalem: But he put hys armour in hys tente.

Whē Saul sawe David goo forth agaynst the Philistine, he sayd vnto Abner the captayne of his host: Abner, whose son is this lad? And Abner answered, as truly as thy soule lyueth, O king, I cannot tel. The sayd the king: Enquere thou, whose sonne the youngling is. And so whē David was returned fro the slaughter of the Philistine, Abner toke him & brought him before Saul, wth the head of the Philistine in his hand. And Saul sayd to him: Whose sonne art thou, O lad? And David

answered the sonne of thy seruaunt Ithai the Bethlehemite.

The bōd betwene David & Jonathan. Saul goeth aboute to slea David: David marrieth Michol the daughter of Saul.

The. xliii. Chapter.



And when he had made an ende of speakyng vnto Saul, the soule of Jonathan was knitt wth the soule of David. In so moche that he loued hym as his owne soule. And Saul toke hym that daye and wolde let him go no moare home to his fathers house. And Jonathan & David bound them selues the one to the other, for Jonathan loued hi as his owne soule. And Jonathan put of hys owne roote that was vpon hym, & gaue it David, & thereto his mātke, his swerde, his bowe & his gylde. And David went out to al that Saul sente hym, and behaued hym selfe wysely. And whē Saul had set him ouer his men of warre, he pleased al the people, and Sauls seruantes thereto.

And it happened as they wēt, whē David was returned from the slaughter of the Philistine, that women came oute of al cyties of Israel synging & daunsing, agaynst Saul, wth tymbrelles, wth ioy, and wth fidulles. And the women played sange therto, and sayde: Saul hathe slayne his thousande, and David hys ten thousande. Then was Saul excedyng wroth & he sayng displeased him, & he said: they haue ascribed vnto David tē thousande, & to me but a thousande. & what can he moze haue saue the kyngdome, wherefore Saul loked on syde of David fro that daye forwarde. And it happened on a morow, that Batuel sprete sent of god came vpo Saul, so that he prophesied in the middes of the house. And David played on an instrument wth his hāde as he was daily wōt. And Saul had a speare in his hande, & houlde it entredyng to haue nailed David to the wall. But David auoyded out of his presēce tūo tymes. For Saul was afere of David, because the lord was wth him, and was departed from Saul. And then Saul put David from hym & made him a captayne ouer a thousande, & he wente oute & in before the people. And David was wysely in al that he toke in hande, and the Lord was wth him. Wherefore when

And Sauls seruantes spake thofe
wordz in the eare of Dauid. But Dauid
answered: Iemeth it to you a lyght thing to
be the kynges sonne in la'we, when I am
a poore man & of smalle reputacion. And
Sauls seruantes told hym agayne say-
ing: of thys maner answered Dauid. The
sayde Saull: thys wyse saye to Dauid:
the kyng careth for no nother dowrye but
for an hūdyed foreskynnes of the Philisti-
nes, to be aduēged of the kynges enemies.
fay Saull thoughte to make Dauid fal
into the handes of the Philistines. Then
his seruantes tolde Dauid these wordz,
and it pleased Dauid wel to be the kynges
sonne in la'we. And thortye after y^e Dauid
arose wth hys men, and wente, and slue
of the Philistines, two hundred men, and
brought their foreskynnes, & satisfied the
king therof to be his sonne in law. * And
to Saul gaue him Micholl hys daugh-
ter to wyfe. And when Saul saw & vnder-
stode how that the Lord was wth Dauid,
& that Micholl hys daughter loued hym,
he was the more afrayed of Dauid, & he

And the warre began agayn, & Dauid
wēt out & fought wth the philistines & Aue
a great slaughter, & put the to flight. And
the euil spere of the lord was wth Saul
as he sat in hys house hauing a Jauelin-
ge in hys hande, and Dauid played wth
hys hande. And Saull intended to naye
Dauid

David to þ wall with the Jaueling: But David ryd him self out of Sauls preses and he smote the speare into the wall. But David fled & saued him self þ same night. Then Saul sente messengers vnto Davids house, to wathe hym & to sleve hym in the morninge. But Micholl hys wyfe tolde it hym saying: Yf thou saue not thy self this night, to morowe thou art a dead mā. And so Michol let David downe thowle a wyndowe, & he went & fled & saued hym selfe. And then he toke an Image & layed it in the bed, & put a pylowe stuffed with goates hayre vnder the head of it, & couered it with a cloth. And when Saul sent messengers to fetch David, he sayde þ he was sycke: Then Saul sent the messengers to se David sayinge: bryng hym to me, bed and all, that he maye be slayne. And when the messengers were come in: Behold there laye an Image in the bedde wth a pylow of gootes hayre vnder the head of it. Then sayde Saul to Michol: why hast thou mocked me so, and sente awaye mine enemy that he is escaped? And Michol answered Saul: he said vnto me let me go, or els I wyl kyl the. And so David fled and escaped and wēt to Samuel to Ramath & tolde hym al that Saul had done to hym. And he, and Samuel wente and dwelt in Ramoth.

D And it was tolde Saul saying: Beholde, David is at Ramoth in Ramath, then Saul sent messengers to fet David. And when they saw a cōpanye of prophetes & prophesying & Samuel standing fast by the, the sprete of God fel vpon the messengers of Saul, & they pphesied to. And whē it was told Saul, he sent other messengers & they prophesied lykewyse. And Saul sent messengers yct agayne the thyrde tyme whych prophesied also. Then went he hym selfe to Ramath, & when he came to a great welle that is in Socoh, he asked and sayd: where are Samuell & David? And they said: se they be at Ramoth in Ramath and as he went thether to Ramoth in Ramath the sprete of god came vpo him also & he went prophesyinge, vntyll he came to Ramoth in Ramath. And he strypte of hys clothes & prophesied before Samuell in lyke maner, & fell naked al that day & al

that night, wherfore it is a comen saying, is Saul also among the prophetes?

The notes.

N To prophesye here signifieth to declare a prophesye, word for word, or to syng psalmes or wordes taught of the sprete of God, as it is sayde of Jotham. i. Para. xxi. a

C David being in leoparde of hys lyfe cōplayneth vnto Jonathas. Jonathas loueth him even as hym self, & deliuereth him. A proper poler deniceth betwix the by which David shuld know the entet of Saul and yet Jonathas be blamelesse.

The. xx. Chapter.

AND David fled fro Ramoth in Ramath & went & sayde before Jonathas: What haue I done, wher I am I faultie? what is the sinne that I haue comitted before thy father that he sekerhe my lyfe? And Jonathas answered hym: God forbid, thou shalt not dye. for se my father wyl do nothing ether great or smal but that he wil shew it me. for why shuld my father hyde this thing from me? there shalbe no soch thing. And David sware a gayne and sayde: thy father knoweth that I haue founde & grace in thyne eyes and therfore he thinketh, Jonathas shall not knowe it, lest he be sore. for in very dede euen as truely as the Lorde lyueth, and as truely as thy soule lyueth, there is but a steppe betwene me and death. Then sayde Jonathas vnto David, what so euer thy soule desyeth that I wyl do vnto the. And David sayd vnto Jonathas: Beholde, to morowe is the * fyrste daye of the moneth, and I shulde sytt wth the kynig at meat. But lett me go that I maye hyde in the felde vnto thys daye & thre dayes at leuen. Yf thy father mysse me, then saye: David asked leaue of me, that he myghte goo too Bethlehem to hys owne cytie, for there is holden a yearely feast for all hys kynne. And yf thy father saye thus: it is well done, then thy seruaunt shall haue peace. But and yf he be angrey: then be sure þ wicke dres is vtterly concluded of hym. And then thou shalt & shewe mercye vnto thy seruaunte, for thou hast made with me thy seruaunte a bonde in the Lorde. Notwithstandinge yf there be in me any trespase, then sleve me thy selfe, for what needeth the to bring me to thy father.

And Jonathas answered: God kepe þ fro the, & I shuld know, & wickednesse weare conclud.

Chap. v. when they fell on the earth he belittled the

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cluded of my father, to come vpon the: & shuld not tell it. The saide Dauid, who shal tel me, yf thy father answere cruelly? The said Jonathas to Dauid, come & let vs go out into the felde. And they wente out both of them into the felde.

And Jonathas sayd vnto Dauid: O Lord god of Isracc, whē I haue groped my fathers mynde, one tyme or other with in this the dayes, that it stand well wryth Dauid: and I then sende not vnto the & shew it the, the lord do so & so vnto Jonathas. And in lyke maner, yf euell to y warde please my father, I wyl shewe the and sende the awaye, that thou mayste go in peace. And the lord be with the as he hath ben with my father. And y shalt performe vnto me the mercy of the Lorde, not only whyle I lyue but euen when I am deed plucke not thy mercye awaye from my house for euer: No not when the Lorde hath destroyed y enemies of Dauid euen one from the face of the erth.

And so Jonathas made a bonde wryth the house of Dauid, desyringe that the Lorde shoulde seke oute of the handes of Dauids enenies their wickednesse. And wryth the other wordes Jonathas adured Dauid, because he loued him. for as hys owne soule he loued him.

The said Jonathas to Dauid: to morowe shall be the fyrste daye of the mone. And thou shalt be myssed, because y place shall appere emptye. But thys daye thre dayes come in anye wise vnto the place where thou shalt hyde thy selfe, when it is workedaye, euen by the stone sell. And I wil shote thre arrowes by y one side ther of, as though I shot at a marke, & wil se the after a ladd, and bidde him go seke the arrowes. If I saye vnto the ladd: se the arrowes are o: this syde y, byrnye the: then come y: for it is peace & nothing to do, as sure as y lord liueth. But yf I say thus vnto the poung felow, behold y arrowes are beyo: y, the go, for the lord hath set the a way. And of this which y & I haue spoke: behold the Lord is witnesse betwene the & me for euer. And so Dauid hyd him selfe in the felde. And when the new mone was come, y king sat him downe at meate, for to eate. And the king sat him downe after the old maner, in his seat by the wall. And

Jonathas arose, & Abner sate by Sauls side, & Dauids place was emptye. Neuer thelesse yet Saul sayd nothing at al that day. for he thought some thing had chaunced him that he is not cleane. But on the morow which was the seconde day of the mone, whē Dauids place apere emptye, Saul sayde vnto Jonathas hys sonne: wherfore cometh not the sonne of Isai to meate, nerher yesterdape nor to daye. And Jonathas answered vnto Saul. Dauid asked lycence of me to go to Bethlehe saying: let me go I pray the, for our kynrede holde an offerynge in the cytie, & my brother hath sent for me. Now therfore yf I haue found fauour in thyne eyes, lett me go and se my brother. And therfore he cometh not vnto the table of the king. The was Saul angrie with Jonathas & said vnto him: O froward & rebellious, thinkest thou I knowe not howe thou haste chose the sonne of Isai vnto thyne owne rebuke, & vnto the rebuke & shame of thy mother. for as long as the sonne of Isai lyueth vpon the erthe, thou shalt not be stablished, nor yet thy kingdome, wherfore now sende and sett him vnto me, * for he is the chyld of death.

But Jonathas answered Saul hys father & sayde to him: wherfore shulde he dye: what hath he done? Then Saul cast a speare at him to hyt him, wherby Jonathas wiste well, y it was vtterlye determyned of hys father, to slepe Dauid. And so Jonathas arose fro y table in a great anger & dyd eate no meate the second day of the monethe, for he was sorowful for Dauid, because his father had done hi shame. On the next morning Jonathas went out into the felde, at the tyme apoynted w Dauid, & a lytle lad with him. And he said vnto the boy: runne & find out myne arrowes whiche I shote. And as the boye ran, he shote an arrow beyonde him. And whē the ladd was come to y place whether Jonathas had shot the arrowe, Jonathas cryed after him & sayd: the arrow is beyode the. And he cryed after y ladd: hast, make speede & stand not still. And Jonathas lad gathered vpon the arrowe & came to his mayster. But y lad wist nothyng of y matter: Only Jonathas & Dauid wist it. Then Jonathas gaue his wepōs vnto the lad & sayd vnto

1. Barabie
11. 13. 14. 15

unto him: go & carle the to the towne. And as sone as the lad was gone, David arose out of a place that was towarde the south & fel on his face to the ground & bowed him self. iiii. tymes. And they kissed ether other & wept to gether, but David more abundantly. And Jonathas sayd to David: go in peace whyche * we haue sworne bothe of vs in the name of thee Lorde saying: the Lorde be betwene the and me, and betwene thy sede and myne for euer. And he rose and departed. And Jonathas wet in to the towne.

* aboute in this cha. c. d

The Notes.

a. Grace for fauour & beniuolence, As gene. xlii. and. xvi. a

b. To shew mercy, for, to shewe a singular benediction or pleasure or to declare his good wyll exceedingly, And singulary to help hym.

c. David fleeth in to Nob to Ahimelech the priest & getteth on him shew bread to satisfye his hunger: & that with a cleane conuicted eye. After he fleeth to king Achis, and ther fayneth him selfe to be mad.

The. xxi. Chapter.

Then came David to Nob to Ahimelech the priest: And Ahimelech was astonied at his coming & said vnto him: why comest thou thy selfe alone, & no man with the. And David sayd to Ahimelech the priest: the king hath commaunded me to do a certē thing & said vnto me, let no man know where aboute I sende & what I haue commaunded the to do. And therfore I haue appoynted my seruantes to soche and soche places. And nowe what haste thou vnder thyne hande: geue me fyue loaves of bread or what comethe to hande.

And the priest answered David & said ther is no comen bread vnder myne hande, but ther is halowed bread yf þ young men had abstained onli fro weine. And David answered the priest & sayde vnto him: of a trueth weimen hath the bene locked vp from vs about a thre dayes, when I came out: and the * vessels of the young men were holy. Howbeit at this way is vnpure, but it shal be halowed in the vessel. And so the priest gaue hym halowed bread, for there was none other bread ther saue thewe breades that were taken from before the lord, to putte freshe bread there, the daye that it was taken awaye.

That is, þ bodies.

And ther was ther the same day a certain man of the seruantes of Saul abidinge

before the lord named Doeg an Edomite the cheffest of Sauls heard me. And David sayde vnto Ahimelech: is not here vnder thyne hande other speare or swerde: for I haue nether brought my swerde nor myne harness wythe me, because thee kynges busines requyred haste. Then the priest answered: the swerde of Goliath the Philistine whome thou sleeste in Ockdale, that is hcre wrapt in a cloth behind the Ephod. Yf thou wilt take that, take it: for there is no nother saue that hcre. And David said ther is none to that, geue it me.

And David arose & fled the same daye fro the pzeence of Saul & wete to Achis the kinge of Geth. And the seruantes of Achis sayd of him: is not this David the king of the land: dyd they not syng vnto this felow in daunces saying: Saul hath slayne his thousand, & David hys. x. thousand. And David putt those wordes into hys hart & was sore afrayed of Achys the king of Geth. And he chaunged his countenance before them, and raied in theye hādes, & scrabled on the doores of the gate, and lett hys spittell fall downe vpon hys bearde. Then sayde Achis vnto hys seruant. Lo so ye sawe that this mā was besyde hym self, whetfore then haue ye brought hym to me: lacke I mad men, that ye haue brought thys felow to play the mad man in my pzeence: he shal not come into my house.

The Notes.

a. Thys way is vnpure &c. That is, in the waye we take, moche vncleanesse, as ye wolde saye, wythe pollutions in the myght or other thinges, which are fyllyd by Moyses lawe, so that perfectly cleane are we not: but that is a small matter & wyl sone be clenfed, because we haue abstayned our bodies fro oure wyues & kept the holy & cleane. This example of David teacheth that needs hath no lawe: and that man ought not to be a seruant to ceremonies, but ceremonies ought to serue the vse of man. Thys is pzeone doth Christ send the Pharises hyther. Mat. xii. a

c. David fleeth into the caue Adullam. After that into Masphah to the kynge of Moab. And thence in to Bareth Doeg betrayeth David. Ahimelech is accused of treyson and slayne. And i. xxi. priests mo with him because they receaued David. Nob is destroyed of Saul. Abiathar fleeth to David.

The. xxi. Chapter.

And David departed thence & escaped and came vnto the caue Adullam. When his brethren & all hys fathers house hearde it, they went thither to hym. And there gathered vnto hym all men

* The seruant any th

Doeg killeth. lxxxv i. Kinges prestes LI

all men that were in combrance and in
bet and troubled in their hertes and he be
came a captayne ouer the. And there were
with him vpon a foure hundred men. And
Dauid wet thence to Masphah in the lad
of Moab, and sayde vnto the kynge of
Moab: Let my father and mother I pray
the, haue their abydyng with you, tyll I
knowe what God will do wythe me. And
he left the with þe king of Moab, and they
dwelt wth him all the whyle þe Dauid kepte
him self in holdy. And the prophete Gad
sayd vnto Dauid: Abide not in castelles,
but departe & go to the lad of Iuda. The
Dauid departed and came into the forest
Pareth. And Saul hearde of it: for Da-
uid was knowen & also the men that were
with him. And as Saul satt in Gabaah
vnder a groue vps a hye bancke with his
speare in hys hand and al hys men about
him, he sayde vnto his seruantes þe stode
about him. Heare I pray you, you sones
of Jemini: wil the sone of Isai also geue
euerie one of you felde & vineyardes, &
make you all captaynes ouer thousandes
and ouer hundredes: that ye haue al con-
spired agaynst me, so that ther is none of
you that openeth myne eare, in so moche
that my sonne hath made a bonde with þe
some of Isai, nether is there anye of you
that mounthe for me or shewethe it in
myne eare: because my sonne hath set vp
my seruante to lye a wayte agaynst me,
as it appeareth this daye.

*That is,
thowth me
say, tynge

Then answered Doeg the Edomite,
which had the ouer syght of the seruantes
of Saul and sayd: I saw the sonne of Isai,
when he came to Nob, to Ahimelech þe
sonne of Ahitob, which asked counsell of
the Lorde for him, & gaue him vitayles, &
the swerde of Goliath the Philistine al o.
Then the kynge sente to calle Ahimelech
the preast the sonne of Ahitob, & al hys fa-
thers house: that is to say, þe prestes that
were in Nob. And they came al to þe king.
And Saul said: here thou sonne of Ahitob.
And he said: here I am my lord. The
sayd Saul to him: why haue ye conspy-
red agaynst me, thou and the sonne of Isai,
in so moch þe thou hast geuen him by-
talle & a swerd, & hast asked coucel of god
for him, that he shulde arse agaynst me
and lye awayte as it is come to passe thys

day. And Ahimelech answered the kynge
and sayd: who is so faythful amonge all
thy seruantes as Dauid & therto the kin-
ges sonne in lawe, and gothe at thy byd-
ding, and is had in honour in thyn house
haue I thys day begone first to aske con-
cel of god for him? God forbid that from
me: let not the kynge put soche a thyng vn-
to his seruante & on all the house of my
father. For thy seruante knoweth nothing
of all this, ether lesse or more.

But for al þe kynge sayd: thou shalt
surely dye Ahimelech, both thou and all
thy fathers house. Then sayde the kynge
vnto hys fote men that stode aboute him,
turne & slep the prestes of the Lorde, both
because they hande is wyth Dauid and
because they knewe when Dauid fled
and shewed it not to me. But the seruantes
of the king wold not moue their hady,
to runne vpon the prestes of the Lorde.
Then said the king to Doeg: turne thou
and smyte the prestes. And Doeg þe Edomite
turned & rane vpon the prestes & slue
that same daye foure skore and fyue
persones that dyd weare eche man a linnē
ephod. And Nob the cytie of the prestes
he smote with the edge of the swerd, both
man and woman, chyldre and suckylinge,
wyth ore asse and shepe.

1. Reg. ii. 5

But yet one of the sones of Ahimelech
þe sonne of Ahitob named Abiathar, es-
caped & fled to Dauid, and shewed Dauid,
how that Saul had slaine the lordes pre-
stes. And Dauid sayd vnto Abiathar: I
wilt it the same day, þe Doeg the Edomite
which was there wold tell it Saul. And
I am cau'e of the deethe of all the soules
of thy fathers house. Abide wth me & feare
not: he þe seketh thy soule, shal seke mine, &
with me thou shalt be in sauegard.

Dauid deliuereth Keilah. He sleeth in o þe wyls
bernes of siph. He is comforted of Jonathas. The
siphens wold haue betrayed him, but he chapeshe.

The. xlii. Chapter.

He me tolde Dauid saying:
Behold, þe philistines fighte
agaynst Keilah, & spoyle the
bernes. The Dauid asked þe
lordes aduise saying: shall I
goo and smyte the Philistynes? And the
Lorde sayde vnto Dauid: go & smyte the
Philistines and saue Keilah. Then sayde
Dauids men vnto hym: se we be afrayed
here

T

here in Iuda. What shal we the be, when we come to Keilah, to the hoste of the Philistines. Then David asked the Lorde agayne. And the lord answered him & sayd: by & goo to Keilah, for I wyl delyuer the Philistines into thyne handes.

And so David and hys men wente too Keilah and fought with the Philistines, & draue awaye theyr catell and slue a greate slaughter of them. And so David saued the inhabiteurs of Keilah. And it chaunced whē Abiathar the sōne of Ahimelech fled to David to Keilah that he brought an Ephod in hys hande.

B And it was tolde Saul, that David was come to Keilah. Then sayde Saul: God hath delyuered hym into myne hand. For he is shut in, & he is come into a town with gates and barres. And Saul called all the people to warre, for to go to Keilah to beseye David and hys men. But David had knowledge that Saul ymagined myschefe agaynst him, and sayde therfore to Abiathar the prest: * Bring the Ephod. Then sayd David, O Lorde God of Israel, thy seruaut heareth that Saul is about to come to Keilah to destrōye the cite for my sake: wyl the men of Keilah deliuer me into his hand, or wil Saul come as thy seruaut heareth saye? Lorde God of Israel tell thy seruaut. And the Lord sayd: he wyl come. The sayd David: wyl the men of Keilah deliuer me and my men into the hand of Saul: and the Lord said they wyl delyuer you.

Then David and his men which were byō a. vi. hundred, arose and departed out of Keilah and went whether chaunce draue the. And when it was tolde Saul, that David was fled from Keilah, he sette the tourneye alone. And David abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul soughte hym all hys lyfe, but God delyuered hym not into hys hande. And David sawe that Saul was come out, to seke his lyfe, whyle David was in the wyldernesse of Ziph in a thicket. And Jonathan Sauls sōne arose & went to David to the thicket, & strenghted hym in God, & sayde vnto hym: feare not, for the hand of Saul my father shal not fynde the, and thou shalt be kynge ouer Israel, and I

musste be nexte vnto the. And Saul my father therther to knoweth that it shalbe so. And they made * a bonde both of them to gather before the Lorde. And David taried styll in the thicket, and Jonathan went to hys house.

Then came the Ziphites to Saul, to Gabaah sayinge: David hydeth hym self faste by vs in stronge holdes that are in a thicket in the hyl of Hachilah on the right syde of the wyldernesse. Now therfore sye kynge, come downe with all the lust that thy soule hath to come. And our part shal be to delyuer hym into the handes of thee kynge. Then sayde Saul: Blessed are ye in the Lord: for ye haue compassyō on me. So I praye you and marke more dyligently, & know & se his haunte, where hys fote hath bene, and who hath sene hym there: for it is tolde me that he is very sotel. Se therfore and knowe all the lōurkyng places where he lōurkethe, and come agayne to me with certentye, and I wyl go with you. And then yf he be in the land, I wyl hunte hym oute wythe all the thousandes of Iuda.

And they arose & went to Ziph before Saul. But David and hys men were in the wyldernesse of Maon, in the wylde felde, on the ryghte hand of the wyldernesse. For when Saul was gone with hys men to seke, it was tolde David. And therfore he wente vnto a Roche and dwelte in the wyldernesse of Maon. And when Saul hearde that, he folowed after David into the wyldernes of Maon. And Saul and hys men went on the one syde of the mountayne, and David and hys men on the other. And David as a man awaked, made haste to gette from Saul. For Saul and hys men had compassed David & his men round about to take them.

But there came a messenger to Saul sayinge: Hast the and come, for the Philistynes are come in and roue thee lande. Wherfore Saul returned from persecutinge David, and went agaynst the Philistines. And therfore the place is called, * Sela Mahalecor. And then David went thence and dwelte in stronge holdes at Engadi.

David fleeth into Engadi and there hydeth him in a cave. Saul cometh in thither too doo hys caliment, and David curreth of the bozard of his mane.

See Psalms
and 123

That is
roche of
paracion

Saul against i. Kinges Dauid 211

tel for a token, but hurteth him not. Dauid gorde
out of the caue after Saul and speaketh to him.

The. xliii. Chapter.



When Saul was come againe
from the Philistines, there
were he tolde him saying: be-
hold, Dauid is in the wilder-
nesse of Engad. The Saul
toke thre thousand chosen men out of all
Israel, and went to seke Dauid & his me
in the Rockes, where nothing haunted but
wild gootes. And he came to the flockes
of the shepe by a wayes side where was a
caue. And Saul wet i* to couer his feate.
And Dauid & his men sat a longe by the
sides of the caue. And the men of Dauid
saide vnto him: se day is come, of which
the Lord sayd vnto the: Beholde I wyl
deliuer thine enemye into thine hande, &
thou shalt do w him what it pleaseth the.
Then Dauid arose and cut of a lappe of
sauls cote pruely. And immediately Da-
uid shert smote him, because he had cut of
a lapp of Sauls cote. And he sayde vnto
his me: the lord kepe me fro doing p thyn-
ge vnto my maister p is the Lordes anoi-
nted, to lape myne hande vpon him, sayng
he is the lordes anoynted. And so Dauid
kept of his seruantes w wordes, and suf-
fered them not to go vpon Saul.

And when Saul was by out of p caue
& gone awaye, Dauid arose and wet out
of the caue and cried after Saul sayng:
My Lord king. And Saul looked behin-
de him. And Dauid stouped to the etth &
holde him self, & sayde to Saul: where-
fore geueth p an eare to mennes wordes,
that i say. Dauid seeketh the euil. Beholde
this day thine eyes haue sene, howe p the
lord had deliuered the this day, into myne
hand in the caue. w he they bad kil p mine
eye had compassyon on the: and I sayde:
I wil not lay my handes on my maister, for
he is p Lordes anoynted. And more ouer
my father, se yet the lay of thy cote in my
hand. And in as moche as I kylled p not
to, when I cut of the lapp of thy cote, vi-
dett and a se, p there is nether euill nor re-
belliounesse in me, & that I haue not sin-
ned against the. And yet thou hurtest after
my soule to take it. The lord be iudge bet-
wene the & me, and the Lord aduenge me
of the. But myne hand be not vpo p. Accor-

dyng to the olde prouerbe, wychednesse
shal procede out of the wicked: But mine
hand be not vpon the. After whom arte p
come out, thou king of Israel? After who
chastest thou: euen after a deed dogge, &
after a see: The Lord be iudge & iudge
betwene p and me, & se a pleare my cause,
and iudge me fre out of thine hand. w he
Dauid had made an ende of speakyng al
these wordes to Saul. Saul said: is this
thy voyce my sone Dauid: and he lift vp
his voyce and wept, & sayde to Dauid: p
art ryghteousset then I, for thou haste re-
warded me wth good, and I haue rewar-
ded p w euil. And thou haste shewed this
day how that thou hast dealt louingly w
me, for as moche as when the Lord had
locked me in thine handes, thou shewest
me not. For who shall fynde hys enemye
and lett him depart a good way. where-
fore the Lord reward the wthy good, for
p thou haste done vnto me this day. And
now I wot well that thou shalt be king,
and that the kyngdom of Israel shall be
stablished in thine hande. Swere ther-
fore vnto me by p Lord, p thou shalt not
destroy my seade after me, & that p shalt
not destroy my name ouer of my fathers
house. And Dauid sware vnto Saul,
& Saul went home. But Dauid and his
men gatt by vnto an holde.

The Notes.

a. This prouerbe is spoken as contemnyng him
self and magnifyng the kynge. About to the. xliii.
b. To sweare by the Lord is, to cal the Lord to
wytnesse of that which we promise, to thynke p it
maye be stable and sure. ii. Bar. x. c.
c. Dauid dyed. h. Dauid sleuth in to the wilderness
of Gath. he is ang. p with Nabab: but is paye
fyed by the wyldom of Abigail. Nabab dyeth & Da-
uid marpeth Abigail.

The. xlv. Chapter.



And the Samuel dyed, & all
Israel gethered together, & la-
mmented him & buried hym in
his owne house at Ramath.
And Dauid arose & gat him
to p wildernes of Gath. And ther was
a man in Idon whose catel was in Car-
mel, & p ma was crydyng myghy, & had
thre thousand shepe and a thousand gootes.
And he was Meryngc hys shepe in Car-
miel. The name of the man was Nabab,
& the name of his wyfe was Abigail, and
was a woma of good wyldom and bewty-
full. But the man was churlyshe and of
the. xlv. The Jewes

shewe conditions, and was a Calchite. And when David hearde in the wyldernesse, that Nabal shate his shepe, he sente oute ten of his younge men, & sayde vnto the: get you by to Carmel and go to Nabal and grete him in my name. And thus
 23 wise saye vnto my frende: peace be to the, peace be to thine house and peace be vnto all that thou hast. I haue hearde say that thou hast shepers. Nowe thy sheperdes were wyth vs, and we dyd them no spite, nether was there ought misting vnto the, all þe whyle they were in Carmel: aske thy laddes, & they wyll shewe the. Wherefore let these younge men finde fauour in thine eyes (for we come in a godd ceason) and geue I praye the whatsoeuer comethe to thynne hande vnto thy seruantes and to thynne soune David.

And Davids poultre came & told Nabal al those wordes in þe name of David & the stopped. And Nabal answered davids seruantes & said: what is David & what is the sonne of Israhel: ther is plentie of seruantes now a dayes, that breake awaye euery mā fro his master I shuld take my breed, my watet & my fleshe þe I haue killed for my shepers, and geue it me whych I wot not whence they be.

24 And Davids seruantes turned their way and went agayne, & came and tolde hym accordyng to al those sayinges. The David sayd vnto his me: gide euery mā his swerd about him. And they gzyded euery man his swerde on, & David therto gzyd on his swerde. And there folowed David vpon a foure hundred men, & two hundred abode by the stuffe.

But one of the laddes tolde Abigail Nabals wife sayinge: se David sent messengers vnto oure master out of the wyldernes to salute him, and he railed on the. And yet the men were very good vnto vs and dyd vs no dyspleasure, nether myssed we any thyng, as long as we were couersat wth the, whē we were in the felde. But they were a wall of defence vnto vs both by nyght and also by day, al the while we were with them keepyng shepe: Now take hede & se what thou hast to do, for it is concluded to do myscheue vnto oure master and to all hys houtholde. And he is vngacious to speake to. Then Abigail

made hast and toke two hundred loues & two botelles of wyne & fyue shepe ready dressed & fyue measures of parched corne, and an hundred bondelles of trasinges, & two hundred frayles of figges, & laded the on asses, & sayde vnto her younge me: go before me, & se I come after you, & tolde her husband Nabal nothing therof. And as she rode on her asse and was comyng downe i a flade of þe hyl, David & hys me came downe agaynst her, & she met them.

And David sayde: in bayne haue I kept all that this felowe had in the wildernes: so that nought was myssed that pertayned vnto hym, for he hath quytte me wyth euell for good. So & so do God vnto the enemyes of David, as I wyll not leaue of all that pertayne to hym, by the dawninge of the daye, oughte: that ppyseth agaynst the walls.

When Abigail saw David, she basted and lyght of her asse & fell before David on her face, and bowed her selfe to þe ground, and fell at hys fete and sayd: Let this unhappie deade be counted myne, my lord, and lette thynne handmayde speake in thynne audyence, and heare the wordes of thy handmayde. Let not my Lord regard thys vnthyrpste man Nabal, for as hys name is, so is he. * Nabal is hys name & follye is wyth hym. But I thynne handmayde saue not the younge men of my Lord which thou sendest.

And now my Lord as sure as the lord lyueth and as thy soule lyueth, the Lord hath with holden the fro comyng to shee bloude & from aduengyng thy selfe with thynne owne hande. Furthermore I praye god that thynne enemyes & they that entred to do my Lord euell, may be as Nabal. And now this blessing which thine handmayde hath brought, lett it be geue vnto þe younge men that folowe my Lord, for geue the trespass of thynne handmayde þe the Lord maye make my Lord a such house, because my Lord: syghteth þe batelles of the Lord, and ther could none euell be founde in the in al thy lyfe. And þe any man rise to persecute the & to seke thy soule, & the soule of my Lord be boide in a bondell of lyfe wth the Lord thy God. And the soules of thy enemyes be slog in the middle of a flynge. And mozcourt wher
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David spareth i. Kinges fauls lyfe Liii

the Lorde shall haue done to my Lorde al the good that he hath promysed the, and shall haue made the ruler ouer Israel: the shall it be noo grudge of conscience vnto the or discouraige of herte vnto my Lorde, that thou shedddeste bloude causelesse and dydest aduenge thy selfe.

And moze olier whē the Lord shal haue dealt wel w my Lord, then thinke on thine handmayde. The said Dauid to Abigail blessed be the Lord God of Israel whych sent the this daye to mete me. And blessed be thy behaueour, & blessed be thou which hast kept me this daye frō coming to shed bloud & frō aduenging my selfe with mine owne hand. For in very dede assure as the Lorde God of Israel lyueth whych hath kept me backe frō hurting the, except thou haddest hasted and met me, there had not bene left Nabal by the dawntinge of þ daye, & psser agaynst þ wal. And so Dauid receaue d of her had that she brought hym, and sayd to her: go in peace to thyne house. And se I haue obeyed thy voyce & haue receaued the to grace.

And whē Abigail came to Nabal: behold, he held a feast in hys house lyke the feast of a king, & Nabals herte was mety w him & he was dronke a good. Wherfore she tolde him naught neether little nor moze, vntill the moze we daye. But in the morning, when the wyne was gone out of Nabal, his wyfe told hym these wordes, & hys herte dyed within him, and he became as a stone, and vpon a ten dayes after the lord smote Nabal, that he dyed. And whē Dauid hearde that Nabal was dead, he sayd: Blessed be the lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruauit frō euil, and hath turned the wyckednes of Nabal agayue vpon hys owne head. And Dauid sent to comē w Abigail, to thimete to take her to his wyfe. And whē the seruantes of Dauid wete come to Abigail to Carmell, thei spake vnto her saying: Dauid sent vs vnto þ, to take the to hys wyfe. And she arose and bowed her selfe on her face to the earth, & sayd: Beholde thy handmayde, to be a seruauit to: & washe the fete of the seruantes of my Lorde. And Abigail hasted & arose & gat her vp vpon an Assē, with fyue damoselles of hers þ wēt at her fete, & wēt

after the messengers of Dauid & was his wyfe. Dauid also toke Abinoā of Jezrahel, & they were both his wyues. But saul gaue Michol his daughter Dauids wife to Phalti the sonne of Laish of Gallim.

The Notes.

a. Blessing for rewarde or present, after the manner of the Hebrewes.

b. The meaning is, The lyfe of my Lord Dauid shalbe so preferred of the Lord, as it were in the bond of Gods pmissiōn, in whych are al þ haue lyf: And the lyfe of hys aduersaryes shalbe cast in the rowling of gods iudgement as it were with a sling, and so horribly whyled, and without hope of rest, that they shal not knowe whethē to turne themselfe they be consumed.

c. By this washing of fete is signified that he wolde be so genyll and so seruissable to Dauid, that he wolde not refuse to washe the fete of hys seruantes. *Clm. v. b.*

d. Saul sleapeth in hys tente. And Dauid taketh awaye hys speare and a cruse of water, & rode at hys head.

The xxvi. Chapter.

After that came the Ziphites vnto saul to Gabaah saying Dauid hyderth him self in the hyll of Bachilah eue before þ wilderness. The Saul arose & wēt to the wilderness of Ziph & thre. Chosen men of Israel wth him, for to seke Dauid in the wilderness of Ziph. And Saul pitched in the hyll of Bachilah whiche lyeth before the wilderness, by the wayes syde. But Dauid dwelt in the wilderness. And when he sawe that Saul came after hym into the wilderness, he sent out spies and vnderstode that Saul was come of suertye.

Wherfore Dauid arose & wente to the place whete Saul had pitched, & beheld þ place whete Saul laye w Abner & sonne of Ner his chiefe captayne. For Saul lay within a round banke, and the people pitched round about him. The answered Dauid & spake to Ahimelech the Bethite and to Abisai the sonne of Zaruiah & brother to Joab saying: who wil go downe w me to Saul to þ hoste? Abisai sayde: I wyl go downe wth the.

And so Dauid & Abisai came to þ people by night. And beholde, Saul laye sleeping within a round banke & his speare pitched in the ground at his head, Abner & the people lying round aboute him. Then said Abisai to Dauid: God hath closed in thynne enemye vnto thynne hande this daye. Now therfore let me smyte hym a felowship wth my speare to the earth, eue one

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Saul pursueth i. Samuel David

stroke, and I wyl not smyte him the secō-
de tyme. But David sayde to Abisai: de-
stroy him not, for who can lay his hād on
þe Lordes anointed & be gyltes? And Da-
uid sayd furthermore: as sure as the lord
lyueth, the Lord shall smyte hym, or hys
daie shall come to dye, or he shall descende
into bartell & there peryshe: but the Lord
kepe me fro laying myne hand vpon the
Lordes anointed. Now then take a sclow
shippe þe speare þis at his heed, & þe crewe
of water, & let vs go. And David toke the
speare & the crewe of water that were at
Sauls heed, & they gat them awayne, & no
mā saw or wist it or awoke. For they were
all a slepe, because the Lord had sent a slō-

Cber vpo the. The David wete ouer to the
other syde & rode on the toppe of an hill a
fayre of (a great space being betwene the)
& cryed to the people & to Abner the sonne
of Ner saying: Answereste thou not Ab-
ner, and Abner answered & sayde: What
art thou that cryest to the king, and Da-
uid sayd to Abner: art not thou a mā and
who is lyke the in Israell. But wherfor
hast þe not kept thy Lord the kynge? For
ther came one of the folke to destroye the
king thy lord. It is not good þe thou haste
done. As truly as the lord liueth yea woz
thy to dye, becau: e ye haue no better kept
the lordes anoynted. And now se where
the kinges speare is and the crewe of wa-
ter that were at his heed.

Then Saul knew Davids voyce and
said: is this thy voyce my sōne David? &
David sayde: it is my voyce my Lord
king. And he sayd therto wherfore dothe
my lord persecute his seruaut: for what ha-
ue I done: or what euil is in mine hande?
Now heate therfore (my lord kyng) þe woz-
des of thy seruaut. If the lord haue ste-
red þe vpon agaynst me, he shall *smyte þe lauour
of sacrifice. But & yf they be þe chyldre of
me, cursed be they before þe lord. For they
haue cast me out fro abydyng in the enche-
ritauce of þe lord, sayig: here & go serue o-
ther gods. And yet I hope my bloud shall
not fall to þe erth before þe face of þe Lord,
though þe kyng of Israell be come oute to
hūt a flee, as me hūt þe parreges in þe mou-
taines. The sayde Saul: I haue spured,
come agayne my sōne David for I wyl
do the no moare harme, because my soule

was precious in thyne eyes thys daye.
Beholde, I haue played the fole & haue
erred exceeding moche. And David answe-
red and saide: Behold þe kinges speare: let
one of the younge men come ouer and fet
it. The lord rewarde euery mānes righte-
welsnes & faith: for the Lord deliuered the
into my hād this day, but I wold not lay
mine hād vpo þe lordes anointed. And as
thy lyfe was moch set by this tyme i mine
eyes: so be my lyfe set by in þe eyes of the
Lord: that he deliuer me out of al tribula-
cion. And Saul sayd to David: Blessed
art þe my sōne David, for thou shalt be
a doer and also able to bynge to an end.
And so David went his waye, and Saul
turned to his place agayne.

David fleeth to Achis kynge of Geth, which ge-
neth him: he's to dwell in. He killeth the Philisti-
nes. And when Achis newminded agaynst whom he
had reuēd, he geneth him a sojourn and dwelleth
uery hym p'ouerly.

The xxvii. Chapter.

Then thought David in hys
heart: I maye perysh one day
or other by the handes of Is-
raell. There is no better for
me, then to flee into the lande
of the Philistines, that Saul of verpe
dispayre to fynde me, maye cease to seke
me any moare in al the coastes of Israell:
for so I maye escape his hand. And Da-
uid arose, and he and the sixe hundred me
that were with him went vnto Achis, the
sonne of Maach, kyng of Geth. And Da-
uid dwelt with Achis at Geth, bothe he &
hys men, euery man with hys household,
and David with hys two wyues. Ahmo-
am the Jezrabelite and Abigail Nabals
wyfe of Carinell. And when it was tolde
Saul that David was fled to Geth, he
soughte no moare for him. And David
sayde vnto Achis: If I haue found grace
in thyne eyes, let me haue a place in some
towne in the felde, that I maye dwell
there. For what shulde thy seruaut dwell
in the heed cite of the kingdom with the.
Then Achis gaue him Zikeleg the same
day for which cause Zikeleg pertainethe
vnto the kinges of Iuda vnto this daye.
And þe tyme þe David dwelt in þe cōtre of
þe Philistines, was a *t yere & foure mo-
nethes. And David & his mē went & ran-
ge vpo the Getherites, the Getherites and þe
Amalekites

That is to
saye, he
was a
man of
the
house.

That is to
saye, he
was a
man of
the
house.

*Achis
was a
man of
the
house.

Samuel i. Kinges appeareth Eli

Amalekites: which nations were fro the begynnyng the inhabyters of the lād, as men go to Sur, and so forth to Egypte. And Dauid smot the lande & lefte nether mā ner womā a liue, & toke þ shepe & ore, the asses, camelles, & clothes, & remoued & came to Achis. And Achis sayde: haue ye not ben arouing this day? And Dauid answered: yea in the south of Iuda, & in the south of þ Jeshabelites, & in the south of þ Kenites. And Dauid saued nether mā nor womā aloue to brig to Geth, for feare lest they shulde tell on the sayinge: so byd Dauid & so is his manner al þ while he dwelle in þ cōtre of þ Philistines. And Achis beleued Dauid sayig: he hath made him self to synke vnto hys people Israell, & therfore he shalbe my seruauit for euer.

The Notes.

¶ The Chal. interpret foure monethes and ten dayes of Dauids continuance in that place to the which them selues bysagres.

¶ The Philistines moue warre agaynst Saul and the Iraelites. Saul requirerth counsel of God but hath no answer: and then seeketh after an enchaunter, whych sayeth him by the sprete of Samuel.

The xxviii. Chapter.

And it chauced in those daies, that the Philistines gethered their host to gether to warre, entredynge to fight with Irael. And Achis sayd to Dauid: Be sure, thou shalt go out w me in þ host, and thy men also. And Dauid sayde agayne to Achis: then thou shalt knowe, what thy seruauit ca do. And Achis sayd to Dauid: Then I wyll make the keper of my heed for euer. Samuel was the deyd, & all Irael had lameted hym & buried hym in Ramath his owne cypre. And Saul had put the weime þ had spretes of prophete & the Sorcerars out of the lād. And the philistines geathered to gether & came and pitched in Sunam. And Saul & al Irael geathered to geather and pitched in Gelboe. And when Saul saue þ host of the Philistines, he was afrayed, & his hert was sore a flonied. And Saul asked counsel of the Lord: But the lord answered him not, nether by dreame nor by vrym, nor yet by prophetes.

Then sayd Saul vnto his seruantes: seke me a woman þ is mastris of a sprete of prophete þ I maye go to her & aske of her. And his seruantes said to him: se ther is a wyfe þ hath a sprete of prophete in

her possellio at Endor. And Saul charged his clothes and put on other rauner, & then wente he and two men wthe him, & they came to the wyfe by nyghte. And he sayd: prophete vnto me by the sprete, and bring me him by whō I shall name vnto the. And the wyfe said vnto him: Behold, thou knowest what Saul hath done, how he hath destroyed the weimen that had prophesying spretes, & the Sorcerars out of the lād. Wherfore the *sayest thou a net for my soule to kyl me? And Saul swore to her by the Lord sayinge: As suerly as the Lord liueth, ther shall no harme chaunce the for thys thyng. Then said the wyfe: whom shall I fetche by vnto the? and he sayde: Bring me by Samuel. Woe the woman saw Samuell she cryed wythe a lowde voyce & spake to Saul sayinge: why haste thou mocked me? for thou arte Saul. And the king said vnto her, be not afrayde. But what seist thou. And the wyfe sayd vnto Saul: I see a God ascending by out of þ erth. And he sayd: what faction is he of? And the woman sayde: there cometh by an olde man w a mantel vpon him. And Saul perceaued þ it was Samuel, & stouped wth his face to the ground & bowed him self. And Samuell sayd to Saul: why haste thou inquyeted me, to make me be brought by? And saull answered: I am sore encombred. For the philistines make warre agaynst me, & god is departed fro me & answered me nomore, nether by Prophetes, nether by dreames. And therfore I haue called the, to tell me what I shal do. The said Samuell: whee fore doest thou aske of me? while the lord is gone fro the & is thyn enemye, the lord wyl do the as he sayd by my hād. for the Lord wil tent the kyngdome out of thine hande, & geue it thy nepbotiue Dauid, because thou obeldst not þ voide of the lord, nor executedst his seatte wrauth by þ Amalekites. Therfore hath the lord done this vnto the this day. And mozeouer the lord wil deliuer Irael w the into the hād of þ philistines. And to morow shalt þ & thy sones be w me, & the lord shall geue the host of Irael into the hādes of þ philistines. Then Saul fell strengthte waye flatte on the erth as lōg as he was, & was sore a dzead of the wordes of Samuel.

c.iii. And

That is, he can be brought to die: b

The third the angel of God

And thereto there was no strength in him, for he had not eaten all the daye & the nyght before. And the woman came vnto Saul & saw þe he was soze trowbled, and sayd vnto him. Se, thine had made hath obeyed thy voyce & haue put my soule in my hande, & haue rekedned vnto thy woꝝ: which thou saydest vnto me. Now therfore herke thou also vnto þe voyce of thine hand mayd, & let me sett a morsel of bread before the, & eate & gett the strength to go thy iourney. But he refused it & sayde: I wyl not eate. But his seruantes & þe wyfe togethether cōpelled him, þe he heard theyr voyce. And so he arose fro þe erth & sat him on a bed. The womā had a fat calfe in the house, & þe she hastid & killed it, & toke flouer & kneed it & byd bake hī swete cakes, & brought the before saul & before his seruantes. And whē they had eatē, they stode vp, and went awaye the same nyghte.

The Notes.
at Repet of his heed for heper of hys body whis the they cal knyght for the bodye.

þe Of thymis spōke. Numeri. xxiij. b. God wol be not þe hys pꝛaske woulde geue Saul answere at this tyme, & therefore suffered hym not to se hys wyl in thym as he was wout to do: oꝝ happely he sawe hys wyl but sawe therewith that he wuld not geue it vnto Saul. Like Numer. xxvi. d.

et. d. Austen in the thyꝛde Come of hys woꝝkes the ceter. and xxij. l. yde affirmeth þe it was the deuyl in the lykenesse of Samuel.

David going with king Achis to fight against Saul is send agayne by the means of the lordes of the Philistines.

The. xxiij. Chapter

The Philistines geathered all their hostes to geather vnto Aphec: And Israell pyched by* aforaine i Jersabel. And þe lordes of þe philistines wēt forth by hūdoꝛedes & by thousandes. But David & his men came behinde to Achis. Then sayd the lordes of the Philistines: what at powder ebrues. And Achis sayd vnto the lordes of the philistines: Is not this David þe seruauunt of Saul þe kyng of Israell, which hath bene to me daies oꝝ peres, & I haue found no fault in him sēce he fled vnto me vnto this daye. Neuertheles þe lordes of þe philistines were wroth to him and sayd vnto him: Make this felow returne, and let him go agayne to his place whiche thou haste appoynted hym. For he shal not go to vs to battel, lest he be an aduersarye to vs in the battell. For wherewythe coulde he better obtayne the

fauour of his mayster, the hys the heades of our mē. Is this not David to who the sang in daūses: * Saul slue his thousand but David his. x. thousand. Then Achis called David & sayde vnto hym: Is sure as the Lord lyueth þe art honest, & it pleaseth me wel þe thou shuldest accōpanye me in the hoste, for I haue found none euil to the sence thou camest to me vnto this day. Neuerthelesse the Lordes of the Philistines fauour the not: wherfore returne & go in peace, that thou displease not the Lordes of the Philistines. And David sayde agayne to Achis: Why what haue I done and what hast thou founde in thy seruauit as long as I haue ben with the vnto this daye: that I may not go fight against the enemies of my Lord the kinge.

Achis answered and said to David: I wot wel thou pleasest me, as it were an Angel of God. Notwithstādinge the Lordes of the Philistines haue sayd, that þe shalte not go with them to batel. Wherfore rise vp early in the morning with thy masters seruantes that ar come with the. And whē ye be vp early as sone as ye haue light departe. And so David & his men rose early to departe in the morning & to returne into the lāde of the philistines. And the Philistines went vp to Jersabel.

David returning fro king Achis synneth synnely burne the pꝛaske after the burners therof, shulde them and recouereth the pꝛaske.

The. xxiij. Chapter.

But yet David & his mē wēt come to Zikeleg þe thyꝛde day the Amalekites had runne in a running vnto the south and vpon Zikeleg, and had smyt ten Zikeleg & burnt it with fyre, and had taken the women that were therein pꝛisoners, bothe small and great: but slew not a man, saue carped the wyth the & wēt theyr wayes. When David & hys men came to the cite: behold, it was burnt with fyre, & theyr wyues, theyr sonnes & theyr daughters were take pꝛisoners. The David & þe people þe was with hym lift vp theyr voyces & wept, vntyl they could wepe no more. And Davids two wiues were taken pꝛisoners also. Abinoam the Jersabelite and Abigail the wyfe of Nabal the Carmelite. And David was in a thowde strait: for the people entended to stone hym because

3

Sec. 310

B

because þ hertes of al the people were be-
red for their sonnes and their daughters.

But Dauid toke a good courage to
him in the Lord his God and said to A-
biathar the prest Abimelechs sone: bringe
me the Ephod. And Abiathar brought þ
Ephod to Dauid. And Dauid asked the
Lord saying:shal I folow after this com-
panye: & shall I ouer take them: And he
sayd to hym: folowe, for thou shalt ouer-
take them and recouer the pray.

And he went and the fyre hundred men
that were with him, & they came to the ry-
uer Besor, wher a part of the abode. But
Dauid and foure hundred men folowed:
But two hundred abode behinde beyng
to wery to go ouer the riuer Besor. Then
they found an Egypcian in the felde, and
brought him to Dauid & gaue him breed
to eat & water to dryncke, & gaue hym a
few figg & .ii. cloustets of reasiges. And
whē he had eatē his spretes came agayne
to him: for he had eatē no bread nor drōck
no water in thre dayes and thre nyghtes.
The Dauid sayd vnto him: to who belō-
gest þ & whēce art thou: and the lad alswe-
red: I am an Egypcian and seruaūt to an
Amalekite: & my master left me behind, be-
cause it is thre dayes a gone þ I fel sicke:
we came a rōuing vpo the south of Cere-
this, & vpon them of Iuda & on the south
of Caleb. And we burnt Zikeleg to fīre.
And Dauid sayd to him: cāst thou bring-
me to this cōpany: And he sayd: I were vn-
to me by god, þ thou wylte nether kyll me
nor deliuer me into þ hād of my master: &
I wyl bynge the vnto them. And when
he had brought him: se, they laye skateted
al abroade vpo þ crēth, eating & drynckig
& tryūphing ouer al the great pray þ they
had caried awaye oute of the lande of the
Philistines, & out of the lande of Iuda.

And Dauid layde vpo the frō the ruy-
light vntil the euē on the morow: so þ that
escaped not a mā, saue foure hundred yōu-
ge men which rodde awaye vpon camels
and fledde. And Dauid recouered al þ the
Amalekites had carped awaye, & hys two
wiues: so þ there was no person lackinge
small or great, sōne or daughter, or of the
spole of al þ they had take awaye. Da-
uid brought al agayne. And Dauid toke
all the shepe, & the oren. And they draue
the cattel before, & sayde: thys is Dauids

praye. And the Dauid came to the two hu-
dred men þ were to wery for to folow Da-
uid whych they made to abyde at the riuer
Besor. And they came to mete Dauid & þ
people that were with him. And whē Da-
uid came to the people, he saluted the. The
answered all the wycked & the vnchypfes
of the men that went with Dauid, & sayde
because they wente not wythe vs, therfore
shall none of the praye that we haue reco-
uered, be geuen vnto the, saue to euery mā
hys wyfe and hys chyldre: whych let them
carpe away & be walkinge.

The sayd Dauid: ye shal not do so (my
brethre) with þ the Lord hath geuen vs, &
hath preserued vs, & deliuered the cōpany
that came agāin vs, into our hādes. for
who shuld herke vnto you in this matter:
But as hys parte is þ goeth & fighteth, so
good shal his part be, & tarieth by þ wylle
thel shal part it a like. And so frō that day
forward: was that made a lawe & a custo-
me in Irael, & dureth to this day. When
Dauid came to Zikeleg, he sente of hys
pray vnto the elders of Iuda & to his frē-
des sayēg: se ther a * blessing for you, of þ
spole of þ cniemes of the lord. He sent to
the of Bethel: to the of south Ramath: to
the of Gether: to the of Arder: to them of
Sephamoth: to the of Ethamo: to the of
Rachal: to them of the cyties of the Jerha-
meelites: to them of the cyties of the Keni-
tes: to them of Baranah: to them of Bora-
san: to them of Athach: to them of Hebron
and to al places where Dauid & hys men
were wont to haunt.

The battel betwixt the Philistines and Iraelle
Dauid killeth hym selfe, and hys chyldren are slayne
in the battell

The. cxxi. Chapter.

And as þ Philistines fought
agāin Irael, þine of Irael
fled away frō þ Philistines,
& fel down dead in mount Gel-
boe. And þ Philistines folo-
wed after Saul & his sonnes, & slewe Jo-
nathas, Abinadab & Melchissua Sauls
sonnes. And the battell went sore agāin
Saul, in so moche þ shoters wyth bowes
had found hym, & he was sore wounded of
the shoters. The sayd Saul vnto his har-
nesbeter: * draw out thy swerde & thrust
me thoro we therewith lest these vntiracy-
sed come thrust me thorough and make a
mockinge

The two
of men of
warre.

* that is, a
reward.

1. Par. x. a.

3
And it is
to para. d. a.

mocking stocke of me. But hys harness-
berer wold not, for he was sore afraied, wher
fore Saul toke a sword & fel bpō it. And
whē hys harnessberer saw that Saul was
dead, he fel likewise bpō his sword & died
with him. And so Saul died & his thre so-
nes & his harnessberes, & therto all hys mē,
that same daye together.

C Whē the mē of Israel that were of the
other syde the vale, & they of p other syde
Jordā, heard p the mē of Israel were put
to flight, & that Saul & his sonnes were
dead, they left the cities, & ranne away, & p
Philistines came & dwelt in the. * On the
morrow whē the Philistines were come to
strippe the p were slayne, they found Saul
& his thre sonnes lying in mount Gelboe.
And they cut of hys head & stripped hym
out of hys harness, & sent into the land of
the Philistines every where, to publish in
the houses of theyr Gods & to the people.
And they hāged bp his harness in p hou-
se of Achazoth, but thei hāged bp his car-
kasse on the walles of Bethlan. Whē the
inhabiters of Jabes in galaad heard ther
of, what p Philistines had done to Saul,
they arose as many as were men of warre
& wēt al night & toke p karkasse of Saul
& the karkasses of hys sonnes frō the wal-
les of Bethlan & brought the to Jabes &
burnt them ther & toke theyr bones and
bурied the vnder a Tree at Jabes, & fa-
sted seven dayes.

C The ende of the fyrste boke of
Samuel, whych they comenly
cal the i. boke of p Kinges.

The ii. Boke of Samuel, otherwise called the second Boke of the Kinges.

C David comēdeth to see the messenger, p sayde
he had kyled Saul. The Remyssion of David to
Saul and Jonathan.

The ii. Chapter.

After the death of Saul, whē
David was returned frō the
slaughter of p Amalekites &
had ben. ii. dayes in Zikeleg:
Behold, ther came a man the
thyrde day out of the hoste frō Saul with
his clothes rent & erth bpō hys head. And
whē he came to David, he fell to the earth

& dyd obeysaunce. To whō David sayde:
whence comest p? And the other answered
hym: Out of the host of Israel am I esca-
ped. And David said to hym agayn: How
hath it chaūced: tel me. And he sayde: p pro-
ple fled frō the battell: & many of p people
are overthowē & dead: & Saul & Jona-
thas hys sonne are dead therto.

And David sayd vnto the young mā p
told hym: how knowest thou that Saul &
Jonathan his sonne be dead: & the young
mā that told hym, sayd: I was by chaū-
in mount Gelboe. And so, Saul lened by
hys speare, and the charettes & horssmen
folowed hym at p heles. And Saul lok-
backe & called me. And I answered: he
am I. And he sayd vnto me: what arte p?
and I sayd vnto hym: I am an Amalekite
And he said vnto me: come on me & see me
for anguish is come bpō me & my life is
yet al in me. And I wēt on hym & slue him:
for I was sure p he coulde not lyue, after
that he was fallē. And I toke the crowne
that was bpō his head & the Braseler that
was on his arme & haue brought them vn-
to my Lordes hyther.

Thē David toke hys clothes & a rent
thē, & so dyd all the men p were with hym.
And they mourned, wepte & fasted vntyll
eue, for Saul & Jonathan his sonne, and
for the people of the Lord, & for the house
of Israel, because they were overthowen
wth the swerde.

Thē said David vnto the young mā p
brought him tidinges. Whēce art p? And
he sayd: I am the sonne of an alpaunte an
Amalekite. And David sayde vnto hym:
Howe is it that thou wast not afraied to
lape thine hād on the Lordes anoynted, to
destroy him? And David called oue of his
young mē & sayd: Go to & runne bpō hym
And he smote hym p he dyed. Then sayde
David vnto hym: & thy bloud bpō thine
owne head, for thine owne mouth hath te-
stified agaynst the saying: I haue slayne
the Lordes anoynted.

And David sang thys song of moun-
ting ouer Saul & Jonathan hys sonne,
& bad to teache the chyldren of Israel the
staues therof. And Behold it is writtē in
the ii. boke of p righteous. The glory of
Israel is slayne bpō p hie hilles. Oh how
were the mightie overthowen: & it not



David is ii. Kinges anoynted Elv

in Beth: nor publiſſhe it in thee ſtretes of
Aſhalon: leſt the daughters of the Phil-
ſtines reioyce. & that the daughters of the
uncircumciſed triumphe therof. Ye inoun-
d lapnes of Elboe, vpon you be neither dew
nor raygne, nor feldeſ where hraue offerin-
ges coine. For ther the ſhildes of the inigh-
tye were caſt fro them: the ſhilde of Saul
as though he had not bene anoynted with
oyle. The boowe of Jonathan and the
ſword of Saul turned neuer backe agay-
ne emptye, from the bloude of the wounded
and frome the fatte of the myghtye war-
ryowes.

Saul & Jonathan louely & pleaſaunt
in theyr lyues, were in theyr deatnes not
deuided, men ſwifter then Egles & ſtron-
ger then Lyons. Ye daughters of Iſrael,
wepe ouer Saul, whyche clothed you in
purple & garmentes of pleaſure, and boz-
dered your raymentes with ornamenteſ of
goulde. Howe were the myghtye layne in
battell: Jonathan on the hye hylles was
wounded to deatch: woe is me for the my-
brother Jonathan: delectable to me waſte
thou exceeding. Thy loue to me was won-
derful, paſſinge the loue of women. Howe
were the mightie ouerthrowe, & how were
the weapons of warre forlozen.

That is,
dewen you
with golde
ornamenteſ

The Notes.

at The rentinge of his clothes was a ſigne of
great ſadnes, & alſo of great anger for the ſeale of
hope, as in Math. xxvi. g. And beneath iii. ſ. a. vii. c.

bt This is the maner of ſpeaking of the Hebrew-
es, for that we ſaye, thy manſlaughter ſhall cauſe
ſo by: as it is ſayd in Pſalm. vii. d

* I ſome thinke that this boke remaineth non
other, ſome vnderſtande by it theſe ſpelle boke of
Popes.

David is anoynted in Hebron. The battell of the
ſeruauntes of David and Achish.

The.ii. Chapter.

After thys David asked thee
Lord ſaying: ſhal I go vp in
to any of the cyties of Iuda:
And the Lord ſayde: go. And
David answered whither ſhal
I go: he answered, vnto Hebron. And ſo
David went thether wpth hys two wiues
alſo. Ahinoam the Jeſrahelite & Abigail
Nabalſ wyfe the Carmelyte. And the me
that were with hym, vpon David carpe vp
alſo. every man wpth his houſe. And they
dwelte in the townes of Hebron. And the
men of Iuda came and there annoynted
David king ouer the houſe of Iuda. whe
it was tolde David, howe the men of Ia-
bis in Galaad had buried Saul, he ſente

meſſengers vnto them & ſayd vnto them:
blessed are ye vnto the Lord: that ye haue
ſhewed ſoche kyndnes vnto your Lord
Saul, and haue buried hym. Wherefore the
Lord ſhew you mercy and truth agayne.
And I wyl do you good alſo, becauſe ye
haue done thys thing. And now lett your
handes ſtete the & playe ye the me, though
your mayſter Saul be dead. And finally
vnderſtande that the houſe of Iuda haue
anoynted me kyng ouer them. But Abner
thee ſomme of Iſer that was captayne of
Sauls hoſte, toke Achish thee ſomme of
Saul and brought hym to Mahanaim &
made hym kyng ouer Galaad and ouer
the Aſurites, & ouer Jeſrahell: & ouer E-
phraim & Ben Iamin & ouer all Iſrael.
And Achish Sauls ſonne was fourtye
yeare olde when he began to raygne ouer
Iſrael, and raygned two yeare. But the
houſe of Iuda onelye folowed David. *
And the tyme whyche David raygned in
Hebron ouer the houſe of Iuda, was, vii.
yere & ſyre monethes. And Abner the ſone
of Ner & thee ſeruauntes of Achish the
ſonne of Saul went out of Mahanaim,
to Gabaon. And Joab thee ſonne of Za-
ruiah & the ſeruauntes of David wet out
& mett them by the Dole of Gabaon. And
they ſatt downe, the one part on the one ſyde
the Dole & the other on the other ſide. And
Abner ſayd to Joab: lett the young men a-
ryſe & playe before vs. And Joab anſwe-
red: be it. Then there aroſe and went ouer:
twelue of Ben Iamin by nombze whyche
pertayned to Achish the ſonne of Saul
and twelue of the ſeruauntes of David.
And they caught eche hys ſelowe that ca-
me agaynſte hym, by the head and thruſte
hys ſwerde in hys ſyde, and ſo fell downe
all at once. Wherefore the place was cal-
led * Helath Zuthim whych is in Gabaon
And there beganne an exceeding cruell bat-
tell that ſame day. But Abner and the me
of Iſrael were put to the worſſe of the ſer-
uauntes of David.

ii. Reg. v. b

That is, a
ſpye of the
Ironge of
myghtie.

And ther was thre ſonnes of Zaruiab
there: Joab, Abiſai & Aſahel: whych Aſa-
hel was as ſwifte of fote as a wild Boe, &
folowed after Abner & turned nether to
the ryghte hande nor to the lefte from Ab-
ner. Then Abner looked behynde hym and
ſayde: art thou Aſahel? And he ſayde: ye.
Then

Gen. xlii. 8

Then sayde Abner: turne the ether to the right hand or to the left and cathe one of the younge men and take the hys spoylc. But Abhail wolde not departe fro hym. And Abner sayd agayne to Abhail: turne from me, for I were loth to smyte þ to the grounde. for then how coulde I hold up my face before Joab thy brother: howbeit he wolde in no wyse departe.

J * Then Abner with the hinder ende of his speare smote him vnder þ short rybbes, that þ speare came out behynde hym: þ he fell downe in the same place & dyed there. And as many as came to þ place wher Abhail fel down & dyed, stode still. But Joab & Abisai folowed Abner tyll the sunne wēt downe. And when they were come to þ hil Ammah that lyethe before Giah in the way þ goeth thorow the wilderness of Gabaon, þ children of Benjamin gerhered them selues together after Abner on a plumpe & stode stil on þ toppe of an hil. The Abner called to Joab and sayd: shal þ swerd deuoure withoute ende: knoweste þ not þ bitterness is wont to come in þ later ende: how long shal it be, yer thou bydde þ people retorne from folowing their brethren?

C And Joab answered: as truly as God liueth, yf þ haddest so sayd, the eue in þ morning had þ people departed, eche fro folowing his brother. And therwith* Joab blew a tropet, and al the people stode still and pursued after Istrail no more nor fought no more. And Abner & his mē walked all that nyghte by the wyldē felde, & went ouer Jordan, & past thorow al Bethhoron and came to Bahanaun.

And Joab returned fro after Abner & gerhered al þ people to gether. And there lacked of Dauid seruautes nyntene persons & Abhail. But the seruautes of Dauid had slayne of Benjamin & of Abners mē, thre hundred & thre skore mē. And they toke up Abhail and buried him in þ sepulchre of his father in Bethlehem. And Joab and hys men went al nyght, and came in the dawning to Hebron.

¶ Abner cometh to Dauid & bringeth him hys wife Michol: Joab killeth Abner. Dauid bewepeth his death and curseth Joab.



The.iii. Chapter.

¶ There was long strife betwene the howse of Saul and the house of Dauid. But dauid

waxed stronger and stronger, and þ house of Saul waxed weaker & weaker. * And Dauid had children borne him in Hebron: his eldest sonne was Amnon of Ahinoam the Jetrailite: the secōde Heliah of Abigail the wyfe of Nabal the Carinellite: the thyrde Absalom the sonne of Maachah þ daughter of Tholmai the kyng of Geshur: the fourth Adoniah the sonne of Haggith: the fyfte Saphattah the sonne of Abital: the syxt Jethraa by Egla Dauids wyfe. These were borne to Dauid in Hebron. And as long as there was battell betwene the house of Saul & þ house of Dauid, Abner helde up the house of Saul. And Saul had a concubine named Rizpah the daughter of Aiah. And Ishboeth sayd to Abner. Wherfore lvest thou with my fathers concubine? Then was Abner verie wroth for the wordes of Ishboeth & sayde: Am I not a dogges heed, whiche againste Juda haue shewed mercye this day vnto the house of Saul thy father & to his brethren & frendes, & haue not deliuered the into þ hāde of Dauid: seynge þ fdest a fault in me this day for a womā? * So do God to Abner and so therto: except that as the lord hath swozne to Dauid, I so do to him, and bying the kyngdom from the house of Saul, & sett up þ throne of Dauid ouer Istrail & ouer Juda, cūen from Dan to Bersabe. And he coulde geue Abner neuer a woorde to answer because he feared hym.

And Abner sent messengers to Dauid forthwith, saying: whose is the land? & he sayde therto: make a bonde with me, & se, my hād is to the, to bying al Istrail vnto the. And Dauid answered wel sayd, I will make a bōd wyth the. But one thing I requere of the, þ thou se not my face, excepte þ fyrst byinge Michol Sauls daughter, when thou comest to se me.

And Dauid sente messengers to Ishboeth Sauls sonne saying: deliuer me my wyfe Michol whych I marped wythe an hundred forskynnes of þ philistines. And Ishboeth sent and toke her from her husband Phaltiel the sōne of Laish. And her husband wēt to her, and came weping behinde her, tyl they came to Bahurim. The sayde Abner vnto him go & retorne. And he returned. And Abner had communicaciō wyth

Abioleth is ii. Kinges slayne Elbi

with the elders of Israel, saying: ye haue long gone about & David shuld be kinge ouer you. Now the do it: for the lord hath sayd of David, by þe hand of my seruante David. I wyl saue my people Israel, out of the hādes of the Philistines, & out of þe hand of al thei enemies. And like wordes had he with Be Jamin, & then went to tell in the eares of David in Hebron al þe Israel was content wth & the whole house of Be Jamin. And whē Abner was come to David to Hebron & twentie men with him David made him & the mē that were with him a feast. Then Abner sayde vnto David: I wyl vp & go gather all Israel vnto my Lord the king, that they may make an appoyntment wth the, that thou mayst be kyng ouer all that thynne hart desyret. And so David lett Abner departe, and he went in peace.

And se the seruantes of David & Joab came fro chasing robbers and brought a great praye with the. But Abner was not with David in Hebron: for he had sent him away to depart in peace. Whē Joab & all the host that was with him were come, mē tolde Joab saying: Abner þe sonne of Net came to þe king, & he hath sent him away & he is gone in peace. Then Joab went to þe kyng & sayde: what haste thou done? Se, Abner came vnto the, why hast thou sente hym away, that he shoulde scape quyte? Thou mightest know Abner the sonne of Net, þe he came to flatter with the, & to knowe thy counsellation & behauoure, & to knowe al þe thou doest. And whē Joab was come out fro the king, he sent messengers after Abner, which brought him agayne fro the well of Strah bneweting to David. And whē Abner was come agayne to Hebron, Joab toke hym a syde in þe gate, to speake with him gylefully, & there smote hym vnder the thort ribbes & he dyed, for the bloude of Abner his brother. And whē it afterwarde came to Davids eare, he sayd: I & my kingdō are gylelesse before the Lorde for ever, cōcerning the bloud of Abner the sonne of Net. It fall therfore on the head of Joab & on all hys fathers house, & the house of Joab be neuer without one or other þe hath running issues, about lepers & goers on crouches, & that fall on þe sword and that lacke bread. And the cause why

Joab & Abissai the Abner was, & Abner had slayne thei brother Abner at Gabaō in battell. And David sayde to Joab & to all þe people that were with him, rent yout clothes & & putt on sacke clothe & mourne before Abner. And king David hym self folowed þe betc. And whē they had buryed Abner in Hebron, the king list vp his voyce & wept ouer the sepulchre of Abner, & so dyd al the people. And the king lamented ouer Abner & sayde: Abner dyed not as a wyrtche dieth. Thy hādes were not manafled nor thy fete brought into gries: but as men fall before wyrtch chyliden, so fell thou. And al the people wept yet more ouer hym.

And whē al the people came to eat meat with David, while it was yet day, David swate saying: so do God to me & so theeto yf I tast bred or ought elles, tyl the sunne be downe. And the people wist it, & it pleased them, as wel as al other good thinges which the king dyd in the syght of the people. And al the people & al Israel thereto bnewetode that daye how that it was not the kinges mynde, to see Abner the sonne of Net. And the king sayd vnto his seruantes: know ye not how that thet is a Lorde & that a great fallen this daye in Israel? And I am this daye teindet, though I be anoynted king. And these men the somes of Zarulab be * to good for me too rule: But the Lord rewarde the doct of euil as cōrding to his wyckednesse.

The Notes.
at The putting on sacke clothe was a signe of great sadness, as was also the rentinge of thei clothes. Jonas. iii. b. and Psalm xix. b
Baanah and Rechab slay Abioleth the sonne of Saul.

The.iii. Chapter.

When Sauls sonne heard that Abner was dead in Hebron, his handes faynted & al Israel was troubled. Nowe thes Saules sonne hadde two men that were become Captaynes ouer the Soudiars, the one called Baanah & the other Rechab, the somes of Remon a Berothite, and of thee chyliden of Ben Jamin: for Beroth was rekened too pertayne to Ben Jamin. And these Berothites fledde too Gethaim and sojourned there vntyl the same tyme. And Jonathas Saules sonne, hadde a sonne that was lame

lame on hys fete. b. yere olde was he whe the tydings came of Saul & Jonathas out of Iestahel. And hys nource toke him by & fled away. And as she made haste to flee & was amased, the chyld fel & became halt & was calleth Syphiboseh. And the se sonnes of Reimo the Berothite, Rechab & Baanah went, & came in the heate of the daye to the house of Iphoboseh, as he slepte on a bed at none. And behold they came in to the house as though they wolde haue bought* whete, & smote him vnder þe thort ribbes & fled. For they came into the house as he slept on his bed in his resting chamber, & smote him & slue him & beheded him & toke his head & gat them away thowome the wyld feld al night. And they brought the head of Iphoboseh vnto Dauid, to Hebron & sayd to the kyng: beholde there the head of Iphoboseh Sauls sonne thynne ene mye, which sought thy soule. But the lord hath aduenged my Lord the kyng thy daye, of Saul and of hys fede.

And Dauid answered Rechab & Baanah hys brother, the sonnes of Reimon the Berothite & sayd vnto the: * as surely as the Lord lyueth whych hath deliuered my soule out of al aduersytes: hym* that told me how that Saul was dead, thynkynge too haue broughte me good tydynges, I caught & flew in Zikeleg, to geue him a reward for his tydings bringyng. And how moch more ought I so to deale with wycked me that haue slayne a ryghteous person in his owne house by þe hys bed. Now therfore thinke ye that I will not requyre his bloud of your hādes & take you fro þe erth. And Dauid comaunded his younge men, & they slue the & cut of they hādes & chey fete and hanged the by the poolc in Hebron. And they toke the head of Iphoboseh and buryed it in the sepulchre of Abner in Hebron.

Dauid is yet agayne anoynted kyng: and taketh the ache from Iion. He calleth out the blynde and the lame. He maketh mo wyues and getteth mo chyldren. He striketh the Philistines.

The. v. Chapter.

Then came al the tribes of Israel to Dauid to Hebron and sayd: se, we are thy bones and thy fleshe. And therto in time past when Saul was kyng ouer vs, thou ledest Israel in & out. And

the Lord hath sayd to the: thou shalt fede my people Israel, and thou shalt be a captain ouer Israel. And so all the elders of Israel came to the kyng to Hebron. And kyng Dauid made a couenaunt with them in Hebron before the Lord. And they anoynted Dauid kyng ouer Israel. Dauid was thyrtye yere olde when he began to raygne, and he rayghed fourtye yere. In Hebron he rayghed ouer Iuda seven yere and syxe monethes. And in Ierusalem he rayghed thyrtye and thre yeres ouer all Israel and Iuda.

Then wente the kyng and hys men to Ierusalem, vnto the Jebusites the enhabiters of the land. And they sayd vnto Dauid: excepte thou take awaye the blinde & the lame thou shalt not come in hyther, meaninge thereby that Dauid shoulde not haue come in thither. Acuertheles Dauid toke the holde of Sion, which is in the cite of Dauid. Then sayd Dauid the same day. Whosoeter winneth the walles and the lame and the blynd hated of Dauid. Soule. * wherfore I blinde & the lame shal not come into þe house. And Dauid dwelt in the towre & called it the cite of Dauid. And Dauid bylt round about it fro the wall inward. And Dauid waxed great and the Lord God of hostes was with hym. And Hiram kyng of Tyre sent messengers to Dauid with Cedar trees and carpenters & Masons, to bylde Dauid an house wherby Dauid perceaued that the Lord had established hym kyng ouer Israel & had exalted hys kyngdom for hys people Israels sake. And Dauid toke hym mo concubines and wyues out of Ierusalem after he was come from Hebron, and mo sonnes and daughters were yet borne too Dauid. And these be the names of the sonnes that were borne hym in Ierusalem: Samua, Sodab, Nathan, Salamo, Jebahar, Elisua, Nepheg, Iaphia, Elisama, Eliada, and Eliphale.

But when the Philistines heard that they had anoynted Dauid kyng ouer Israel, they came al by to seke Dauid. And as sone as Dauid heard of it, he gat hym to anhold. And þe philistines came & layed them a longe in the vale of Raphan. And Dauid asked of the Lord sayyng: shal I goo to the Philistines: & wilt thou deliuer

* lest they
ould haue
beg knowe

Are. reb. lib.
the reg. loc.

Wherby
Dauid
captayne
as it is
De. 1. 15
P. 15

sp. 1. 15

David ii. Kinges Ozah Libi

Some rede
to the play
ne of phe
sim.

Deliver them into my hands. And the lord
sayd vnto David: go for I wil deliver y
philistines into thy handes. And David
came to Baal Pharazi & smote the there
& sayd: the Lord hath deuised myne ene-
mies a sonda befoze me, as a man wolde
deuylde water. And therfore he called the
name of the sayd place, Baal Pharazin.
And ther they left their Images and Da-
uid & his men toke them vp. And the phi-
listines came yet agayne & layd them in y
valey Raphaiin. And David asked y lord
de, & he sayde go not. But compasse them
on the backside & come vpon them from y
Petetrees. And when thou hearest the
noyse of a thing going in the toppes of y
Petetrees, then moue. for then y lord is
gone out befoze the, to smite y hoste of the
philistines. And David did as y lord co-
maunded hym and smote the philistines
from Gobaah to Gazer.

The arcke is brought forth of the house of A-
binadab. Ozah is stricken and dyeth because he
touched the arcke. The arcke is broughte in to the
house of Obed Edom, & from thence into Ierusalem.
David daunceth befoze it, & is therfore despyed of
hys wyfe Michol.

The. vi. Chapter.

After y David chose oute all
the chiefe youg men in Israel
to the soume of thirty thousā
de, & arose & went and all the
folke that were w him of the
men of Iuda, to sett away y arcke of god
vpon which is called the name of the lord
or hostes that dwelleth betwene y cheru-
byns. And they put the arcke of God vpon
a new cart and brought it oute of y house
of Abinadab that dwelt at Gabaah. And
Ozah and Ahio the sonnes of Abinadab
draue y new carte. And whē they brought
it out of that house of Abinadab y dwelt
at Gabaah w the arcke of God, Ahio
wente befoze the arck. And David and al
the house of Israel playde befoze the lord
w the al maner instrumentes of fyre
woode, w harpes, psalteryes, timberelles,
fedylls and symbals.

And whē they came to Nachos the chig
house, Ozah put his had to y arck of god
& held it, for the ox stobled. And the lord
was wath w Ozah & god smote hym
in the same place for his faulte, and there
he died by y arck of god. And dauid was
displeased because y Lord had ret Ozah.

And the name of the place was called pe-
rez Ozah vntyll this daye. And David
was the afraied of the Lord and saydet
how shuld the arcke of y lord come to my
house? And so David wold not bring the
arcke of the Lord w him into y cite of
David. But caried it into the house of O-
bed Edom a Gethite. And the arck of the
lord continued in the house of Obed E-
do the Gethite, thre monethes, & the lord
blessed Obed Edō and al hys houtholde.
And whē it was tolde kyng David how
y the lord had blessed the house of Obed
Edō & all y pertayned vnto him, because
of y arck of god, he wēt & brought y arck
of God fro the house of Obed Edō vnto
the cite of David w gladnesse. And eue
whē they y bare the arck of the Lord had
gone fyre pases, he offered an ox & a fat
shepe. And David daunced befoze the lord
w al his might in a lynne Ephod gird
vnto him. And David and all the house
of Israel brought the arcke of the Lord
w holwtyng and trompet blowyng.

And as the arcke of the Lord came in-
to the cytye of David, Michol Sauls
daughtre looked thowow a wyndow & saw
king David spryng & daunce befoze the
lord, & therfore dyspyed hym in her heart.
And when they had brought in the arcke
of the lord, & had set it euē in his place, e-
uen in the tabernacle that David had pre-
pared for it: David offered burntofferyn-
ges & praycofferynges befoze the Lord, &
as sone as David had made an ende of
offering burntofferynges & praycofferyn-
ges he blessed the people in the name of y
lord of hostes, & gaue amōg al the folke,
euē amōge the hole myltitude of Israel,
as well to the women as w euerie one a
Cake of bred & a pece of fleshe and a flat
ket of wyne. And so the people departed
euerie man to hys house.

Then David returned to salute hys
houtholde. And Michol the daughtre of
Saul came out agaynst him & sayd: Oh
how glorious was the king of Israel to
day, which scrpt him self to day befoze the
eyes of the maydes of his seruantes, as
a light brained felow is wōt to scrpe him
self. But David sayd agayne to Michol,
I wil make spozte befoze the lord whiche
chose me befoze thy father & befoze al his

ddi, hymne,

God wyll haue ij. Samuel no house

kyngme, comaundyngc me to be ruler ouer al his people Israel. And I wilbe yet moze vile then so, and wilbe meke in mine owne syght: & shall for all that of þe verye same maydeseruaunt; which thou speakest of, be had in honour. But þe sayd Michol daughter to Saul had no childe vnto the daye of her deeth.

David of a good entente, entychinge to bylde an house vnto the Lord, is forbidden of God. We praye that the promyses of god maye be fulfilled.

The. vii. Chapter.

AND in processe as the kynge dwelt in his house after þe the Lord had geuen him rest roūd about fro all his enemyes, he sayd vnto Nathan þe prophet: beholde, I dwell in an house of Cedar trees, but þe arcke of God dwelleth in the middes of curtaynes. Then said Nathan vnto the kynge: go and do al that is in thyne hert, for the Lorde is wyth the.

But that same night the word of þe lord came vnto Nathan saying: go & tel my seruaunt David, thus sayth the lord: shalt thou go byld me an house to dwel in, for I haue not dwelte in any house sence the tyme I broughte the chyldren of Israel oute of Egypte, vnto this daye: but haue walked in a tēt & in a tabernacle. In anye way where I wēt among al the chyldre of Israel, spake I one word w any of þe tribes of Israel which I comaunded to fede my people Israel saying: why bilyd ye not me an house of Cedar tree? Now therefore so say vnto my seruaunt David, thus sayth the lord of hostes: I toke þe out of a shepardes cote fro folowinge shepe to be a ruler ouer my people Israel. And I was w the in al þe thou wētest to, and haue destroyed al thine enemyes out of thy syght, & haue made þe a great name, lyke vnto the name of the great me of the world. And I wyll appoint a place for my people Israel, & wil plante it & they shall contynue in one place & shall moue no moare, nether shall wickyd people trouble the anye moze as they did at the beginning, & sēce the tyme I comaunded Iudges to be ouer my people Israel, & I wyll geue the rest from al thyne enemyes. And the Lord tellyth the the that he wyll bylde the an household.

And whē thy dayes be fulfilled & thou layde to rest with thy fathers, the I wil

set by thy seede after the, whych shall preceade out of thy body, & wyll stablysh his kyngedome. And he shall bylde an house for my name, & I wyll stablysh the seate of his kyngedome for euer. I wyll be his father & he shall be my sonne: in so moch þe yf he synne, I wyll but rebuke hym wyth soche a rodde as me be rebuked w and w soche plagis as the chyldren of me be plagued w. But my mercy wyll I not take away from him, as I toke it from Saul; whom I put downe before the. And thine house & thy kyngdome shall endure wout ende after þe, & thy seate shall be stablyshed for euer. And when Nathan had told David al these woordes and al thys visyon, then wēt kyng David & set hym downe before the Lord and sayd: what am I lord Jehouah, and what is my kynne, that thou shuldest haue brought me this farre forth? And is this a small thyng in thy sight Lord Jehouah but þe thou shuldest speake also of thy seruauntes house for a great while to come: is this a law among me lord Jehouah? And what can David say moare vnto the, sēcing þe knowest thy seruaunt Lord Jehouah? Cūe for thy woordes sake & accordyng to thine owne hert hast thou done all these greates thynges to make them knowne vnto thy seruaunt.

Wherfore thou art great O Lord god & there is none lyke the, nether is ther anye God saue thou accordyng to all þe we haue heard w the oure eares. And what one people in the erth is lyke thy people Israel, which god wēt & deliuered to be his people, & to make him a name, & to thewe the great & terrible thigz in þe erthe, before thy people which þe redeemedst to the out of Egypt, cūe fro þe people & fro thet gods. And þe hast ordeined thy people Israel to be thy people for euer. And þe Lorde arte thet god. And now lord God þe thinge þe hast said of thy seruaunt and of his house make it good for euer & do as þe hast sayd. And let thy name be great for euer þe men may say, the lord of hostes is the God of Israel: & let the house of thy seruaunt David be stablyshed before the. For þe Lord of hostes God of Israel hast told in the eare of thy seruaunte sayinge. I wyll bylde the an house. And therefore hathe thy seruaunt found in his harte to praye this prayer

that is, of clothes & bagges þe were seruyd at the makinge of the tabernacle ex. xlvi. a. b.

that is, þe choicest thy seruants and ge al othe

that is, the people w thet they had geu.

absalō against ii. Kinges Dauid Libiſſ

praier vnto the. And now Lord Jehouah thou art the God, and thy wordes muste be true: for thou hast tolde thys goodnes vnto thy seruaunte. And now go to and blesse the houshold of thy seruaunte, & it maye continue for euer before the. For thou Lord Jehouah haste sayde that of thy blessinge the house of thy seruaunte shalbe blessed for euer.

The Notes

a. To rest or slepe is oft taken for to bye, and that because of the body that must ones agayne be cansted. So dothe. D. Paul call the dead, sleepers. i. 1. Cor. 13. 12.

b. Wert for well as in the Notes. 1. King. 1. 11. D. Dauid ouercometh the Philistines and maketh them to become tributaries. He ordaineth & appoynteth hys officers.

The. liii. Chapter.

After that Dauid bett & Philistines and subdued them & took the byrdell of bondage out of their handes. And he bette & Moabites & measured them with a lynce & makinge the lye a longe on the erth, & then & meatynge the length of two lynes to slep, & the lēgth of one lynce to saue a liue. And so became the Moabites Dauids seruauntes & payde tribute. Dauid smote also Adadazer the sonne of Rehob kynge of Zobah as he wet to make the ende of his rooftes at the ryuer Euphrat. And Dauid toke a thousande and seuen hundred horsmen of his, and twente thousande fote men and decroiped all his charettes referuing one hūdyed of the. The came & Syrians of Damasco to succoure Adadazer king of Zobah. And Dauid slue of the two & twente thousand men & put souldiours in Siria Damasco. And the Syrians became seruauntes to Dauid payng tribute. And thus & lord saued Dauid in al & he went to. And Dauid toke & child of gold & were bpō & seruauntes of Adadazer & broughte the to Ierusalem. And thetto out of betah & Betathai cyties of Adadazer he broughte exteypng greate aboundance of brasse.

When Chai kynge of Bernath had heard how Dauid had discōforted al the host of Adadazer, he set Jozam his sonne vnto king Dauid to salute hym w peace & to blesse hym because he had foughte against Adadazer and beate hym: for Chai kept warre with Adadazer, whiche sonne broughte vessell of siluer, gold & of brasse

wyth him. And the also kynge Dauid did dedicat vnto the Lord with the siluer & golde that he consecrated of all nacjons whych he subdued: of the Syrians, & Moabites, the chyldren of Ammon, the Philistines, the Amalekites, and of the spoule of Adadazer sonne of Rehob king of Zobah. And Dauid made him a name after he returned from the slaughter of the Syrians in the valeye of Salt were he slew. xliii. thousande men. And he put keepers in Edom, euē thow so but al Edom put he souldyours: and al Edom became hys seruauntes. And & Lord kept Dauid what he wether he toke in hand. And Dauid reigned ouer all Israell and executed tyghte and Justice vnto all hys people. And* Joab & sonne of Zaruiah was ouer the hoste, & Jehosaphat & sonne of Ahilud was & recorder. And Sadoch & sonne of Ahitob & Ahimelech the sonne of Abia that were & preastes, and Saraiab was & scribe. And Banaiab & sonne of Jehoiada was ouer the Cerethites and the Phelthites & Dauids sonnes were these rulares.

The Notes.

a. To measure with a lynce signifieth, after the manner of a poudre, to bring to perfect subiection as it is sayde, 1. Thim. 1. 10.

b. Making the lye: that is destroyng & smytynge them downe to the grounde.

c. The meating of it. When to slep signifieth & killing of all partes of the. And of one to saue a liue signifieth that Dauid left but one parte of them liuing, which wulde paye hym tribute. They be maners of speakynge of the Hebrewes.

* Some reade, Counailler. Some, Chaunceller. The Hebrew wordes both properly signifye a counailler & putter in remembrance: & one that had in wysking, bothe thynges that were done and that were to do, and as it were the keeper of a booke.

Dauid restoreth all & felde of Saul, to Giphth belyth the sonne of Jonathan.

The. li. Chapter.

Then sayd Dauid: is ther yet any man left of the house of Saul, that I maye shewe hym mercye for Jonathas sake? And there was of the household of Saul a seruaunt named Zibah which was called vnto Dauid. And the kynge sayd vnto him: art thou Zibah? And he sayd: thy seruaunt is the mā. The sayd the kynge remaineth ther yet any mā of the kynred of Saul, whō I may shewe the mercye of God bpō? And Zibah sayd vnto the kynge: Jonathas hath yet a sonne which is lame on both fete. And the kynge sayd vnto hi: wher is he? And Zibah said

Dauid, vnto

Miphiboseeth ii. Samuel

unto the king: behold he is in the house of Achis: the sonne of Achis in Lodaber. Then king David sent & fet him out of the house of Achis & sone of Achis, out of Lodaber. Now when Miphiboseeth the sone of Jonathan the sone of Saul was come unto David, he bowed him self and fel on his face. Then said David: Miphiboseeth. And he answered. Behold thy seruant. And David said: feare not for I will surely shewe the kindness for Jonathan take & will restore the al the felos of Saul thy father, and thou shalt eate meate on mine owne table all waye. And the other bowed him self & said: what is thy seruante that thou shuldeste vouchesafe to loke vpon soche a deed dogg as I am.

Then the kyng called vnto Zibah Sauls poung mā saying vnto him: I geue vnto thy masters sonne al þ pertained to Saul & to all hys kynne. He therefore þ thou & thy sones and thy seruantes tyll the lande for him, and bying in, þ thy masters sonne maye haue fode to eate. For Miphiboseeth thy masters sonne shall eate meate all waye vpon my table. For thys Zibah had xxiij sonnes & twentye seruantes. The said Zibah vnto þ kyng: al þ my Lord hath sayde vnto hys seruant, thy seruant shall do. For (sayd the kyng) Miphiboseeth must eate vpon my table, as one of the kynges sounes. Thys Miphiboseeth had a sone þ was younge named Micha, & all that dwelled in the house of Zibah were seruantes vnto Miphiboseeth. And Miphiboseeth dwelt in Jerusalem, for he ate euer at the kynges table, & was tverto hault on bothe legges.

The messengers of David are spissfully & villanously entreated of the kyng of Moab which thinge David aduengeth.

The .x. Chapter.

IT happened after this þ the king of þ childre of Ammon died, & Hanō his sone raygned in his steade. The sayd David: I will shew kindness vnto Hanō þ sone of Nahas, as his father shewed kindness vnto me. And ther vpon David sent to comfort hym by þ hād of his seruants: ouer þ deeth of his father. Now whē Davids seruantes were come into þ land of the childre of Ammon, the Lordes of the childre of Ammon said vnto Hanon

their Lord: thyne selfe thou that David dothe honoure thy father, because he hath sent to comforte the? Naye, he hath rather sent his seruantes vnto the, to searche the ctyte and to spee it oute, euen to ouerthrow it.

Wherefore Hanō toke Davids seruantes and shaued of the one halfe of euery mannes berd & cut of their garnētes eue in the myddle, euen harde by þ buttockes of the and sent the awaye. When it was told David he sent agaynst the (for they were mē exceedingly a shamed) & said: tarry at Jericho vntil your beards be growne, & the returne. And whē þ childre of Ammon saw þ they stanche vnto David, they set & hired þ sons of Bethzebo & of þ Stries of Zobah, .xx. thousand fote men & of king Maadiah a thousand men, & of Isebel twelue thousand mē. And whē David heard of it, he sent Joab & al þ host of strong mē. And the chyldre of Ammon came out & waged battell before the gate & the Striens of Zobah, of Rehob, Isebel & Maadiah were by them selues in the feldes.

When Joab saw that the front of the battell was before and after, he chose of all the best of Israel & put them in aray agaynst the Striens. And the reste of the people he deliuered in þ hād of Abisai his brother, which put them in aray agaynst the childre of Ammon. And he sayde: yf the Stries ouertome me, the succour me. But yf þ childre of Ammon be to good for þ, I will come & succoure þ, quyte the like a mā, & let vs fight lustely for oure people & for the ctytes of our god. And the lord do what semeth best in his eyes. And forthw Joab proceded & the people that was w him into battell agaynst þ Stries, which fled before him. And whē þ childre of Ammon saw þ the Stries were fled, the fled they also before Abisai, & entered into the cite. And so Joab returned fro þ childre of Ammon & came to Jerusalem. And whē þ Striens sawe þ they were put to þ wors before Israel they gathered the together. And Hadadazer sent & brought out þ Striens þ were beyond the ryuer. And þ host of them came, & Sobah the captayne of the host of Hadadazer before them.

And when it was shewed David, he gathered al Israel and passed ouer Iordā & came

David is ii. Kinges reproued Cxxx

came to Helam: where the Sircians put them selues in aray agaynste Dauid and fought wpyh him: howe be it the Sircians fled before Israell. And Dauid destroyed seuen hundred charettes of the & fourty thousand horsemen & smote So hab the captayne of hys hoste, that he there dyed. And when all the Kinges that were seruauntes to Hadadezer sawe that they were put to the worse before Israell, they made peace with the and serued the. And so the Sircians feared to helpe the chylde of Ammon any more.

The aduourty of Dauid with Bethsabe & wife of Urias. Urias is pylefully slayn. After that Dauid takeh Bethsabe to wyfe.

The. xi. Chapter.

And it came to passe in the beginning of a new yere, in the tynes whē Kinges are wot to go forth to battell, & Dauid sent Joab & hys seruauntes with him & al Israell. And they destroyed the chylde of Ammon, & beleged Rabah. But Dauid tarped syl at Ierusalē. And it chaūced in an euenynge & Dauid arose frō his colwche & walked by the rouse of & kynges palace. & frō the rouse saw a be ty bewtiful womā washyng her self. And he set to enqurze what womā it shuld be. And it was answered agayne, & she was Bethsabe the daughter of Eliā & wife to Urias & Bethite. And Dauid set messengers & fett her, & she came vnto hym & he laye w her. And she was stepght wape & puttyed frō her bncleues & returned vnto her house. And when the woman had perceaued that she had cōceaued, she set & tolde Dauid, and saide: I am with chilo. Then Dauid sente to Joab, to send vnto him Urias the hethite. And Joab set Urias to Dauid. And when Urias was come vnto him he demaunded how Joab dyd, and how the people fared, and howe & warre prospered. And Dauid said more ouer to Urias: go downe to thine house & washe thy fete. And Urias departed out of the Kinges place, and ther folowed him a seruite frō the kyngs table: But Urias slept at the doxe of & kynges palace withe all & seruauntes of his Lorde, and wēt not downe to his house.

Then they told Dauid saying: Urias descendyd not into his house. Then sayd

Dauid vnto Urias: Seynge that & artt come frō iorneynge, why doste thou not go downe vnto thyne house? And Urias said vnto Dauid: & arcke & Israell & Iuda dwell in paypless: & my Lord Joab & the seruauntes of my Lord lye in tētes by on & flat earth: & shuld I the go into mine house, to eate and to dzyphke & to lye wpyh my wife? By thy lfe and as sure as thy soule liueth I wil not do that thing. The said Dauid vnto Urias: & tary here this day also, & to morow I wil lett & departe. And so Urias abode in Ierusalē & daye & on the morow. And Dauid called hym, and he ate & dracke before him, & he made him droncke. And at eue he wēt out to lye on his couch wpyh the seruauntes of & lor de, & went not downe to his house. And her fore on & morow Dauid wrote a letter to Joab and sent it by Urias. And he wrote in the letter saying: put Urias in the forefront of the battell where it is most stōg, and come back from him that he maye be smytte to deeth. And as Jacob beleged & citie he assigned Urias vnto a place whe he wist & stōg men were. And the men of & citie came out & fought with Joab. And there were certen onet thowen of the people and of the seruauntes of Dauid, and Urias the hethite dyed also.

Then Joab sent and tolde Dauid all the processe of the warre and charged the messengers saying: when thou hast made an ende of tellyng the story of warre vnto the kyng yf he begynne to fume & saye vnto the: wherfore approached ye so nie by to the citie to fyght? wylt ye not that men wolde hōurle and shote from the walles: who smote Obimelech sonne of Jerobeseh: did not a woman cast a pece of a mil stone vpon hym from of the walles, that he dyed in Chebes: why then went ye nye the walles, then saye thou: thy seruaunte Urias the hethite is deed also.

And the messengers went and came & shewed Dauid al that Joab had set him wpyh, and sayde vnto Dauid: & men preuaile agaynst vs, & came oute vnto vs into the feld, & we stak vnto the, eue vnto & entetinge of the gac. And the Mothets more frō the walles, & some of the seruauntes of the kyng be deed: And thy seruaunte Urias the hethite is deed also. The sayde

Dauid



*that is, her
squares of
monethes
disease con
sed: why
chis a to
he & wene
haue to say
wid.*

1 Chron. 11. 13.

Jud. 1. 15.

C

*That is, he
deed, others
wile callen
Jerobal*

David vnto þe messēgers, thus wylde saye vnto Joab, let not that thing trouble the. For the swerd deuouteth one as wel as another: make thy battel more strong agāst the cite and destrōye it, and se that þe courage Joab. And when the wyfe of Urias hard that her husband was deed, she mouried for hym, & as sone as the mourninge was ended, David sente & fet her to hys house, and she was his wyfe & bare him a sonne. But the dede that David had committed, displeased the Lorde.

David is reprovēd for the slaughtre of Urias, & when repenteth. The chyldre conceived in adultery. After it, is Salomon borne.

The. xii. Chapter.



And þe lorde sent Nathan vnto David. And he came vnto hym and sayde vnto hym: there were two men in one cytye, a ryche and a poore. And the ryche hadde exceedinge greate abundance of shepe and oxen. But the poore hadde nothyng save one litle lambe whyche he bought and nuryshed wythe. And it grew wyth hym and hys chyldren, and dyd eate of hys owne incate and dranke of his owne cuppe, and slepte in hys bosoume, & was as dere vnto hym as his daughter. And there came a straunger vnto the cyticheman. And he coulde not fynde in hys herd to take of his owne shepe nor of hys beestes to dresse for þe straunger þe was come vnto hym. But toke the poore māns lābe & dresse it for the mā that was come to hym. And David was exceeding wyth the man, and sayde to Nathan: as surely as the Lorde lyveth the felowe that hath done this thyng. * is the childe of deeth & shall restore the lambe foure folde, because he dyd this thyng and because he had no pryte.

Then Nathan sayd to David: þe art the mā. Thus sayth the Lorde God of Israel: I anointed the kyng ouer Israel & ridde the out of the handes of Saul. And I gaue þe thy maistres house & thy maistres wyues into thy bosoume, and gaue the the house of Israel and of Juda, and wolde þe that had bene to lytle: haue geuen the people so moche moare. Wherefore haste þe

despyed the commaundemente of the lorde, to do wyckednesse is hys syghte: thou haste kylde Urias the Hethite wythe the sweerde and haste taken hys wyfe to thy wyfe, & hast slayne hym wyth the swerd of the chyldren of Ammon.

Now therefore the swerd shall neuer departe fro thyne house, because (sayth the Lorde) thou hast despyed me & taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayth the Lorde: beholde I wil streke by euell agaynst the ciety of thyne owne house and wil take thy wyues before thine eyes, and geue them vnto thy neyghoure, whych shall slepe wyth them* in the nyght of the sunne. And thou dydest it secretlye, yet wil I do this thing before all Israel and in the open sunne lyght.

Then sayde David vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayd agayne to David: the lord hath put away the synne þe shalt not die. Howe be it because in doyng this deade thou haste geuen the enemyes of the Lorde a cause to rayle, þe child that is borne, þe shall die surely. And Nathan departed vnto his house. And þe lord stroke þe child that Urias wyfe bare David and it sickened. And David besought god for the boy & fasted & went & laye al nyght vpon the erthe. And the elders of his house arose & wet to hym to take him by fro the erth. But he wolde not, neither yet eate meate wyth them.

And it hapened the seventh daye that the child died. But þe seruautes of David durst not tel him that the child was deed. For they sayd: se, while the chyld was yet alvyue, we spake vnto hym, and he wolde not herken vnto oure voyce. Now moche moare then wyl he bere hym selfe yf we tell him that the chyld is deed. But David saw his seruautes whysperinge and therby perceaued that the child was deed, & said vnto his seruaunt: is þe child deed, And they sayd y. Then David arose fro the erth and washed & anoynted hym self and chaunged his apparel, and went into the house of the lorde and prayed, & after came to hys owne house & bade that they shulde set incate before hym, & he dyd eate. Then sayd his seruautes vnto him: what is this þe thou hast done? Thou fastedest and wepest for thy chyld while it was alvyue, and

that is, is
wyth the
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that is, in
the nyght
daye of
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ue, and

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The. xiii. Chapter.

Howbeit he wolde not herken vnto
her voyce but was so stronge for her and
* forced her and layc wth her. And then
Amnon hated her exceedingelye: so that
the harte wherewith he hated her was grea-
ter then the loue wth whiche he before lo-
ued her. And he sayde vnto her: vp and a-
waye. Then she sayde vnto hym, this
greate cruellnesse that thou putteste me a-
waye passeth the other that thou dyddeste
vnto me. Neuerthelesse he wold not heare
her

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Abſalom kylleth ij. Samuel Amnon

heare her, but called his lad & wayted vpon him & ſaid: put her out at the doores fro me & bolt the doze after her. And ſhe had a kettel of diuerſe coloures vpon her: for ſo ſoch were the kinges daughters & were virgines appareled, made ſtrayt vnto the. The his ſeruaunt brought her out at the doores & locked the doores after her. And Thamar put aſhes on her head & rent her gape kytell that was on her & putt her hand on her head & ſo went & as ſhe went cryed. Then Abſalom her brother ſayd vnto her: haſte Amnon thy brother bene wyth the: Nowe then be ſtyl my ſyſter: for he is thy brother And let not thys thyng grette thyne herte. And ſo Thamar remayned diſcōforted in her brother Abſaloms houſe. And king Dauid heard of al theſe thinges & was verye wroth. And Abſalom ſayde vnto hys brother Amnon nether good nor bad. Now be it Abſalo hated Amnon becauſe he had forced hys ſyſter Thamar.

And it happened two yere after & Abſalom had a ſhepe ſheering in Baal Hazor be ſydes the trybe of Ephraim, & had all the kinges ſonnes & he came to the king & ſayde: behold thy ſeruaunt hath a ſhepeſheeringe. Let the king & his ſeruautes come wyth thy ſeruaunt. And the king ſaid vnto Abſalom: Oh naye my ſonne let vs not go euery one of vs that we be not chargeable vnto &. And Abſalo laye ſore vpon him: how be it he wold not goo, but bleſſed him. Then ſayd Abſalo: then lett my brother Amnon go wyth vs. And the king answered what nedeth it that he go wyth the. But Abſalo made ſoch inſtance that he let Amnon goo wyth hym, & all the kynges chyldren.

Then Abſalo cōmaunded hys younge men ſaying: marke when Ammons hert is mery wyth wyne, & when I byd you ſmyte Amnon then kyl hym: feare not, for it is I that byd you, be bold therfore & playe the luſty bloudes. And the younge men of Abſalom ſerued Amnon euē as Abſalo cōmaunded the. And all the kinges ſonnes aroſe & toke eche man hys ſwyle & fled. And why le they were yet in the way, tydings came to Dauid that Abſalom had ſlayne al the kinges ſonnes, ſo that none was left a lyue. Then the kyng aroſe and tare his garments and laye alonge on the earth: and all hys ſeruautes ſtoode by wythe theyr

clothes rent. Then Jonadab the ſonne of Samah Dauids brother answered, and ſayde: let not my Lorde ſuppoſe that they haue ſlayne all the younge men the kinges ſonnes, ſaue Amnon onely is dead. For & hath bene euer in Abſaloms mouth ſence he forced his ſyſter Thamar. Now therfore lette not my Lorde the kyng take the thyng ſo greuouſlye to thincke that al the kynges ſonnes were dead, when Amnon onely is dead.

But Abſalo fled. And the yonge man & kept the watche lyfte vpon hys eyes & looked about. And behold, ther came moche people by a waye that was behynde hys backe along by an hilles ſide. The ſaid Jonadab vnto the kyng: behold, & kinges ſonnes are come, and as thy ſeruaunt ſayde, ſo it is. And as ſone as he had left ſpeakinge: behold, the kinges ſonnes came and liſte by theyr voyces & wept. And therto the king and al his ſeruautes wepte exceedinglye. But Abſalo eſcaped & wente to Holmai the ſone of Amihud kyng of Geſur. And the king mourned for his ſonne cōſtantly. And ſo Abſalom eſcaped and went to Geſur, & was there. iiii. yeres. And by that tyme the king turned hys mynde fro purſuing Abſalo. For he had left mourninge for the death of Amnon.

By the wyſdom of the womā of Chekoa Abſalom is called. The comeliſſe & ſouthe of Abſalo, Abſalom ſpyeth Joabs coine. His father kylleth hym.

The. xliii. Chapter.



And whē Joab the ſone of Sarulah perceiued that & kinges hert was turned again to Abſalom, he ſente to Chekoa and fette thence a wiſe

woman, and ſaide vnto her, ſeyne thy ſelfe to be a mourner, & put on mourning apparel. And anoynt not thy ſelf w oyle, but be as a womā & had longe tyme mourned for & death of ſome body. And go to & kinge & ſpeake of this maner vnto him. And ſo Joab taught her what ſhe ſhuld ſaye.

And whē the wiſe of Chekoa was come to ſpeake with the king, ſhe fel on her face to & groūde & dyd obeysaunce & ſayd: helpe me O king. And the kyng ſayd vnto her: what ayleth &? ſhe answered. I am a widow, and myne huſband is dead. And the hande

The wyfe of it, Kinges Thekoa LXX

hadmayde had two sonz whych sought to
gether in þe felde wher was noman to go
betwene the, & the one slewe the other. And
behold, þe whole kintred arose agaynst thy
hadmayde & said: deliuer vs him þe smote
his brother: þe we may kil him for þe soule
of his brother who he slue, for we wyll de-
stroy þe heye also. And so they shal quēche
my sparkle which is left þe he shal steepe
nether name or issue vnto the erth vnto my
hurbad. And the king sayd vnto the wyfe
go hōe to thyne house, & I wyll geue a chat-
ge for þe. And þe womā of Thekoa said vnto
þe king. My Lord the kyng, the trespāce be
on me & on my fathers house, & the king &
hys seate be gyltlesse. And the king sayd the
kinge: yf any man saie ought vnto the, byng
hym to me, & he shall no moze trouble the.
Then sayd she: let the king remember hys
Lord God, that the next of the bloude gea-
ther not on heapes to gether to destroye, &
þe they slepe not my sonne. And he sayde as
sure as the Lord lyueth, there shal not one
heare of thy sonnes head fall to the erth.

Then the womā sayd: let thine hadmay-
de speake one word moze vnto my Lord þe
kyng & he sayd: saie on. And the woman
sayd wherfore then hast thou determynd
on thys same maner agaynst the people of
god: that the king shuld speake this thing
& be faulpe therin, so that the kyng shuld
not fete home agayne hys banesshed. For
we must nedes dye and perishe as water
spylt on the grounde whych canot be gēa-
thered vp agayne & God wyll not take a-
waye the lyfe but fynde the meānes that þe
banyshe be not vtterly expelled fro hym.
And now concerning þe I am come to spea-
ke of this thing vnto the king my Lord in
the ptesence of the people: thy handmayde
thought: suetlye I wyll speake vnto the
kyng, peraduenture the kyng wyll heare
the request of his handmayde. And the kin-
ge shal heare hys hadmayde & delyuet her
out of the hande of the mā that wold haue
destroyed me & my sonne also out of the en-
heraunce of God. Then thine handmay-
de sayd: I praye God that the word of my
Lord the king maye be * unthutabale. For
my Lord the king is as an Angel of God
in hearynge of good or bad: and therfore
the Lord thy God be wth the.

Then the king answered & sayd vnto þe

womā: hide not fro me I pray the: þe thing
that I shal aske the. And the womā sayd:
let my Lord the kyng say on. Then sayde
the king: Is not the * hand of Joab with
the in al this matter? And þe womā an-
swered & sayd: as sure as thy soule lyueth my
Lord king, it is * nether on the right hand
nor on þe left that my Lord the kyng hath
spoke. For thy seruauit Joab he had me,
& he put all these wordes euē in the mouth
of thyne handmayde. And the turning of
myntale another way, þe made thy seruante
Joab. And so I se that my Lord is wyse
euē as an Angell of God, to vnderstande
all thinges that are in the earth. The king
sayd the king to Joab: behold, I am content to
do this thing. So therfore fete home þe lad
Absalō. And Joab fel to the ground on his
face & bowed him self & * blessed the kyng
and sayd: now thy seruauit knoweth that
I haue founde grace in the syghte of my
Lord the kyng in that he hath fulfilled
the request of hys seruauit. And so Joab
arose & went to Gesur & broughte Absalō
to Ierusalē. Then sayd the king: let hym
turne to hys owne house, but se that he co-
me not in my ptesence. And so Absalō wēt
to his owne house, but came not in the kin-
ges ptesence.

So Jherouel in al Israel ther was not so
goodly a mā as Absalō, or so greatly pray-
sed, fro the soole of his fote to þe top of his
head there was no blemishe in hym. And
whē he shaued his head (for at euery yere
ende he shaued it because it was heuie on
hym) & therfore he shaued it) þe heare ther
of waped two hundred cycles weyghte of
the kynges weyght. And this Absalō had
thre sonnes bozhe hym & one daughter na-
med Thāmat, which was a fayre woman
to lōke vpon. When Absalō had dwelt
two yere in Ierusalē wthoute comynge
into the kynges ptesence he sente for Joab,
to haue sent hym to the king. But he wol-
de not come to him. And he sent agayne, &
for all that he wold not come. The he said
vnto his seruantes: behold, Joab hath a
parcell of land fast by myne, & hath barlye
therin. Go and set it on fyre. And Absalōs
seruantes went & set it on fyre.

Then Joab arose & came to Absalō vnto
hys house & sayde vnto hym: wherfore
haue thy seruantes burnte my felde wth
fyre

that is, the
counsell.

that is, my
lord þe king
hath swa-
red on his
syde, but
spoke me
þe verities
as it is,
Deut. 32. 6

that is, þe
pledging
as in Gen-
till.

8

Domrebe,
cōsolable
womē, as a
forerunner.

eye: And Absalom sayd to Joab: behold, I sent for the desiring the to come, because I wolde haue sent the to the kinge, for to say wherfore am I come from Geshur. It had ben as good for me to haue biddē ther stil. Nowe therfore lett me come to the kinges pzeſence, or else yf ther be anye trespass in me, kyll me. And Joab went to the king & tolde hym. And he sent for Absalom: whiche whan he was come, fell to the grounde on hys face before the kyng. And the kyng kysed hym.

¶ Absalom maketh insurrection agaynſt his father. David is fayne to flee for feare of him

The .xv. Chapter.



After thys Absalom gatt hym charetes & horsſes & fyftie mē to runne before him. And ther to he vsed to ryſe by earlye in the mornynge & to ſtande by the wayes syde that led to the gate of the ctyte. And all the men of Iſraell that had cōplayntes & came to y^e king for iudgmet he called vnto him & sayde: of what ctyte arte thou? And when the other answered: thy ſeruaunt is of ſoch a trybe of Iſraell. The ſayd Absalom vnto hym: ſe, thy matter is good & ryghteouſſe, & yet no man is deputed of the kinge to heare the. The Absalom ſayde morcouer: Oh, that I were a iudge in the land, & that al mē which haue pleyes & matter in the lawe, ſhuld come to me. For I wold do them iuſtice. And alſo when any mā came nye to hym to do hym obeyſaunce, he put forth hys hand & toke hym to hym and kiſſed hym. And on thys maner dyd Absalom to all Iſraell that came to the kyng for iudgement, & therewith

¶ He ſtale the hartes of y^e mē of Iſraell. And at fourtye yeres ende Absalom ſayd vnto the king: let me go I praye the to Hebron, & paye my vowe which I haue vowed, vnto the Lord: for thy ſeruaunt vowed a vowe when I was in Geshur in the land of Syria ſaying: yf the lord ſhal bring me agayne to Jeruſale, I wyl ſerue the lord. And the kyng ſayd: go in peace. And ſo he aroſe and went to Hebron.

¶ Then Absalom ſent ſpies thorow oute al y^e tribes of Iſraell ſaying: as ſone as ye heare y^e voyce of the trompett blowe, ſaye: Absalom ragyneth kyng in Hebron. And with Absalom went two hundred mē oute

of Jeruſalem that were called. And they went wyth pure hettēs and wiſt nothyng of the matter. And Absalom ſente alſo for Ahithophel the Gilonite Dauids counſeller, and ſet him out of his citty Giloh, whē he ſacrifyed ſacrifyces. And there was wrought ſtronger treaſon. And the people dꝛue to Absalom in great multitude. And there came a meſſenger to David & ſayde: the hartes of the men of Iſrael are to folowē Absalom. Then ſayde David vnto al his ſeruautes that were wyth him at Jeruſale: by & let vs flee, for we ſhall not eſcape from Absalom. Make ſpede to depart: leſt he come ſodeynly & cathe vs & bringe ſome miſcheue vpon vs, & ſmyte the citty with the edge of the ſword. And the kinges ſeruautes ſayd to hym: behold thy ſeruautes are redy to what ſocuer my Lord the kyng ſhal appoynte.

¶ And the king & al his houſhold departed a fote. And he left behynd him .x. wyues that were his & concubines, to kepe y^e houſe. And ſo the king & al the people wente out a fote & tarped farre fro y^e houſe. And al his ſeruautes went by his ſyde. And all the Gethites & all the Helethites, & all the Bethites cūen. bi. hundred men whych were come a fote fro Geth, wēt before the king. Then ſayd the kyng to Ethai y^e Gethite, wherfore ſhouldeſt thou go wyth vs alſo? Returne & abide wyth the kinge, for thou art a ſtrainger & art remoued fro thyne owne place. Thou cameſt but yeſterday and ſhuld I vniquiet the to daye to go wyth vs? I wyl go whether I go. But returne thou & carie agayne thy brethren. & ſerue a truth be wyth the. And Ethai answered the kyng & ſayd: as ſurely as the lord lyueth, & as ſurely as my lord the king lyueth, in what place my Lord the king ſhal be, whether in death or lyfe, euen there wyl thy ſeruaunt be. Then ſayd the king to Ethai, come & go forward. And Ethai the Gethite went forth, & al his men, & all the chyldren that were wyth hym. And al the countrey wepte wyth a lowde voyce. And al y^e people went forward the ſtraighte waye to the wilderness. And behold, Sadoch & al y^e Leuites were wyth him & bare the arke of y^e appoyntmēt of god. And whē they had ſet downe the arke of god, Abiathar came by vntyll the people were all come ouer oute of

Abſalom agaynſt ii. Kinges Dauid Thir

out of the citty. Then ſayd the kynge vnto Sadock. Carpe the Ark of God agayne into the cite. Yf I ſhal fynd fauour in the eyes of the lord, he wyl bring me agayne, & ſhewe me both it & the tabernacle ther of alſo. But and yf the Lord thus ſaye: I haue no luſte vnto the. Beholde, here am I, lett hym do wpth me what ſemeth beſte in hys eyes.

The king ſayd alſo vnto Sadock the preſt thou art a ſeat. Returne therfore into the cite in peace. And take your two ſonnes wth you: Ahimaas thy ſonne, & Jonathan the ſonne of Abiathar. And ſee, I wyl ratye in the feldeſ of the wyldeſneſſe vntyll ther come ſome worde from you to be tolde me. And ſo Sadock & Abiathar carued the Ark of God agayne to Jeruſalem, & they tarped ther. And Dauid wet bp on mount Oluet & wepte aſhe went, & had his head couered & wet thet to barefoote. And al the people that was wth hym, had euery man hys head couered, and as thei went wepte alſo. And one tolde Dauid ſaying: Ahithophel is one of them that haue conſpyred wth Abſalom. Then ſayde Dauid: O Lord, turne the counsell of Ahithophel into foliſhynes.

Whē Dauid was come to the top of ſ mount & had bowed him ſelfe vnto God: behold, Huſai the Gathite came agaynſte him w his coote tozned & erth bpō his head vnto who Dauid ſayd: yf thou go wth me thou ſhalt be a burthen vnto me. And yf thou returne to the citty: the ſhalt thou ſaye vnto Abſalom I wyl be thy ſeruaunt. O king: thus loſe haue I bene thy fathers ſeruaunt, & now I am thynne. And deſtroye me the counſel of Ahithophel. And ſ he haſte ther wth the Sadock & Abiathar the preſtes, vnto which thou ſhalt ſhew al ſ thou canſt heare out of the kinges houſe. And behold, ye haue ther wth you theyz. ii. ſonnes: Ahimaas Sadockes ſonne, & Jonathan Abiathars ſonne, by whyche ye ſhall ſend me all that ye can heare. And ſo Huſai Dauids frend gatte hym to the citty, And Abſalom alſo entred into Jeruſalem.

The Notes.

*I That is, vnder pretence of luſte toke away theyz hartes & wane the they wyl not howeſ and ſo deceaued them that they conſented to hym and thus he ſpyde.

*2 Be: wene wyues & concubynes, in the olde ſcriptures, is this diſcrayce: wyues had the honoure

(as they cal it) of ſ maſtreſſe of ſ houſe. Concubines were as vnderlinges & heyberars. Theyz chyldzen were alſo legitimate & lawful chyldzen, but might not inheret, only had they that bequeaſtes of their fathers the patrimonie perpayned properly vnto the chyldzen of the wyues. geneſ. xxx. 8

Ziba bringyng preſentes to Dauid, both ſaiſelyd accuſe Ahithophel, & ſomet curſeth Dauid & howſerth bones at him Abſalom by the counſel of Ahithophel wth his fathers concubynes.

The xvi. Chapter.

And whē Dauid was a lytle paſt the top of the hyl: behold Ziba the ſeruaunt of Ahithophel came agaynſt hym w a couple of Aſſes ſaddled, & bpō the. ii. hundred loues & one hundred bōches of Reſinges, & an hundred frayles of dryed figges, & a bottel of wyne. The ſaid the kinge to Ziba: what haſte thou therce? And Ziba ſayd: Aſſes for the kinges houſholde to ryde on, & bread & ſtupte for the young men to eate, and wyne to drinke, yf any man ſaynt in the wyldeſneſſe. Then ſayd the king: wher is thy maſters ſonne? and Ziba ſayd vnto the king: behold, he tarpyth ſyl at Jeruſale. For he ſayd: this daye ſhal the houſe of Iſrael reſtoze me ſ kingdom of my father. The ſaid the king to Ziba: behold thynne at al that perpayned vnto Ahithophel. And Ziba answered: I beſeche the that I maye ſynde grace in thy ſyght my Lord kinge.

And whē kynge Dauid came to Bahurim: behold, thence came oute a man of the kintede of the houſe of Saul named Seimeth the ſonne of Gera & he came oute curſyng. And thet to he caſte ſtones at Dauid and at al the ſeruautes of king Dauid, al the people & all the men of warre goyinge part on his right hand, & part on his lefte. And thus ſayd this Seimei as he curſed: come forth, come forth, thou bloud ſheder & thou vnchryſtlye mā. The lord hath broughte vpon the al the bloud of the houſe of Saul, in whose ſtede thou haſt raygned, & he hath deliuered the kingdom into the hand of Abſalom thy ſonne. And thou art wrappd about wth thynne owne myſcheue, becauſe thou art a bloudſheder.

The ſayd Abſai the ſonne of Zeruſhah vnto the king: why doth this dead dogge curſe my Lord the kinge: let me go & take of the head of him. And ſ king ſaid: what haue I to do w you ye ſonnes of Zeruſhah let hym curſe: for the lord hath bidde hym curſe.

curse Dauid. And who dare presume to say wherefore doth he so? And Dauid said to Abisai & to al his seruantes: behold, my sonne whych came oute of myne owne bowelles seeketh my lyfe. Howe moche more then may thys sone of Ierini do it? Suffre hym therfore to curse, for þe Lord hath bidde him: haply þe Lord wyl loke on my wretchednes, & do me good for his cursinge this day. And thus as Dauid & his men wēt by the waye, Semet wēt along on the hilles syde ouer agaynst him, & cursed as he went, and threw stones at hym and cast dust. And the king and al that were with hym came weye, and refreshed them selues there.

And Absalō & al the people of the men of Israel came to Ierusalē & Abithophel with hym. And as soone as he was come: Huiat the Arachite went vnto Absalom & sayde vnto hym: God saue the kyng, God saue the kyng. And Absalom sayd agayn to Huiat: is this the kindnesse thou owest to thy frend? Why wentest thou not with hym? And Huiat sayd vnto Absalom: nay not so, but whō the Lorde & thys people & al the men of Israel chose, his wyl I be, & with him wyl I dwell. And forthemore vnto whō shal I do seruice but euē to his sonne? And as I was seruāt before wth thy father, euē so shal I be wth the. The spake Absalō to Abithophel geue counsell what is best for vs to do. And Abithophel said vnto Absalom: get the in vnto thy fathers * concubines which he hath left to kepe the house. For whē al Israel shal heare that thou hast made thy father to stincke, then shal the handes of al that are wth the be strong. And so they pitched Absalom a tent vpon the * toppe of the house. And he went in vnto hys fathers concubynes in the syght of all Israel.

And the counsell of Abithophel which he collected in those dayes, was as a mā had asked counsell of God: euē so was al the counsell of Abithophel, both vnto Dauid and also vnto Absalom.

Abithophel, seeing his counsell disallowed of Huiat and forsaken, hangereth hym selfe

The. xviij. Chapter.



Then Abithophel sayd vnto Absalom: let me choose out I praye the twelue thousand me. And I wyl by & followe after Dauid by nyght. And I wyl come vpon him whyle he is weye & weake handed, & wyl feare hym, that all the people that are wth him shal flee. And so wyl I synge the kyng on ly, & wyl bring agayne al the people vnto the. And when all these men whych thou sekest are turned to the, al the people shal haue rest. And the saying pleased Absalō well and all the elders of Israel. The sayde Absalō: call also Huiat the Arachite & let vs heare hys sentence. So when Huiat was come to Absalom, Absalō spake vnto hym saying: Abithophel hath geuen such counsell: whether it be best we do after hys savinge or not, tell thou.

Then sayd Huiat to Absalom: the counsell þe Abithophel hath geuen is not good at this tyme. For (sayde Huiat) thou knowest thy father & the men that are wth him how that they be strong men. And they be chafed in theyr myndes, euē as a * Beare p. 100 robbed of her whelpes. And thy father is a man practised in warre, & wyl not lye a nyghtes among the comen people. Beholde he lurketh now in some caue or in some other place. And therto thouge some of hys men be ouerthrowē at the first brunt, yet they that heare it wyl thynke the people that foloweth Absalom be putte to the worste. By the reason wherof the best men thou hast whose hartes are as the hartes of Lyons, shal thyncke thereat. For all Israel knoweth that thy father is a man and that they whych be wth hym be chyldezen of actiuite.

But my counsell is, that all Israel be gathered vnto the, from Dan to Bersebe, as the sande of the see in nombre, & that thou go to batayle in thyne owne person. And we wyl come vpon hym in one place or other, where we shal fynde hym, & we wyl pytche a felde agaynst hym, euē as thicke as the dewe falleth on the grounde. And ther shal not one of them be left, neyther he nor any of all that are wth hym. Whosoever yf he take a towe then shal al

Abithophel
p. 100

The house
was there
that

Abalom is ii. Kinges slayne Lxxxv

Of the the me of Israel bynyng ropes to that ci-
tie, and we will draw it into the ryuer, whi-
til ther be not one stone found vpon ano-
ther. And Abisai and all the men of Isra-
el said: that the counsel of Husai the Ara-
chite was better then the conseil of Ahitho-
phel. For it was eue the lordes determy-
nacion to destroye þe counsel of Ahitho-
phel: which was good that þe lord myght
bynyng euil vpon Abisai. Then sayd þe Hu-
sai vnto Sadock & Abiathar prestes: of
this & that maner did Ahithophel & the el-
ders of Israel conseil Abisai. And thus &
thus haue I couceled. Now therefore sēde
quickly & shew Dauid saying: tary not al-
night in the felde of þe wilderness, but gette
the ouer, lest the king be deuourtd & al the
people þe are with hym. Now Jonathas &
Ahimaas abode by þe well Rogel: for they
myght not be sene to come into the cytye.
And a wenche went and tolde them. And
they to go and shewed kynge Dauid.

Of the Acuerthelesse there was a lad saw the
whiche tolde it to Abisai. But they wēt
bothe of the awaye quykly & came to a
manes house in Bahurim, whiche had a
well in his yerde, into whiche they wente
downe. And the wife toke & spred a couer-
let on the top of the wel & drawed thereon
steaped barleye to drye. And þe thing was
not spied. And whē Abisais seruantes
came to þe wife to the house & asked where
one Ahimaas & Jonathas were, the wyfe
said vnto the: they be gone ouer þe litle broc-
ke of water. And whē they had sought the
& could not finde the, the they returned to
Jerusalem. And as sone as they were depar-
ted, the other came out of þe well, & went &
tolde kynge Dauid & sayd vnto hym: by
& get you quykly ouer þe water for soche
coucel hath Ahithophel geue. Then Da-
uid arose & al the people þe were wth hym, &
they were come ouer Jordan be þe it was
day, that ther lacked not one of the þe was
not come ouer Jordā. And when Ahitho-
phel saw þe his coucel was not folowed, he
saddled his asse & arose & gate him home
to his owne house and to hys owne cytye,
and put hys housholde in order and han-
ged hym self and died, and was buried in
the sepulchre of hys father.

The Dauid came to Mahanaim. And
Abisai passed ouer Jordā, both he & all

the men of Israel wth him. And Abisai
made Amasa captaine of the host in stede
of Joab which Amasa was a mannes sō-
ne named Jethra a Jethrelite that went
into Abigail the daughter of Naah sister
to Zeruiah Joabs mother. And Israel
& Abisai pitched in the land of Galaad.
And whē Dauid was come to Mahanai,
Sobi þe sōne of Naah out of Rabath the
cytye of the children of Ammō, & Machir
þe sōne of Amiel out of Lodabet & Ber-
zelai þe Galaadite out of Rogel brought
beddy, basens, & erthen vesselles: and also
corne, barley, floure & parched corne, benes
& rice honye, butter, shepe & cheise of kyue,
for Dauid & al the people that were with
hym to eate. For they supposed that the
people shoulde be hongrye, sayntye, and
thirstye in the wyldernesse.

Of the Abisai is ouercome in battell. He hangeth by þe
hearse on an ass. He is kylld & put in a ditch. Da-
uid is so sorowful for þe deeth of Abisai þe he wepeth

The xliii. Chapter.

Of the And þe kynge nobred þe people
that were with hym, and sett
captaynes of thousandes and
of hundredes ouer them. And
he set one part of the wth Jo-
ab, & a nother parte wth Abisai the sōne
of Zeruiah Joabs brother, & the thyrde
part wth Ethai the Gethite. And þe kynge
sayd vnto the people: shall I go wth you
And the people answered: naye, for yf we
se, oure aduersaries wyl not care for vs:
nether thoughe halfe of vs were slayne,
shall they regarde vs. But thou were
worth ten thousande of vs. And therto it
is better þe thou be readye to succoure vs
out of þe cytye. Then sayd the kynge: what
seemeth you best, that wyl I do.

And the kynge rode by the gates of de,
& al the people came out by hundredes &
by thousandes. And the kynge comaunded
Joab Abisai, & Ethai saying: intreate me
fiently in þe sōne Abisai. And al the peo-
ple heard whē the king gaue all the cap-
taines charge ouer Abisai. And the peo-
ple wēt out into the felde against Israel,
& the battell was in þe woode of Ephraim.
Wher þe people of Israel were put to the
worste before þe seruants of Dauid, & ther
was a great slaughter þe day, euē of twen-
tie thousand men. And þe felde was fought
in diuers places, all abroade vpon þe erthe.

ee. l. And

And the woodes deuoured into people þe
daye than dyd the swerde. And it chaunced
Ab'salom to come befoze the seruantes
of Dauid tydyng vpon a Mule whyche
carped hym vnder the thycke bowes of a
great Oke. And hys heed caughte in the
Oke. & he was lefte betwene heuē & erth,
and the Mule that was vnder hym went
his waye. And one that saw it tolde Joab
saying: beholde, I saw Absalom hang in
an Oke: and Joab sayde vnto hym that
told him: lo, sawest þu hym? And why didest
not thou there smyte hym to the ground, þe
I shuld haue geue þe ten sicles of syluer &
a soubpoures gyrdle.

And the man answered Joab: though
I had a thousand sicles of siluer tolde in
my hande yet wolde I not stetch oute
myne hande agaynste the kynges sonne.
For we heard in oure eares whē the king
charged þe, Absal and Ethai, saying: spare
me the lad Absalō. Whereouer thoughe I
had leoparded my life & done falslic ther-
to, yet could nought of al the matter haue
bene hid fro the kyng: ye & thou thy selfe
woldest be agaynst me. The sayd Joab:
I may not stand taryng with the.

And therwythe he toke thre speares in
his hand & thrust the into the hart of Ab-
salom, while he was yet a lyue on þe bodye
of þe tree. And ten seruantes that bare Jo-
abs wepōs, turned & smote Absalom and
drew him. Then Joab blew a trōpet, & the
people returned fro folowing Israel: for
Joab spared þe people. And they toke Ab-
salō & cast him into a great pit þe was in þe
wood, and cast a myghtye greare heape of
stones vpon him. And all Israel fled eue-
ry mā to his tent. And thys Absalom yet
in his life tyme, toke & reared vp a pylle,
which is yet in kynges dale. For he sayd:

I haue no male chyld. And therefore to
kepe my name in remembrance do I it. And
he called þe pyll after his owne name. And
it is called vnto this day, Absalōs pyll.

Then sayd Amīaas þe sōne of Sadock:
let me runne I pray the, & beare the kyng
tydynges, how that þe Lorde hath iudged
hym quyte of the hādes of al his enemies.
And Joab said vnto hym: thou art no mā
to beare tydynges to day: thou shalt beare
tydynges a nother tyme: but to daye thou
shalt beare none, because þe kynges sonne

is deed. Then sayde Joab to Chusi: go &
tell þe kyng what thou hast sene. And Chu-
si bowed him self vnto Joab & came. The
sayde Amīaas the sonne of Sadock a-
gaine to Joab: come what cometh, let me
runne I praye the after Chusi. And Joab
sayd: wherfore shuldest thou rīne my sō-
ne: for & thou rīne thou gettyst no rewar-
de: wel come what wyl let me runne. And
he said vnto hym: rīne. The Amīaas rā-
ne by the playne and ouer came Chusi.

And Dauid sat betwene the two gates.
And the watchmen went vp to the rouffe
ouer the gate vnto the walle, and lyft vp
his eyes and saw: and behold, there came
a man runnyng alone. And the watchmā
called & tolde the kyng. And the kyng
sayde: yf he come alone, ther is tydynges
in his mouth. And he came and drew nye.
And the watchmā saw a nother man run-
nyng and called vnto the porter & sayde:
behold ther cometh a nother runnyng a-
lone. And the king answered: he is also a
tydynges brīger. And þe watchmā said: me
thinketh the rīning of the fornost is like
the rīning of Amīaas the sonne of Sa-
dock. And the king sayd: he is a good mā
& cometh in good tydyng. And Amīaas
called and sayd to the kyng: good tydy-
nges, and bowed him selfe to the erthe vpon
hys face befoze the kyng and sayde:
blessed be the Lorde thy God which hath
agaynst my Lorde the king. And the king
sayde: is the lad Absalom safe? And Amī-
aas answered I saw a greate a do, when
the kynges seruāt Joab sent me thy ser-
uāt. But I wotte not what it was. And
the kyng sayd: turne and stand hēre. And
he turned and stode.

And behold Chusi came and said: tid-
ges my Lorde the kyng, the Lorde hath
quyte the thys day out of the handes of
all that rose agaynste the. And the kyng
sayde to Chusi: is the lad Absalom safe?
And Chusi answered the enemyes of my
lord the kyng & all that rāse agaynst the,
to haue the, be as thy lad is. And the king
was moued & wēt vp to a chābye ouer þe
gate & wept. And as he wēt thus he said:
my sonne Absalom, my sonne, my sonne,
my sonne Absalō wold to god I had dyd
for the Absalom, my sonne, my sonne.

Dauid

That is, it
is not be-
cause I
saw, & loke
thou Chusi
wilt go by
hym.

* Chusi
was a
Gibionite.

David in ij. Kinges Jerusalem Lxxxij

David is rejoyced to hys kingdom, and brought agayne to Jerusalem.

The. xix. Chapter.



As it was told Joab, how the king wept & mourned for Absalom. And the victory was turned that day into mourning vnto al the people. For the people heard say that day, how the king sorowed for hys sone, & the people wet steapng into the cpye, as people consoled stele awaye, when they flee in battel. And the kynge hyd hys face and cryed w a loude voyce: my sonne Absalom Absalom my sonne my sonne.

And Joab went into the house to the king & saide: thou hast shamed this day the faces of al thy seruantes, whych this day haue saued thy lyfe, & the liues of thy sones & daughters, & thyues of thy wyues & concubines, in the loweste thine enemyes & hatest thy frendes. Thou hast declared this day that thou comest nether for thy lordes nor seruants. For this daye I do perceive, if Absalom had lyued, & all we dyed this day, that it had pleased the wel. Nowe therfore vp & come out, & speake kydly vnto thy seruantes. I sweare by the lord except thou come out, they wyl not tary one man with the this nyght. And that wilbe worse vnto the, than al the euell that fell on the from thyne yowthe vnto this houre. Then the kynge arose and sat downe in the gate. And it was tolde vnto all the people, howe the kynge satte in the Gate. And then all the people came before the king. But Israel fled euery man to his tent.

And all the people were at streffe thowrow out al the tribes of Israel saying: the kynge deliuered vs out of the hand of oure enemyes. And he deliuered vs out of the hand of the philistines. And now he is fled out of the lade for Absalom. But Absalom whom we anoynted ouer vs is deed in battel. Nowe therfore why at ye so still, that ye bring not the king agayne. And king David set to Sadock & Abiathar the prestes saying: speake vnto the elders of Juda & say: why shuld ye be the last that shuld bringe agayne the king to his house, seig the loch tidings is come fro al Israel vnto the kinge cue to his house: ye are my brethre, my bones and my fleche: wherefore then shuld

ye be the last that shulde come to bring the king home agayne? And saue to Amasa: art thou not my bone and my fleche? And god do so to me & so thet: except thou be captaine of the host to me for euer in the roume of Joab. And he bowed the hertes of al the me of Juda, as a man wolde bowe the herte of one man: so they set worde to the kynge, that he shulde retorne w all his seruantes. And the king returned and came to Jorda. And Juda came to galgal for to go against the king to couer him ouer Jorda. And Semet the sone of Gera the sone of Jemini which was of Bahurim hastid & came w the me of Juda against king David, & a thousand me of Benjamin w him, & Ziba the seruante of the house of David & hys .xv. sonnes and twente seruantes wth him. And they whipt ouer Jorda before the kynge. And ther wet ouer a Bott to carpe ouer the kynges how sholde and to do hym pleasure.

And Semet the sonne of Gera fell before the kynge, as he was come ouer Jorda & sayd vnto him: let not my lord impure wickednes vnto me, ner let hym not remeber the wyckednesse of thy seruante did, when my Lord the kynge departed out of Jerusalem that the kinge shuld take to thet. For thy seruant dothe know how that I haue done amisse. And therfore behold, I am the first this day of al the house of Joseph that am come to mete my lord the king. But Abisai the sone of Zaruiah answered & sayd: Shall Semet not die for the cause: which cursed the Lordes anointed? And the kynge sayde: what matter is betwene you & me ye sonnes of Zaruiah, ye shuld this day be aduersaries vnto me: Ther shal no man dye this daye in Israel: for I know that I am this day kynge ouer Israel. And the kynge said vnto Semet: thou shalt not dye, & swate vnto him.

And Miphiboseth the sonne of Saul came to mete the king, & had nether dressed his fete ner shaued his beard ner washed his clothes from the time the king departed, vntil he came agayne in peace. And when he was come to Jerusalem toward the kinge, the king said vnto him: wherefore wentest thou not w me Miphiboseth? And he said: my lord kyg, my seruant decaued me. For thy seruante sayde: that I wolde haue

e. ii. myne

Judi. r. 11. a. l. 11. g. 11. b

ll. re. r. 11. c.

ll. re. r. 11. a.

D

E

mine Affe sadled to ride thers, for to go to þe hig, because thy seruaut is lame. And he hath therto complained on my seruaut vnto my lord þe hig. But my lord þe kinge is as an angell of God: do therfore what seemeth best in thine eyes. For al my father's house were but dedme vnto my lord þe hig: & yet didest þe put me amonge the þe eate at thine owne table. What right therfore haue I yet, to crie any more vnto þe kyng? And þe hig said: it needeth þe not to speake any moare, for I haue sayde: þe thou & Ziba shal deuide þe lādes betwene you. And Whiphiboseth sayd vnto þe kyng: yee let hi take al: for so moche as my lord the kinge is come in peace vnto hys owne house.

And Berelai þe ga'adite came fro Rogell & wēt ouer Jorðā w þe kyng, to atcōpante hi ouer Jorðā: which Berelai was a very aged mā, euē foure skore yeres old, & had prouided þe hig of sustenance while he lay at Mahanaim: for he was a mā of very great substance. And þe king said vnto Berelai: come þe w me, þe I may fede þe w me i Jerusale. But Berelai said vnto þe king of wt at age am I of, þe I shuld go w þe hig ito Jerusale. I am this day foure skore yere old: & therfore cānot decerne sauiery fro vnfauiery, nether hath thy seruaut pleasure in þe he eateth oz dꝛinketh: ne yet delectaciō in þe sōg of mē oz womē. It is no nede þe thy seruaut be a burthē vnto my lord þe kyng: let thy seruaut go a litle way ouer Jorðā w þe kyng: for why shuld þe kyng reder me soche a rewarde? But let thy seruaut turne back agayne, þe I maye die in mine owne cite, by the graue of my father and mother. But lo here is thy seruaut Chamaa: let hun go w my lord the king, & do to hym what shal please the.

And þe kyng answered: Chamaa shall go w me. And I wyl do to hym that thou shalt be cōtent w. And therto what soeuer thou shalt requyre of me, that same wyl I do for the. And al the people wēt ouer Jorðā. And whē þe kyng was come ouer Jorðā, he kissed Berelai & toke hys leaue of him, & he wēt back agayne vnto his owne place. And then the king wēt to Galgai, & Chamaa went w him. Now al the men of Juda were at the bringyng ouer of the king, and but halfe the men of Israel.

Wherfore al the mē of Israel came to þe

hig & said vnto hym: why haue oure brethren the men of Juda solen the away & haue brought the hig & his household & al Dauid's men w him ouer Jorðā? And al the mē of Juda answered þe men of Israel, for þe hig is nere of kynne to vs: wherfore be ye angrye for that matter: thynke ye þe we eate of the kinges cost, oz þe the king geueth vs any gyftes? And þe men of Israel answered the men of Juda & said: we haue tē partes in the kyng, & haue therto more right to Dauid then ye. Why then did ye despise vs, that oure aduise had not bene first had in restoryng our kyng agayne? And the wordes of the mē of Juda were fearcer the the wordes of the mē of Israel. **¶** Seba the sōne of Bochi reaseth Israel agaynst Dauid. Joab killeth Amasa treacherously. The hebd of Seba is deliuered to Joab. Dauid's recouers as nombꝛed.

The xx. Chapter.

And there happened to be an vnchristie felow named Seba þe sōne of Bochi a mā of Gemini which blew a trōpet & said: we haue no part i Dauid, nor inheritaunce in the sonne of Israel, lette vs departe therfore euerye mā to hys tent. And all Israell went from Dauid & folowed Seba the sonne of Bochi. But the mē of Juda claued fast vnto the king, from Jorðā to Jerusaleim. And whē Dauid was come to his house to Jerusaleim, he toke the tē wīues his concubines þe he had left behinde hi to kepe þe house, & put the in warde & mnyed all thynges vnto them: but lay no moare w the. And so they were enclosed vnto þe day of the deeth of the, & liued a widowes life.

Then said the king to Amasa: cal me þe men of Juda togeather w in thye dales & present thy self here. And Amasa went to gether the men of Juda together: but taried longer the þe tyme which was apoynted him. Wherfore þe hig said to Abisai: now shal Seba þe sōne of bochi be wozs to vs then Absalō. Take þe therfore thy lordes seruaut: & folow after hi: lest he gett hym walled cities & escape vs. And ther wente out after him Joabs mē & þe Cerethites & þe Shelethites & þe mē of mighte. And they departed out of Jerusale to folowe after Seba þe sonne of Bochi. And when they were come to the great fōne in Gabaō, Amasa met the. And Joab had hys garnēt that

þ he had about him, gyrd vnto him, & had gyrd therō a knife ioynd fast to his loyns, in soche a thete that as he wēt it fel some times out. And Joab said to Amasa: at al thiges in rest & peace in þy brother. And Joab toke Amasa by þe chinne w the righte hād, as though he wolde haue *kysed hi. And Amasa toke no hede to the knyffe þ was in Joabs hād, w which Joab smote hym in the thort rybbes & shed out his bowelles to þe ground and smote hym but one stroke, and he dyed.

And the Joab & Abisai his brother followed after Seba þe sōne of Bochi. And one of Joabs mē þe stode by hi sayd: what is he þe he wolde be as Joab, & what is he þe he wolde be vnto dauid instede of Joab? And Amasa lay walowig in bloud in þe middy of þe way. And ther was a mā that saw all the people stād styll. And whē he sawe that

al þe came by hi stode stil, he rowled Amasa out of þe way into the feld & cast a cloth vpo hym. And as sone as he was tōbeled out of the way, al þe people wēt after Joab, to folow after Seba þe sōne of bochi.

And he wēt thow the trybes of Israel vnto Abel, Bethmaacah & al Barim. And þe people gethered vnto hi & wēt also after hym. And they came & beseged hi in Abel bethmaacah. And they cast vp a bāc ke against þe cite. And it was beseged. Al þe people þe was w Joab labored busely to ouer throw the wal. Then cried a wyse womā oute of the cite, heare heare, byd I pray you Joab that he come hither, that I may speake w hi. When Joab was come the womā said: art thou Joab? And Joab

answered þam I. And she said to hi: heare þe wordz of thy hādmaid. And he said: I am ready to heare. And she said: it hath ben a comē saying in the olde tyme, men * muste aske of Abel, & then go to and synne the the worck. Abel is one of the quietest & faithfulllest cities þat in Israel. And þe goest about to destroy a cite that is as a mother in Israel. wchp deuowrest thou þe inheritance of the Lord.

And Joab answered & said: god forbid, God forbid it me, þ I shuld ether deuowre or destroy it. The matter is not so: But there is a mā of moūt Ephraim, Seba þe sōne of Bochi by name, which hath * lste by his hād against king Dauid. Deliucre þs him only, & I wyl depart frō the cite,

And the womā said vnto Joab: Behold, his heed shalbe throwe thow the wal to the. And the womā wente vnto all the people * in her wisdom. And they smote of the heed of Seba þe sōne of Bochi, & cast it to Joab. And he blew a trompet, & they skattered frō the cite, euery mā to his tēte, & Joab returned to Ierusalē vnto þe king.

And Joab was ouer al þe host of Israel. And Banaiab the sōne of Jehoiada was ouer the Cerethites & þe Phelthites. And Adurā was ouer the tribute. And Jehosaphat the sonne of Ahilud was * Recorder. Seua was scribe. And Sadock & Abiathar were þe prestes. And Itai the Gairite was lykewyse Dauids * preast.

The deare pētes. The begaunce of the spennes of Saul lyghet on his, vii. sonnes, which are hangid. Four great barilles, which Dauid had against the Philistines. The. xxi. Chapter.

Then ther fel an hongre in the dayes of Dauid thre yeres, yere by yere. And Dauid enquired of þe lord. And þe lord answered: it is for Sauls sake & þe house of bloude, because he sleue the Gabaonites. And þe king called þe Gabaonites & said vnto the. Now these Gabaonites ar not of þe childe of Israel, but a remnant of þe Ammorites, & þe childe of Israel sware vnto the. And yet Saul soughte to slep them, for a zeie þe he had to the chyl-dren of Israel & of Iuda. wcher fore Dauid said vnto the: what shal I do for you? & wherwith shal I content you þe ye may

* blesse the inheritance of the Lord. And the Gabaonites said vnto him: we haue no matter of siluer or of gold wythe Saul or w his house: nether haue we any mā þe we wold kil i Israel. He he said: what say ye þe I shal do for you? And they sayd vnto the king: þe mā that consumed & imaged to byng vs to nought, him we ought to destroy, that nought of him cōtinue in any of þe costes of Israel. I let seven men of his somes be deliuered vnto vs, þe we may hāg the by vnto the lord, in Gabaa of Saul þe lordes elect. And Dauid sayde: I wyl geue them you.

But the king had cōpassion on Michal bolethe the sōne of Jonathas, the sonne of Saul, because of þe lordes othe that was betwene the: þe is to sape betwene Dauid & Jonathas þe sōne of Saul. But he toke

ee. lll. the

* That is counselling the wyse

* Thone in this boke þe vii. ch. a. d.

Chab, In terpre. reas. dech was vnto hi þe is, was great & the se of couel to Dauid: & as it was his dēre cōr, & sece tarye,

That is fa uoure & let by. As in Gal. xxi. d.

pastor

al þe came

Understand whether it wyl receaue peace ac cording to the law of Moses. Deut. xx. c.

That is to become as necessary a charge

the two sones of Kishphah & daughter of Abiah which she bare vnto Saul, Armoni & Miphiboseth, & the five sonnes of Michol & daughter of Saul which she bare to Abner & sone of Ner & Abiahite, & deliuered the vnto the handes of the Gabaonites, which haged the in & hill before the lord. And they sel all seven to geather in & first dayes of harveste in & beginning of barley harvest.

And Kishphah & daughter of Abiah toke sackcloth & spred it vnder her vpon the Rocks, eue fro & beginning of harvest vntill raine dropped vpon the out of heuen & suffered nether & birdes of & Aite to fall on the by day nor beastes of the felde by night. And when it was told David what Kishphah & daughter of Abiah & concubine of Saul had done, he wet & toke & bones of Saul & of Jonathas his sone, of & me of Jabes in Galaad, which they had stole fro & strete of Bethsan, wher & philistines had haged the in & dayes wher & philistines had slaine Saul i Gelboe. And he brought the & bones of Saul & the bones of Jonathas his sone, & they set away & bones of the that were haged, & buried the with the bones of Saul & Jonathas his sonne in the cōtre of Betanin, in Zela, in & sepulchre of Cis his father. And when they had performed al & the kyng comaunded, God was then at one with the lande.

And & philistines had yet againe warre wth Israel. And David went downe & his seruantes wth him, & fought with & philistines. And David waxed fainte, & Iesai of Rob one of the sones of Haraphah whose speare hed wated thre hundred syckle of brasse, & was gyrd with a new swerde thought to haue slaine David. But Abisai & sone of Zairiah succoured hi & smote & philistine & killed him. The & seruantes of David sware vnto hi sayig, Thou shalt go no more out with vs to battel, that the lighte of Israel be not put out. And ther was yet after this battel wth & philistines at Rob, i which Sobochai & Hushathite New Saab of the sonnes of Haraphah.

And ther was yet & third battel in Gath, wth the philistines, wher Elhanan the sone of Jaere Dugi, a Bethlehamite Que one Goliath a gathite: & staffe of whose speare was as great as a weavers cloth beame.

And ther was yet battel in Geth, wher was a ma of a size & had on euery had, vii. fpyngers & on euerye fore, vii. tocs. xliiii. in al. And was also of & hired of Haraphah, & defied Israel. And Jonathas the sonne of Sainath & brother of David Que hi. These four were of & sōz of Haraphah in Geth, & were ouer thowen by the hand of David & by the handes of his seruantes.

The Canticle of song of David for & deliuerance from his enemies.

The. xlii. Chapter.

AND David spake & wordz of this song vnto the lord, what tyme & lord had deliucted hi out of the handz of all his enemies, & out of & handz of Saul.

And he said: the Lord is my rocke, my castel & my deliucter. God is my strength, & in him wil I trust: my shield & the hōne that defendeth me: mine hie hold & refuge: O my Sauer, saue me from wronge.

I wil prayse & cal on the lord, & so shal he saued from myne enemies. For & waues of deeth haue closed me aboute, & the floodes of belial haue feared me. The cordz of hel haue compassed me about, & & snares of deeth haue ouertaken me. In my tribulaciō I called to the lord, & cried to my God. And he heard my voyce out of his temple, & my crye entered into his eares. And & earth trembled & quoke, & the foundations of the earth moued: & shoke, because he was angrie.

Smoke wet bp out of his nostrilles, & consuming fyre out of his mouth, & coles were kedled of him. And he bowed heue & came downe, & darcknesse vnder neth hys fete. And he rode vpon Cherub & flew: & appeared vpon the winges of the wid. And he made darcknesse a tabernacle round about hym, wth water gethered together in thyrke cloudes. Of the bygghtines: & was before hym, coles were sett on fyre.

The Lord thundred from heuen, & the most hye put out hys voyce. And he shot arrows & skattered them, and hurled lygh tenying & turnoyled the. And the bottome of the see appered, and the foundations of the worlde were seene, by the reason of the rebukynge of the Lord, and thowen the blastynge of the breech of hys nostrilles. He set from an hye & fet me, & plucked me out of myghepe waters.

After the
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He deliuered me fro my mightie enemy,
 & fro the that hated me & were to stronge
 for me. And he they had compassed me in the
 day of my tribulatio, the Lord stayed me
 by. And he brought me out into rowmeth
 & deliuered me, because he deliued in me.

C The lord rewarded me according to my
 rightwysnes, & according to the purenesse
 of my handes he dealt with me. For I kept
 the wayes of the Lord, & dyd no wycked-
 nes forsaking my God. But I had al his
 lawes in my sight, & turned my face from
 none of his ordinares. But was pure vn-
 to hi ward, & kept my selfe fro wickednes.

And the Lord dyd to me agayne, accor-
 ding to my rightwysnes, & after my pure-
 nes that I had in his sight. With the holy
 thou shalt be holy, & wyth the man that is
 incorrupte, thou shalt be incorrupt. With þ
 pure thou shalt be pure, & with the froward
 thou shalt be froward also. And the people that
 are in aduersite thou shalt help. And on the
 proude shalt thou caste thyne eyes. Thou
 art my light O Lord, & the lord shall light
 my darkenesse.

With thy helpe I wil runne thorow an
 hoste of me, & by the ayde of my God I wil
 spring ouer a walle. The way of God is
 undefyled, & the word of the lord fined as
 gold, & he a childe to al that trust in hym.

Who is a god saue the Lord, and who
 mightie saue our god? God is my strength
 in warre, & ryddeth the way cleare before
 me. And maketh my fete as swyfte as an
 hinde & setteth me fast vpon my hye hold.
 And teacheth my handes to fight, & a bowe
 of brasce is to weake for myne armes.

D And thou hast saued me with thy myght,
 & keppest me euer in meakenes. And thou
 madest me space to walke in, that my fete
 shuld not stoble. I folowed mine enemies
 & destroyed the, & turned not agayn vntyl
 I had consumed them.

I wasted the & so clouted the, that they
 could not aryse: but fell vnder my fete.

And þ compassedest me about wth might
 to battel, & madest them that rose agaynst
 me to sounge vnder me.

And þ madest myne enemies to turne
 theyr backs to me, & them that hated me,
 & I destroyed them. They looked for helpe
 But none came to saue the, vnto the Lord
 they cryed, but he heard them not,

And I wyl beate them as small as the
 dust of þ erth, & wyl stape the as the byrte
 of the strete, & wyl spreade them abroad.

And þ deliueredst me fro the dyspencio
 of my people, & kepest me to be an head o-
 uer naciōs, for the people whych I knewe
 not be came my seruantes.

And the alientes crouched vnto me, and
 obeyed me at a word.

And the alpentcs þ shalke away shall
 treble for feare in theyr defended places.

The lord lyue, & blessed be he that is my
 strength: & exalted be God þ strength that
 saueth me. It is God that aduēgeth me, &
 bringethe downe þ people vnder me. And
 deliuereth me fro myne enemies, thou lyf-
 test me by on hye fro the that rse against
 me, & deliuerest me from the wicked men.

And therfore I wyl prayse the O Lord
 amōg the heathē, & þ wil sing vnto thy na-
 me. For thy great & manifold sauig of thi
 king, & shewing mercy vnto thyne anoynt-
 ed, eue to David, & þs seide for euer.

The Notes.

a. Godly men haue called the Lord by diuerse na-
 mes according to theyr sapth: þ is, as they thoughte
 of God within the selues, & as they also had proued
 As Dauid here called him bys Roche, bys castel, bys
 deliuer, bys strength, bys myght, bys hoine of defen-
 ce, &c. þ salm. 46. a.

b. To sing vnto the name of God is a comē ma-
 ner of speaking to the þ salmist, for to geue thākes
 & to shewe the herite & gloie of god, as in þ psalm. c.

**The last communicatio of Dauid, & the descripti-
 on of the mighty men to hym belongs page.**

The. xxxii. Chapter.

T Hese be þ last saynges of Da-
 uid. Dauid the sonne of Isai
 sayd. And þ inā is lyft by on
 hye, þ anointed of the God of
 Jacob & pleasant þ salmist of
 Israel sayd: þ spere of þ lord spake in me
 & his wordes were on my tong. The God
 of Israel spake vnto me, & the strength of
 Israel sayd: he þ beareth rule ouer me, he
 that ruleth iustelye in the feare of God.
 And he shalbe as þ morninge light, whē þ
 sonne shyneth in a morning in which are no
 cloudes to let þ brightnes, & as the grasce
 of the earth is by the vertue of the raigne
 And is not myne house so wyth God: in þ
 he hath made with me an euerslasting coue-
 nant perfecte in all poyntes: & in that he
 shall fulfyll al þ is healesome vnto me,
 & al my desires therto. When the vnchaste
 men are all of the as thornes taken out of
 theyr

What is, þ
 deies of
 God as yn
 the vnco-
 rrupte.

That is, in
 time away
 & he fro me

The is, a
 ne ther to
 re they lue
 he and hide
 the selues
 al though
 in stronge
 holdes

their places, which cannot be take in hādes. But the mā that shal touche the muste be scined with yro on a longe helue. And the shall they be burnt with fyre to syt thereby.

B These be the names of the mightie mē p were about Dauid: **J**oseb of Sebeth, p Thachmonite, first of. iii. otherwise called Adino the Azonite, whyche slue. viii. C. at one time. And next to hi Eleazar p sōne of Dodi p sōne of Ahohi, one of the. iii. principal p were with Dauid, which whē they defied the Philistines p were ther gathered together in battel (the men of Israel were gone vp) arose & layed on the Philistines until his hād aked & claue vnto the swerde. And the lord made a great victorie the same daye. And the people returned & wēt after hi only to spoyle. After him was Sema p son of Ageh the Hararite) which whē the Philistines were gathered together in Lahaiā wher was a parcel. of land ful of ryce, & p people were fled for fear of the Philistines) stode in the middes of the said ground, & defended it & slue p philistines. And the lord gaue hi a great victorie.

C And these thre of the. xxx. of the Lordes wēt down & came to Dauid in the harvest time vnto p caue Odolō. And the host of the philistines had pitched in the valey of Geathites. And Dauid was thē in an hold. And p souldiours of the Philistines were thē in Bethlehē. And Dauid loged & sayd **O**h, p I had of the water p is in the wel in the gate of Bethlehem for to drinke. And anone p thre mightie brake thorow p host of the Philistines & fett water oute of the well of Bethlehē p was in the gate, & toke & broughte it to Dauid: Neuerthelesse he wold not drinke therof, but offred it vnto the lord & sayd: the lord forbidd p I shuld do so, shuld I drinke p bloud of mē p were in teopardye of theyr lyues: & so he wolde not drinke it. These thinges did these thre mightie mē. **T**he Abisai the brother of Joab, the sōne of Zaruiah: he was a captayne ouer the thre, & he lift vpp hys speare & gaynē thre. C. & slue thē, & was named in the thre. For he was nobler man then the thre, & was theyr captayne. Howbeit he at tained not vnto * those thre in actes.

Understand
the first. iii.

The Banaiāh the sōne of Jehoiada the sōne of a lusty mā balpāt in actes of Rabeel, he slue. ii. lyōs of Moab. He wēt downe & slue a lyō in a pyt in tyme of snowe

And he slue an Egypciā a goodly mā, whi che had a speare in his hād. And Banaiāh went downe to him in a staffe & plucked p speare out of the Egypciā's hād & slue him in his owne speare: Soch thiges did Ba. **B**anaiāh the sōne of Jehoiada & was the nobleste of thirtie: But not lyke to any of the thre in factes of warre. And Dauid made him of his counsell. **A**habel the brother of Joab was one of the thirtie. **T**hen Elehanan the sōne of Dodo of Bethlehem: Semah the Harodite: Elia the Harodite: Helez p Balite: Ira the sōne of Akas the Thakkoite: Abieser of Anathoth: Hobonai the Busathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sōne of Baanah an Netophathite: Jithai p sōne of Ribai of Gabaah a citie of p childre of Betamin: Banaiāh p Bharathonite: Pedai of p ryuct of Gaas: Abialbō p Arbathite: Ammaueth a Berthomite: Eliahā a Salabonite: * **O**f p sōnes of Jase Jonathas, Semah p Harodite: Abiā the sōne of Sarai an Ararite: Eliphelet the sōne of Nahai the sōne of a Maachathite: Eliam the sōne of Abithophel the Gelonite: Deraai the Carmelite: Pharaai the Arbite: Igaal the sōne of Nathā of Zobah: Saul the Gadite: Zelec an Amomite: Maharai a Berothite the harnesser of Joab the sōne of Zaruiah: Ira the Jethite: Gareb p Jethite: Uriah the Hethite: in al thyrte & leuen,

The Rates.

A Understand, sayd, p he wold saye vpp of my koch a king, which shuld be Abiā, p shuld rule in p reue of p lord: p is. in p true worshiping of the one & true god. For the kingdō of Christ is the kingdō of the that beleue & worship god, in fpyt & truth: that kepe his commaundmentes, & earnestly & worth al, theyr trust leane to that, that pleaseth hym.

By Joleb. i. Para. xi. i. is he named Abiā p sōne of Thachmoni. Jolephas de antiq. lib. vii. cap. xli. calleth him Jolebos after some pynes, after other som Gulebus: Affirming also p he was oftē mont to rushe into the forwarde of his enemies, & notle any fighting. tyll he had kyled nyne hundred.

C Not ouer p fpyt thre, but ouer p thre p were in feryour & vnder the, that is, ouer the that were of p second degre of Dauid's mightie mē of worthies.

Because Dauid caused p people to be nobred, so Israel plagued in pestilence: so p in. iii. dayes ther were lxv. thousand.

The. xliiii. Chapter.



And the Lorde was wroth & gaue against Israel, & sced vpp Dauid against the sayng go a nombze both Israel and Juda. And forth with p king sayd to Joab the captayne of hys folke: go abroade I praye the, thorowout al the cytyes

Understand
the first. iii.

A pestilence of ij. Kinges iij. dayes Erbit

tribes of Israel, eue fro Dan to Bersabe
 & nōbre the people that I maye know the
 nōbre of the. And Joab sayd vnto þ king
 I beseeche þ the Lorde thy God make the
 people as many moo as they be: þe & an. C
 thynges so many moo, & that the eyes of my
 lord þ king may se the. But how is it þ my
 lord þ king hath a lust in this thing: now
 nāding þ kinges wordes preuailed agāst
 Joab & agāst al þ captaynes of þ hoste.

The Joab & the captaynes of the hoste
 went out fro the king, to betwe the people
 of Israel. And thei passed ouer Jordā & pit
 ched i Aroer on the right syde of the citie þ
 lich in the myddes of the valey of Gad &
 so forth to Jazer. And thei they wēt to Ga
 laad & to the nether lande of Hodei, & fro
 thence to Dan Jaan, & aboute to Sidon,
 & came to the stronge towne of Tyre, & to
 al the cyties of the Heuites & of the Cana
 nites, & thei wēt out to the South of Juda
 eue to Bersabe. And so whē they had ben
 abroade thowout al þ lande they retur
 ned to Ierusalē agayne at the ende of . ii.
 monethes & . xx. dayes. And the Joab deli
 uered by the rekeninge of the nōbre of the
 people vnto þ king. And ther were found in
 Israel . ii. hundred thousand men of might
 that drew swerdes. And the men of Juda
 were fyue hundred thousand men.

And Dauid's hert smote him after that
 he had nōbred the people. And he sayd vnto
 the Lorde: I haue sinned exceedingly in þ
 I haue done. And now Lorde take awaye
 the trespass of thy seruāt: for I haue done
 folishlye. And when Dauid was vp in a
 morning, the word of the Lorde came vnto
 the prophet Gad Dauid's sear saying: go
 and saye vnto Dauid, thys sayth the lord
 I offer the thre thynges, chose whych of the
 I shal do to the.

And Gad came to Dauid & shewed him
 & sayd vnto him: whether wylte thou haue
 bit. yeres hunger in thy lād, or that thou see
 thre monethes before thine enemies & thei
 folowing the, or that ther be thre dayes pe
 stilence in thy lād. Now vnderstand and
 se, what word I shal bring agayne to him
 that sent me. The sayd Dauid vnto Gad
 I am in a marteynplous stayte. But let me
 fal I pray the, into the handes of the Lorde
 for moche is his mercy, and let me not falle
 into the handes of men.

And the Lorde sent a pestilence in Israel
 fro the morning vnto the ende of the tyme
 apointed. And there died of the people be
 twene Dan & Bersabe . lxx. thousand men
 And whē the angel stretched out his hand
 vnto Ierusalē to haue destroyed it, þ lorde
 had cōpassion to do that euil, & sayd to the
 Angel that destroyed the people: it is suffi
 cient: let thyne hand cease. And the Angell
 was at þ thressinge place of Breunah the
 Jebusite. The spake dauid vnto the lord
 whē he saw the Angel & smote the people,
 and sayd: loo, it is I that haue synned, and
 I that haue done wickedly. But the shepe
 what haue they done: let I pray the thyne
 hand be on me and on my fathers house.

And Gad came the same day to Dauid
 & sayd vnto him: go by & reare an aultare
 vnto the lord in the thressing flowre of A
 reumah the Jebusite. And Dauid accordi
 ge to the saying of Gad wēt by as þ lorde
 cōmaunded. And when Acreumah looked &
 sawe the king & his seruātes coming to
 ward him: he went out: & bowed him self
 to the king flat on his face to the ground, &
 sayd: wherfore is my Lorde the king come
 to his seruānt. And Dauid sayd: to bye
 the thressing flowre of the, for to make an
 aultare vnto the Lorde that the plague may
 cease from the people.

And Acreumah sayde vnto the king: lett
 my lord the king take & offer what seemeth
 him good in his eyes: Behold ore for sacre
 fyce, & sheades & the other instrumentes of
 the ore for wood. And Acreumah þ kynges
 frend gaue al to the king, and sayd moze
 uer vnto the king: the Lorde: the Lorde thy
 God accept the. But the kinge sayd vnto
 Acreumah: not so, but I wyl bye it of the at
 a pryce, & wyl not offer sacrifice vnto the
 Lorde my God that shal cost me noughte
 And so Dauid bought þ thressing flowre,
 & the oren for fyfte speles of spluer. And
 Dauid bylt ther an aultar vnto the Lorde
 & offered burnt sacrifices & peaccoffringes.
 And so the Lorde was agreed wth the
 lande. And the plague ceased
 from Israel.

The ende of the second booke of Sa
 myel: whych they comenly cal the se
 cond of the Kinges.

The iiij. boke of the Kinges after the rekening of the Latynistes: whych after the He- brues is called, the fyrste of the Kynges.

The younge virgin Abisag kepteth Dauid in his
extreme age. Adoniah occupieth the reaulme wavyng
spynge to his father. Salomon is anoynted kynge &
then Adoniah fleeth.

The. I. Chapter.



The king David
was ware olde &
stryken in yeaues,
though they coue
red him wth clothy,
yet he caughte no
heate. Wherefore

his seruautes sayd vnto hym: lett there be
sought for my Lord þ^e king a yong maide
to waite vpon him & to cheryshe hym. And
let her lye in his bosome, that my Lord the
king may get heat. And so they sought for
a fayre damosel thorowout al the costes
of Israel & found one Abisag a Sunamite
& brought her to þ^e king. And þ^e damosell
was exceeding fayre, & cheryshed þ^e king &
ministred to hi: But þ^e king knew her not.

But Adoniah þ^e sone of Hagith exalted
him self saying: I wilbe king. And he gat
him a charer & horsemen and fyfte uien to
rune before hym. And his father rebuked
him not at any tyme nor sayd so moche to
hym as why doest þ^e so. And he was therto
a goodly mā & his mother bare hym nexte
after Absalō. And he comuned with Joab
þ^e sone of saruiash & wth Abiathar þ^e priest.
And they holp Adoniah. But Sadock the
prest, Banaiash þ^e sone of Jebotada, Na-
than the prophet, Semet & Rei & the men
of might which were wth dauid sauored not
Adoniah. And Adoniah sacrificed shepe &
oxen & fattinges at the ston of Zobelet
which is fast * by þ^e wel of Rogel, & bad al
his brethe the kinges sonnes & al the men
of Iuda & kinges seruautes. But Nathā
the prophet & Banaiash & the mightie men
and Salomon his brother he bad not.

Wher vpon Nathā spake vnto Bethsa-
be the mother of Salomō saying: haste þ^e
not heard how þ^e Adoniah the sonne of Ha-
gith doth raygne vntweting vnto our ma-
ter David: Now therfore come þ^e I may

geue the counceyl, howe to saue thyne owne
lyfe & the lyfe of thy sonne Salomō. Hen-
ce and get the vnto king David & saye vn-
to hym: dydest not thou my Lord kynge
swere vnto thy handmaide sayinge: Sa-
lomō thy sonne shal raygne after me, & he
shall asyt vpon my seate, why is the Ado-
niah made kynge? And se, whyle thou yet
talkest there with the king, I wyl come in
after the and wyl ende thy wordes..

And Bethsabe wet in vnto þ^e king into
the chābre. And the king was verie olde &
Abisag þ^e Sunamite ministred vnto him.
And Bethsabe stouped & made obeysaunce
vnto the king. And the kinge sayde: what
is thy matter? And she answered & sayde:
My Lord thou swarest by the Lord thy
God vnto thyne hādmayde: Salomō thy
sonne shal raygne after me & he shal sit v-
pon my seate. But now se, Adoniah is kin-
ge and thou my Lord king wottest it not.
And he hath offred oxen, fattinges & shepe
aboundantly, & hath called all the sonnes
of the king, & Abiathar the prest, & Joab
the captayne of the Hoste. But Salomon
thy seruaunt hath he not bidde. And now
my Lord king the eyes of al Israel waite
on the, to tell them who shal syt on the seate
of my Lord the kynge after him. for elles
whē my lord þ^e kynge is layde to rest with
his fathers, I & my sonne Salomō shall
be * synners.

And behold while she yet talked with þ^e
king, Nathā the prophete was come. And
they told the king saying: here cometh Na-
thā the prophet. And whē he was come be-
fore the king, he made obeysaunce vnto þ^e
king vpon his face vnto þ^e ground, & sayd:
My Lord king, hast thou sayde, Adoniah
shal raygne after me, & he shall syt vpon
my seate: for he is gone downe this daye
and hath offered oxen, fattinges & shepe
aboundantly, & hath called all the kinges
sonnes & the captaynes of the Hoste, & A-
biathar the prest. And se, they cate & dyne
ke before him and say, God saue kynge A-
doniah. But me thy seruaunt and Sadock
the prest and Banaiash the sone of Je-
botada, & thy seruaunt Salomon he hath
not called. Is this thing done of my lord
the kinge & yet woldeste not shewe me thy
seruaunt, who shuld syt on the seate of my
Lord the kynge after hym?

Then

Salomō is iii. Kinges anoynted Elxviii

Then kynge Dauid answered & sayde: cal me Bethsabe. And she came in & stode before him. And þe king swaie saying. As sure as the Lord (that hath gydd my soule out of al aduersite) lyueth: euē as I swaie vnto the by the Lord God of Israell saying: Salomon shall raygne after me, & he shall sitt vpon my seate for me, so wyl I do thys daye. And Bethsabe bowed on her face to the earth & dyd obeysaunce vnto the kynge and sayde: I praye God in y Lord kynge Dauid may lyue euer. Then sayde king Dauid cal me Sadock the priest & Nathan the Prophet & Banaiah the sōne of Jehoiada. And when they came before the kynge. The king said vnto the: take ye you the seruautes of your Lord, & set Salomon my sonne vpon myne owne Rule and carpe hym downe to Gihon. And lette Sadock the Priest and Nathan the prophet anoynte hym there, to be kynge ouer Israell. And then blowe ye wyth a trōpet & saye: God saue king Salomō. And the come vp after hym, & let hym come and sitt vpon my seate. For he shall be kinge in my stede. And hym I haue cōmāunded to be captayne ouer Israell and Iuda. And Banaiah the sonne of Jehoiada answered the kynge & sayd, Amē & so I praye God that the Lord God of my Lord the kynge saye so to. And as the Lord hath bene wyth my Lord the kynge, euē so, I praye God he maye be, wyth Salomō and that he make hys seate gloriouslyer then the seate of my Lord kynge Dauid.

And Sadock the Priest & Nathan the prophet & Banaiah þe sōne of Jehoiada & the Cerethites & the Shelethites wēt down, & set Salomō vpon kynge Dauids Rule & led hym to Gihon. And Sadock the Priest toke an horne of oyle out of þe tabernacle & anoynted Salomon. And they blew a trōpett, and all they sayde: God saue kynge Salomon. And all the people came vp after hym ppyngge wythe pypes and reioysonge greatlye, so that the erth range wyth the sounde of them.

And Adoniah & all the gesses that were wyth hym, heard it euē as they hadde made an ende of eatinge. And whē Joab hearde the soude of the trōpet, he said: how happeneth it þe there is soche a noyse in the cytye? And as he yet spake, se, Jonathas þe sōne

of Abiathar the priest came. And Adoniah sayd: come for thou art a lusty bloid and byngest good tydynges. And Jonathas answered and sayde to Adoniah: Verily oure Lord kynge Dauid hath made Salomon kynge. And the kynge sente wythe hym, Sadock the priest & Nathan the prophet: & Banatah the sōne of Jehoiada & the Cerethites & the Shelethites, & they haue set hym vpon þe kynges Rule. And Sadock the priest & Nathan the prophet haue anoynted hym king in Gihon. And as they came vp agayne they reioysed that þe cytye dyd sounde agayne. And that is the noyse that ye haue heard. And thereto Salomon syttech on the seate of the kingdom And moreouer the kynges seruautes wēt in to blesse out Lord king Dauid saying: thy god make the name of Salomō more fauoure then thyne, and hys seate moare glayouse then thyne. And the kynge bowed hym selfe vpon the bed. And laste of all thus sayde the kynge: blessed be the Lord God of Israell whych hath made one to sitt on my seate thys daye, euē myne eyes seyinge it.

And all the gesses that were wyth Adoniah were afrayed & rose vp & went euery mā hys waye. And Adoniah seating Salomon arose & went & caught holde on the hornes of the altare. And it was told Salomō, how that Adoniah for seate of king Salomō hath caught handfast by þe hornes of the altare saying: let king Salomō swere vnto me thys daye, that he wyl not sleie his seruaunt with the sword. And Salomon sayde, yf he wil be a chyld of vertue ther shall not an hearte of hym fal to þe erth. But a yf he tckelesse shall be found in him he shall dye for it. And ther vpon king Salomon sent & set hym downe from the altare. And he came & dyd obeysaunce vnto kynge Salomon. And Salomon sayd to hym: get the to thyne house.

The Notes.

at Here it appeareth that to be sett vpon the seate, signifieth to beare rule and to haue dominion or iurisdiction, as in manie places here after, and sothe xix. d

at What is, that came to haue cōfessed & synned agaynst the, when we be depyued fro the kingdom.

at Dauid mēth. Adoniah requereth to haue his ag to his chēbyne, and therfore Salomō cōmaundeth to sleie hym Abiathar to putte from his Priesthode. Somel and Joab are slayne.

The.ii. Chapter.

sohen

Of this, in þe next chap. ter. 6

And the dayes of David we
re drawe nye, & he shulde dye
he charged Salomon his son
ne sayinge: I must walke by
the way of al the world, neuer

the later * be thou strong & quyte thy selfe
mafully. And so that thou kepe the apoint
ment of the Lord thy God, & thou walke
in his wayes & kepe his commaundementes,
ordinaunces, lawes and testimonies, even
as it is writen in the lawe of Moses: that
thou mayst vnderstand al that thou ough
test to do, and all that thou shuldest mcdpl
wyth. What the Lord may make good his
promesse which he hath promysed me say
inge: yf thy chyldre shal take hede to they
wayes, that they walke befoze me in truth
with al they hertes & with al they soules
* then thou shalt neuer be with out one sit
tinge on the seate of Israel.

* Moreover thou wottest howe Joab
the sonne of Zaruiah hath serued me, and
what he hath done to the two captaynes of
the hostes of Israel: vnto Abner the sone
of Neri & vnto Amasa the sonne of Nether
how he slue the & shed the blood of warre
in tyme of peace, and put the blood of war
re vppon his gyrdle that was about hys
loynes and in hys shoes that were on hys
fete. Deal: wyth hym therfore accordyng
to thy wisdom & se that thou bring not his
hoire head downe to the graue in peace. *

And shewe kyndnesse vnto thee sonnes of
Berseai the Galaadite, & let them be amo
ge them that cate at thyne owne table, be
cause they so claued to me when I fled fro
Abisalom thy brother.

* And so thou hast with the Semei the
sonne of Gera the sonne of Gaimi of Ba
hurim, which cursed me with a bytter cur
se, what tyme I went to Mahanaim. But
he came agaynst me to Jordan, & I swate
to him by the Lord, sayinge. I wyl not sle
y the wyth the sword. But pardon thou him
not. Thou arte a man of wysdom & shalt
knowe what to do to hym, se therfore that
thou bringe hys hoire head to þ graue w
bloude.

And so * David rested wyth hys fa
thers, and was buried in þ citie of David.
And the dayes whych David raygned v
pon Israel, were fourtye yeres: seue yeres
in Hebron, and thyrtye and thre yere in Je

rusalem. * And Salomon sate vppon the
seate of David hys father and hys king
dom was stablished mightelye.

After þ Adoniah the sonne of Hagith
came to Bethsabe the mother of Salomō
And she sayde: * Betokeneth thy comyng
peace: And he sayde: it betokeneth peace.
Then sayde he, I haue a matter to shew þ
And she sayd: saye on. And he sayde: thou
knowest that the kyngdom was myne, & þ
al Israel put they eyes on me, that I shul
de raygne, howbeit the kyngdom was tur
ned away & geue to my brother, for it was
appoynted him of the Lord: & now I aske
a peticio of the, wherof denye me not. And
she sayd vnto hym: tel what it is. Then he
sayd: speake I praye the, vnto Salomon
the king (for he wil not save the naye) that
he geue me Abisag the Sunamite to wif
And Bethsabe sayde: well, I wyl speake
for the vnto the kyng.

And ther vppon Bethsabe wente vnto
kinge Salomon to speake vnto hym for
Adoniah. And þ king rose by agaynst her
and bowed hym self vnto her, and sathan
downe on hys seate. And there was a seate
sett for the kinges mother, & * she sat on
hys ryght syde. Then she sayde: I muste
desyre a lyttle petition of the: saye me not
naye. And the king said vnto her: Aske on
my mother: for I wyl not save the naye.
And she sayd: lette Abisag the Sunamite
be geuen to Adoniah thy brother to wyfe.
And king Salomon answered & sayd vn
to his mother: why dost thou aske Abisag
the Sunamite for Adoniah: but rather
aske for him the kyngdom, seing he is my
ne elder brother: Euen for him aske it and
for Abiathar the priest, & for Joab the son
ne of Zaruiah. Then kyng Salomō swa
te by the Lord sayinge: * God do so to me
and so thereto yf Adoniah haue not spokē
thys worde agaynst hym self. Now therfo
re as surely as the Lord liueth which hath
stablished me & set me on the seate of Da
uid my father, & whych hath made me an
house as he promysed me, Adoniah shall
dye thys daye. And king Salomon sente
by the hand of Banaiah the sonne of Je
hoiada, and smote hym that he dyed.

And vnto Abiathar the priest sayd the
king: get the to Anathoth vnto thyne owne
feldes, for thou art worthy of death: but I
wyl

Joan. 4. b, c
psal. 11. d
Deut. 32. 4 b

II. Re. 11. d

II. Re. 11. d,
and 12. c

II. Re. 11. d

II. Re. 11. d

act. 11. a

Adoniah Joab iii. Kinges Semei Lix

will not at this time kyll the, because thou barest þe ark of the lord Jeihouah befoze Dauid my father & because þe sufferedst wth my father in al his afflictions. And so Salomō put away Abtathar frō bey- ing prest vnto the lord: to fulfil the word of the lord which he spake ouer the house of Eli in Siloh. Then tydings came to Joab: for Joab had turned after Adoniah but not after Salomon. Wherupō he fled vnto þe tabernacle of þe lord & caughte *handfast on the hornes of the aultare. And it was tolde kyng Salomon how þe Joab was fled vnto the tabernacle of the Lord and stode by the aultare. Then Salomō sent Banaiāh the sonne of Jehoiada saying: go & smyte him. And when Banaiāh was come to the tabernacle of þe lord he sayd vnto him: thus sayth the king, come out. And he sayde naye: But I wyl dye euen here. And Banaiāh broughte the kyng worde sayinge: thus sayd Joab and thus he answered me.

And the kyng sayd: do euen as he hath sayd: smyte him & burie him, & take awaye the blood (which Joab shed causelesse) frō me & from þe house of my father. And the lord bring his blood vpō hys owne heed, for he smote two men right wyser & better thē he, & slue them with the swerde, my father vniweting: eue Abner the sōne of Ner captayne of the host of Israel, & Amasa þe sōne of Jether captayne of the host of Iuda. And their blood returne vpō þe hed of Joab & on the heed of his seed for euer. And prosperite be vnto dauid, & vnto hys seed, & vnto his house, and vnto his seate, of the Lord for euer.

And Banaiāh þe sōne of Jehoiada wēt by & smote him and slue him & buried him in his owne house in þe wilderness. And þe kyng put Banaiāh þe sōne of Jehoiada in his rowme ouer the host, & put Sadock þe prest in the rowme of Abiathar.

Then the kinge sente & called Semei, & sayd to him: buylde the an house in Ierusalem & dwell there & se that thou go not once thēce anye whether. For be þe sure of it, the daye þe goest oute & passeste ouer the riuer of Cedron, thou shalt die for it, & thy bloude shalbe on thyne owne heed. And Semei sayd vnto the king: it is wel sayd: as my Lord the kyng hath sayde, so wyl

his seruānt do. And Semei dwelt in Ierusalem many a day. And it chaunced at the ende of thre yere þe two of the seruāntz of Semei carrie a waye vnto Achis sōne of Maacah kyng of Geth. And one tolde Semei sayinge: se, thy seruāntes be in Geth. And Semei stode by and sad: led his asse & gat him to Geth to Achis, to seke his seruāntes, & came & brought the agayne from Geth.

But it was tolde Salomon how that Semei had gone from Ierusalem to Geth and was come agayne. And the kyng set & called Semei & sayd vnto him: Did I not adiure the by the Lord, & testified vn to the sayinge: be sure when so euer thou goest out & walkest abroad any whether, thou shalt dye for it. And thou answeredst me, it is good tydings that I haue heard. Why then hast thou not kept the othe of the Lord, and the comaundement that I commaunded the?

And then the kyng sayde to Semei: thou remembrest al the wickednes whych thyne herte knoweth that thou dydeste to Dauid my father. The Lord therfore reder agayne thy wyckednesse vpon thyne owne heed: & kyng Salomon be blessed, & the seate of Dauid be stablished befoze the Lord for euer. And the kyng comaunded Banaiāh the sonne of Jehoiada: whi che went out and smote him that he dyed. And so was the kyngdome settled in the hand of Salomon.

The Note.

as God do so and so &c. was a custumable othe of the Hebrewes, as it is sayde. Ruth. i. c. * * * Chynchynge thereby to haue saued hym selfe, and to haue dyuen of hys deethe for a tyme in lyke maner dyd Adoniah, as in the. i. Chap. of this booke.

Salomō taketh Pharaos daughter to wffe. The lord apereth to him and geneth hym wisdom. The pleating of the. ii. Harlots who wold owne the ly yng chylder: and Salomons sentence thereon.

The thirde Chapter.



He Salomō drew affy nite to Pharao kyng of Egypte, and toke Pharaos daughter, and brought her into the cytye of Dauid vntyl he hadde made an ende of buyldinge hys owne house and the house of the Lord and the walles of Ierusalem round about.

Salomon

iii. Kings

rounde aboute. Onely the people sacryfy-
ced in altars made on hylls, because ther
was no house buylt vnto the name of the
Lorde vntyl those dayes. And Salomon
loued the Lord and walked in the ordinau-
ces of Dauid hys father, saue onely that
he sacrefyced & offered incense vpon au-
tars in hylls.

And the king went to Gabaon, to offer
there: for that was a great offering place.
And ther Salomō offered a thousand burn-
reoffringes vpon that autare. And in Ga-
baon the Lord appeared to Salomō in a
dreame by nyghte. And God sayde: Aske
what I shall geue the. And Salomō said
thou hast shewed vnto thy seruauent Da-
uid my father great mercy, accordyng as
he walked befoze I in truth & in righteou-
nes & playnesse of hert wth the. And thou
hast kept for hym thys great mercede, that
thou hast geue hym a sonne to syt on hys
seate: as it is come to passe this day. * And
now Lord, my God, it is I that hast made
thy seruauent kinge in stede of Dauid my
father. * And I am a yong lad and woot
not howe to order my self. And thy seruāt
is in the myddes of thy people which thou
hast cholen, a people that are so many that
they cannot be tolde nor nōbred for multri-
tude. * Geue therfore vnto thy seruante
an vnderstanding herte to iudge thy people
& to decerne betwene good and badde. For
who is able to iudge this thy so wayghtie
a people?

And it pleased the Lord well, that Sa-
lomon had desired thys thing. Wherefore
God sayde vnto hym: because thou hast
asked thys thyng & hast not asked long ly-
fe, neyther hast asked ryches, nor the liues
of thyne enemyes, but hast asked the dis-
cretion to vnderstande equityte. Se, I ha-
ue done accordyng to thy petycion: & be-
holde, I haue geuen the a wyse and an vn-
derstandinge herte, so that there was none
lyke the befoze, neyther after the shal anye
arise lyke vnto the. And therto I haue ge-
uen the that thou askedst not, both richesse
and honour: so that there shal be no king
lyke the all thy dayes. And yf thou wyll
walke in my wayes, to kepe myne ordinau-
ces and commaundementes as Dauid thy
father dyd walke, I wyl lengthen thy day-
es also. When Salomō awoke, this was

hys dreame. And he came to Ierusalem &
presented hym selfe befoze the Arke of the
Testament of the Lord, and offered burnt
offringes and peacedoffringes, and made
a feast to all hys seruantes.

Then came there two women that were
harlottes vnto the kinge and stode befoze
hym. And the one of them sayde: Oh my
Lorde I & thys woman dwel in one house
And I was deliuered of a chyld wth the
her in the sayde house. And the thyrde daye
after that I was deliuered, she was deli-
uered also: we two beinge together and no
straunger wth the vs in the house saue we
two alone. And thys wyues chyld dyed
in a nyght, for she had * ouerlaped it. And
then she arose at mydnyghte and toke my
sonne fro my syde, whyle thyne bandynap-
pe kepte and layde it in her bosome, & putt
her dead chyld in my bosome. And when
I rose vp in the morninge to geue my chil-
de sucke: se, it was dead. But when I had
looked moze diligently vpon it in the mor-
ninge: Behold, it was not my sonne which
I dyd beare. And the other woman sayde
it is not so: But the lyvinge is my sonne,
and the dead thyne. And she sayd agayne:
thou sayest vntreue, for the dead is thy son-
ne, and the lyvinge myne. And thus they
pleated befoze the kinge. Then sayde the
kyng: the one sayeth, thys that is a lyue
is my sonne, and the dead is thyne. And the
other sayth nay: But thy sōne is the dead
and the lyue chyld is myne. Then sayd the
kyng: bring me a swerde. And they brou-
ghte a swerde befoze the kyng. And then
the kinge sayd: Deuyde the lyving chyld
in two, and geue the one halfe to the one, &
the other to the other.

Then spake the woman whose the ly-
uyng chyld was, vnto the kinge (for her
abowelles yerned vpon her sonne) & said
I beseeche the my Lorde, geue her the ly-
uyng chyld, and in no wyse slepe it. And
the other sayde: it shal be nether mine nor
thyne, but deuyde it. Then the kyng an-
swered and sayde: * geue her the lyuyng
chyld and slepe it not, for she is the mo-
ther therof. And all Israel heard of the
iudgemente whych the kyng had iudged
and feared the kyng: for they sawe that
the wysdome of God was in hym to do
iustyce.

The

The Notes
 at By the bowelles are understand the mourning
 and thinkinge of her hert. Luk. i. g
 The Princes and rulers under Salomon. The
 puruances for his viayles. The nobye of hys hoys
 es and of hys parables.

The. lxxx. Chapter.



And so kyng Salomon was
 kyng over all Israell. And
 these were hys Lordes: Azar-
 iah the sone of Sadock the
 Priest: Elthoroph and Abiah
 the sonnes of Sila, scribes. Jeosaphat
 sone of Ahilud the recorder. And Banat
 ah the sone of Jehoiada was over
 hys host. And Sadock & Abiathar
 were the prestes. And Azariah
 the sone of Nathan was o-
 ver the general receauers. And
 Zabud the sone of Nathan was
 a wayter and the kynges com-
 panion. And Abiathar steward
 of household: And Adonira sone
 of Abda over the tribute.

And Salomon had twelue general
 receauers over all Israell whych
 sustayned the kyng and his
 household: eche man his moneth
 in a yere. Whose names are these
 the sone of Hur in mounte Ephraim:
 the sone of Dekarin Makez, in
 Salem in Bethsames, in Elon
 & in Bethhanan: the sone
 of Hefed in Aruboth, & to him
 pertayned Socoth and all the
 land of Nephtali. The sone of
 Abinadab, whiche had all the
 regions of Dor and Capheth the
 daughter of Salomon was hys
 wyfe: Baanah the sone of
 Ahilud had Chanach Mage-
 do and al Bethan which is by
 Zarchanah beneath Israhel
 and from Bethsan to Abell
 Abulah and vnto beyounde
 Ieremam, the sone of Gaber
 had Ramoth Galaad, and hys
 were the townes of Jais the
 sone of Manasse which lye in
 Galaad, & hys was the coostes
 of Argob in Basan, thre
 score great cyties with walles
 & Barres of Brasse.

Abinadab the sone of Ado
 had Mahanaim: Ahimaas
 had Nephtalim, & he had
 taken Basemath the daughter
 of Salomon to wyfe: Baanah
 the sone of Hur had Mer and
 Aloth: Jeosaphat the sone
 of Pharuah had Isachar &
 Seime: the sone of Elah
 hadde Ben Jamin: Gaber
 the sone of Ury hadde the
 countrey of Galaad and the
 lande of Sehon kyng of the
 Amorites and of Og kyng
 of Basan, and was alone
 receauer in the

lande. And Juda and Israell
 were many euen as the
 lande of the see in nombre,
 eatinge, drynkinge, and
 makinge merye. And
 Salomon raygned over
 all kyngdomes from the
 ryuer thorowe out all
 the land of the philistines
 vnto the borders of Egypt
 and they brought presentes
 & serued Salomon all
 dayes of hys lyfe.

And Salomons fode was
 in one daye thyrtye
 quarters of manchet floure
 & thre score quarters
 of mele: ten falds oren,
 & twentie out of the
 pastures & an hundred
 shepe and gootes,
 besydes herttes, buckes
 and byualles & fatt
 pultrye. For he ruled
 in all the regions on
 the othyr syde Euphrates,
 fro Thaphsah to Gasa,
 and also ouer all the
 kynges on the othyr
 syde the sayde Euphrates.
 And he had peace
 wyth al his seruauntes
 on euery syde. And
 Juda and Israell dwelt
 without feare, euery
 man vnder his vine
 & vnder his figg tree
 fro Dan to Bersabe,
 al the dayes of Salomon.

And Salomon had
 fourtie thousande
 stables of horsse
 for charettes, and
 twelue thousand
 horsmen. And the
 forsayd general
 receauers made
 purueyance for
 kyng Salomon and
 for all that came
 to kyng Salomons
 table, euery man
 his moneth, so that
 there lacked nothynge.
 And as for barlye
 & strawe for the
 horsse & beastes
 they brought vnto
 the places where
 the officers were,
 euery man in
 hys office.

* And God gaue
 Salomon wysdom
 and vnderstandinge
 exceedinge moche
 and a large hert,
 euen as the sand
 of the see by the
 see bancke: so that
 Salomons wysdom
 exceded the wysdom
 of al them of the
 East countreye
 and al the wysdom
 of the Egyptians.
 And he excelled
 all men in wysdom,
 both Ethan the
 Gethite, and Heman,
 Chalcol and Dorda
 the sones of Mahol.
 And hys name
 sprede abroade
 among all nations
 on euery syde.
 And Salomon wrote
 thre thousande
 Proverbs, and hys
 songes were a
 thousand and fyue.
 And he dis-
 puted of trees,
 euen from the
 Cedar tree that
 groweth in Libanon
 vnto the flospe
 that spryngeth
 out of the walle.
 And he dis-
 puted of beastes,
 fowles, woymes,
 and fysches. And
 there came of
 all nacyns to
 heare the wysdom
 of Salomon, and
 from all kynges
 of the earth
 whych had
 hearde of hys
 wysdom.

The Note
 at Ther was also another Hiram, whych Salomon caused to be killeth of whom above in the first Chap. of this Boke, g. but he was the sonne of Gesar of Baharim.

The. b. Chapter.
 King Hiram sendeth Cedar timber to the building of the temple. The description of the workes.



AND Hiram king of Tyre sent his seruantes vnto Salomō for he had heard that thei had anoynted him king in p rowme of his father. And thereto Hira was euer a louer of Dauid. * And Salomō sent agayne to Hiram saying: I knowest of Dauid my father, how he coulde not bylde an house vnto the name of p Lord hys God for warre which he had on euery syde, butyl the Lord had put the vnder his fote. But now the Lord my God hath geue me rest on euery syde, so p there is neyther aduersarye nor any euil plage. And therfore I am disposed to bylde an house vnto the name of the Lord my god, as he promysed Dauid my father saying: thy sonne whych I wyl put vpon thy scat for the, he shal bylde an house vnto my name. Now then commaunde that they hewe me Cedar trees in Libanō. And let my seruantes be wyth thyne, & I wyl geue the hire of thy seruantes in al such thinges as thou shalt appoynt, for thou knowest that ther are not among vs that can skyl to hewe tymber lyke vnto the Sidonies.

CWhen Hira heard the wordes of Salomon, he reioysed greatly & sayd: Blessed be the Lord this day which hath set dauid a wise sone ouer this mightie people. And Hiram sent agayne to Salomō saying: I haue accept the request whych thou sentest to me for, & wyl satisfye al thy lust, concerninge tymber of Cedar trees & fyre. My seruantes shal bying the fro Libanō to the see. And I wyl conueye the by thyppe vnto the place that thou shalt sende me worde, and wyl cause the to be discharged ther, that thou maist receaue the. And thou shalt do me this pleasure agayne, to minister fode for myne house. And so Hira gaue Salomō Cedar trees & fyre trees, as moch as he desired. And Salomon gaue Hiram twēte thousand quarters of wheate to fede hys household wythal, & twēte buttys of pure oyle. And so moch gaue Salomon to Hiram peare by peare,

And the Lord gaue Salomō wysdom as he promysed hym. And there was peace betwene Hiram & Salomon & they were cōfedered together. And kynge Salomō receyved a tribute thowout al Israel. And the tribute was, xxx. thousand men, which he sent to Libanō, ten thousand a moneth by course, so that they were one moneth in Libanō and two monethes at home.

And Adoniram was ouer the trybute. And Salomon had thre skore & ten thousand that bare burdens, & thre skore & ten thousande that hewed in the mountaynes besydes the Lordes he had, to ouer se the worcke, in nombre thre thousand and thre hundred, which ruled the people p wrought in the worke. And at the comaundemente of the king, thei brought great stones and that fre stones, & hewed therto, to laye in p foundation of the house. And Salomōs masons & the masons of Hiram did hewe them, wyth the of the borders. And so they prepared both tymber and stone to bylde the house.

The frame and forme of the Temple Porche and Bulwark, &c.

The. vi. Chapter.



AND it came to passe the four hundred & four skore yere after the chyldre of Israel were come out of the lād of Egypt & the fourth yere of p raigne of Salomon vpo Israel, and the seconde moneth called * Zif that he began to bylde the temple vnto the Lord. And the house whych Salomon bylt for the Lord, was thre skore cubites longe and twēte broade and thryty cubites hye. And the porche that was before the bodye of the temple, was twēty cubytes longe after the measure of the bredthe of the house, and ten broade, euen at the very ende of the house. And he made vnto the house wyndowes to open and shutte.

And vnder p walles of p house he made galayes round about, both round about the tēple and also the quere. And so made sydes round aboute. And the nethermost gallery was, v. cubites brode & the middle gallery, vi. And p thrid, vii. cubites broade for he made p walles without whereon p beames laye, euer thymner and thymner, so that they were not fastened in p walles of the

R. par. 11. a.

at the
 of the
 about
 wyl
 11. b.

the house. And the house was bylt of stone made perfect al ready y^e it was broughte thither, so that there was nether hamer oz axe ether any tole of y^eon heard in the house, whyle it was in buyldinge.

B And the doze of þ middle galery was in the ende of þ house on the righte syde. And me went by with winding steares into the middle galery, & out of the middle into the thyrde. And so he bylt the house & fynished it, & couste it wyth beames of Cedar tymber made holowe & ioyned together. And the he bylt chambers ouer al the temple of fyue cubites height, & coupled the house together wyth beames of Cedar.

And the word of the Lord came to Salomon, saying: concerning the house whiche thou art in bilding, yf thou wilt walke in myne ordinaunces & execute my lawes, and kepe al my comaundemētes, to walke in them: then wyl I make good vnto the, my promes * whiche I promysed Dauid thy father. * And I wyl dwel amonge the chyldre of Israel and wil not forsake my people Israel. And so therfore Salomon bylte the house and fynished it and syled the walles of the house wythin, wyth cybes of Cedar tree: euen from the pauemēt vnto the rouffe dyd he syle it wythin, and bozded the floore of the house with plankes of fyre.

And he syled, xx. cubites in the ende of þ tēple both floore & walles with Cedar, and dyessed it wythin to be the quere and place moost holy. And the fyrst house, that is to saye, the bodye of the tēple was, xl. cubites longe. And the Cedar of the house wythin was kettued wyth the knoppes and grauen wyth flowres, and all was Cedar tymber, so that no stone was sene. And the queate that was wythin the temple, he prepared to sette there the Arcke of the appoyntmēt of the Lorde. And the queate was twentye cubytes longe, and twentye in byrde the and twentye in heyghte. And he syled it wyth the pure goulde, and bozded the aultar wyth Cedar.

And Salomon syled the house with in also wyth the pure goulde. And he made goulden barres runne a longe the queate, whych he hadde couered wyth goulde. And the whole house he ouerlayde wyth goulde vntyll he hadde ended it. And the aultare

that was in the quere he ouerlayde wyth the goulde also.

And wythin the quere he made twoo * Cherubins of olyue tree, ten cubites hye a pece, & euery wyng fyue cubites longe: so that fro the vttermoost parte of one wyng vnto the vttermoost part of the other were ten cubites.

And the other Cherub was ten cubytes hye also: so that bothe the Cherubes were of one measure and one syde. The heyghte of the one Cherub was ten cubytes, and so was it of the other. And he putte the Cherubes in the myddle of the ynnert house. * And the Cherubes stretched their wynges, so that the one wyng of the one touched the one walle, and the one wyng of the other touched the other walle. And the other two wynges of them touched one another in the myddes of the house. And he ouerlayde the Cherubes wyth goulde.

And all the walles of the house rounde about, he garnished wyth worcke of Cherubes and pauline trees and grauen flowres, bothe wythin in the queare and wythoute in the temple. And the floore of the house he couered wyth goulde bothe wythin, in the quere and also wythoute in the temple. And in the enteringe of the queare he made two dozes of olyue tree, wyth the bypper and twoo syde postes fyue square. And the two dozes of olive tree, he graued wyth grauinge of Cherubes and pauline trees and graued flowres, & couered them wyth the goulde, and layde goulde ouer the Cherubes and also the pauline trees. And in lyke maner vnto the doze of the temple he made postes of olyue tree, iiii. square, & two dozes of fyre tree, & ether dooze with twoo foldyng leues and graued thereon Cherubes Paulmetrees and flowres, and couered them wyth the goulde made playne by a tuler.

And the he bylte the ynnert courtte wyth thre towes of hewed stoon & one rowe of Cedar wood.

In the fourth yere of hys raygne was the foundatyon of the house of the Lorde layde, euen in the moneth * Zif, and in the xi. yere in the moneth * Bull whiche is the. viii. moneth, it was full fynished in all that pertayned thereto, and facponed as it shulde be in all poyntes: And so was

f f. iii. he

Exo. xxv. b

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Exo. xxxv. b

u. x. vi. b

Exo. xxxv. b

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of this
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of deca
6 parte
Roude

Salomon

iii. Kinges

he seven yere in byldinge of it.

The bylding of the house of Salomō. The house of Pharaos daughter. The forme of the pylers of Balle, of the Bastele &c. &c.

The. vii. Chapter.



And Salomō bylte his owne house in thyrtyene yere space and full fynished it. And he bylte the house of the wood of Libanon, an hundred cubytes longe and fyftie broade, and thyrtye hys, foure square wythe rowes of Cedar pylars, and Cedar beames along wth the pylers. And the rousse was Cedar aboue an hys vppon the beames that laye an hys on the pylers, whych pylers were fourtie and fyue in nombre, fiftene on a rowe, and the spaces betwene the pylers were one agaynst another thre folde. And all the dores with the syde postes were foutesquare one agaynst another thre folde.

And he made a porche of pylers fyfte cubytes longe and thyrtye cubytes broade and yet a porche before that wyth pylers, and a thycke pyller before that. Then he made a porche to sytte and iudge in, syled wyth Cedar thow out all the pauementes. And his owne house where he kept residence in another court wythoute that porche was of the same worke. And then Salomon made an house for Pharaos daughter * which he had taken to wyfe, lyke vnto that porche.

And all these thynges were of ryche stones hewed after a measure and sawed wyth sawes wythin and wythout, euē frō the foundation vnto that wheron the beames were layed, and on the oute syde there to towarde the greate court. And the foundation was of ryche stones and that mightie great stones of tē cubites and of eyght. And aboue were ryche stones hewed accordyng to the same syse, and also wyth Cedar. And the greate court rounde aboute was wythe thre rowes of hewed stone and one rowe of Cedar planches. And lyke wyse was it in the ynnere court of the house of the Lorde and of the porche of the temple. * And kynge Salomon sent and fett one Hiram out of Tyre, a wedowes sonne of the trybe of Nephtalim, hys father beinge of Tyre, whych Hiram was a craftes

man in brasse, and full of wysdomme, understandinge and connyng to worke all maner of worke in brasse. And he came to kynge Salomon and wroughte all hys worke. He caste two pylers of brasse of xlii. cubytes a pece hys, and a stryng of xlii. cubytes myght compasser ether of them aboute. And he made two head peces of molten brasse to sette on the toppes of the pylers, of fyue cubites longe a pece, with garlandes of brayded worke and whopes of chayne worke for the headd peces that were on the pylers seven for the one and seven for the other. And he made the pylers and for ether of the head peces a garland, wyth two rowes of pomegranettes to corner them wyth al. And the head peces that were on the toppes of the pylers were wroughte wyth lylies in the porche the space of foure cubites of them. And the pomegranettes aboue & beneth on the wythchaynes that compassed the myddle of the head peces were in nōbre two hundred on ether head pece. And he set v^{pp} the pylers in the porche of the temple, and when he had sett vpp the ryghte pyller, he called the name thereof Jachin, and when he had sett vpp the lefte pyller he called the name thereof Boaz. And the toppes of the pylers were thus wroughte wythe lylies, and so was the workmanshyppe fynished.

Then he caste a see of brasse, ten cubytes wyde from bym to bym and rounde in compase, and fyue cubytes hys. And a stryng of thyrtye cubytes myght compasser it aboute, and vnder the bym of it as it were apples compassed and embraced the see of ten cubytes wyde in two rowes cast wyth it when it was caste. And it stode on twelue oxen: of whych thre looked North, thre West, thre Southe, and thre East, and the see on hys vpon them, and all theyr hynder partes were inward. And it was an hand breadeth thicke, & the bym wrought lyke the bym of a cup with floures of lylies. And it contayned * two thousand & Bathe.

And he made .x. botomes of brasse, foure cubites longe & iiii. cubites broade a pece, & thre hys. And the workes of the botomes was on this maner & the sydes were as it were flat bordes betwene the ledges. And on the

1. Re. iii. a

* 2. Re. ii. 11

On the flatte bordes betwene the ledges were Lyons, oxen & Cherubes. And vpon the ledges that were aboue & beneth the lions and oxen, was toynd pendant worcke. And euerye bottom had foure brasse wheles, whose axeltrees were also of brasse. And in the foure corners were vnderletters vnder þe lauetoyle caste eche ouer agaynst his felow.

And the stalck of the lauetoyle was in the myddle of the bottome one cubit hie, & a cubyte and an halfe roūd, & it had knoppes ther on in the bare places which were foure square not rounde. And vnder the spydes were foure wheles and they axeltrees toynd fast to the bottome. And the height of euerye whele was a cubyte and an halfe. And the worckeman shipe of the wheles was lyke the worcke of a charette whele. And the axeltrees, þe nauelles spokes & shaftes were al moultē. And þe foure vnderletters in the foure corners were of the beere bottomes.

And vnder the stalcke of the lauetoyle in the myddes of the bottome was there a rounde fote of halfe a cubyt hie. And ther on playne places and ledges of the selfe. And he graued in the playne & also on the ledges, Cherubes, lyons & paulmettees, euery where round about. And on this maner he made the ten bottomes cast worck: al of one measure and one syfe. Then he made ten lauers of brasse cōtayneing foure the Bathes a pece, and they were of foure cubites a pece, for euery one of þe botomes a lauer. And he put fyue of those bottomes on the right corner of the temple, and other fyue on þe lefte: And put the see on the ryght corner of the tēple Eastwarde & towarde the South.

And Hiram made pottes, shouelles & basens, and so finisheth all þe worcke that he made kynge Salomon for the house of the Lord: that is to saye, two pylles & two skalpes of the hedes that were on the toppes of the two pylles, and foure hundred pōganetes vpo two wythes, two towes on ether wythe, to couer the two skalpes of the hedes þe were on the toppes of þe two pylles: And the tē bottomes of brasse w ten lauers vpo the: & a see w twelue ord vnder it: & pottes, shouelles & basens. And all these vesselles whych Hi-

ram made to kynge Salomon for þe house of the lord were of bright brasse. And in þe plaine of Jorda dyd the king cast the eue in the claic of the erth betwene Socoh & Zarthā. And Salomō left all the vesselles vntwayed, for the exceeding aboundāce of brasse that was in them.

And Salomon made al the vesselles þe pertayned vnto the house of the Lord: the Altare of goulde, and the table of goulde wheron the shewe breed was put: And fyue candel styckes, for the right syde, and as many for the lefte, before the quere, of pure goulde: w flowres, lāpes, & snuffers of goulde: and Bolles, salteteries, basōs, spōnes and fyre pannes of pure goulde: and hynges of gould bothe for the doores of the quere, the place most holy, & for the doores of the temple also.

And so was ended al the worck þe king Salomon made for the house of the Lord. And then Salomon broughte in the chynge whych Dauid his father had de dycated in syluer, goulde and other vesselles, & put them to the treasure of the house of the Lord.

The Notes

a. Bath, is þe name of a cerē vessel þe contayned lyquor vled amonge the Hebryes at that tyme of what quantite it was is now vncerten.

c. The Arcke is bozne into þe temple. d. Cloude lyeth vpon the temple. The temple is blessed.

The. viii. Chapter.

The Salomon gathered the eldets of Israel, al the hedes of the trybes and auncent Lordes of the chyldren of Israel, vnto hym to Ierusalē, to bynge vpo the Arcke of the appoyne ment of the Lord out of the cype of Dauid which is Sion. And al the men of Israel assembled vnto kynge Salomon to the feast that falleth in the moneth Ethanim whiche is the seuenth moneth. And whē al the eldets of Israel were come, the preastes toke vp the Arck of the Lord, & brought it & also the tabernacle of witness & al þe holy vesselles þe were therin. And þe preastes & the leuites brought the vp. And king Salomō and al the congregaciō of Israel that were assembled & were wythe him before the arcke dyd offer shepe and oxen þe coulde not be tolde nor nombred for multytude.

And so the preastes brought the arck of þe apoyntment

ii. p. 22. v. 2

* that is: Septuages

apoyntment of the Lorde vnto his place: eue into the quere of the temple and place most holy, vnder the wynges of the Cherubes. For þe Cherubes stretched out their wynges ouer the Arcke, and couered both it & also the stauess thereof a hys vpon it. Howe be it the stauess were so longe þe endes of the appered out of the holy place before the quere, but were not sene without.

B And ther they be vnto this day. And ther was nothyng in the Arcke saue the two tables of stone which Moyses put ther at Horeb, when the Lord made an appoyntment with the chyldren of Israel after they were come out of Egypt.

And when the prestes were come out of the Holy place, then a cloude fylled the house of the Lord, that the prestes could not endure to minister because of þe cloud for the glorie of the Lorde had fylled the house of the Lord. The spake Salomō: the Lord sayde, þe he wolde dwel in darcknesse. I haue bylt the an house to dwel in, & an habitaciō for the to abide in for euer. And the kyng turned his face & blessed al the congregaciō of Israel, al the congregaciō standyng. And he sayde.

That is his power.

Blessed be the Lorde God of Israel, which hath fulfilled with his hand, that he spake w his mouthe vnto Dauid my father sayinge: from the daye I brought my people Israel out of Egypt, I chose no citie among any of the tribes of Israel, to bylde an house, þe my name mighte be ther: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the hert of Dauid my father, to bilde an house for the name of the Lord God of Israel. But the Lord God sayde vnto Dauid my father: in þe it was in thyne hert to byld an house for my name, thou dydest wel, þe thou wast so mynnyed. Neuerthelesse thou shalt not bilde the house, but thy sone that shall come out of thy loynes, he shall bylde an house for my name. And the Lord hath made good his word that he spake. For I stode vp in the towne of Dauid my father, & sate on the seate of Israel, as the lord promised, & haue bylt an house for the name of the lord God of Israel. And I haue prepared therein a place for the Arcke wherein þe couenant of the lord is, which he made w our

fathers, after he had brought the oute of the land of Egypt. And Salomō stode before þe aultare of þe lord in þe sight of all þe congregaciō of Israel & stretched out his handes to heuē & said: lord God of Israel, ther is no god like þe in heuē aboue or in the erth benethe, þe kepest appoyntmentes & mercye w thy seruantes that walck before the w al their hertes: which also hast kepte with the thy seruante Dauid my father, that þe promisedst him. Thou spakest w thy mouthe & hast fulfilled w thine hand, as it is come to pas this day. And now Lord God of Israel, kepe w thy seruante Dauid my father, that þe promisedst hym sayinge: thou shalt not be with the out one or other before me, sytting on the seate of Israel: Howe be it þe thy chyldren shall take hede to their wates that they walck before me, as thou hast walcked before me. Now then O Lorde God of Israel, let thy word be stable whych thou spakest vnto thy seruante Dauid my father.

But in decade can God dwell on the erth: Behold nether heuē, nor heuē aboue all heuens are able to contayne the: howe much lesse then this house that I haue bylt: but loke to the prayer of thy seruante & his supplicaciō O lord my god, to geue an eare vnto the voyce and prayer which thy seruant prayeth before the this day, that thine eyes may be open vnto this house nyght and day, and vnto the place, of whych thou hast sayde, my name shall be ther: that thou herken vnto the prayer whych the thy seruante shall praye in this place. And herke vnto þe supplicaciō of thy seruante and of thy people Israel which they shall pray in this place: And heare thou vp vnto heuē thy dwelling place, & when thou hearest haue mercy. And þe any man trespass agaynst his neybour, & his neybour shall take an adiuraciō to adiuere him w al, & þe adiuraciō come before thine aultare at this house the herke thou vp to heuē, & worke & iudge thy seruantes, that þe condepne the wycked to byng his way vpon his heed, & iustifie þe righteous to geue him accordig to his rightwines. For the thy people Israel be put to þe wors before their enemies, because they haue sined agaynst þe, & afterward turne againe to þe & praise thy name, & praye & make supplicaciō vnto the

That is his power.

In this house: the heare thou vp to hea-
uē & be merciful vnto þe synne of thy peo-
ple Israel: & bring the agayne vnto the lā-
de which thou gauest vnto their fathers.

If heauen be shutt vp, that there be no
rayne, because they haue synned agaynst
the: yet yf they praise in this place & praise
thy name and turne from theyr synnes
thorow thy shourgyng of them: then hea-
re thou vp to heauen, and be merciful vn-
to the synne of thy seruantes & of thy peo-
ple Israel, that thou shew the a good way
to walke in, and geue rayne vpon thy lan-
de that thou haste geuen vnto thy people
to enherett.

If ther chaunce dearth in the land, pe-
ssilence, blastynge, or wetherynge of corne,
or that þe frutes be deuoured of straihop-
pers or Caterpyllers, or yf their enemyes
besege the in the land & in their owne cy-
ties, or whatioeuer plage or sicknes chaū-
ce: then heare thou vp to heauē thy dwel-
ling place, al the praiers & supplicaciōs þe
shalbe made of al men thorow oute al thy
people Israel, which shal knowledg eue-
ry mā the plage of his owne hert, & stretch
forth his hādes vnto this house, & be mer-
cyful, and worke, and geue euery mā ac-
cording to his wayes (euē as þe only kno-
west euery mannes herte, for thou kno-
west the hertes of all the chyldre of Adā) þe
they maye feare the as longe as they lyue
vpo the erth which thou gauest vnto their
fathers. And lykewyse yf a straunger þe
is not of thy people Israel come out of a
farre contrey for thy names sake (for they
shal heare of thi greet name & of thy mygh-
tie hand and stretched out Arme) and ther-
fore yf he come and praye at thys place,
heare thou vp to heauē thy dwelling pla-
ce and do accordyng to all that the straū-
ger calleth to the for: that al nacyns of þe
erth may knowe thy name, to feare the as
do thy people Israel, and that it maye be
knownen that this house which I haue bil-
te is called after thy name.

And whē they go out to battel agaynst
their enemyes whether soeuer þe shalt seō
them, & shall pray vnto the lord towarde
the cite which thou hast chosen & toward
þe house that I haue buylte for thy name:
heare thou their praiers & supplications,
vp to heauen, and iudge their cause.

And finally whē they shal haue synned
agaynst the (for ther is no mā that sinneth
not) & thou art angrie with them & hast de-
liuered the to their enemyes, that they be
carped away prysoners vnto the lande of
their enemyes, whether ferre or neare, yet
yf they turne agayne vnto their hertes in
the lande where they be in captiuitie, and
returue & pray vnto the in the land of the
that holde the captiue, saying: we haue si-
ned & haue done wyckedly & haue trespa-
ced, & so turne agayne vnto þe with al theyr
hertes and al their soules in þe lād of their
enemyes which holde the captiue, & praye
vnto the, towarde the land which thou ga-
uest vnto their fathers and towarde the
crite whiche thou hast chosen, and house
which I haue bilt for thy name: then here
thou their prayer & supplicacion vp to he-
uē thy dwelling place, & iudge their cau-
ses, and be mercyfull vnto thy people &
haue synned agaynst the, and vnto al their
trespace þe they haue trespaced agaynst þe,
and get the fauoure in the syghie of them
þe holde them captiue that they may haue
compassyon on them. For they be thy peo-
ple and thyne inheritaunce whiche thou
broughtest out of Egypte fro þe forname
of ydols. And let thyne eyes be opē vnto the
praier of thy seruant & vnto the praier of
thy people Israel, to hearkē vnto the, in al
that they calle vnto the. For thou dydest
seperat the to be thine inheritaunce, aboue
al þe naciōs of the erth, as thou saydest by
the hande of Moyses thy seruante, whē þe
broughtest our fathers out of Egypte. O
Lorde Jehouah.

And whē Salomō had made an ende
of prayinge al this praier & supplicacyon
vnto the lord, he arose from before þe au-
tare of the lord: & from knelinge on hys
knees & stretchyng of hys handes vp to
heauē & stode & blessed all þe congregaciō
of Israel with a loude voyce saying, Bles-
sed be the lord þe hath geue rest vnto hys
people Israel accordyng to al þe prōme
sed: *so þe ther is not one word escaped of
al þe good promyses whiche he promised
by the hand of Moyses his seruante. And
þe lord our God be with vs, as he was w-
th our fathers, & forsake vs not nether leue
vs, but that he bow our hertes vnto hym,
to walcke in all hys wayes, and to kepe
hys

f
Went. 11. 11.

1. Reg. iii. 11.

his commaundementes, ordinaunces & custo-
mes which he comaunded our fathers. And
these my wordes which I haue prayed be-
fore the lord, be nye vnto þe Lord our god
daye & nyght, that he defende the cause of
hys seruauit and of hys people Israel &
uermore, that al narpons of thee erth may
know that the Lorde, he is God and none
but he. And I pray God that your hertes
may be sounde with the Lorde our God,
to walke in his ordinaunces & to kepe his
lawes as we do this daye.

And the kyng & al Israel with him, of-
fered offeringes before the lord. * And the
peaceofferings þe Salomō offered vnto
þe Lord, were. xxi. thousand oxen & an hu-
dred & twente thousand shepe: And so þe
kyng & al the chyldren of Israel dedica-
ted the house of the Lorde. And the same
day the kyng halowed the myddle of the
court þis before the house of the lord: for
there be offered burntofferings & meate-
offerings & the fat of the peaceofferings,
because þe byasen aultare that was before
the Lord, was to bytle so receaue þe burnt-
offerings and meateofferings and the
fat of the peaceofferings.

And Salomon helde that same tyme
an hye feast and al Israel with the hym, a
myghtie congregaciō, euen from the costes
of Hemath vnto þe ryuer of Egypte, before
the Lorde our God, seuen dayes & yet seuen
dayes, þis. xxi. dayes. And the. viii. daye
he sent þe people away. And they blessed þe
kyng & went vnto their tetes to pouise and
glad in herte for al the goodnesse that the
lord had thewed vnto Dauid his seruauit
te and to Israel his people.

The Note.

¶ The east myghte be amonge the thiersure where
the boke of the lawe was founde. *iii. Regum. xxi. b.*
i. i. d. a. c. xxi. b.

¶ The house of the Lord was þe place where he
woorde as þe tyme he worshipped & serued, accordyng
as he had commaunded, & was a figure of the true te-
ple of God, which is the hertes of the faythfull: in
whyche be sayth he wylbe knowne to be the Lorde
God. *i. Cor. iii. c.*

¶ The Lord appeareth the second tyme to Salomon.
Salomon geueth Trownes to Hiram. The Canani-
tes become tributaries. He sendeth Whippes for
goulde. þe byldeth many cyties.

The. ix. Chapter.

AD when Salomon had fy-
nished þe byldyng of þe house
of the lord and of the kinges
palace, and of all that his de-

mye, & lust was to make: the Lord appeared
vnto hym agayne, as he appeared to hym
at Gabaon. And the Lord said vnto him:
I haue hearde thy prayer and intercessiō
þe thou madest before me, & haue halowed
this house whiche thou haste bylte, to put
my name there for euer & myne eyes and
myne hert shalbe there perpetually. And
yf thou wylte walcke before me, as Da-
uid thy father walched, in purenes of her-
te and playnnesse, to do all that I haue co-
maunded the, and shalt kepe myne ordy-
naunces and customes: then I wyl stablysh
þe seate of thy kyngdome vpon Israel for
euer, as I promised to Dauid thy father,
saying: * Thou shalt not be without one or
other vpon the scat of Israel.

But & yf ye and poure chyldren shall
turne away from after me, & shal not kepe
myne ordinaunces which I haue set before
you, but shall go & serue other Goddes &
bothe poure selues vnto the: then I wyl
weede Israel out of the lād which I haue
geuen them. And this house whiche I haue
halowed for my name, I wyl put out of
my sight. And Israel shal be a prouerbe &
a fable vnto al nacions. And his house whi-
che is so hye, & al þe passe by it shalbe as-
tonied & shall bysse & say: why hath the lord
dealt on hys maner w this lād & w this
house? And it shalbe answered the, because
they forsoke the Lord their God whiche
brought their fathers out of the lād of E-
gypt, & haue take hold vpon other goddes
& haue stouped vnto him & serued the: ther-
fore hath the Lord broughte vpon the all
this euell. * Then at the ende of twente

yetes in which Salomon had bylt þe two
houses, that is to wete, the house of þe lord
& the kinges palace: because Hiram þe kin-
ge of Tyre had supported hi with Cedar,
fyre and goulde, as moche as he desired:
therefore Salomō gaue Hiram. xx. cytyes
in the land of Galile. And whē Hiram was
come fro Tyre to se þe cytyes which Salo-
mon had geue him, they pleased hym not.
wherefore he said: what cities art these why
che þe hast geue me, my brother? & he called
the þe land of Cabull vnto this day. This
Hiram had set þe kyng. vi. skore hundred
waight of goulde. And this is þe summe of
þe tribute, which king Salomō called, to
byld the house of the Lorde and his house,



The Quene of iij. Kinges Saba Lxxiij

house, & Melo & the walles of Ierusalē,
and Hazer, and Magedo, and Gazer.

For Pharaos king of Egypt went by &
toke Gazer & burnt it with fyre, and slue
the Cananites & dwelt in the cytie, & gaue
it for a present vnto his daughter & was
Salomons wyfe. And Salomon bylte
Gazer and Beth Horon the nether: and
Baalah and Chamar in the wilderness &
is in the land: & al the stoorie cities & Sa
lomon had, & cyties for his charettes, & ci
ties for his hoysmen & al & hys luste was
to bylde in Ierusalē and Libanon & in al
the land of his kyngdome.

And all the people that were left of the
Amorites, Hethtites, Pheresites, Heuites
& Jebusites, which were not of the chyldre
of Israel, the chyldren of the sayd nacyōs
that were left in the land, because the chil
dren of Israell were not able to destoye
them, dyd Salomō make tributaries vnto
this daye. And of the chyldren of Is
raell dyd Salomon make no bondemen.
But they were men of warre and his ser
uautes and his lordes & Captaynes & ru
lars of his charety & of his hoysmen. And
these many lordes & ouersawe the worke
had Salomon, fyue hundred and fyfye,
whiche ruled the people that wroughte in
the worke.

And pharaos daughter came by out of
& citle of Daudid vnto & house which Sa
lomō had bylt for her. And after & he bylte
Melo. And thys a yere dyd Salomō offer
burntofferinges & peaceofferinges vpon
the aultare whiche he had bylt vnto & lord,
to burne the fat therō: whiche aultare is be
fore the Lorde.

And when king Salomō had made the
house perfect, he made shipps in Azyō Ga
bet which is beside Gloth, on the bynck of
the red see, in the lād of Edō. And Hiram
sent by shippe also of hys seruautes, &
were shipmen & expert in the see, wyth the
seruautes of Salomon. And they wēt to
Ophir & fet fto thēse goulde, to & summe
of .iiii. hundred & .xxii. talētes, & broughte
it to Salomon.

*The Quene of Saba cometh from the uttermost
coles of the land to heare and se the wisdom of Sa
lomō. The perly reuenues and rentes of Salomon.
His thione, vessels of gould, charettes, hoysmen,
and aboundaunce of spicer.*

The .x. Chapter.



And & quene of Saba heard
of the wysdome of Salomō
concerning the name of the lor
de, and came to proue him w
ydelles. And she came to
Ierusalē w a myghtie great multitude
of Camelles that bare swete odoures and
goulde excedyng moche, and precyouse
stones. And when she was come to Salo
mō, she comuned with him of al that was
in her herte. And Salomon expounded
her all her questōs, that ther was not one
thyng he bydd from the kyng which he ex
pounded her not.

And when the quene of Saba had sene
all Salomons wisdom & the house that
he had bylt, & the meate of his table, & the
sytyng of his setuautes, & the stādyng
of hys scruputours & their apparel, & hys
buttelers, and hys sacryfyce that he offe
red in the house of the lord, she was a sto
nied. Then she sayd to the kyng: the word
I harde in mine owne lande of thy dedes
and wisdom, is true. How be it I beleued
it not, tyll I came and saw it wythe myne
eyes. And so, the one halfe was not tolde
me: for thy wysdome and goodnes excea
deth the fame which I heard. Happy are
thy men: and happy are these thy setua
tes, which stande euē before the and hea
te thy wysdome. And blessed be the Lorde
thy God whiche had a luste to the, to
sett the on the seate of Israell, because the
Lorde loued Israell for euē, and there
fore made the kyng, to do enqyre and
ryght wysnesse.

And she gaue the kyng an hundred &
xx. talētes of goulde, & of swete odoures
excedyng moche, & precyouse stones. There
came neuer a fter soche aboundaunce of
swete odoures as & Quene of Saba ga
ue to kyng Salomō. And thereto & shipps
of Hira that brought goulde fto Ophir,
brought from Ophir greate plenty of
Alinuge tre & precyouse stones. And king
Salomō made of the Alinuge trees pyl
lers in the house of & Lorde in the kynges
palace, & made harpes & psalteries for sin
gers. There came no moare Alinuge trees
so, nor was any moze sene vnto this day.
And kyng Salomon gaue vnto the
Quene of Saba al her desyre that she as
ked of him: besides & he gaue her w hys
owne

*Some rede
Gulal, for
mo bylde*

Salomon

iii. Kinges

owne hande. And so he returned vnto her owne countrey wth her seruauntes.

The weyght of gould that came to Salomon in one yere, was syxe hundred thre score & vi. talentes of gould, besides that he had of chapine & of marchautes of Iopparies, & of al the kynges of Arable & of the Lordes of the countrey. And king Salomon made twoo hundred bouckelers of beate gould, vi. C. cycles of gould wete to a bouckelar. And he made thre. C. myldes of beaten gould, thre pound of gould goyng to a pece, and putt the in the house of the wood of Libanon.

And the kyng made a great seate of Iuorpe and couered it wth precious gould. And the seate had sixe steppes. And the toppe of the seate was rounde behynde hys backe wth the pomelles on ether syde on the place where he satte, and two lyons stading besyde the pomelles. And ther stood xii. lions on the steppes, syxe on a syde. Ther was none like sene in any kyngdom. And all kyng Salomons drynkinge vessels were of goulde, & al the vessels of the house of the wood of Libanon were of pure gould. And as for syluer it was nothig worthe in the dayes of Salomō. for the see hyppes which the kyng had in the see wth the hyppes of Hiram, came euerye chyd yere laden wth gould, syluer, Iuorpe, apes & pcookes. * And so king Salomon exceede all the kynges of the erth in wysdom & wisdom. And al the world resorted to Salomon, to heare hys wysdō, whiche god had put in his hart. And brought him euery man hys present, vessels of syluer and of gould, & of rayment, harness, swete odoures, horsles & Mules, yere by yere. And Salomon geathered together charettes and horssemen: so that he had a thousand and. iiii. hundred charettes, and xii. thousand horssemen, whych he bestowed in the charett cytes and wth the kyng at Ierusalem.

* And the kyng made syluer in Ierusalem as plenteous as stones; and Cedar as plenteous as the mulberry trees & grow in the valeys. And Salomons horsles came out of Egypt from Ieuā: The marchautes fett the from Ieuā at a pyce. A charret came out of Egypt for. vi. hundred cycles of syluer, & an horsse for an hundred

and syfte. And euen so by the handes of the sayde marchautes, horsles were brought out for all the kynges of the Bethites and for the kynges of Siria.

Salomō hath seue hundred quenes and thre hundred concubines, which byng hym to adolatre, his aduersaries rebel agaynst him. He dieth. Acroboam his sonne raggneth in hys stede.

The. xii. Chapter.



At kyng Salomon loued many outlandishe women: the daughter of Pharaō: and of the Moabites, Ammonites, Edomites, Zidonites & Bethites, euen of naciōs of

whych the Lorde sayde vnto the chyldren of Israell, se ye come not at the nor let the come to you: for surely they will turne you to hertes after theyr Goddes. Neuertheless to soche Salomō claued & fell in loue wth them. * And he had seuen hundred very Quenes and thre hundred concubines whych turned away hys hert. for whē Salomon was olde, hys wyues turned hys hert after other Gods: so that his hert was not perfect wth the lord his god as was the hert of Dauid his father.

And Salomon folowed Astaroth the God of the Zidons, and Milco the abhominacion of the Ammonites. And Salomon wroughte wyckednesse in the syghte of the Lord & continued not after the lord as dyd Dauid hys father. After that Salomon bylt an aultar for Chamos the abhominacion of the Moabites in the byll that standeth before Ierusalem: and vnto Moloch the abhominacion of the chyldren of Ammon. And lyke wyse dyd he for all hys outlandishe wyues which burnt censse and offered vnto theyr Gods. Then was the Lord angrye wth Salomon because hys herte turned from the Lorde God of Israell whych appered vnto him twyse, & gaue hym a charge of thys thinge that he shulde not folowe other Goddes. But he kept not that which the Lorde commaunded hym: where vpon the Lorde sayde to Salomon: for as moche as thys is done of the, & thou hast not kepte myne apoyntment and myne ordynaunces whych I haue commaunded the, therfore I will rent the kyngdom from the, and will geue it to thy

ff. var. xii. f. and. a.

ff. var. i. d.

Cent. vi. & d. m. & c.

C thy seruaunt. Notwithstanding in thy dayes I wyl not doo it, because of Dauid thy father: but wyl take it fro thy sonne. How be it I wyl not take awaye all: But wyl geue one trybe to thy sone, because of Dauid my seruaunt & because of Ierusalem whych I haue chosen.

And the Lord stered by an aduersarye vnto Salomon, one Hadad an Edomite and of the Kinges lignage of Edom. For whē Dauid was in Edō, & Joab the captayne of hys hoste was gone by to burie the that were slayn: & had slayne al the mē childrē in Edom. For vi. monethes dyd Joab remaine ther & al Israel, tyl he had destroyed al the mē childrē in Edō. And thys Hadad fled & certē other Edomites of his fathers seruautes with him, to go to Egypte Hadad being yet a lytle lad. And they arose out of Hadan & went to Pharan & to ke men wyth them out of Pharan and came to Egypt vnto Pharaos kynge thereof, which gaue him an house, & apoynted him butayles and gaue hym landes.

And Hadad gatte greate fauour in the syghte of Pharaos, so that he gaue hym to wyfe the syster of his owne wyfe, & syster of Chahaphnes the quene. And hys syster of Chahaphnes bare him Scrubath his sone. And Chahaphnes wened hym in Pharaos house. And he was in Pharaos house among the sonnes of Pharaos. And when Hadad heard say in Egypt hys Dauid was sayd to slepe with his fathers, & that Joab the captayne of the host was dead also, he sayd to Pharaos let me depart, & I may go to myne owne couētry. The sayd Pharaos vnto him: what lackest thou here with me, that thou woldest go to thyne owne couētry? And he sayd, nothing: howbeit let me go. And god stered by another aduersarye one Rason the sonne of Eliada, which fled from Hadadzer king of Zobah his mayster. Whiche Rason gethered mē vnto hym & became captayne ouer the cōpante, when Dauid slue them. And they wente to Damascus and dwelte therein, and raygned in Damascus. And he was an aduersarye too Israel all the dayes of Salomon, wythe the euell that Hadad dyd, whych abhorred Israel and raygned in Siria.

And Jeroboam the sonne of Nabat an Ephraimite of saredah (whose mother was

called Zeruah & was a widowe & he Salomons seruaunt) * lift by his hand against the kyng. And hereof came it, that he lyfte by his hand agaynst the king. Salomon bylt Hele & meded brokē places in the cite of Dauid his father. And this felowe Jeroboam was an actiue mā. And whē Salomon saw the younge man, & he wrought so lustely in the worke, he made hym ruler ouer al the charges of the house of Joseph. And it chauced at hys ceason, as Jeroboam was gone out of Ierusalem, that hys prophet Ahias the Silonite met hym by the waye, hauing a new mantel on him, & they twoo alone in the felde. And Ahias caughte the new mātel that was on hym & rente it in twelue peces, & said to Jeroboam: take the x. peces. For this sayth hys Lord god of Israel: behold, I wyl rent the kingdō out of thy handes of Salomon & wyl geue ten tribes to the, & he shal haue one, for my seruaunt Dauids sake & for Ierusalem the cite whych I haue chosen out of al the trybes of Israel: because they haue forsake me, and haue bowed them selues vnto Astaroth the God of the Zidonys, & to Canos hys god of the Moabites, and to Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to doo that please me, and myne ordinaunces and costumes as dyd Dauid hys father.

Howbeit I wyl take none of the kingdome out of his hande: but wyl make hym chiefe al hys lyf longe, for Dauid my seruautes sake, which I chose: because he kept my commaundementes & ordinaunces. But I wyl take the kingdome out of hys sones hand & wyl geue vnto the ten trybes of it: and wyl geue hys sonne one, that Dauid my seruaunt may haue a lyght alway before me in Ierusalem, the cyrie whych I haue chosen me, to put my name there. And I wyl take the, & thou shalt raygne vpon all that thy soule desyret, & shalt be kyng ouer Israel. And yf thou shalt hearken vnto all that I comaunde the, & shalt walke in my wayes and do that is ryghte in my syghte, that thou kepe myne ordinaunces & commaundementes as Dauid my seruaunt dyd: the wyl I be wyth the & bylde the an house that shal cōtinue, as I bylde for my seruaunt Dauid, & wyl geue Israel vnto the. And ther wyth wyl I bere the

the sede of Dauid, but not for euer.

And Salomon sought to kyll Jeroboam wherfore Jeroboam arose & fled into Egypt vnto Sclak kynge of Egypt and continued there vntill the death of Salomon. And the reste of the Actes of Salomon and all that he dyd, and hys wyldom are wytten in the * Boke of the Actes of Salomon. And the tyme that Salomon raygned in Iherusalem vpon al Israel, was fourtyle yere. And the he layed him to rest wth his fathers, & was buried in the cite of Dauid hys father, and Rehoboam his sonne raygned in hys stede.

The Notes.

of The Prophetes do often prophesye manye thinges not onely by wordes, but also by sygnes, as here * Clai. xlii. a. Jerem. xlii. a. and xxvii. a. Ezech. i. xlii. b.

The kingdom is deuoyded: and Rehoboam raygneth ouer it, trybes, and Jeroboam ouer it. Poncam is stoned. Jeroboam maketh goulden calves.

The. xli. Chapter.

And Rehoboam went to Sichem: for all Israel were come to Sichem to make him king. And whē Jeroboam the sonne of Nabat heard of it being yet in Egypt: for he fled to Egypt for feare of Salomon, and dwelt in Egypt. And they sent and called him: and so Jeroboam and al the congregation of Israel came & spake vnto Rehoboam saying: thy father made oure poucke greuous, but now make thou the greuous seruice of thy father and hys sore poucke which he put vpon vs lyghter, & so we wyl serue the. And he sayd vnto them: depart yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell wth the olde men that stode before Salomon his father, while he yet lyued, & said: what counsell geue ye to answer thys people withal? And they sayd vnto him: Yf thou shalt be a seruaunt vnto thys people thys daye and serue the and answer the & speake kinde wordes to the: they wyl be thy seruantes for euer. But he left the counsell that the olde men had geue hym, & counceled wth the yonge men that were nourished vpon hym, & had wayted on hym.

And he sayd vnto the: what counsell geue ye, to answer this people withal which haue comuned with me sayinge: make the

poucke which thy father dyd put vpon vs, lyghter? And the yonge men that were brought vpon wth him, answered hym sayinge this people that haue sayd vnto the: thy father made oure poucke heuie, make thou it vs lyghter: thus answered the. **A**nd my little finger shall be wayghter then my fathers loynes. And now where my father put a greuous poucke vpon you, I wyl make it heuier, for where my father corrected you wth scourges, I wyl chastyse you wth scorpions. And whē Jeroboam & al the people were come to Rehoboam the thyrde day, as the king apoynted the, sayinge: come to me agayne this day thre dayes: the king answered the people churlishly & left the aduise that olde men gaue him: & spake to the after the counsell of the yonge men sayinge. My father made your poucke greuous, but I wyl make it greuouser for where my father chastised you wth whippes, I wyl chastise you wth scorpions. And so the king herkened not vnto the people: for the turning awaye was of the Lord, * to perforce hys sayinge, whych the Lord sayd by Ahiah the sonne of Nabat.

And whē al Israel saw that the kynge regarded the not, the people answered the kynge agayne sayinge: we haue no parte in Dauid, nor inheritaunce in the sonne of David. * To your tentes therfore Israel, and now se to thyn owne house Dauid. And so Israel departed vnto their tentes. Now best ouer the chyldre of Israel which dwelt in the cite of Iuda, dyd Rehoboam raygne xvi. The kynge Rehoboam sent Abiram the receauer of the tribute. And al Israel stoned him to death wth stones. But kynge Rehoboam made speede & gatt hym vpon hys charret & fled to Iherusalem. And so Israel departed fro the house of Dauid vnto this daye. And whē al Israel heard that Jeroboam was come agayne, they sent & called hym vnto the congregatiō and made him kynge ouer Israel: so they folowed the house of Dauid, but the trybe of Iuda onely. * And when Rehoboam was come to Iherusalem, he geathered all the house of Iuda and the tribe of Beniamin an hundred and foure score thousandes of chosen men and good warryours, to fyghte agaynst the house of Israel: and to bringe the kynge dom

This booke
remagyneth
not

kyngdom agayne to Rehoboam the sone of Salomon.

Then came the word of the Lord vnto Seimeiah the man of God saying: speake I vnto Rehoboam thee sonne of Salomon kyng of Iuda, and vnto all the house of Iuda and Ben Iamin, and the remmaunt of the people and saye. Thus sayth the lord: go not nor yet fyght agaynst your brethren the chyldren of Israel, but returne euery man to hys house, for this doyng is of the Lord. And they obeyed the word of the Lord and returned and departed accordyng to the worde of the Lord. The Jeroboam bylt Sichem in mount Ephraim and dwelt therein. And wente from thence and bylte Phanaan.

And Jeroboam thought in his hert: now might thee kyngdō returne to the house of Dauid agayn. For yf thys people shal go by a do sacrifice in the house of the Lord at Ierusalem, then shal they hertes turne agayne vnto theyr Lord Rehoboam kyng of Iuda. And so shal they kyl me and goo agayne to Rehoboam kyng of Iuda.

Wher by the kyng toke counsell & made two calues of gould & sayd vnto the people: ye shal not nede to go any moze to Ierusalem. Behold your Gods Israel whych brought you oute of the lande of Egypte.

And he put the one in Bethel and the other in Dan. And that doyng was a cause of synne. And the people went before the one as farre as Dan. And he made houses of hill aultars, and made of the lowest of the people prestes which were not of psonnes of Leui. And Jeroboam made a feast the xv. daye of the viii. moneth, lyke vnto the feast that was in Iuda, and offered on the aultare. And so byd he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the priestes of the hill aultars, which he had made. And he offered vpon the aultare whych he had made in Bethel, the xv. daye of the viii. moneth, whiche he hadd ymagined of hys owne herte: and made a solempne feast vnto the chyldren of Israel, and wente by to the aultar to burne sacrifice.

Jeroboam sacrificyng vnto Calues is reprehended of the Prophet. He had dyeth by whyle he putteth it out agaynst the Prophet. The Prophet is kylled and buried.

The. xiii. Chapter.



And behold, there came a man of God out of Iuda with the worde of God, to Bethel, as Jeroboam stode by the aultare to offer, & cryed agaynst the aultare at the commaundement of the Lord and sayd: aultar, aultar, thus sayth the Lord: Behold a childe shalbe bozne of the house of Dauid, Josiah by name, whych vppon the shal offer the prestes of the hill aultars that sacrificy vpon the, & shal burne mennes bones vpon the. And he gaue the same tyme a signe sayinge: thys is the sygne of that the Lord hath promysed. Beholde the aultar shal rente and the althes that are in it shal falle out.

And when the kyng heard the sayinge of the man of God which he cryed agaynst the aultar in Bethel, he stretched out hys hande from the aultare sayinge: holde hym. And hys hande whych he putte forth towarde hym, dyed by, that he coulde not pull it in agayne to hym & the aultar claue and the althes ranne oute of the aultare accordyng to the token whych the man of God had geuen at the commaundement of the Lord. And the kyng answered and sayd vnto the man of God: Oh pray vnto the Lord thy God & make intercession for me, that my hande maye be restored me agayne. And the mā of God besought the Lord, and hys hande came to hym agayne as well as befoze.

The said the kyng vnto the man of god: come home with me & refresshe thy selfe, & I wyl geue the a reward. But the man of God answered the kyng, yf I woldest geue me halfe thine house, I wolde not go, & I neither wold I eate meate or drinke water in thys place. For so was it charged me, thorow the word of God & said to me: eate no bread nor drinke water nor turne agayne by the same waye thou wentest. And so he wet another way & returned not by the waye he came to Bethel. And ther dwelte an olde Prophet in Bethel, whose sonnes came & tolde hym all the woorkes that the mā of God had done that day in Bethel, & the wordes which he spake vnto the kyng they tolde theyr father also. And their father sayd to the: what way wet he, for hys sonnes had sene what way the mā of god went whych he came from Iuda. The sayd

gg. ii. be

he to his sones: sacle mine Assē. And they sabled hym an Assē. And he gat him hyppē theron and went after the man of god, and found him sytting vnder an Orke & sayd vnto him: art thou the man of god that camest frō Iuda? And he sayd: yee.

D Then he sayd to him: come home wyth me & eate bread. And the other said agayn: I may not retorne with the, to go with the nether may I eate bread or drinke water wyth the in thys place. For it was sayd to me by the cōmaundmēt of the Lord, eate noo bread nor drinke water in thys place, nor turne agayne by the waye thou wentest. And the olde p̄phete sayd vnto him: I am a p̄phete as well as thou, & an Angel spake vnto me wyth the worde of the Lord saying: bring hym agayne wyth the to thyne house, and let hym eate bread and drinke water, & yet lped vnto hym. And so the other went agayne wyth hym and ate bread in hys house and drank water.

E And as they sate at the table, the worde of the Lord came vnto the p̄phete that brought hym agayne. And he cryed vnto þ man of God that came frō Iuda, saying: thus saith the Lord: because thou hast disobeyed the mouth of the Lord, & hast not kept the cōmaundmēt which the Lord thy God cōmaunded the, but camest backe agayne & hast eate bread & drōke water in þ place in whych he bade that thou shuldest eate noo bread nor drinke water: therefore thy carkasse shal not come vnto the sepulchre of thy fathers.

F And whē he had eate bread & drōke, he sabled an Assē for the p̄phete whych he had brought agayne. And as he iourneyed a Lyon met him by the waye & slue hym, & hys carkasse laye a long in the waye & the Assē stode thereby, & the Lyon stode by the coorse also. And men that passed by, sawe the carkasse caste a longe in the waye and the Lyon standinge thereby, and wente and tolde it in the towne where the olde p̄phete dwelt. And when the p̄phete þ brought hym backe agayne frō the waye, heard therof, he sayd: it is the mā of God whiche disobeyed þ mouth of þ Lord. And therefore þ lord hath deliuered hym vnto þ Lion which hath rent him & slayne him, accordinge to the worde of the Lord, whych he sayd to him. And he sayd to hys sones

sacle me an Assē: & so they did. And he wē & found the body cast along in the waye & the Assē & the Lyon standinge thereby. And þ Lyon had not eaten the carkasse nor burte the Assē. And he toke by the body of þ mā of God & putt it vpon the Assē & brought it agayne, & came to the cytie of the old p̄phete to lamente hym, and too burie hym. And he layde his body in hys owne graue and lameted ouer hym, Oh my brother. * And when he had buried him, he spake to hys sones saying: when I am dead, se ye burie me in the sepulchre whcrein the man of god is buried, & laye my bones by hys. For the saying whiche he cryed at the bydding of the Lord agaynst the aultare in Bethel, & agaynst all the houses of hyll aultares which are in the cyties of Samaria, shal come to passe.

Howbeit for al that, Jeroboam turned not frō his wicked way: but turned away and made of the lowest of the people p̄fesses of the hyll aultares. Whosoever wold he tyllled theyr handes, & they became p̄fesses of the hyll aultares. And thys doyng was synne vnto the house of Jeroboam, cue to destrope it and to put it away frō the face of the earth.

C Jeroboams wyfe asketh collee of Ahiah the p̄phet, which p̄pheseth vnto her þ deeth of her child & the destruction of al the Reaulme. Jeroboam dyeth. Shishak king of Egypt robbeth the house of þ Lord. Jeroboam dyeth and Ahiah succedeth him.

The. xliii. Chapter.

A That tyme Ahiah the sonne of Jeroboam fell speke. And Jeroboam sayd vnto his wyfe by a felowship & chaunge thyne apparel þ thou be not knowne to be the wyfe of Jeroboam, & get the to Siloh. for ther is Ahiah the p̄phete whych tolde me * that I shuld be kynge ouer thys people. * And take wyth the ten loaues and cracknelles and a cruse of oynye, and go to him: for he wyl tel the what shal come of the ladde. And Jeroboams wyfe dyd so: she arose and went to Siloh and came to the house of Ahiah. But Ahiah coulde not see, for hys eyes were wakened by age.

And the Lord sayd vnto Ahiah: behold the wyfe of Jeroboam cometh, to questyon wyth the about her sonne whych is speke. This wyfe & this wyfe answered her. And when

When she came, she knewed her self to be an other woman. But whē Abiah hearde the sounde of her fete as she came to the doze he sayd: come in þy wyfe of Jeroboam, why knowest thou thy selfe to be another? I am sent to the a cruel messenger.

Go & tel Jeroboam, thus sayth the lord God of Israel: for as moche as I exalted the from among the comen people & made the prince ouer my people Israel, and dyd rent the kingdom away from the house of Dauid & gaue it the: & thou hast not bene as was my seruante Dauid, which kept my commaundmentes & folowd me with all his herte, to doo that onelye whych I seyneth right in myne eyes: but hast done euil aboue al that were before the, and hast gone & made the other Gods & ymagines of metall to prouoke me, & hast cast me behynde thy backe: therfore beholde I wyl byynge euel

C upon the house of Jeroboam and wil styke he fro Jeroboam al that *pisseth against the wall, & what soeuer is in prison or forsaken in Israel, and wyl take away the remnant of the house of Jeroboam, as men take a rape a dong hyll, tyll it be consumed

Und whosoever of Jeroboams house dye in the towne, hym shal the dogges eat and hym that dyeth in the felde, shall the fowles of the ayre eate: for the Lord hath sayd it, by & get the to thine house, and as

D as thou as thy fote entereth the cytie, the ladd shall dye. Howbeit al Israel shal mourne hym and burye hym, for thys onely of all Jeroboam shal come to the sepulchre, because in hym there is founde goodnesse to warde the Lord God of Israel in the house of Jeroboam.

Howeuer the Lord shal stee hym by a king ouer Israel which shal destroye the house of Jeroboam in that day. And what is that, that is now in hand? And the Lord shal synge Israel, as a rede that groweth in the water is shake, & wyl wede Israel oute of this good lande whych he gaue to their fathers, & wyl skatter the beyounde Euphrates, because they haue made them groues to angre the Lord. And he wyl geue Israel by, because of the synne of Jeroboam wherwith he dyd synne and made Israel synne therto.

C And Jeroboams wyfe arose & departed and went to Chersah, and be that she was

come to the tresholde of the doze, the ladd was dead. And al Israel burye hym & lamented hym, accordyng to the worde of þe Lord whych he spake by the hand of hys seruante Abiah the Prophet. And the rest of the dedes of Jeroboam, how he warred and how he raygned, are written in the boke of the stoyes of the kynges of Israel. And the dayes which Jeroboam raygned were twentie and two yere. And the he rested wyth his fathers, and Nadab his sonne raygned is hys steade.

And Rehoboam the sonne of Salomō raygned in Iuda and was. xlii. yere olde when he beganne to raygne, and raygned xlii. yere in Ierusalem the cytye whych the Lord had chosen oute of al the tribes of Israel, to put hys name there. His mothers name was Naamah an Ammonite.

*** And** Iuda wrought wyckednesse in the syght of the Lord and angred hym aboue al that they fathers dyd, with they synne which they synned. For they also made the hyll aultares & Images & groues on euerye hye holl & vnder euery grene tree. And therto ther was a stues of *malechyliden in the lande, & they dyd accordyng to al the abhominations, of the nations whych the Lord cast out before the chyldre of Israel

And the fyfte yere of king Rehoboam came Sefak king of Egypte by to Ierusalem, and toke away the treasure of the house of the Lord, & the treasure of the kynges house and al that was to be had. And he toke away the chylde of gould * which Salomon made. In whose steade kyng Rehoboam made brazen chylde & putt them in the keepinge of the captaynes of the garde whych waited at the doze of the kynges house. And as ofte as the kyng went into the house of the Lord, they of hys garde bare them, and euer brought them agayne into the garde chamber.

The rest of the Actes of kyng Rehoboam & al he dyd, are wyrtten in the boke of the Actes of the kynges of Iuda. And there was warre betwene Rehoboam and Jeroboam all they lyues. And Rehoboam layde hym to rest wyth hys fathers, & was buryed wyth hys fathers in the cytie of Dauid. And hys mothers name was Naamah an Ammonite. And Abiam hys sonne raygned in hys rowme.

Abiam, asa iij. Kinges Nadab. Baasa

Wicked Abiam raygneth ouer Iuda, & rightwys Asa surcedeth in his rowme. The battel between Asa and Baasa. Jehosaphat surcedeth Asa. Nadab surcedeth Jeroboam. Baasa kylleth Nadab.

The .xv. Chapter.

The .xviii. yere of kyng Jeroboam the sonne of Nabat, raygned kyng Abia ouer Iuda, & ruled thre yere in Ierusalem.

His mothers name was Maacah the daughter of Abesalō. And he walked in al the synnes of his father which he dyd before him, & his herte was not whole with the Lord his god, as the hert of Dauid his father. Neuerthelesse for Dauids sake did the Lord his God geue him a light in Ierusalem, that he set vp his sonne after hym, to continue Ierusalem. Because that Dauid did that which pleased the Lord & turned fro nothinge that he commaunded hym all the dayes of his lyfe, & saue only in the matter of Achis the Gethite. And ther was warre betwene Rehoboam & Jeroboam as longe as he lyued. And the rest of the dedes of Abiam & al that he dyd, are writte in the booke of the dedes which were done in the dayes of the kinges of Iuda. And ther was warre betwene Abiam & Jeroboam. And Abiam rested with his fathers, & they buried him in the cytie of Dauid. And Asa his sonne raygned in his steade.

The .xx. yere of Jeroboam kyng of Israel began Asa to raygne ouer Iuda, & ruled in Ierusalem .xli. yere. And his mothers name was Maacah the daughter of Abesalom. And Asa dyd that scimed ryght in the eyes of the Lord, lyke Dauid his father. And he made the stues of males depart the land, & put away al the Idolles that his fathers had made. And therto he put downe Maacah his mother fro bering rule, because she had made an Idol in a groue. And Asa destroyed her Idol & burnt it by the broke Cedron. But he putt not downe the hyl aukters. Neuerthelesse Asas harte was whole with the Lord al his dayes. And he brought in that his father had dedicat, and the thinges dedicat vnto the house of the Lord, siluer, golde, and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al theyr dayes.

And Baasa kyng of Israel went vp against Iuda & buylt Ramah, because he wold let none of Asas people kyng of Ju-

da, go in or out. The Asa toke al the siluer & gould that was lefte in the treasure of the house of the Lord, & all the treasure of the kinges house & deliuered it vnto his seruauntes, & sent the to Benhadad the sonne of Tabzeimon the sonne of Hesion kyng of Siria that dwelt at Damasco, saying: ther is a bend betwene the & me as was betwene thy father & myne. Therefore I send the both gold & syluer for a gift, that thou go & bryake the appoyntmēte betwene the and Baasa kyng of Israel, that he mayde parte from me. And Benhadad hekened vnto kyng Asa and sent the captaynes of the hostes whych he had agaynst the cytyes of Israel, and smote Thion, Dan, Abel called Beth Maacah & al Cencroth wyth all the lande of Nephtali. And when Baasa hearde that, he lefte buyldinge of Ramah and dwelte in Thersah. Then kyng Asa made a proclamacyon thorow out al Iuda, that none shoulde be excused. And they toke the stones of Ramah & the tymber wherwyth Baasa hadde buylt, & kyng Asa bylte therewyth Sabaah in Beniamin and Shasphah.

And the remnant of al the dedes of Asa and of al his mighte & of all that he dyd, & the cyties whych he bylt, are written in the chronicles of the actes done in the dayes of the kinges of Iuda. Neuerthe later in his olde age he was diseased in his fete. And Asa laide him to rest with his fathers, and was buryed wth his fathers in the cytie of Dauid his father. And Jehosaphat his sonne raygned in his rowme. And Nadab the sonne of Jeroboam began to raygne vpon Israel the second yere of Asa kyng of Iuda, & raygned vpon Israel two yere. And he dyd euil in the sight of the Lord & walked in the waye of his father and in his synne wherwith he made Israel synne. But Baasa the sonne of Abiah of the house of Issacar cōspired agaynst him, & slue him at Sebethō a cite of the Philistines for Nadab & all Israel laye at seage before Sebethon. And it was the thyrty yere of Asa kyng of Iuda, whē Baasa slue him, & raygned in his steade. And as sone as he was kyng, he slue al the house of Jeroboam & left hym naught that brythed, vntil he had put him cleane out, agreing vnto the saying of the Lord whych he spake by his seruante Abiah

Elah, asa iij. Kinges amri. Lxxvii

Whiah the Silonite, for the sinne of Jeroboam wher he synned & made Israel sinne and for hys angering wherwith he angered the Lorde God of Israel.

The rest of the deades of Nadab, and al he dyd, are written in the chronycles of the kinges of Israel. And ther was warre betwene Asa and Baasa kynge of Israel al their dayes.

In the thirde yere of Asa kynge of Iuda, Baasa the sonne of Whiah beganne to raigne ouer al Israel in Thersah, & cōtinued xxiii. yere. And he dyd that whych displeased the lord, for he walked in the way of Jeroboam and in his synne wherwith he made Israel synne.

The Notes.

1. Whether, for grandmother as David is ofte called father of the, to whō he was grandfather: as Zephora Moses wife calleth Raguel father, which yet was her grandfather Gen. iii.

2. Jehu prophesieth against Baasa, of whom he is slain. Elah succedeth Baasa, Jamri killeth hys master Elah, & destroyeth the house of Baasa. He is resecte and Amri choise Jamri burneth hym selfe and his house. Wycked Whah succedeth Amri, & taketh the wyfe wycked Jezebell.

The xvi. Chapter.

When came the word of the lord to Jehu the sonne of Hanani against Baasa saying: for as moche as I exalted thee out of the dust & made thee captain over my people Israel, and thou hast walked in the wate of Jeroboam and hast made my people Israel sinne, to angre me in their synne: wherefore I wil make cleane riddance of Baasa & of al his house, & wil make his house like the house of Jeroboam & sonne of Nadab. * And he dyeth of Baasa in the cite, him Chal dogges eat: and him dyeth in the felde, hal the fowles of the ayre eat.

The reste of the deades of Baasa, and what he dyd, and his power, are written in the boke of the histories of the kinges of Israel. And Baasa fel on slepe with hys fathers & was buried in Thersah. And Elah hys sonne raygned in hys steade. And therto thow the prophet Jehu the sonne of Hanani, the worde of the Lord came agaynst Baasa and agaynst hys house, because of all the wyckednesse that he dyd in the syght of the Lord, in angering hym with the workes of his handes, that he shulde be lyke the house of Jeroboam, because he had kylled Nadab,

The xxvi. yere of Asa king of Iuda beganne Elah sonne of Baasa to raigne ouer Israel in Thersah, and cōtinued two yere. And hys sekurite Zari captayne of halfe hys charettes, conspired agaynst hym, as he was in Thersah drinkinge of strong drinck, in the house of Arza stuard of hys house in Thersah. And Zamri came and smote hym & kylled hym the xxvi. yere of Asa kinge of Iuda, & raygned in his steade. And as sone as he was kinge & sat on hys seate, he slue all the house of Baasa & left nor a pisse agaynst a wall.

And therto he slue all his kynne & frendes, and so Zamri destroyed all the house of Baasa, accordyng to the woorde of the Lord whych he spake to Baasa thow the prophet Jehu the prophet, for al the tymes of Baasa & synnes of Elah hys sonne, wherwith they sined & made Israel sinne, to angre the Lord of Israel in their vanities. The rest of the deades of Elah & al he dyd, are writte in the chronycles of the kinges of Israel.

The xxvii. yere of Asa kynge of Iuda, Zamri raygned. vii. dayes in Thersah, & people besegynge Gebethon a cite of the Philistines. And when the people that lay in the seage, heard saye how Zamri had conspired, and how he had slayne the king also: then all Israel made Amri the captayne of the men of warre kynge & same daye ouer Israel euen in the hoste. And Amri departed from Gebethon and al Israel wythe hym, and beseged Thersah. And when Zamri saw that the cite must nedes be take, he went into the palayse of the kinges house, and set the kinges house a fyre upon hym self and there dyed, for hys synnes whych he synned in doyng wyckednesse in the syght of the Lord, and for walking in the way of Jeroboam and in hys synnes which he dyd and made Israel synne.

The rest of the Actes of Zamri & the treason that he wroughte, are written in the boke of the chronycles of the kinges of Israel. Moreover that same reason was Israel deuyded in twayne, for halfe the people folowed Chebni the sone of Geth, to make hym kynge. And the other halfe folowed Amri, & cōtinued agaynst the that folowed Chebni the sone of Geth. And

Ahab Eliah

iiij. Kinges

so Chebnt dyed and Amri raygned.

The. xxi. yere of Asa kynge of Iuda, beganne Amri to raygne ouer Israel. xii. yere & he ruled. vi. yere in Chersah. And he bought the hill of Samaria of one Semar for two hundred talentes of syluer, & bylt in the hyll, and called the name of the citie whych he had built Samaria after þ name of Semar þ Lord of þ hil. And this Amri wrought wykednesse in the eyes of the Lorde worse then al that were before him, and walked in al þ wayes of Jeroboam the sone of Nabat, & in hys sinne wher with he made Israel sinne, to angre þ lorde god of Israel wyth thei banities. The rest of the actes of Amri which he did, and his power that he vsed, ar writte in þ chronicles of þ kynges of Israel. And Amri laid hym to rest with his fathers, and was buryed in Samaria, and Ahab his sonne raygned in his steade.

The. xxx. yere of Asa kynge of Iuda, beganne Ahab the sone of Amri to raygne ouer Israel, and raygned in Samaria. xxi. yere. And he dyspleased the Lorde aboue all þ were before him. For it semed hym a light thing to walke in the sinne of Jeroboam. But toke Jezabell þ daughter of Ethbaal kinge of the Sidonites to wife, and *wēt & serued Baal and bowed vnto him. And he reed an aultar to Baal in the house of Baal whych he had made in Samaria. And Ahab made a groue, & proceded ferther in angeringe the Lorde God of Israel, then all the kynges of Israel that were before hym.

In his daies Hiel of bethel bilt Jericho. And it *cost him Amra his eldest sone whē he layd the foudacion, and hys yongeste sone whē he set bp þ gates, agreing vnto the woord of the lorde whych he spake by Josua the sonne of Nun.

Eliah is nourished and fedd of rauens, and after is send to the woman of Sarephtha whose child he rapseth to lyfe.

The. xviij. Chapter.

And Eliah the Chelbite whyche was of the Enhabiters of galaad, said vnto Ahab: * as truly as the lord god of Israel liueth, before whome I stande, there shalbe nether dewe nor raine these yeres, saue as I appoynt it.

And þ word of god came to him saying:

gett the hence & turne the estwarde, & hyde thy self in the brooke Karith that lyeth before Jordan: drynck of the ryuer for I haue comaunded the rauens to fede the ther. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelte by þ brooke Karith that lyethe before Jordan. And the rauens brought hym bzed & flesch euery moynynge and euery euenynge, and he drancke of the broke. And it chauced after a while that þ brooke dried bp, because ther fell no raine vpon the erth. The came the worde of the Lorde vnto him saying: * vp and gett the to Sarephtha a cite of Sidon, & dwell there. Beholde I haue comaunded a wydow ther to sustayne þ. And he arose & wēt to Sarephtha. And whē he came to þ gate of the cite, there was a wedow there geatherynge stikes. And he called to her and sayde: * fet me I pray the, a litle water in a dyshe that I maye dryncke. And as she went to fett it, he cryed to her & sayde: brynge me I praye the, a morsel of bzed in thine hand. And she answered: as surely as the Lorde thy God liueth, I haue no bzed, but euen an handful of Mele in a pitcher, and a litle Oyle i a cruse. And se, I haue geathered a fewe styckes for to go and bake it for me and my sonne, that we maye eate it and then dye.

And Eliah said vnto her: feare not, but go and do as thou hast sayd: but make me therof a lyttle cake fyrst of al, and bring it out to me: and after warde make for the & thy sonne. For thus saith the Lord god of Israel: þ pitcher of Mele shall not be wasted nether shal thy oyle cruse be wyth out oyle, vntyll the Lord haue sent rayne vps þ erth. And she wēt and did as Eliah bad. And she & he & her house did cate a Good space, & the pitcher of Mele wasted not ne ther was the oyle cruse without oyle accordyng to þ word of þ lorde whych he spake thoro we Eliah.

And after these thinges, it happened þ the sonne of the wife of þ house fell sicke. And his sicknesse was so soze, þ there was no bzeath left in him. Then sayd she vnto Eliah what haue I to do withe þ, O thou man of God: art thou come vnto me, that my sinne shuld be thought on & my sonne slayne? And Eliah said vnto her: geue me thy sonne. And he toke him out of her lappe and



De thys
galaad. v. d.

ii. r. xlii
Jacob. v. d.

Abdiah
Isabel

Will. co. 111. f.
Actes. xxxc.

and carped him vp into a loft wher he lay, & layde hym vpon hys owne beed, and called vnto the Lorde and sayd: O Lorde my God, hast thou bene so euell vnto the we-
dow wyth whome I sojourn, & thou hast slayne her sonne? And he stretched him self vpon the lad thre times, and called vn-
to the Lorde and sayd: O Lorde my God, let the laddes soule come into him againe. And the Lorde heard the voice of Eliab, & the soule of the lad came into him againe & he reuyned. And Eliab toke the boye and brought him downe out of the chambze in-
to the house and deliuered hym vnto hys mother and sayd: se, thy sonne lyueth. The wyfe sayd to Eliab: now I know that thou arte Gods man, and that the worde of the Lorde in thy mouth, is truthe.

Eliab is led to Ahab. Abdiah byrth an hundred prophetes and sauech them. Baal can not heare al-
though the people crye very loude. Eliab killeth al Baals Prophetes: and after obayneth rayne.

The. xlviii. Chapter.



At the last the word of the Lorde came to Eliab the thirde peresayinge: go shew thy self vnto Ahab, that I maye sende raine vpon the erthe. And Eliab went to shew him self vnto Ahab, for ther was a great famyshment in Samaria. Wherfore Ahab called Abdiah the gou-
urner of his house: whych Abdiah feared God greatly: in so moche that when Ise-
bell destroyed the Prophetes of the lorde, he toke an hundred of the Prophetes and hid them, fiftie in one caue & fiftie in a no-
ther, & prouided bred & water for the. And Ahab saide vnto Abdiah: walke thorow the land, vnto all fountaynes of water and vnto all brookes, to se whether anye grasse may be found, & we may saue the horses & the Mules, that we destroye not the bea-
stes. And they deuyned the lande betwene them to walke thorow it. Ahab wente one waye by hym selfe, and Abdiah went ano-
ther by hym selfe.

And it chaunced as Abdiah wete in the way & Eliab met hym. And Abdiah knew him & fell on his face and sayde: art not thou my Lorde Eliab. And he sayd vnto him: I am he. So & tell Ahab that Eliab is here. And the other answered: what haue I sin-
ued, & thou woldest deliuer me into the hand of Ahab, to slep me? As surly as the Lorde

thy God lyueth there is no nacyō of king-
dome, whether my Lorde hath uot sente, to seke the. And when they sayde thou wast not there, he tooke an othe of the kyngdome and nacyō because he found the not. And now thou sayest: goo tel thy Lorde, Eliab is here. And as sone as I am gone from the, the spryte of the Lorde shall carpe the a-
way whether I shall not knowe: and then when I haue gone and tolde Ahab, & then he can not fynde the, he shall say me. And yet I thy seruauante haue feated the lorde from my young age. Was it not tolde my lorde, what I dyd, when Isebell slue the prophetes of the lorde how I hidde an hun-
dred of the Lordes Prophetes, fiftie in one caue and as many in another, & prouided them of bred & water? And yet now thou saiest: goo shew thy Lorde, & Eliab is here, that he shulde slep me.

Then Eliab sayde: as truly as the lorde of Hostes lyueth, before whome I stande: I wyl shew my selfe vnto hym this day. And ther vpon Abdiah went to Ahab and tolde hym. And Ahab wente agaynst Eliab. And whē Ahab saw Eliab, he said vn-
to him: art thou he that troubleth Isra-
rael? And he sayde: it is not I that trouble Is-
rael, but thou & thy fathers house, in that ye haue forsaken the commaundemētcs of the Lorde, & hast folowed Baal. But now sende and geather to me all Israell vnto mount Carmel & the prophetes of Baal, iiii. hundred and fyfte, & the Prophetes of the groues foure hundred, whiche eate of Ise-
bels table. And Ahab sent for al the chil-
dren of Israell, and gethered the Prophetes vnto mount Carmel.

And Eliab came vnto all the people & sayde: why halte ye betwene two oppry-
ons? If the Lorde be verye God, folowe hym: or yf Baal be he the folow him. And the people answered him not one woorde. Then sayde Eliab vnto the people: I on-
ly remaine of the lordes Prophetes, & Baals Prophetes are foure hundred and fyf-
tye. Let two oxen be geuen vs, and let the chose the one and cut him in peeces and lay hym on wood, & put no fyre vnder. And I wyl dresse the other and put him on wood, and wyl put no fyre vnder. And call ye on the name of your god, and I wyl cal on the name of the Lorde. And then the God that

So forsake the comma-
ndemētcs of
God is to
trouble the
people of
god

that answered by fyre, he is the very god.

E* And all the people sayd: it is wel spoken. Then sayd Elijah vnto the Prophetes of Baall, chose you an oxe and dressed hym by fyre (for ye are many) and call on the name of your god, but put no fyre vnder. And they toke the oxe & was geue them & dressed it, & called on the name of Baal fro morning to none sayinge: O Baal heare vs. But ther was no voyce nor answer. And they lepte aboute the aulter & they had made. And at none Elijah mocked the and sayde: call lowde (for he is a god: but he is talking or occupied, or in the way, or hapely he slepeth) that he may awake. And they tried lowde, and cutt them selues, as their maner was, with kniues & launcers, tyll the blood folowed on them. And whē myddaye was passed, they prophesied vntill it was tyme to offer. But there was neither voyce ner answer ner any that regarded them.

Then Elijah sayd to all the folke: come to me. And all the people came to hym. And he mended the aulter of the Lord & was broken. * And he toke, xii. stones accordyng to the nombze of the, xii. tribes of the sonnes of Jacob, vnto whom the word of the lord came sayinge: * Israel shalbe thy name. And with the stones he made an aulter in the name of the Lord. And he made a gutter rounde about the aulter, able to receaue two peckes of corne. And he put the wood in order, and hewed the oxe in peces, and put hym on the wood, & sayd: fyl foure pithers wyth water and poure it on the sacrifice and on the wood. And he sayde: do so agayne. And they did so agayne. Then he sayd: do it the thyrde tyme. And they did so the thyrde tyme. And the water ranne rounde about the aulter, & the gutter was ful of water also.

And whē offering tyme was come, Elijah the prophete went to & sayde: Lord god of Abraham, Isaac & of Israel, lett it be knowen this daye, that thou art the god in Israel, & that I am thy seruāt, & that I do all these thinges at thy commaundement. Heare me O Lord, heare me, that this people may know, that thou Lord, arte the God, & that thou hast turned their hertes backward. And there fell fyre from the Lord & consumed the sacrifice and the wood and the

stones and the dust, and lycked by the water that was in the gutter. And whē all the people saw that, they fell on their faces & sayde the Lord he is God, the Lord he is God. Then sayd Elijah vnto the lay handes on the Prophetes of Baal, let not one of them escape. And when they had taken the, Elijah broughte them downe vnto the brooke Kison, and slue them there.

Then Elijah sayd vnto Ahab, get the by and cate & dyncke, for ther is a sound of moche raine. And whē Ahab wet by to cate & to dyncke, Elijah wet by to the toppe of mount Carmel. * And bowed hym self to perth, & put his face betwene his knees, & sayd to his seruant: go by & looke towarde the see. And he went by and looked, and said: here is nothyng. And he sayd go agayne, vii. tymes. And the seuenth tyme he sayd: beholde, there aryseth a lytle cloude out of the see, lyke the palme of a mannes hande. Then he sayd: go and saye to Ahab, put the horyses in the charet, & gett the downe that the raine stoppe the not. And whē a litle while, heuen was blacke wyth cloudes and wind, & ther was a great raine. And Ahab rode & wente to Jezrabel. And the word of the lord was on Elijah, & he girded by his loynes & rāne before Ahab, tyll they came to Jezrabel.

Elijah fleinge from Jezabel is comforted of the Angel of God. He complayneth that he is left alone, & that they seke his life. He is commaunded to annointe Elisha, Jehu and Euseus.

The. xix. Chapter.

And Ahab tolde Jezabel, all that Elijah had done, and altogether how he had slaine the prophetes with the sword. Then Jezabel sent a messenger vnto Elijah sayinge: * so do God to me & so theerto, except I make thy soule like one of theitres, by to morowe this tyme: when he saw this, he arose & went for his life, & came to Bersabe in Iuda, & lefte his lad there. And he went a dayes Journey into the wilderness, and whē he was come sat downe vnder a Synaper trece, and desired for his soule, that he myght die, & said, * it is now ynough O lord, take my soule, for I am not better then my fathers.

And as he lay and slept vnder the Synaper tree: beholde, ther came an angell & touched him, & sayde vnto him: by & cate. And

1. Reg. 18. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

1. Reg. 18. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

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And he looked aboute hym: and se, there was a losse of bropled breade and a cruise of water at his hebd. And he ate and dracke and layde hym downe aganie to slepe. And the Angel of the Lord came againe & secunde tyme and touched him, & said: vp and ate, for thou hast a long Journey to go. And he arose & dyd eate & drynck and went in the strength of that meate fourtie dayes and fourtie nightes, vnto Horeb & mount of God, & entered ther into a caue and lodged ther all nyght.

And then & woord of the Lord came to him & sayde what doest thou here, Eliah? And he answered: I haue bene & thowow angry for & lord god of Hostes sake. for the chyldren of Israel haue forsake thy cōmāte, & haue broke downe thine aulters & slayne the Prophetes with the swerde, & I only am lefte, & they seke my soule to haue it too. And he said come out & stād be fore the Lord. And beholde, the lord wete by & a mightie stroge wynde that rent the mountaynes & brake & rockes before hym.

But & Lord was not in the wynd. And after the wind came an erth quake. But the Lord was not in the erthe quake. And after the erthe quake, came fire: but the lord was not in the fyre. And after & fyre, came a small still voyce. And when Eliah heard it, he couered his face with his mantle, & went out & stode in the mouth of & caue.

And se, there came a voyce vnto hym and saide: what doest thou here Eliah? And he answered: I was gelouse for the lord god of Hostes sake: because & chyldre of Israel haue forsaken thyne appoyntment and haue cast downe thyne aulters and slayne thy prophetes with & swerde, & I only am lefte, & they seke my soule to haue it. Then & Lord sayde vnto him: go and turne thy way to the wilderness of Damasco, & go & annoynte Hazael to be kynge of Siria.

And Jehu the sonne of Hanani, annoynte to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abell Mebulah annoynte to be & prophete in thy towne. And whoso escapeth & swerde of Hazael, hi shal Jehu slay: & yf any man scape the swerde of Jehu, hym shal Eliseus slay. And ther to I haue lefte me seue thou sand in Israel, of which neuer man bowed his knees vnto: Baal nor kissed him with his mouth,

And he departed thence and found Elieus the sonne of Saphat plowynge with twelue yock of oren before him, and he yd the twelue. And Eliah wete to him & caste his matell vpon him. And he lefte the oren & ranne after Eliah & sayde: let me I pray the, kysse my father & mother, & the I will folow the. And he sayde to hym: go backe agayne, for what haue I done to &? And he went backe againe from after him and roke a pocke of oren and que them, & dyessed the fleshe with the instrumentes of the oren and gaue it the people, and they dyd eate. And then he arose and went after Eliah and ministred vnto him.

¶ The Notes.

* I Anger is not here take for soche as is betwixt enemies, but soch as proceedeth of secret loue, as whē & father is angry with & sonne not because he wolde him euell: but thewed thereby that he loueth hym better, for in correctyng him he proueth that he sal not to do worse. Soche an anger, scale of Ias lousie had phinches alio. framer i. xxi. b.

¶ Baal was (as some thynke) a comen name of al straung gods, because it comely signifieth lord of master: and therof toke the goddes of the gentyllen their names as Baal & hegor of phogor, or Baal pro, & is, the lord of master of & hegor & c. & salc xv. & Roma. x. a.

¶ The first and second tyme that Samaria was be seged of Benhadad kynge of Siria.

The. xx. Chapter.

And Benhadad kynge of Siria gathered all hys hoste to gether, and, xxxii. kynges with hym, with horse and charrett: and wente by and beseged Samaria and warred agaynst it. And he sent messengers to Ihab kinge of Israel into the cytye, and sayde vnto hym: thus saythe Benhadad. Thy syluer and thy gould is mine, & the best of thy wyues, and the best of thy chyldre be myne. And & kinge of Israel answered and sayde: my lord king according to thy saying, I am thine with all I haue.

And the messengers came againe to Ihab and sayde: thus sayth Benhadad. I haue therfore sent vnto the, sayinge: deliuer me then thy syluer and thy gould, and thy wyues, & thy chyldren. Or elle I wyll sende my seruauntes vnto the by to morow this time: & they shal serch thine house, & & houses of thy seruauntes, which shal take all that is gloriuous in thyne eyes, and bynge it awaye with the them. Then the kinge of Israel sent the elders of the land and sayde: take hede I pray you & se, howe

Ahab Eliah iii. Kinges

how thys felawe goeth aboute myscheue. For he sent vnto me, for my byrues & my children, and my syluer and my goulde: & I denyed hym nothynge of it. And all the elders of Israel & all the people sayd: her ken not to hym nor consent.

And wher vpon he sayde vnto the messengers of Benhadad: tel my Lord the king all that he sent for the fyrste tyme, that I wyll do: but this requeste I maye not do. And the messengers departed & broughte hym woorde. Then Benhadad sent vnto him and said: thus do the gods to me & so therto, yf þ dust of Samaria be ynoughe for al the people that folow me, that euery man maye haue an handefull. And the kyng of Israel answered and sayde: tell him, let not him that putteth on his harness be host hym self, as he þ putteth it of*. And when Benhadad hearde that tydyn- ges, as he and the kinges were dymking in þ paupliōs, he sayde vnto his seruantes: put ye in aray. And they put them sel- ues in aray agaynst the ctyte.

And behold there came a Prophet vnto Ahab king of Israel, & said to him: thus saith the Lord. Seyst thou al this great multitude: behold, I wyl deliuer the into thyne hand this day, that thou mayst knowe þ I am the Lord. And Ahab sayd, by whome? And he sayd thus sayth the lord: euē by the men of the gouernours of the Syres. And Ahab sayd: who shal ioyne batayle? And he sayd, thou. Then he nombred the men of the gouernours of the Syres: & they were two hundred & xxxii. And after the he nombred all the people, and all the chyldren of Israel were seuen thousand. And they went out at none whē Bēhadad was a dymking strōg dymcke in the paupliōs wryth the xxxii. kinges that holpe hym. And the mē of the Syres of þ Syres went out fyrste.

And Benhadad set out, & they shewed hym saying: ther came mē out of Samaria. And he sayd: yf they come out for peace, take the a lyue. And also yf they come for warre, take them yet a lyue. And when those mē of the Syres of the Syres were come out of þ ctyte and þ host after them, they shue euery one of them hys mā. And the Syrians fled, and Israel folowed after them. And Bēhadad the kyng of Si-

ria scaped on a horste wryth his horsemen. And the kyng of Israel went out & smote horste and charett, & shue a great slaughter of the Syrians.

Then ther came a Prophet to the kyng of Israel, and said to him: go forth & play the man, be wise and take hede what thou doest: for whē the yere is about, the kyng of Siria will come agaynst the agayne. Then sayd the seruantes of the kynges of Siria to him: the goddes of the hilles are their Gods, and therfore they had the better of vs. But let vs fyght wryth them in the playne, & for what ye wyll, we shall haue the better of them. And this do: take þ kiges away euery mā out of hys place, & put dukes in the trowines. And do þ nō bze þ an host, lyke þ horste & thou hast lost: & horste for horste & charette for charette, & let vs fight wryth the in þ plaine, & for a wager, we get þ better of the. And þ king herkened vnto their boyce and byd euē so.

And as sone as the yere was about, Bēhadad nombred þ Syrians & went by to Aphek to warre wryth Israel. And the chyldren of Israel were nombred & prouided of batayle, & went agaynst the, & pitched before them lyke two lytle flockes of kiddes: but the Syrians fylled the countrey. Then there came a man of God & sayde vnto þ kyng of Israel thus sayth the Lord. Because the Syrians say, þ the Lord is but a God of the hilles, & not God of þ valeys: therfore will I deliuer all thys greute multitude into thyne hand & ye may knowe þ I am the lord. And they pitched one ouer agaynst þ other, viii. dayes, and the seuen daye ioyned batayle. And the chyldre of Israel shue of the Syrians an hundred thousand fote mē in one daye. And the rest fled to Aphek into the ctyte. And ther fel a wall byō. xxviii. thousand of the that were left. And Benhadad fled & went into þ ctyte, from chambze to chambze.

Then sayd his seruantes vnto hym: behold, we haue hearde saye, that the kinges of the house of Israel are merciful kynges. Let vs put sack cloth aboute our loines & ropes about our heedes, & go out to þ kyng of Israel: happily he wyl saue thy lyfe. And they girted sack clothe about their loines & put ropes about their heedes, & went out to the kyng of Israel and

Understand
after the
victory ob-
tained.

Ahab Naboth iii. Kinges Iesabel c lxxx

and sayd: thy seruante Benhadad sayth, I praye the let me lye. And he sayd: is he yet a liue? what he is my brother. And they toke the word for good lucke and hastely caught it out of hys mouth & sayd yee thy brother Benhadad. Then he sayd: go and brynge hym. And Benhadad came out to hym, and the other toke hym bp into the charett. And Benhadad sayde: the cytyes whych my father toke from thy father, I wyll restore agayne. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I wyll make an appoyntment wyth the and sent the awaye. And so made an appoyntment wyth him and sent hym awaye.

Then a certen man of the chyldren of p^rophetes sayde vnto hys felowe wyth the worde of the Lord, synge me I praye the. And the mā wold not smite him. And he sayde, because thou hast not obeyed the voyce of the Lord: beholde, as sone as I art departed from me a lyon shal slay the. And as sone as he was departed fro him, **a** lyon found him and slue him. The he founde a nother man & saide to him: smite me I praye p^r. And p^r man gaue him a good stripe & wounded him. And p^r prophete wet forthe & wayted for the kyng by the waye & put althes bpō his eyes, & put him selfe out of knowledge. And when the kyng came by, he cried vnto him & sayd, thy seruant wet out in the middes of the battel. And se, ther was one beganne to flee. And there came a man to me & sayde: kepe thys mā. And if he be missed thy life shal go for hys, or else thou shalt paye a talente of syluer. And as thy seruant had here & there to do, he was gone. And the kyng of Israel said vnto him: euē so shal thy iudgemēt be as thou haste defined it thy selfe.

And he hastid & toke the althes awaye from his eyes: & the kinge of Israel knew him, that he was of the prophetes. And he sayd vnto the kinge, thus saith the Lord: because thou hast lett go a mā that ought to haue dyed, thy lyfe shal go for hys life, & thy people for his. And the king of Israel wente to his house waywarde & heuie, & entred into Samaria.

Iesabel commaundeth to hyl Naboth, for p^r vineyard that he refused to sell Ahab. Wheliah reponeth Ahab, and he repenteth.

The. xxi. Chapter.



After these thinges were done, it chaunced that Naboth the Iezabelite had a vineyarde in Iezabel hard by the palace of Ahab king of Samaria.

And Ahab spake vnto Naboth saying: lett me haue thy vineyarde, to make me a garde of yerbes therof, because it lyeth so nye my house: and I wyll geue the a better vineyard for it: or yf it playse p^r I wyll geue the, p^r worth of it in syluer. But Naboth saide to Ahab: the lord forbiddeth that from me, p^r I shulde geue the enheritaunce of my fathers vnto the.

Then wet Ahab vnto hys house waywarde and euil apaide, because of the wordes whiche Naboth p^r Iezabelite had spoken to him saying: I wyll not geue to the, the enheritaunce of my fathers. And he laide hym downe vpon hys bedd & turned a waye hys face, and wolde eate no meate. And then Iezabel his wyfe came to hym, & sayde vnto him: why art thou so frowarde, that thou eatest no meate? And he sayd vnto her, I spake vnto Naboth p^r Iezabelite, & sayd vnto him: geue me thy vineyarde for syluer, or else yf thou wylte, I wyll geue the another vineyarde for it. And he sayde: I wyl not geue the my vineyarde.

The sayd Iezabel hys wyfe vnto him: what a goodly kyngdome wher thou able to make in Israel: by & eate meate & sette thine hert at rest, for I will geue p^r the vineyarde of Naboth the Iezabelite. And she wrote a letter in Ahabs name and sealed it wth his seale, & let it vnto the elders & chiefe men of hys cytie that dwelt wher Naboth dwelte. And she wrote in the letter saying: proclayme fastynge and sette Naboth on hye among the people, and set two vnchrystes before hym, and let the testifie against hym saying: thou dydest curse bothe god and the kyng. And vpon that carpe hym out and stone hym to deeth.

And p^r elders & nobles of hys citie, whiche dwelt in his citie, did as Iezabel had sette vnto the, & as it was writte in the letter whiche she had sent vnto them. They proclaimed fastynge, & sett Naboth an hie amonge the people, & ther came in two vnchrystie persones & stode before hym. And p^r two vnchrystie persones witnessed against Naboth before p^r people sayinge Naboth did curse

curse God and the king. * And bpō ē they caried him out of the citie & stoned him wth stones to deeth. And then they sente to Jezabel sayinge: Naboth is stoned to deeth. And when Jezabel hearde that Naboth was stoned to deeth: she sayd to Ahab: bp and take possessō of the hynepard of Naboth, the Jezabelite, which he denied to geue the for s^{pl}uer, for Naboth is not a liue, but deed. And when Ahab heard that Naboth was deed, he stode bp to go down to the hynepard of Naboth the Jezabelite, to take possession of it.

And ē word of ē lord came vnto Eliah ē thebite saying: bp & go downe to mete Ahab kyng of Israel which is in Samaria. Beholde, he is in the hyneparde of Naboth: for he is gone downe thither, to take possession of it. And saye vnto hym: thus sayth the Lord, thou haste killed & thereto gottē possession. And saye ino^rcouer vnto him, thus sayth the Lord: in ē place where dogges lapped the bloud of Naboth, hal dogges lapp euen thy bloud also. And Ahab said to Eliah: hast thou found me thine enemye at any tyme? And he sayde yce, because thou art v^tterly geuen to worck wickednesse in the syght of the Lord. Beholde, I wil bring euell vpon the, & wil make cleane riddance of the, & wil destoye vnto Ahab all ē ysseth agaynst the walle, and y^e ought be p^resoned or forsaken in Israel: & will make thine house, lyke the house of Jeroboam the sonne of Nabat, & lyke the house of Baasa ē sonne of Abiah, for the angering wherwth thou hast angered, and made Israel synne.

And therto against Jezabel came ē word of the Lord sayinge: dogges shall cate Jezabel, vnder the* walles of Jezrahell. And he ē dyeth of Ahab in the towne, him shall dogges cate: and he that dyeth in the felde, him shall the foules of the ayre eat. For ther was none at all like Ahab, ē was so v^tterly geue to woork wickednesse in the sight of the Lord and that because Jezabel his wyfe pycked him for ward. And therefore he dyd exceding abhominably, in folowing Jdoles, in al thinges like as did the Ammorites which ē Lord cast out before the chyldren of Israel.

When Ahab hearde those wordes, * he tēt his clothes & put sackerloth about his

he and fasted, and laye in sack and wēt cōfortlesse. And the word of the lord came to Eliah the thebite sayinge: seyst thou how Ahab humbleth hym selfe before me: because he so submytteth hym selfe before me, I wyl not bringe that euell in his dayes: but in his sonnes dayes, I wyl bringe euell vpon his house.

Four hundred falsē prophetes do couel Ahab and Jehosaphat to warre against Ramoth: only Micheah propheseth the truth, for which he is smitē and put in p^reson.

The. xxi. Chapter.

And they contruned thre yere wythout warre betwene Siria and Israel. * And ē thirde yere Jehosaphat kyng of Juda, came to the kyng of Israel. Then sayd the kyng of Israel vnto his seruantes, know ye not that Ramoth in Galaad is outes, and we syt sylle and take it not oute of the handes of the kyng of Siria? And he sayd vnto Jehosaphat: wylte thou go with me to batayle, to Ramoth in Galaad? And Jehosaphat sayde vnto the kyng of Israel: * I will be as thou art, & my people shall be as thine, and my horses as thine.

And Jehosaphat sayde vnto the kyng of Israel: aske counsell I praye the of the Lord to daye. And then the kyng of Israel geathered of the prophetes together, bp on a fourte hundred men, and sayde vnto them: hal I go to Ramoth in Galaad to batayle, or be sill? And they sayd, go: for ē Lord shall deliuer it into the handes of ē kyng. And Jehosaphat sayde: is there nect a prophet of the Lordes here moare, that we myght enquire of hym? And ē kyng of Israel sayde to Jehosaphat: there is yet one, by whome we maye aske counsell of the Lord, one Micheah the sonne of Jehelah. But I hate hym: for he neuer propheseth good vnto me, but euell. And Jehosaphat sayde: let not the kyng say so. The kyng of Israel called vnto one of his chamberlaines and satde: sett Micheah ē sonne of Jehilah hether at once.

And the kyng of Israel and Jehosaphat the kyng of Juda satte ether in hye seat and their apparrell on them, in a holde place beside the entring of the gate of Samaria, & all the prophetes prophesenge before them. And Zedekiah the sonne of Cauanah

Canaanah made hornes of yron & sayde: thus sayth the Lord: wyth these hornes þu shalt wynowe the Scythians vntyll thou haue made an ende of them. And all the Pryphetes prophesped euen so, sayinge: go to Ramoth in Galaad and prosper, for the Lord shall delpyuer it into the handes of the kynge.

And the messenger that was gone to cal Michcāh, sayd vnto hym: se, the wordes of the prophetes speak good vnto the kynge wyth one voyce: let thy wordes I pray the be lyke the wordes of one of them, & speake that is good. And Michcāh sayd: as surely as the Lord lyueth, what the Lord putteth in my mouth, that wyll I speake. And when he was come to the kynge, the kynge sayde too hym: Michcāh, shall we go to Ramoth in Galaad to bataill, or shall we be syl? And he sayde vnto hym: * go & prosper, the Lord delpyuer it into the handes of the kynge. And the kynge sayd vnto hym, how often shall I adiure the, that thou tell me nothinge but truth, in the name of the Lord?

Then he sayd I saw al Israel scattered vpon the hylls, as shepe that haue no shepardes. And the Lord sayd: those haue no mayster, let the returne, euery man to hys house in peace. Then sayd the kynge of Israel to Jehosaphat: dyd I not tell the, that he wolde prophesye no good vnto me, but euel? And Michcāh sayd: here therfore the word of the Lord. I saw the Lord sitt on hys scat & al hys companion of beaue stādinge about hym, on his ryghte hand & on hys left. And the Lord sayd: * who shall deceaue Ahab that he may go & be slayne at Ramoth in Galaad: and one sayd on thys maner & another on that. Then came forth a spyte and stode before the Lord & sayde I wyll deceaue hym. And the Lord sayd: wherewith? And he sayde: I wyll go oute and be a false spyte in the mouthes of all his Pryphetes. And the Lord sayde, thou shalt deceaue hym & also preyayle go forth and do euen so. Nowe therfore beholde, the Lord hath putte a lynginge spyte in the mouth of all these thy Pryphetes: when in verpe dede the Lord hath spoken euel toward the.

Then Senechiah the sone of Canaanah wente to & smote Michcāh on the cheke, &

sayd: how is the spyte of the Lord gone from me, to speake in the? And Michcāh sayd: behold, thou shalt se in that day, when thou shalt go fro chambze to chambze to hyde the. And the king of Israel sayd: take Michcāh and carpe hym backe agayne vnto Ahab the gouernour of the cyrie, and vnto Joab the kynges sonne, & saye: thus sayth the kynge. But ye this felow in the prison house and fede hym wyth bread & water straitlye, vntyll I retorne in peace. Then Michcāh sayde, yf thou come safe agayne, the Lord hath not spoken in me. And he sayde mozeouer, hearken to ye people euery one of you.

And so the kynge of Israel & Jehosaphat the king of Iuda wēt vp to Ramoth in Galaad. And the king of Israel said to Jehosaphat: chaunge the & get the to warre: but put on thyn owne apparrell. And the kynge of Israel chaunged hym selfe, and went to battell also. But the kynge of Syria had comaunded the captaynes of hys charettes of whych he had, xxxii. sayinge: fyght nether wyth small or greute, saue wth the kynge of Israel onely. And when the Captaynes of the charettes sawe Jehosaphat, they thought he had bene the kynge of Israel, and therfore turned to hym too fyght. But Jehosaphat cryed oute. And when the captaynes of the charettes sawe that he was not the kynge of Israel, they turned backe from hym.

And a certen man drew a boowe & igno- rantly and smote the kynge of Israel betwene the rybbes of his harnesse. Wherfore the kinge sayde vnto the dryuer of hys charet, turne thy hand and carpe me out of the host, for I am hurte. And the battell increased that daye, & the kynge continued in his charet before the Scythians, and died at eue. And the bloud ranne out of the wound into the botome of the charet. And then wēt a proclamation thorow out the hoste after the sunne was downe sayinge: euery man to hys cyrie & to hys owne countrey. And when the kynge of Israel was dead, they came to Samaria and buried hym there. And whyle they washed the charett in the pole of Samaria, the dogges licked vpp hys bloude, and harlottes washed hym accordyng vnto the worde of the Lord which he spake,

The rest of the dedes of Ahab, & all he dyd, & the Iuorpe house which he made, & the cytyes that he buylte, are wrytten in the boke of the chronicles of the kinges of Israel. And whē Ahab was layd to rest with his fathers, Ohoziah hys sonne raygned in hys steade.

Jehosaphat the sonne of Asa began to raygne vpo Juda, þ fourth yere of Ahab king of Israel, & was. xxxv. yere olde whē he began to raygne and raygned. xxxv. yere in Ierusalem. And hys mothers name was Azubah the daughter of Salaht. And he walked in al the wayes of Asa hys father & bowed not therfro. But did þ was right in the eyes of the Lord. Onely he dyd not put the hylaulters out of the waye: for the people offred & burnt theyr sacrifices yet, in the hylaulters. And he had peace wyth the kyng of Israel.

And the reste of the dedes of Jehosaphat, and the might that he vsed, and how he warred, are wrytten in the Boke of the Chronicles of the kynges of Juda. And the remnant of the stues of the males, whyche remayned in the dayes of hys father, he put cleane out of the lande. There was then no kinge in Edom, the kyng was but a debyte. And Jehosaphat made shippes in the see, to goo to Ophir for goulde, but they went not: for the shippes brake at Azion Gaber. Then sayde Ohoziah the sonne of Ahab vnto Jehosaphat: let my seruantes go wyth thyne in the shippes. But Jehosaphat wold not. And Jehosaphat layde hym to slepe wyth his fathers, & was buried wyth the hys fathers in the cite of Dauid his father. And Jehoiam hys sonne raygned in hys rowme.



The ende of the thyrde boke of the Kinges as the Latentes reken, the Hebrewes call it the fyrste of the kynges.

The. iiii. boke of the Kinges / as the Latentes reken: whyche the Hebrewes call the second of the Kinges.

Ohoziah falleth & is hurt & asked counsell of Beelzebub whyche way he may come by health. The capes raynes ouer Israhel with the theyr sondiares are burnt with fyre fro heauen, by the prayes of Eliab, Ohoziah is reuoyced of Eliab, and dieth, Jehoiam his brother succedeth hym.

The fyrst Chapter.

Ohoziah the sonne of Ahab began to raygne vpo Israel in Samaria, the. xlv. yere of Jehosaphat kinge of Juda, and was kyng ouer Israel two yere, and dyd euell in the syght of the Lorde, and walked in the waye of hys father and in the waye of his mother, and in the waye of Ieroboam the sonne of Nabat whyche made Israel synne. And he serued Baal and bowed hym selfe to hym and angred the Lorde God of Israel, in all thyng, as dyd hys father. And þ Moabites rebelled agaynst Israel after the death of Ahab.

And Ohoziah fel thorow a lattese window out of an upper chambze that he had in Samaria, & fel sycke. The he sent messengers sayinge vnto the: go and enquire of Beelzebub the God of Akaron, whether I shall recouer of thys dysease. But the Angell of the Lorde spake too Eliab the Thelbite, bp and go agaynst the messengers of the kyng of Samaria & say vnto them: Is it because there is no God in Israel, that ye go to aske thorow Beelzebub the God of Akaron. Therfore thus sayth the Lorde: thou shalt not come downe fro the bed on whyche thou arte gone vpp, but shalt die. And Eliab departed.

And the messengers turned back agayn vnto hym. And he said vnto the: why are ye thus come agayne? And they sayde vnto hym there came a man agaynst vs & sayd vnto vs: goo and turne agayne vnto the king that sent you, & say vnto hym. Thus sayth þ lord. Is it because ther is no God in Israel, that thou sendest to enquire thorow Beelzebub þ God of Akaron? Therfore thou shalt not come downe fro the bed on whyche thou arte gone vppe, but shalt surelye

fuery die. And he sayd to the: what maner
a man was that which met you & told you
these wordes? And they sayd vnto hym: it
was an hearty mā & gyde wyth a gyde
of a skynne about his loppes. And he sayd
vnto them: it is Eliah the Thelbite.

The king sent vnto him a captayne
ouer fyfte to his fyfte. And whē the cap-
taine was come to him, behold: he sat on p
toppe of an hyl. And the captayne said vn-
to him: man of God, the king biddeth the
come downe. And Eliah answered & sayd
to the captayne ouer p fyfte: yf I be a mā
of God, fyre come downe frō heauē & con-
sume the & thy fyftie. * And ther came fire
downe frō heauē & deuoured him and his
fyftie. And the king wēt agayne & sent to
hym another captayne ouer. l. wyth hys. l.
which answered & said vnto him: O mā of
God, thus sayth p king make hast & come
downe. And Eliah answered & sayd vnto
the: yf I be a mā of God, the let fyre come
downe frō heauē & consume the & thy fyfte
And there came fyre downe frō heauē and
consumed hym and hys fyftie.

And the king sent agayne the thyrde cap-
taine ouer fyfte. And when the thyrde cap-
taine ouer fyfte was come vp too him, he
fel on his knes befoze Eliah & besoughte
him & sayd vnto him: Oh mā of God, lett
my lyfe & the life of these fyfte thy seruā-
tes be precious in thy syght. Behold ther
came fyre downe frō heauē & burnt vp the
two foze captaynes ouer fyfte wyth theyr
fyfties. But let my lyfe now be precious
in thy syght. Then sayde the angell of the
Lord vnto Eliah: goo downe wth him, &
be not a frayd of him. And he went downe
wyth hym vnto the kynge.

And he sayd vnto the king, thus sayth p
Lord: for as moche as thou sentest messen-
gers to aske thezowe Beelzebub the God
of Akarō, as though ther had ben no God
in Ittācl to aske thezow his word: therfo-
re thou shalt not come of the bed on which
thou art ascēded, but shalt fuerydye. And
so he died accordyng to the word of p Lord
which Eliah spake, & Jehoram was made
king in his stede, p second yere of Jeho-
sōne of Jehosaphat king of Iuda, becau-
se he had no sonne. The reste of the dedes
of Jehoiah which he dyd, are writte in the
chronicles of the kynge of Ittācl.

The Notes
The scripture of colūme nameth the Goda
des of the Gentyles by infamous names as in the
psalme, ch. c. Beelzebub fight eth the god of a flee.
Luke, xii. c.
Eliah deuoureth the waters with his mātel. He is
take vp into heuē. The bitter & venemouse waters
are healed by the saile that Eliseus putt into the. The
chylde that morke Eliseus are rent in peces.

The. ii. Chapter.

And it chaūced whē the Lord
wold take vp Eliah to heauē
in a whorlewind, that Eliah &
Eliseus were goying frō Gal-
gal. And Eliah sayd to Elise-
us, tarpe here I praye thee, for the Lord
hath sent me to Bethel. But Eliseus said:
*as surely as the Lord lyueth, and as thy
soule liueth, I wyl not leaue the. And whē
they came to Bethel, the chylde of the pro-
phetes that were at Bethell came oute to
Eliseus & sayd to hym: knoweste thou not
how that the Lord wll take away thy ma-
ster frō the this daye? And he sayd, I kno-
we it to, holde your peate.

The said Eliah to Eliseus: tary heare a
selowthp, for the Lord hath sent me to Je-
richo. And he sayd: as surely as the lord ly-
ueth, & as surely as thy soule liueth, I wil
not leaue the, and so they went to Jericho.
And the chylde of the Prophetes p were
at Jericho came to Eliseus and sayd vnto
hym: art thou not ware that p Lord wyl
take away thy master frō p this daye? And
he answered: I know it also, hold your pea-
ce. And Eliah sayd to him: tary I pray the
here, for the Lord hath sent me to Jorda.
But he sayd: as surely as the Lord lyueth
and as thy soule lyueth, I wyl not leaue p
And so they went both of them to geather.
And fyfte men of the sonnes of the Pro-
phetes went & stode in syght a farre of, as
they two stode by Jordon.

And the Eliah toke his mātel & wrapte
it together & smote the water, and it deu-
ded it selfe, parte the one waye & parte the
other, & they two wēt ouer on the drye lād
And as sone as they were ouer, Eliah say-
de to Eliseus, aske what I shal do for the
yere I be take away frō the. And Eliseus
sayd: let me I praye the, haue thy spyryte
* & double in me. And he said: thou hast as-
ked an harde thinge. Neuertheles yf thou
se me whē I am taken away frō the, thou
shalt haue it so: yf thou do not, it shall not
be. And as they went walking & talkinge
h. iii. behold

and talking: behold, ther came a charett of fyre & horsles of fyre & put them a sounde. And Eliah went vp in the wholye wynd to heauen. And Eliseus sawe & cried: O my father, O my father, the charet of Israell and the hors mē therof, & saw him nomore and therfore toke hys owne clothes & rent them in twayne peces.

And the he toke vp the mantell of Eliah that fell fro hym, & wente backe agayne & stode by Jorðas syde, & toke the mantell of Eliah that fell fro hym, & smote the water and sayd: wher is the Lord God of Eliah where is he? And when he had smite þ water it divided part this waye & part þ way and Eliseus went ouer. And the chyldren of the Prophetes of Jericho whych sawe hym fro a farre, sayde: the spyte of Eliah doth reste on Eliseus, and wente agaynst hym & bowed to the earth vnto hym. And they sayde vnto hym: see, there be amonge thy seruantes fyfte lustye men: let the go and seke thy master: happely the spyte of the Lord hath taken hym vp & caste hym vpon some mountayne or in some valeye, And he sayde: sende not. Neuerthelesse yet they laye vpon him tyll he was a shamed, and sayd: sende, and they sente fyfte men which sought him thre dayes & thre nightes, but founde him not. And they came agayne to him, for he taried at Jericho. And he sayde to them, dyd I not saye vnto you that ye shulde not go.

The the mē of Jericho said to Eliseus behold the cittle standeth pleasantly as my Lord seyth, but the water is naught and the ground bare. And he sayd: bring me a newe cruse and put salte therein. And they brought it to hym. And he wente vnto the springe of the water & cast the salt in thither, & sayd thus sayth the Lord: I heale thys water, ther shall not come henceforth ether dearthe or barrenesse. And the water was helthsome euer after according to the saying of Eliseus whych he spake.

And he went fro thence vp to Bethell. And as he was goyng vp in the way, ther came lytle laddes out of the cittle and mocked him, and said to him: go vp thou bald head, goo vp thou bald head. And he turned backe and looked on them and cursed them in the name of the Lord. And ther came two Beares oute of the wood and

tare, xlii. of the boyes. And he wente from thence to mount Carmel, and from thence went agayne to Samaria.

The Notes.

* That is, that the same spyte may do more by my preaching than it hath done by rheto; that I may haue still partes more than the other prophetes that haue receaue the same spyte.

* The content of godlye mē, chesely preacher, is an offence most grauous to whose authorite ought to be most holy & reuerend to all the people who he receaueth or agayne sayth, receaueth or reiecteth god, & others while the correct not watonnes of these chylde, while they hold the not vnder nouetour, while they suffer the to, I cast & shoffe with every mē, & lett the attempt euery thing unpunished, the Lord punisheth them with the chyldren many wayes.

The kinges of Israel Iuda & Edom lack water, whē they shuld fyghte agaynst Moab: whiche they obtaigne through þ prayer of Eliseus. The kinge of Moab leteth the tyldes & after sacrificieth hys sonne.

The.iii. Chapter.

Jehorā the sone of Ahazbēgā to raygne vpo Israel in Samaria the. xviij. yere of Jehosaphat king of Iuda, & continued, xij. yere. And he wrought that was euil in the syght of the Lord but not lyke hys father or hys mother, for he put awaye the ymage of Baal that his father had made: Neuerthelesse he continued in the synne of Jeroboam the sonne of Nabat whych made Israell synne: and shonke not therfrom.

And Mesa king of Moab whych was riche of shepe (& was wont to render vnto the king of Israel an hundred thousand labes & as many rāives with the wolle) rebelled agaynst the kinge of Israel after the death of Ahab. And king Jehorā wet out of Samaria the same caason, & nobzed al Israel. And the wet & sent to Jehosaphat king of Iuda sayinge: the king of Moab hath rebelled agaynst me, wilt thou go w me agaynst the Moabites to battell? And he sayd: I wyl go, & wyl be as thou, & my people shalbe as thyne, and my horsles as thyne. And he sayd: what way shal we go? And the oth: answered: the waye thow & the wyldernesse of Edom.

And þ king of Israel toke his tourneye with the king of Iuda & the king of Edom And whē they had copared the way seuen dayes, ther was no water for the hoste nor for the cattel that they had with the. Then sayd the king of Israel: Alasse, the Lord hath called togeather these thre kynges to delouer the into the handes of the Moabites. But Jehosaphat sayde: is there here

Jehosaphat iiii. Kinges Eliseus clxxviii

Chapter. 4
Some men
swapped
on hym.

heare no prophete of the Lordes, that we may enquire of the Lord by him: And one of the kyng of Israels seruantes answered and sayde: here is Eliseus þ sonne of Saphat which powred water on the handes of Eliah. And Jehosaphat said þ worde of the Lord is with him. And so the kyng of Israel and Jehosaphat and þ kyng of Edom went downe to him.

And Eliseus sayd to the kyng of Israel: what haue I to do w the? Gette the to the prophetes of thy father & of thy mother. And þ kyng of Israel sayd vnto him: Whynaye, but hath the Lord called these thre kynges to deliuer the into the handes of the Moabites? And Eliseus said, as sure as the Lord of Hostes lyueth (in whole sight I stand) and it were not that I regard þ presene of Jehosaphat þ kyng of Iuda, I wold not loke to ward the, nor yet se þ. But now byng me a mynster. And as the minstrel played, the hand of the Lord was vpon him. And he said: thus biddeth þ lord, make this broke ful of dyches. For thus saith the Lord: ye shal se nether wind nor rayne, and yet this broke shalbe filled w water, that ye maye drinke, and poure beastes & poure catell also. And this is yet but a small thing in þ sight of þ lord: But he wyll geue the Moabites in to your handes also. And ye shall destroye all stronge townes and all goodlye cytyes, and shall falle all pleasaunte trees and stoppe al the welles of water, and marre all good plat-tes of grounde wythe stones. And in the mornynge about offerynge tyme there came soche a water þ waye fro Edom þ the con-try was filled with water.

And whē al the Moabites heard that þ kynges were come to fight against them, they gathered together, fro the youngest þ was able to put on harness and so vpwat- de, and wayted in the borders.

And they beyng vpon eley in the mornynge, þ sonne arose & shone vpon the water. And whē þ Moabites sawe þ water a farre of, as red as bloude, they sayd: it is bloud, the kynges haue fought together & one slaine another. Now therefore ye Moabites gett you to the people. And whē they came to þ hoste of Israel, the Israelites stode vpon & laide on the Moabites, & they fled before the: And so they entred þ lād & destroyed þ

Moabites. And they ouerthrow the cities, & on euery good parcell of land, cast euery man his stone & ouer coueted it, & stopt al the welles of water, and felde al the good trees. And as lōg as the stones therof dyd remaine in þ walles of þ citye þ fingers went vpon it and bette it.

And whē the kyng of Moab saw, that the battel was to stōge for him, he toke w him seuē hundred men þ drew the sweerde, to haue broke vpon vnto the kyng of Edom. But they could not. And thē he toke his eldeste sonne þ shulde haue reigned in his steade, & offered him for a burnt offering vpon þ walles. And ther came so grea- te wrath vpon Israel, þ they departed from him and returned to their owne land.

¶ God geueth a certen poe womā oyle & flour by Eliseus. Eliseus obtained of god a childe for hye hostesse: which dyeth & is after raised to lyfe thow- ing him. He maketh swete the potage & multiplieth the loue.

The. iiii. Chapter.

¶ And ther cryed a certen womā of the wiuers of the childe of the prophetes vnto Eliseus sayng: thy seruānt my husbā- de is deed, & I knoweste that thy seruānt dyd feare the Lord.

And the creditor is come to sett my two sonnes, to be his bondemen. And Eliseus sayd to her: what shal I do for the? Tel me, what hast thou in thine house? And she sayde thine hand mayde hath nothinge at all in her house, saue a pytcher wyth oyle. And he sayd: Go & borow the in other pla- ces, of all thy neybours, emptye vesselles and that not a fewe. And thē go and shutt the doze to the and to thy sonnes, & powre out into all those vesselles, and putte the full alwaye a lyde.

And she wēt fro him, & shutt the doze to w- her & to her sonz. And they brought to her, & she powred out. And when the vesselles were ful, she said to her sonne: byng yet a vessel. And he sayd: ther is no mo. And thē the oyle ceased. Then she came & tolde the mā of god. And he said: go & sel the oyle and paye thy creditor. And liue thou & thy chyldren of the rest.

And it fell on a day, that Eliseus came to Sunam, where was a ryche woman þ toke him in for to cate brede. And as ofte as he came that waye, he turned in thither

Some rede
of here
seth.

to cate breed. And she sayde vnto her husbande: se, I perceaue that the man of god is perfecte, & cometh alway by vs. Let vs make hym a chambze wpyth a lytle wall, & let vs set hym there a bed, a table, a stole & a candel stycke & he maye turne in thither, when he cometh to vs.

And it fortuned one a tyme & he came thither & turned into the chambze and lay there. Then he sayde to Giezi his seruau te: cal this Sunamite. And he called her, & she came before him. And Eliseus sayde to hym, saye to her I pray the: se, thou hast made all thys prouision for vs, what shal we do for the? woldeste thou be spoken for to the king or to the captaine of & host? And she sayde: I dwell amonge myne owne people. Then he sayde, what is to be done for her? And Giezi sayd: merely she hath no chylde, and her husbände is olde. And he sayd: call her. And he called her, And she came and stode at the doze. Then he sayd: by soch a tyme, as sone as & frute can liue, thou shalt enbrace a sone, and she saide, Oh naye my Lorde thou mā of god do not lie vnto thine hādinaid. And & wise concealed and bare a sonne & saime reason that Eliseus had said vnto her as sone as the frute coulde haue lyfe.

And when the ladd was great, it fell on a daye, that he went out to his father, to & haruestme. And there he cōplayned to his father, my heed, my hecd. And his father sayde to a ladd, carye hym to his mother. And he toke hym & brought hym to his mother. And he sat on her knees til none & the dyed. And she caried hym by & layd hym on the bedde of the man of god, and shut & doze to hym, & wēt out, and came to her husbande and sayde: sende me one of & young men & an asse that I maye rūne to the mā of God. And he saide: wherfore wylt thou go to hym to daye, whyle it is nether newe mone nor Saboth daye. And she sayd: be content. Then she sadelled an Asse & sayd to the ladd: leade awaye and make me not cease rydyng, vntyll I byd the.

And so she went & came vnto the man of god, to mouit Carmel. And whē the mā of God saw her a farre, he sayde to Giezi his seruau: se, wher oure seruante cometh. Now rūne against her, & aske her, whether it be all well wpyth her, and wpyth

her husband and wpyth the lad. And she sayde: all is wel. Thē she wente to the man of god by to & hill and caught hym by & fete. And Giezi wēt to her, to thrust her away. But the man of god said: let her a lone, for her soule is vexed, and the Lord hath byd it from me and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my lord? dyd I not saye, that thou shuldeste not bypunge me in a soles Paradyse.

Then he sayde to Giezi: gyde by thy lopnes, and take my staffe in thyne hāde & a waye. If anye man mete the, salute hym not. And yf any salute the, aswere him not agayne. And put my staffe vpon the boy. Not withstandinge the mother of & chylde sayde: *as sure as the Lorde lyueth, & as thy soule lyueth, I wyl not leaue the. And then he arose and folowed her. Giezi went before them and put the staffe by on the ladd. But there was nether voyce nor attending. And then he wēt agayne against his master and told hym saying: it hath not a waked the ladd.

When Eliseus was come to & house: he holde, & ladd was deed & layde vpon hys bed. And he went in & shut the doze to the lad & hym, & prayed vnto the Lord. * And he wēt by & laye vpon the ladd, & put hys mouth on hys mouth, and his eyes on hys eyes, & the palme of his handes on the palme of hys hādes, and spzede hym self by & lad that the flesh of the childe wared warme. And wēt agayne & walked once by & downe in & house, and thē went by & spzed hym self by & him. And thē the lad neses se uē times & opened hys eyes. And he called Giezi & said: cal for this Sunamite. And he called her. And whē she was come to hi, he said: *take thy sone. Thē she wēt & fel at his fete & bowed her self to the ground, & toke by her sone & wēt out. Whē Eliseus was come to Galgal agayne, there was a dearth in the lande, and the children of the prophetes dwelt wpyth hym. Then he sayd to his seruau, put on a great pot, & make pottage for & children of & prophets. And one wēt out into the felde, to geather herbes, & found as it were a wylde byne, and gethered therof Coloquintydæs his lapful, & came & shzed thē into the pott of pottage, they bywetyng. And they powred out for the men to cate. And whē they had tasted

Naaman iij. Kinges Eliseus Lxxxv.

tasted of þe pottage, they cryed out & sayd: where is deeth in the pot thou mā of God, & could not eate theroof. The he sayd: bynyng meale. And he cast it in to the pot & sayde: fyl for the people that they maye eate, and there was no harme in the pot.

Then came a man from Baalsalisa and broughte the man of God bycotte of fyrst frutes eurn. xx. loues of barleye, and new corne in a cloth he had. And Eliseus bade put it befoze the people that they myghte eate. Then hys mynister sayd: what shulde I set this befoze an hundred men? And he sayde: sett it befoze the people and lette them eate. For thus sayth the Lorde: they shal eate and leaue. And he sett it befoze them, and they eate and left accordyng to þe worde of the Lorde.

Naama þe Siria is healed of his leprosie. Sirie is heiken with a leprosie because he toke money & capment of Naaman.

The. b. Chapter.

Naaman captayne of the Host to þe kyng of Siria, was great to his master & well take: for thorow hym the Lorde saued Siria. And he was an actiue man, and yet a leper. And there had gone a companie of Soudpoures oute of Siria a runnyng, and had broughte oute of the contreye of Israel a lytle mayde, whyche was with Naamas wyfe. And the Damo sell sayde vnto her ladye: I wolde my master were with a prophet that is in Samaria: he wolde deliuer hym of hys leprosie. And she went & told her husband sayyng: thus & thus saith þe maide þe is out of þe lāde of Israel. And the kyng of Siria said: go thy waye, and I wyl sende a letter vnto the kyng of Israel. And he went & toke with hym ten talentes of siluer & vi. thou sande peces of goulde, and ten chaung of capmentes. And he brought the letter to þe kyng of Israel cōtaynyng thes tenoure. Now when this letter is come vp to þe: Beholde I haue sent Naaman my seruauit to the, that thou shuldest rydde him of his leprosie. And when the kyng of Israel had read þe letter, he rent hys clothes & sayd: * am I god, to slep & to make a lyue, that he shuld sende to me, for to deliuer a mā frō his leprosie. But consider I pray you & se, how he pyketh quatelles to me. And whē Eliseus the man of God, hard howe that

the kyng of Israel had rente hys clothes, he sent to the kyng sayyng: wherfore hast thou rent thy clothes: let him come to me, that he maye knowe that ther is a prophete in Israel.

And Naaman came with his horyes & his charer, and stode at þe doze of Eliseus. The Eliseus sent a messenger sayyng: go & washe the in Jorda seuē tymes, and thy flesh shall come agayne to the as befoze, & thou shalt be cleane. And Naaman was wroth and wēt awaye, and sayd: Behold, I thought in my selfe, he wold haue come out, & stande & call on the name of the lord hys God, & put hys hande on the place of the dyscase, and so take awaye þe leprosie. Are not Abanah and Pharphar, riuers of Damasco, better then al the waters of Israel? Whyghe I not rather washe in them and be cleane? And so he turned and departed in an angre. Then came his seruantes and comuned to him and sayd: father yf the prophet had bydd the done some great thyng, oughtest thou not to haue done it? How moche rather then shuldeste thou do it, while he saith to þe onlie, wash & be cleane. * Then he wēt downe & washed seuē tymes in Jorda, as the mā of God bade, & hys flesh chaunged, lyke vnto the flesh of a lytle boye, and he was cleane.

Then he turned agayne the mā of God & all his companye withc hun, and came & stode befoze hym & sayde. Behold I know that there is no God in all the worlde, but in Israel. And now I pray the take a blessing of thy seruaut. But he said: as sure ly as þe lord lyueth befoze whome I stand, I wyl receaue none. And the other wolde haue cōstrained him to receaue: but he wolde not do it. And Naaman sayde, yf thou wylte not: yet I praye the, maye there not be geuen to thy seruauit the burthen of two mules of erthe. For thy seruauit wyl hencefozthe offer nether burnt sacrifice nor offeryng to anye other God, then to the Lorde. But heretn the Lorde be merciful to thy seruauit, for whē my master goeth into the house of Remō to worshipp there, he caneth on myne hād, & I muste worshippe in the house of Remon, lett the Lorde I praye the bi mercifull vnto thy seruaut in this case. And he sayd to hi: go in peace. And when he was departed from hym

Deu. xxi. 1.

*That is the
sacrieth and
worshipp
for me*

him a furlong of ground. Giezi þ seruañt of Eliseus the mā of god, said: se, my master hath kept of this Sircien Naaman þ he wold not receaue of his hand þ he offered. As surely as the Lorde lyueth I wyl turme after him & take somewhat. And so Giezi went after Naamā. And whē Naamā saw him come running after hym, he came downe of þ charret agaynst him & said: *Is al well? And he sayd yee.

But my master hath sent me sayinge: se, ther be two younge men come to me out of Ephraim of the chyldre of the prophetes: gene the I pray the, one talēt of siluer & a couple of good garnētes. And Naamā saide: auenture and take two talentes of syluer in two bagges, with two goodly garmentes, & deliuered them vnto two of his seruañtes, to beare it befoze hym. And he went in the darcke & toke it of their hādes & bestowed it in the house, and lett the men go, and they departed.

Then he wente & stode befoze hys master. And Eliseus sayd to him: whence cometh Giezi? And he sayde: thy seruaunte wēt no whether. And he said: wēt not mine herte w the, when the man turned & came of his charret agaynst the? Is it a tyme to receaue siluer & to receaue garnētes, oliuetrees, vyneyardes, oxen, shepe menseruañtes and maydeseruañtes? The leprosy therfore of Naamā cleaue vnto the, & vnto thy seede for euer. * And he wēt out fro him a leper as white as snow.

Eliseus maketh prion to swynne about the water. The Sirciens besage Israel, so that, if, weme a grece together to eate their owne chyldren.

Chap. vi.

Then sayde the chyldren of the prophetes vnto Eliseus: se, the place wher we dwel is to lytle for vs. Let vs ther take euery mā a beame & hylde vs a place ther, to dwel in. And he said: goo ye. And one sayde: begynne I praye the, and go with thy seruañtes. And he sayde: I will, and so wente with them.

And when they came to Jordan, they cutt downe wood. And as one was heuynge of a beame, þ axe heed fel into þ water. And he cryed oute & sayde: Alasse master: for it was lēt me. And the mā of god said: wher fel it? And he shewed him þ place. And he cut an helue and cast it in thither,

and made the axe heed swimme. And he sayde: take it vp to the. And th other stretched his hand and caught it.

And the king of Siria soug the agaynst Israel, and toke countell wyl he his seruañtes sayinge: In soche a place and in soch a place wyl I pyche. And the man of God sent vnto the kyng of Israel sayinge: Beware thou go not by soe he a place, for there are the Sircians gonyn downe. And the kyng of Israel sent to a he place whych the man of God tolde hym in and warned him of, & saued hym self & his moze then once or twyse.

And the hert of the king of Siria was troubled therewith, þ he sent for his seruañtes & sayde to them: *wyl ye not shewe me whych of vs telleth the kyng of Israel. And one of his seruañtes sayd: in a peyn Lorde kyng: Eliseus the prophet that is in Israel, he tellyth the kyng of Israel the wordes that thou speakest in thy slepyng chambze. Then he saide: go and spie wher he is that I may sende & fet him. And one told the kyng sayinge: se, he is in Dorchā. And he set thither hōse & charettes and a great host. And they came thither by night and compassed the towne about.

And whē the seruañt of the mā of god rose vp early and was gone oute: Beholde: ther was an host rounde about the towne w hōses and charettes. Then sayde hys lad to him: Alasse master, what shal we do? And he sayde: feare not, ther are mo wyth vs then w them. And Eliseus prayed and sayde: Lorde open the eyes of the younge man, & he sawe. And beholde, þ moūtayne was full of hōses and charettes of fyre rounde about Eliseus. And when the soudars came downe to him, Eliseus prayed vnto the Lorde and sayd. Smitte thys people with blindnesse. And he smote them w byndnes accordyng to the desyre of Eliseus. The Eliseus sayd vnto the this is not þ way, nor this is not þ towne: But follow me and I wyl byng you out to the mā þe seke. And he ledd them to Samaria.

Whē they were come to Samaria, Eliseus sayde: Lord, open their eyes & let the se. And the Lorde opened their eyes & they saw. And behold they were in þ myddes of Samaria. And then sayde the kyng of Israel vnto Eliseus when he saw them: shal

Eliseus iiii. Kinges Jehoram clxxxv

¶ *Chal I smyte the, Chal I smyte the father*
 And he sayd: smyte the not. But smyte the
 thou takest wyth thyne owne swerde and
 wyth thyne owne bowe. But set bread and
 water before them, & let them eate & drinke
 and go to theyr maister. And he made grea-
 te ordinaunce before them. And when they
 had eaten and dronke, sent the away, and
 they went to theyr maister. And so þe Sou-
 dyours of Siria came noo moze into the
 lande of Israel.

After this Benhadad kynge of Siria
 gathered all the hoste, and bet & beseged
 Samaria. And ther arose great deatth in
 Samaria: for they had beseged it, vntyll
 an Asses head was worth foure syles
 of siluer, & the fourth part of a Cab
 of dolours dong worth fyue syles. And as
 the kynge of Israel walked vpon the wal-
 les ther cryed a womā to him, saying: help
 my Lord king. And he sayd: Nay, the lord
 helpe the. But wherwith shuld I help the,
 wyth corne or wyne? Then sayd the kynge
 to her: what ayleth the? And she answered
 thys womā here said to me, hyng thy sone
 and let vs eate hym to daye, & we wyl eate
 myne to morowe. * And so we dyessed my
 sone & dyd eate hym. And I sayde to her
 another day, bring thy sone that we may
 eate hym. But she hath hid her sone. Whē
 the king hearde the wordes of the woman
 he sent his clothes on as he was walking
 on the walles. And when the people looked
 vpon him: se, he was clothed in sack vnder.
 Thē he sayd: GOD do so & so to me: yf the
 head of Eliseus the sone of Saphat tarie
 on him thys day. And as Eliseus satte in
 hys house and the elders wythe hym: the
 kynge sent one from hym. But yet the mes-
 senger came at him, he sayde to the elders:
 se you not how the sonne of thys mutthe-
 rat hath sent, to take of myne head: be cr-
 tūsuspect therefore whē the messenger cometh
 and shut the dore, & thrust him backe ther-
 wythe: for the sounde of hys maysters fete
 foloweth hym. And whyle he yet talked w
 them: Behold the messenger was come vn
 to hym. And he sayde: behold, thys euil is
 of the Lord, what moare shall we lōke for
 of the Lord.

¶ Eliseus prophesieth pitequines of vntayles and
 other thynges to Samaria. The Sirians rāne awaye
 & haue no mā folowing the. The Lord that wold not
 beleue the woys of Eliseus is croden to deatth.

The. vii. Chapter.



Then Eliseus sayd: heare the
 worde of the Lord: for thus
 saythe the Lord: to morowe
 hys tyne a boushell of fyne
 floure shall be solde for a sicke
 & two bousshelles of Barlepe for a nother
 in the gates of Samaria. Then a greate
 Lord on whose hande the king leane, an-
 swered the man of GOD and sayde, though
 the Lord wold make windowes in heaue,
 yet wold not this be. And he said agayne:
 Beholde, thou shalt se it wyth thyne eyes
 and shalt not eate thereof.

And ther were foure lepers set with out
 the gate of Samaria. And they sayd eche
 to hys cōpanion, what sytt we here vntyll
 we die: though we thought that we might
 come into þe cite, yet is the deatth so great
 in þe cite, that we shal thet dye. And yf we
 tarpe here, we at but dead also. Now ther-
 fore come & let vs fle to the host of the Si-
 rians: yf they saue our lyues, we shal lyue.
 And yf they kyll vs, the are we dead. And
 so they arose in the darke to go to the host
 of the Sirians. And whē they were come
 to the syde of the hoste of Siria: se, there
 was no man there.

For the Lord had inaide the hoste of the
 Sirians heare a noyse of charettes & a noy-
 se of hostes, & the noyse of a great hoste.
 In so moeth that they sayd one to anothers
 se, the kynge of Israel hath hyred agaynst
 vs, the kynges of the Perhites & the kyn-
 ges of Egypte, to come vpon vs. And vpon
 that they arose and fled in the darke, & left
 theyr tentes, theyr hoxses, theyr Asses and
 the felde they had pitched euen as it was,
 and fled for theyr lyues. And when these le-
 pers came to the edge of the hoste, they
 went into a tente and dyd eate and drinke
 and carped thence syluer, gould & raymet
 and wente & hyd it: and came agayne and
 enteted into another, and carped thence al
 so, and went and hyd it.

Then they sayd one to another: it is not
 wel that we doo, for this daye is a daye to
 bring tidinges. And yf we hold our peace
 & tarpe tyl it be daye light, we shal finde a
 mischete. Now therefore come, let vs go &
 tel the kynges household. And so they wēt
 and called to the porter of the cite & tolde
 them sayng: we came to the Dauplyons
 of

of the Syrians: & se ther was no mā ther, neyther boyce of man, but hoxses & asses tyed, & the tentes euen as they were.

Then the porters called & tolde the kynges house within. And the kyng arose in þ night and sayd to his seruantes: I will shewe you, how the Syrians haue serued vs. They know that we ar oppressed with hungre, & therfore ar gone out of theꝝ pavilions to hyde the selues in the felde sayinge: They wyll come out of the cytie, and the we shal catche the a lyue & get into the cite. And one of his seruantes answered & sayd: Let me take spue of the hoxses that remaine & are left in the cite. Behold they are as good as all thee multitude that are left in the cytie: and as good as al the multitude of the cytie that are consumed, and let vs send and se. And they toke two charrettes of hoxses, & the kyng sente after the Hoste of the Syrians sayinge: go and ser. And they folowed after them euen vnto **J**ordan: & se, all the waye was full of clothes and vesselles which the Syrians had cast from them for haste.

And the messengers returned and told the kyng. And then the people went oute & robbed the tentes of the Syrians. And so a bushel of flowre was solde for a sylcle, & two bushelles of barley for a sylcle, accordyng to the worde of the Lorde. And the kyng set the Lorde on whose hand he leanned, to kepe þ gate. And the people troade hym in the gate, that he dyed, accordyng to the saying of þ mā of God whych he sayd when the kyng came downe to him. And it came to passe accordyng to the word of the man of god to the kyng sayinge: two bushelles of barleye for a sicke & a bushel of flowre for another shalbe to morowe thys tyme in the gates of Samaria. And the Lorde answered the man of God and sayd though the Lorde made wyndowes in heauen, yet wolde thys not be. And the other sayde: Scholde, thou shalt se it with thyn eyes, & shalt not eat therof. And so it chaūced: for thee people troade hym vnder fete in the gate, that he dyed.

Eliseus propheseth vnto the Samaritanes þ death of viij. yere. After the death of Benhadad raygneth Hazael in Siria. Jehoram the sonne of Jehosaphat raygneth in Iuda. Eodem salteth frō Iuda. Phoziah sacerdoti Jehoram.

The. iiii. Chapter.

Then spake Eliseus vnto thee womā whose sonne he had restored to lyfe againe, sayinge: bp & go both thou and thyn house, & sojourn where thou thinkest best, for the Lorde wil cal a dearth which shal come on the lande seven yere. And the woman arose & dyd after the sayinge of the man of God, and wēt both she and her household & sojourned in the land of the Philistines seue yere. And at þ seue yeres ende, when the womā was come agayne out of the lād of the Philistines she went out to speake to the kyng for her house and for her land. And the kyng was tal kinge wyth Gehazi the seruaunt of the mā of God sayinge: tel me I praye the, al the greates dedes whyche Eliseus dyd. And it chaūced as he was telling the kyng how he restored a dead body to life againe that the womā whose sonne he recuied, cryed to the kyng for her house and land. Then sayd Gehazi: My Lorde kyng, thys is the woman and thys is her sonne whych Eliseus brought to lyfe agayn. And the kyng asked the woman, and she tolde him. And so the kyng sente wythe her one of hys Chamberlaynes sayinge: restore all that pertayneth to her, wyth all the fruytes of the felde, sence the daye she left the lande vnto thys tyme.

After that Eliseus went to Damasco, Benhadad the kyng of Siria beyng sicke. And one tolde the kyng sayinge: The man of God is come hether. The kyng to Hazael: * take a present with the and goo agaynst the man of God and aske the Lorde by hym whether I shal recouer of thys my disease or no. And Hazael went to mete him and toke presentes with hym, euen of all the good thinges of Damasco, as moche as fourtie Camels could beare, and came & presented hym self before hym & sayd: thy sonne Benhadad kyng of Siria hath sent me to the, sayinge: shal I recouer of thys my disease.

And Eliseus said to him: go and say to him, thou shalt recouer, howbeit the Lorde hath shewed me that he shal surely dye. And the man of God began * to loke earnestly, in so moche that he was a thamed: and the man of God wepte. And Hazael sayde: why wepeth my Lorde? And he answered

Jehoram iiii. Kinges Jehu Lxxxviii

answered: for I know that thou shalt doo cucl vnto the chylde of Israel: theye ströge cities thou shalt set on fyre, & theye younge men thou shalt slepe wyth the swerde, and shalt dash out the braynes of theye suckinge chylde, and all to teare theye women wyth chylde.

And Hazael sayd: what is thy seruante which am but a dog, that I shulde do this great thing? And Eliseus said for þe Lord hath shewd me, that thou shalt be king of Siria. And so he departed fro Eliseus & came to hys mayster, whiche sayd to hym. What sayd Eliseus to the? And he sayde: he tolde me that thou shuldeste recouer. And on thee morowe he toke a tounge of clothe and dyppe it in the water and spredde it on hys face, and he dyed, & Hazael raygned in hys steade.

The fyrte pere of Jehorā sone of Ahab king of Israel, Jehosaphat being yet kyng of Iuda, Jehorā the sonne of Jehosaphat king of Iuda, began to raygne. xxxii. pere olde was he whē he began to raygne, & he raygned. viii. pere in Ierusalē. And he walked in the way of the kinges of Israel, as did the house of Ahab for the daughter of Ahab was his wyfe, & he dyd that displeased the lord. Neuerthelater the Lord wold not destroye Iuda because of Dauid hys seruante, as he promysed hym to geue hym a light in hys chylde, all waye.

And in his dayes Edō fel away fro vnder the hand of Iuda, & make the a kyng of theyr owne. And Jehorā went to Seir, & all hys charettes with hi. And he rose by night & layd on the Edomites, whych com pased him in, & þe captaynes of his charer & the people fled into their tentes. And so the Edomites slypte away fro vnder the hand of Iuda vnto this day. And the Lobnah slypt away to, euen that same tyme.

The rest of the dedes of Jehorā & al he dyd are writte in the chronicles of the kinges of Iuda. And Jehoram rested wth hys fathers & was buried wyth his fathers in the cite of Dauid. And Osiā hys sonne raygned in hys steade. The. xii. pere of Jehorā sone of Ahab, kyng of Israel, did Ohosiah the sonne of Jehorā kyng of Iuda begin to raygne. Two & twentie pere olde was Ohosiah whē he begāne to raygne, & raygned one pere in Ierusalē, his mothers name was Athaliah daughter of Amri,

kyng of Israel. And he walked in the way of the house of Ahab: for he was a sone in law to the house of Ahab.

And Jehorā the sonne of Ahab wete to warre with Hazael kyng of Siria, at Ramoth in Galaad, and the Sirians wounded hym. Wherefore kyng Jehoram went backe agayne, to be healed in Ierabell of the woundes whych the Sirians had geue him at Ramoth, whē he fought wyth Hazael kyng of Siria. And Ohosiah the sonne of Jehoram kyng of Iuda wet downe to se Jehoram sonne of Ahab in Ierabell because he was sycke.

The Notes

at Hazael brought this weat clothe to him, as though he wold throwe it haue coled him, & eased hys feruent heate: but dyd in dede strangle hym, after Josephus. He had heard of the prophet & wold haue had chuld recouer, & so shuld it haue bene longe if he had raygned: therefore dyd he rayde hym, to thynke that he myght sooner come by the kyngdom.

Jehu is made kyng of Israel, and killeth Jehorā the kyng thereof, & Ohosiah kyng of Iuda also: and therto causeth Ierabell to be caste downe for the of a wyndowe, whom dogges eate.

The. ix. Chapter.

And Eliseus the prophete called vnto one of the chylde of þe prophetes, & sayd to him gyde vppc thy lornes & take this bore of oyle in thyne hand and get the to Ramoth in Galaad, & when thou comest thether, thou shalt ther se Jehu the sonne of Jehosaphat thee sonne of Aainsi, & go to him, & make him aryse vp fro among his brethren, and carpe hym to a secrete chamber. And take þe bore of oyle and powze it on hys heade and saye, thus sayth the Lord: I haue anoynted the to be kyng ouer Israel. And the open the doze and flee, & tary not. And the seruante of the prophet get hym to Ramoth in Galaad, & whē he came, the captaynes of the hoste were sytting tygether. And he sayd: I haue an errand to the Sir captayne. And he sayde, vnto whych of all vs? And he he sayde: to the Captayne. And he arose and went into the house.

And he other powzed the oyle on hys head and sayde to hym, thus saith þe Lord God of Israel: I haue anoynted the to be kyng ouer Israel the people of the lorde that thou slepe the household of Ahab thy mayster. For I (saythe the Lord) wyl aduenge the bloude of my seruantes the prophetes, & the bloude of all the seruantes
iii. of the

Jehu. Jehoram iii. Kinges

Jezabel. of the Lorde of the hand of Jezabel (for þ whole house of Ahab shall be destroyed) and I wyll destroye vnto Ahab what pisseth agaynst the walle, and so moche as the psoned or that is forsaken in Israel, and wyll make the house of Ahab lyke the house of Jeroboam some of Ahab, and lyke the house of Baasa the sonne of Ahab. And as for Jezabell the dogges shall eate her in the felde of Jezrahell, and none shall burye her. And he opened the doze and fled.

And when Jehu was come oute to the seruantes of his Lorde, they sayd to hym: **E**is all peace: wherfore came this mad fellow to þ? And he sayd to him: ye know the petso and his comunicacio. And they said: it is not so. But tel vs a fellowshippe. And he sayd, thus and thus spake he to me sayinge. Thus sayth the Lorde: I haue anointed the to be kynge ouer Israel. And they hastid and toke euerye man his mantell & put vnder hym on an hys beche at the top of steeppes, & blew a trompett and sayde: Jehu is kynge. And so Jehu the sonne of Jehoiaphat the sonne of Ramsi conspired agaynst Jehoram. And Jehoram had bene wayting at Ramoth Galaad, and all Israel with him, for feare of Hazael kynge of Siria, and was returned to be healed in Jezrahell, of þ woundes which the Siria had geue him as he fought wpyth Hazael kynge of Siria.

D Then sayde Jehu: If it be youre myndes, then let no man escape out of the cite, to goo & tell in Jezrahell. And Jehu rode and wente to Jezrahell: for Jehoram laye there, and Ohoziab kynge of Iuda was come to Jehoram. And þ watchman that stode on the towre in Jezrahell, spied the company of Jehu as he came, and sayd: I se a companie. And Jehoram said: take an horsman and sende agaynst them, and let hym aske whether it be peace. And ther wet one on horsbacke agaynst hym and said: thus sayth the kyng: is it peace? And Jehu answered: what hast þ to do w peace: turne and come after me. And the watchman tolde sayinge: the messenger came to them but he cometh not agayne.

Then he sent out another on horsback, which came to them and sayde, thus sayth the kyng: is it peace? And Jehu answered

what hast thou to do with peace: turne and come after me. And the watchman tolde sayinge: he came to them, but he cometh not agayne, & the dyuynge is lyke the dyuynge of Jehu the sonne of Ramsi, for he dyeth as he were mad.

Then sayd Jehoram, make redye. And they made readye his charet. And Jehoram king of Israel, & Ohoziab kyng of Iuda wet out ethet in hys charet agaynst Jehu, and mett him in the furlong of Naboth þ Jezrahelike. And when Jehoram saw Jehu, he sayd: is it peace Jehu? And he sayd, what peace shulde there be, so long as the whordomes of thy mother Jezabell & her wythcraftes are so greates. And Jehoram turned his hand and fled, & said to Ohoziab, ther is falsched Ohoziab. And Jehu toke a bowe in hys hande and smote Jehoram betwene the shoulders, that the arrow came out at hys breast. And he fell downe thre folde in his charett. Then he sayde to Badakar a lorde of hys, take & caste hym in the plat of grounde of Naboth þ Jezrahelike. For I remembre as I & thou rode to gether after Ahab hys father, how þ Lorde spake these wordes agaynst hym: I haue sene yesterdave the bloude of Naboth & of his sonnes, sayde þ Lorde, and I wyl quyte him in this ground, sayth the Lorde. Now therfore take and cast him in the plat of grounde accordyng to the word of the Lorde. And when Ohoziab the kyng of Iuda sawe that, he fled the waye to the *garden house. And Jehu folowed after him in his charet at the going vp to Shun by Jebelaam, and he fled to Hagedo and ther died. And his seruantes caried him to Ierusalem, & buried him in his sepulchre w his fathers in þ cytpe of Dauid. And in þ xi. yere of Jehoram sonne of Ahab, began Ohoziab to raygne ouer Iuda. And whe Jehu was come to Jezrahell, Jezabel her de of it, & starched her eyes & tited her heed & looked out at a wyndowe. And as Jehu entered at þ gate she said: had Zamri peace which slew his master? And he lyfte vp his eyes to the wyndow & saide, who is of my syde who? And there looked out to him two or thre lordes that were chaberlaines. And he said: Thro w her downe. And they thre w her downe. And he sprinkled of her bloud

Oboliah iiii. Kinges Jehu clxxxviii

bloude vpon the walles & on the hōses, & troade het vnder fōte.

And then whē he was come in & had eaten & droncke, he sayde: go & bysyt I pray you, pōndre curstēd cecāuse, & burpe het, for ihe is a kynges daughter. And when they came to burpe het, they fōūd no moze of het, then the skulle and the tūo fete & the tūo handes. And they came agayne & colde hym. And he sayde: it is the wōrde of the Lorde which he spake by the hande of his seruāte Eliāh & Chesbite sayng: * in þe feld of Jezrahell shal dogges eate the flesh of Jezabel, & þe catkas of Jezabel shal be doing vpo þe etth, in þe feld of Jezrahel, þe men shal not saye, this is Jezabel.

¶ Jehu causeth the lxx sonnes of Abah to be slaine, & after that, xlii. of hys biethē. He findeth a meane also to hit all the prelates of Baal. After his death, hys soaine sayneth in hys reade.

The. x. Chapter.

Ahab had. lxx. sonnes in Samaria. And Jehu wrote letters, & sent to Samaria vnto the elders that were Lordes of Jezrahel and to them that shouldest vpon Abahs chyldre sayng: now at the comyng of these letters to you, ye haue wpythe you your maistres sonnes, & ye haue wpythe you charrettes and hōses, & a stronge cittle and harnesse. Therfore chōse the best, & hym þe most pleaseth you of your maistres sonnes, & put hym on his fathers seate, & fight for your Lordes house. And they were excedynglye astayde, and sayde: se, two kinges were not able to stande before hym, how shall we then stande? And þe gouernoure of the kynges house and of þe cytie and of the elders and the nōtices sente to Jehu sayng: we are thy seruāntes and wyl do al that thou shalt byd vs: we wyl make no man king: but do thou what seemeth good in thyne eyes.

Then he wrote another letter to the sayng: If ye be myne & wyl obeye my voyce, then take the heedes of your maistres sonnes and come to me to Jezrahel, by to mōtōw this tūne. And þe kinges sonnes were. lxx. perconnes wpythe the grete men of the cytie whych nōtified them. And whē þe letter came to them, they toke the kynges chyldren and slue them in hombyc. lxx. perconnes, and put theyr heedes in cophines

and sente them to hym to Jezrahell. And there came a messenger and tolde him sayng: they haue brought the heedes of þe kinges sonnes. And he sayde: lett the put the on tūo heapes in the enteryng of the gate, tyll it be daye.

And in the mōrnyng he wēt out & stode and sayd to all the folke, ye be righteouse: for se, I conspyred agānst my maister and slue him: But who slue these? conspyre now how there is nothyng of the Lordes wōrde fallē to the etthe, which he spake agānst the house of Abah: for the Lorde hath done that he spake to his seruānt Eliāh. And so Jehu slue al þe remāyned of þe house of Abah, in Jezrahell, & all þe wēre great wpyth hym, & hys companyons & hys prelates, vntyll he had lefte hym naughte remāyne. And he arose and departed & wēt to Samaria. And as Jehu was come cūen to the house wher the sheperdes* bitt be their shepe by the hye waye syde, he met wpythe the biethēn of Oboliah kyng of Juda, and sayd what are ye? they saide, the biethēn of Oboliah are we, and go to salute the chyldren of the kyng and of the Quene. And he said: take them a liue. And they toke them a lyue, & slue the at the wel besyde the house wher the sheperdes bynd their shepe, in nomore. xlii. perconnes, thas he lefte none of them.

And when he was departed thence he met with Jehonadab the sonne of Rechab comyng agānst hym. And Jehu saluted hym and sayd to hym: is thyne heet right, as myne heet is with thyne. And Jehonadab sayde, ye that it is. If it be, then gyue me thyne hande. And he gaue hys hande, and the othe toke hym vnto hym into þe chater and sayd: go to me & se the seale I haue to the Lord, & made hym to be w hym in hys chater. And when he came to Samaria, he slue all that remāyned vnto Abah in Samaria, tyll he had wypte hym out, accordyng to the sayng of þe Lord whiche he spake to Eliāh.

After that Jehu gathered all the people to gather & sayd to the: * Abah sent Baal a lytle: But Jehu shal serue hym a good. So we therfore talle vnto me all the prophetes of Baal & al his seruāntes, & al his prelates, & none be lackyng. for I haue a great sacrifice to do to Baal: yf any

* That is where the shepe for men the do they also bind the.

be missed, he shal not liue. But Jehu did it for a sotellie, to destroye the seruantes of Baal. wherfore Jehu sayd: Appoynt a so solepe feast for Baal, & they proclaimed it. Then Jehu sent thorow oure all Israell. And al the seruantes of Baal came, that ther was not a man left behynd that came not. And when they were come in to the temple of Baal, the temple was ful from one ende to another.

Then he sayd to the keeper of the bestie, bringe forth garments for the seruantes of Baal. And he brought the out garments. And Jehu went to Jehonadab sonne of Rechab in to the house of Baal: and sayde to the seruantes of Baal: searche and loke that there be noye here to you of the seruantes of the Lord, but of seruantes of Baal onely. And they went in, to offer sacrifice & burntofferiges. But Jehu appointed him foure score men without & sayd: If any of the men which I shal bringe vnto your handes escape, he that letteth him go shal dye for hym.

And as soon as he had made an ende of offering of burnt sacrifice, he sayde to the of the garde & to the Lordes: go in & slepe the, let none come oute. And they smote the to the edge of the swerde. And the garde & the Lordes cast them out, & went vnto the cytie of the house of Baal, & sette out the Image out of the house of Baal & burnt it. And they brake the Image of Baal, and brake the house of Baal, & made a sege of it euer after. And so Jehu destroyed Baal out of Israell. But fro the synnes of Jeroboam the sonne of Nabat which made Israell synne with the goulden calves in Bethel and Dan, Jehu departed not.

Then the Lord sayd to Jehu, because thou haste lustely done that pleaseth me, and hast done to the house of Ahab al that was in myne heart, therefore shall thy children in the fourth generacyon sitt on the seate of Israell. But Jehu cared not to walke in the law of the Lord god of Israell with al hys herte: for he departed not from the synnes of Jeroboam which made Israell synne.

In those dayes the Lord beganne to cut Israell thowre, for Hazael due them in all the coostes of Israell, from Jordan Eastwarde: euen all the lande of Galaad

the Gadites, the Rubenites and the Manassites, from Aroer vpon the ryuer of Arnon, with Galaad and Basa. The reste of the actes of Jehu, and all he dyd, and all his powre, as writte in the chronicles of the kinges of Israell. And when Jehu was layde to rest with his fathers, they buried hym in Samaria, and Jehoahaz his sonne reigned in his stead. And the tyme that Jehu reigned vpon Israell in Samaria, was xxxviij. yere.

The Notes.

They be here called nources (as it were) that were in dauides coliclers & tulars of thinges pertainyng to the comen wealthe: because they also prouided for the chyldren all such thynges as were conuenient for them.

Athaliah putte the to death al the kinges sonnes, except Jehoahaz the sonne of Jehoahaz: which is hidden & after her death is made kynge.

The xi. Chapter.

And Athaliah the mother of Jehoahaz, when she saw that her sonne was deed, she arose and slewe all the seede of the kynge dom. But Jehosaba the daughter of kynge Jehoram and sister of Jehoahaz, toke Jehoahaz the sonne of Jehoahaz & stole hym from amonge the kinges sonnes that were slaine, and hys nource with hym, out of a slepyng chambr, and hyde hym from Athaliah, that he was not slayne. And he was with her, hyd in the house of the Lord. xl. yere. And Athaliah dyd raygne ouer the land.

And the seventh yere Jehosada sente & fett the tulars ouer hundredes to the captaynes and them of the garde, and toke the two hym into the house of the lord, and made a bonde with them, and toke an othe of them in the house of the Lord, and shewed the the kinges sonne. And he comaunded the saying: this is that ye must do: one third part of you shal come on the Saboth daye and kepe the watch of the kinges house: And another thirde parte shal be at the gate Sur: and another thirde parte shal be at the gate behynde the garde chambr, and so shal ye kepe the watche of the house: of Shelah, & two porcions of you: that is, all that goo oure the Saboth daye, shal kepe the watch of the house of the lord about the kynge, and shal compasse the kynge rounde aboute, euerie man with hys wepen in hys hande, And whosoever cometh

Athaliah iiii. Kinges Jehoahaz clxxxi

Jehoas.
Amaziah
Jehoiada-
da.

cometh wyth in the ranges shall dye for it. And se that ye be with the kynge as he goeth out and in.

And the captaynes ouer the hundredes did al thynges as Jehoiada the prest commaunded: & toke euery man his men, that is, them that came in the Saboth daye, & went to Jehoiada the prest. And the prest gaue to the captaynes ouer hundredes the speares and shieldes that were kyng Dauid's & had remayned in the temple. And the garde stode euery man with his wepon in his hand rounde aboute the kynge, fro the right corner of the temple to the lefte a long by aultare & the temple. And he broughte

that is, the
law of god
Deu. xxi. 10

out the sonne of the king & put the crowne vpon him, and deliuered him to the witnesses, and made hym kynge and anointed hym. And they clapte their handes and sayd: god saue the kynge.

And when Athaliah heard the noyse of the runninge of the people, she came to the people in to the house of the Lorde. And when she saw the kynge stande by a pylet (as the maner was) and thre syngers & the trompettes by the kynge, and all the people of the lande reioysynge, and the blowing of the trompettes, she rente her clothes & cryed treason treason. And Jehoiada the prest commaunded the Captaynes of the hundredes that had the rule of the house, & sayde to them: haue her oute wythoute the ranges, and yf any folowe her, let hym dye wth the swerde: for the prest sayd, she may not be slayne in the house of the lorde. And they layde handes on her, and she wet the way that the horses of the kynges wet out and was slayne there.

And Jehoiada made abonde both betwene the Lorde and the king, & betwene the people and the Lorde, that they shuld be y^e Lordes people: & also betwene the kyng & the people. Then all the people of the lande wente into the house of Baal, and destroyed hys aultares, and brake downe his images lustely, and Que Nathan the prest of Baal befoze the aultar. And the prest set watch men in the house of the lorde, & toke y^e tulkers ouer hundredes & the tapaines & the gard & al the people of y^e land: And they brought the kyng from the house of the Lorde & went the waye of the gate

of the garde of the kynges house. And he sat him downe on the scate of the kynges. And all the people of the Lorde reioysed, & the cyrpe was in quiette. And they slue Athaliah wythe the swerde in the house of the kynge.

¶ Jehoas maketh provision for the repayinge of y^e temple. He is killed by ii. of his seruantes, & Amaziah taketh in hys steade.

The. xii. Chapter.

Jhoas was seuen yere olde whē he was made kinge. And he beganne to raigne the seuenth yere of Jehu, & reigned fourtye yere in Jerusalem.

hys mothers name was Zebiah Bersabe. And he dyd that pleased the Lorde, as longe as Jehoiada the Preste enforced hym. But they toke not awaie the hillaulters, for the people slue and offered syllyl in the hillaulters.

And Jehoas saide to the prest: all the syluer y^e is dedicat & brought to the house of the Lorde in curraunt money, that is to saye, the moneye that euery man* is set at, with al the moneye that euery manes hert geueth him to byrnyng into y^e house of y^e lorde, let y^e prestes take it to the euery mā of his aquayntaunce, and lette the repayre y^e broke places of the temple in al places wher ought is found decayed.

* That is, halfe a shecle a yere for y^e law Moses, xxi. b.

¶ Nevertheless the prestes had not mended vnto the. xliii. yere of Jehoas, y^e was decayed in the temple. Then kyng Jehoas called for Jehoiada the prest & for the other prestes also, and sayd to the: why repayre ye not the broken places of the temple? Now therefore se y^e ye receaue no more money of your aquayntaunce, but deliuer it to repayre the temple wyth all. And the prestes consented to receaue no more money of the people: But that it shuld go to y^e mendinge of the temple.

Then Jehoiada the prest toke a cofre and boored an hoale in the wyd of it & put it besyde the aultare on the ryghte syde as a man comethe in to the house of the Lorde. And into y^e dyd the prestes that kepthe the dozes, put all the moneye y^e was broughte into the house of the Lorde. And whē they saw that ther was moche money in the cofre, the kynges scribe and the hie prest came, & knyt by the moneye y^e was found in y^e

411. re. 12

ii. iii.

houe

house of the Lord after they had tolde it.

And they gaue thee money by sommes into the handes of the worcke me that had the ouerlyghte of the house of the Lorde: and they broughte it oute to the carpenters and buylders that wroughte bypon thee house of the Lorde, and to masons and hewers of stone, to bye tymer and fre stone to repaie the decaye in the house of the Lorde, and all that that needed repaying in the house: howebeit there was not made in the house of the Lorde, booles of syluer, shredinge knyues, basens, trompettes or any other instrumentes of gould or syluer, of the monye that was brought for the house of the Lorde. For they gaue that to the workemen, to repaie therewith the house of the lord. Moreover they reckened not with the men into whose handes they deliuered that money to be bestowed on workemen: But they dyd it euen of syluerlike. Howbeit trespase money & synne money myght not be brought into the house of the Lorde, for it was the prestes.

Then came Hazael king of Siria, and fought against Beth & toke it, & apoynted him self to go by to Jerusalem. But Jehoas kynge of Iuda toke all the dedicate thinges that Jeholaphat, Jehoiam & Ochoziah hys fathers kynges of Iuda, had dedicate, and that he hym selfe had dedicated, and all the gould that could be found in the treasure of the house of the Lorde and of the kynges house, and sent it to Hazael kynge of Siria: and so he departed from Jerusalem.

The remmaunt of the actes of Jehoas and all he dyd, are wyttē in the chronicles of the kynges of Iuda. And hys owne seruantes arose & wroughte treason, & slue Jehoas in the house of Ielo, in the waye downe to Sela. Jozabat the sone of Seumaath and Jehozabad the sonne of Sommer his seruantes, smote him that he dyed. And they buried hym with the hys fathers in the cytie of Dauid. And Amasiah hys sonne raygned in hys steade.

Jehoahaz the sonne of Jehu is deliuered into the handes of the Syrians, & dyeth. Joas hys sonne raygneth in hys steade. Eliseus dyeth.



The. xiii. Chapter.

In the. xxiii. yere of Jehoas sonne of Ochoziah kyng of Iuda, Jehoahaz the sonne of

Jehu was made kynge ouer Israel in Samaria, and continued. xlii. yere. And he wroughte wickednes in the syght of the Lorde: for he folowed the synne of Jeroboam the sonne of Nabat whych made Israel synne, & departed not therefro. Wherefore the Lorde was angry with Israel, and deliuered them into the hande of Hazael king of Siria, & into the hand of Benhadad the sonne of Hazael al theyr dayes.

But Jehoahaz besought the Lorde, & the Lorde hearde hym, for he had sene the opprellion of Israel, howe the kynge of Siria oppressed them. And therfore the Lorde gaue Israel a deliuerer and they went out fro vnder the handes of the Syrians. And the chylzen of Israel dwelte in theyr tentes as before tyme. Neuertheless they departed not from the synne of the house of Jeroboam whych made Israel synne, but walked therein. And there remayned a groue also in Samaria still:

But ther were left of the people to Jehoahaz, but syttie hoysenmen and ten charettes and ten thousande fotemen for the kynge of Siria hadde destroyed them and made the lyke thessed chaffe. The rest of the actes of Jehoahaz, & all he dyd & hys power are wyttē in the chronicles of the kynges of Israel. And Jehoahaz rested with his fathers, and they buried him in Samaria and Joas hys sonne raygned in his steade. In the. xxxvii. yere of Jehoas kynge of Iuda, beganne Joas the sonne of Jehoahaz to raygne ouer Israel in Samaria, and continued syttene yere, and dyd unhappely in the syghte of the Lorde and departed in nothing fro the synnes of Jeroboam the sone of Nabat that made Israel synne, but walked therein.

The remmaunt of the actes of Joas & all he dyd, and hys power, how he fought with Amasiah kynge of Iuda, are wyttē in the chronicle booke of the kynges of Israel. And when Joas was layde to rest with hys fathers, Jeroboam sat vpon his seate. And Joas was buried in Samaria amonge the kynges of Israel.

When Eliseus was fallen sycke of the sycknesse whereof he dyed, Joas kynge of Israel came to hym and wepte to hym, & sayd: O father, father the charet of Israel & the hoysenmen of the same. And Eliseus sayd

Joas.
Jehoas.
Amaziah
Jaziah

saide vnto him, bring boww & arrowes. And he brought to him boww and arrowes. And he sayde to the kynge of Israell: put thyne hand vpon the boww, & whē he had put his hand vpon þe boww, Eliscus put hys handes vpon the kinges handes. Thē he said, opē a wyndow eastwarde: and he opened. And Eliscus said: shote, and he shott. And he sayde: the arrowe of helpe of the lord, and the arrowe of helpe agaynst the Syrians, for thou shalt bete the syrians in Aphek til thou haue consumed them.

Then he sayde: take arrowes: and he toke. Then he sayde to the kynge of Israell, smyte the grounde: and he smote thysse and ceased. And the man of god was angrie with him & saide: thou shuldeste haue smite spye oz syre tymes, and thē thou haddest smytten the Syrians til thou haddest consumed them: wher now thou shalt bete them but thysse.

When Eliscus was deed and buryed the souldyares of the Moabites came into the lande, the yere folowynge. And it chaunced as they were buryeng a man, that they spied the souldyares, and therfore caste the man into the sepulchre of Eliscus. And as sone as the man came and tuoched the bones of Eliscus, he reuiued and stode vp on hys fete.

And Hazael oppressed Israell, al the dayes of Jehoahaz. But the Lorde had mer-cye on them and pitted them and turned to thē, because of his appoyntmet made with Abrahā, Isaac & Jacob, and wolde not destroye them, ether cast them frō him as yet. And when Hazael king of Siria was deed, Behadad his sonne raygned in his steade. And when Joas the sōne of Jehoahaz wēt agayne & toke out of the hande of Behadad sonne of Hazael, the cytyes whych he had taken awaye out of the handes of Jehoahaz his father, withe warre. And thre times dyd Joas beate him and brought þe cytyes of Israell agayne

Amaziah the kyng of Iuda putteth to deeth þe mā quellers of his father: and after smytheth God Joas kyng of Israell taketh Amaziah and robbeth þe temple of the Lord Joas dieth and Jeroboam his sonne succeadeth in his rowme: and after him raygneth zachariah. Amaziah is kyled in Achis, & Amaziah raygneth in his Reade.

The. xliii. Chapter.



The second yere of Joas sonne of Jehoahaz kyng of Israell raygned Amaziah the sōne of Jehoas hig of Iuda: he was. xxv. yere olde whē he began, & raygned. xxix. yere in Ierusalem, his mothers name was Jehoadan, and was of Ierusalem. And he dyd that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Neither toke they awaye the hillaulters. But the people due and offered styll in the hillaulters. And as sone as the kyngdome was setelled in his hand, he due his seruantes that kyled the kyng hys father. But the chyldren of those inurtherars he due not, as it is wytten in the boke of the law of Moyses, whete the Lorde commaunded saying: *the fathers shal not dye for þe chyldrens cause, nor the chyldren for the dedes of their fathers: But euery mā shalbe slayne for hys owne synne.

* And he due of þe Edomites in þe salt valley ten thousande, & toke the towne Sela with strength of battell, & called the name of it Jehiheel euer after.

After þe Amaziah sent messengers to Joas the sonne of Jehoahaz sonne of Jehu kyng of Israell sayinge: come, lette vs se ethe other. But Joas kyng of Israell seide agayne to Amaziah kyng of Iuda say-ing: A thisell in Libanō sent to a cypresse tree in Libanō sayng: geue thy daughter to my sōue to wyfe. But þe wild beastes in Libanō wēt and troade downe the thisell. Because thou hast beaten the Edomites, therfore thine hertriseth. Be gloriouse: but tarte at home. For what needest þe to pꝛo- uoke to mischeue, that thou shuldest be ouerthrowen and Iuda with the.

But Amaziah wolde not heare. And so Joas kyng of Israell went vp, and he and Amaziah kyng of Iuda saue ether other at Bethsames in Iuda. And Iuda was put to the worse before Israell, & they fledd euery man to his tete. And Joas kyng of Israell toke Amaziah, kyng of Iuda, sōne of Jehoas sonne of Ohoziah, at Bethsames. And thē he wēt to Ierusalem, & brake downe of the walle of Ierusalem from þe gate of Ephraim to þe corner gate, foure hundred cubytes. And he toke al the goulde & syluer & all the vessels that were found in the house of the Lorde, & in the treasure

treasure of the kynges house, and hosta-
ges therto: and then returned to Samaria
agayne.

The rest of the actes of Joas wher he
dyd, and his powre, and how he fought w
Amaziah kyng of Juda, are wrytten in the
Chronicles of the kynges of Israell: and
Joas layde hym to reste with his fathers
and was buried at Samaria amonge the
kynges of Israel: and Jeroboam hys so-
ne reigned in his royaume.

C Amaziah the sonne of Jehoas kyng of
Juda, lyued after the deeth of Joas sonne of
Jehoahas kyng of Israell, fiftene yere.
And the remnant of the dedes of Amaziah
are wrytten in the chronicles of the kin-
ges of Juda. And they conspired great trea-
son agaynst him in Jerusalem, & he fled to
Lachis. And they went after hym to La-
chis and slue him there. And they brought
hym on an horse and he was buried at Je-
rusaleme w his fathers in the cite of David.

*** And** al the people of Juda toke Azariah,
which was .xvi. yere olde, & made him kin-
ge for hys father Amaziah. And he bylte
Azariah and brought it agayne to Juda, af-
ter that the kyng was layde to reste wythe
his fathers.

The .xv. yere of Amaziah sonne of Je-
hoas kyng of Juda, was Jeroboam sonne
of Joas made kyng ouer Israel in Sa-
maria, and reigned .xli. yere, and brought
wyckednesse in the syght of the Lorde: for
he turned in nothyng from the synne of Je-
roboam the sonne of Nabat whiche made
Israel synne. He restored the costes of Is-
rael from the enterynge of Hemath vnto
the see, in the wilde felde, accordyng to the
worde of the Lorde God of Israel whiche
he spake thow hys seruaunt Jonah &
sonne of Amithai & prophete, whiche was
of Beth Gopher. For the Lorde had sene
how that the affliction of Israel was ex-
cedyng bytter, in so moche that the prisoned
and the forsaken were at an ende. And ther
was no helper vnto Israel. And the Lorde
had not yet sayde that men shulde put out
the name of Israel from vnder heauen.
And therefore he holpe the by the had of Je-
roboam the sonne of Joas.

The rest of the dedes of Jeroboam, & al
he dyd, and his powre howe he foughte, &
howe he restored Damasco and Hemath

to Juda in Israel are wrytten in the boke
of the chronicles of the kynges of Israel. Selum
And Jeroboam layde hym to reste wythe
hys fathers and wythe the kynges of Israel
phakiah ell, and Zachariah hys sonne reigned in
his steade.

C Azariah & kyng of Juda becometh Leprouse. And
Jotham reigned for hym. Selum killeth Jeroboam
& succeedeth him in the kingdom. After Selum re-
igned Hananiam, after Hananiam Phakiah, after
Phakiah Phaketh, after Phaketh Hosa, after Ho-
sa Jotham and after Jotham Azariah.

The .xv. Chapter.

The .xxvii. yere of Jeroboam
kyng of Israel, Azariah sonne
of Amaziah kyng of Juda
beganne to reigne. Syrene
yere olde was he whē he was
made kinge, and he reigned .lii. yere in Je-
rusalem, hys mothers name was Jeche-
iah, and was of Jerusalem. And he dyd &
pleased the Lorde in al thynges as did his
father Amaziah: save that they put not the
Hillalters away: for the people offered
and burned fat still in the hylalters. And
the Lorde smote the kyng, that he was a
leper vnto the daye of hys dethe, and dwel-
te in an house at lybertye, and Jotham the
kynges house gouerned the house & iud-
ged the people of the lande. The reste of
the dedes of Azariah and al he dyd, are wryt-
ten in the chronicles of the kynges of Ju-
da. And Azariah laid him to slepe wythe
his fathers, and they buried him wythe hys fa-
thers in the cite of David, and Jotham his
sonne reigned in his steade.

In the .xxxviii. yere of Azariah kyng of
Juda, was Zachariah the sonne of Jeroboam
made kinge vpon Israel in Samaria, and reigned
syxe monethes, and dyd
that displeased the Lorde, as did hys fa-
thers, and turned not fro the synnes of Je-
roboam the sonne of Nabat whiche ma-
de Israel synne. And Selum the sonne of
Iabes conspired agaynst hym, and smote
him before the people, and killed him, and
reigned in his steade.

The rest of the dedes of Zachariah are
wrytten in the chronicles of the kynges of
Israel. This is the saying that the Lorde
spake vnto Jehu, saying: *thy sones shall
set on the seate of Israel in the fourth ge-
neracion. And it came so to passe.

Selum

Helum the sonne of Abes beganne to raygne the thyrtye and nyne yeare of Azariah kynge of Iuda, and he raygned a moneth in Samaria. For Manahem the sonne of Gadi, came by fro Chersah and wente to Samaria and smote Selu the sonne of Abes in Samaria, and slue hym, and raygned in hys steade. The reste of the dedes of Helum and the treason, which he conspired are wyrtten in the chronicles of the kynges of Israel. The same yere Manahem destroyed Chaphsah, & all that were therein, and the costes thereof from Chersah (because they opened not to hym, he smote and sent all the women wyth chylde.

The xxxi. yeare of Azariah kynge of Iuda, beganne Manahem the sonne of Gadi to raygne vpon Israel, and continued ten yere in Samaria. And he dyd euell in the syghte of the Lorde, and turned not all hys dayes from the synne of Jeroboam the sonne of Nabat which made Israel synne. And Shul kynge of Assiria came vpon the lande. And Manahem gaue Shul a thousand talentes of syluer, to helpe hym to stablish his kyngdome. And Manahem raysted the money in Israel, by a loan of substance, for to geue the kynges of Assyria fyfte cycles of syluer a pece. And the kyng of Assyria turned back agayne & taried not there in the lande.

The reste of the dedes of Manahem and all he dyd, are wyrtten in the chronicles of the kynges of Israel. And when Manahem was layd to rest with hys fathers Shalakh hys sonne raygned in hys steade.

The fyfteenth yeare of Azariah kynge of Iuda, began Shalakh the sonne of Manahem to raygne ouer Israel in Samaria, and continued two yere, and wrought wythedye in the syghte of the Lorde and leftenot of from the synnes of Jeroboam sonne of Nabat which made Israel synne. And Shalakh the sonne of Manahem a Lorde of hys conspired agaynst hym and slue hym in the palasye of the kynges house, wyth the Argob and Ariah and fyfte men with hym that were Galaadites: and when he hadde kyled hym, raygned in his comynie. The reste of Shalakh and all he dyd are wyrtten in the chronicles of the kynges of Israel.

And the fyfthe and two yeare of Azariah kynge of Iuda, beganne Shalakh the sonne of Manahem to raygne ouer Israel in Samaria and continued, xx. yere, and dyd euell in the syghte of the Lorde, & turned not fro the synnes of Jeroboam sonne of Nabat that made Israel synne. In the dayes of Shalakh kynge of Israel, came Teglat Phalasar kynge of Assyria, and toke Aton, Abel, Beth, Maacah, Janoah, Kades, Habor, Galaad, Galde, and all the lande of Nephthali, and caried the away to Assyria.

And Hosea the sonne of Elah conspired treason agaynst Shalakh the sonne of Manahem and smote hym and slue him, and raygned in his steade, the twentie yere of Joatham the sonne of Ahas. The reste of the actes of Shalakh, and all he dyd are wyrtten in the storyes of the kynges of Israel.

The second yeare of Shalakh sonne of Manahem kynge of Israel, beganne Joatham the sonne of Ahas king of Iuda to raygne. fyue & twentie yere olde was he when he began to raygne, and he raygned xvi. yere in Jerusalem. His mothers name was Jerusa the daughter of Zadok. And he dyd that was ryghte in the syghte of the Lorde: euen in all thinge as dyd hys father Ahas, dyd he. But they putte not awaye the hyllaulictees: for the people offered and burnt incense vpon the hyllaulictees, he bylt the hyghest doze in the house of the Lorde. The reste of the dedes of Joatham and all he dydde, are wyrtten in the chronicles of the kynges of Iuda. In those dayes the Lorde beganne to sende agaynst Iuda, Rasin the kyng of Syria and Shalakh the sonne of Manahem. And Joatham rested with his fathers and was buried with his fathers in the cite of Dauid hys father, and Ahas hys sonne raygned in hys steade.

Ahas king of Iuda conspired his sonne in syng with many bastiles agaynst the kyng of Israel. He caused an alter to be made by the wynde of Damascus. In the fyfthe of Ahas raygned Shalakh hys sonne.

The xvi. Chapter.

The xvi. yere of Shalakh sonne of Manahem kynge of Israel, Ahas sonne of Joatham kynge of Iuda, beganne to raygne, twentie yere olde was he.

Otherwys
Azariah. 67
as com wyth
Azariah.
6

11. 23 at 10p.

he, when he was made kynge: and raygned sytene yere in Ierusalem, and dyd not that was ryghte in the eyes of the Lorde hys God, lyke Dauid hys father: But wente in the waye of the Kinges of Israell, and thereto he offred hys sonne in fyre after the abhominatyon of thee Heathen whych the Lorde cast oute before the children of Israell. And he offered and burnt the fatte in the hyllautes and on the hylles and vnder euery grene tree. * Then

Razin kynge of Syria and Phach sonne of Omeliah kynge of Israell came vnto Ierusalem to fyghte. And they beseged Ahas, but coulde not ouercome hym. At the same tyme Razin kynge of Syria broughte Ailath agayne too Siria, and toode the Jewes thence. And the Sirians wente too Ailath and dwelte therein vnto thys daye.

Then Ahas sente messengers to Teglah Phalasar kynge of Assyria, saying: I am thy seruante and thy sonne, come and deliuer me oute of the hande of the kynge of Siria, and oute of the hande of the kynge of Israell, whych are ryen agaynst me. And Ahas toke the syluer and the gould that was found in the house of the Lorde and in the treasure of the kynges house, and sente it for a rewarde to the kynge of Assyria. And the kynge of Assyria hekened to him, and went to Damaasco, and toke it, and caried the people away to hit, and slue Razin.

And kynge Ahas wente agaynst Teglah Phalasar kynge of Assyria, to Damaasco. And when he sawe a certeyn aultare that was at Damaasco, he sente to Azariah the Prieste the patern of the aultare and the facyon of all the workemanshipp thereof. And Azariah the Prieste made an aultare in all poyntes lyke too the patern whych the kynge of Ahas hadde sente from Damaasco, and had fynished it by the Kinges compunge from Damaasco. And when the kynge was come from Damaasco and sawe the aultare, he wente to it and offred there on. And he burnt hys burnt offeringe, and spynkeled the bloud of hys peace offeringe, and poyzed hys drynke offeringe and spynkeled the bloude of his peace offeringes vpon the sayd aultare. And the brasen aultare that was before the Lorde,

* he sette from before the house, from betwene the aultar and the house of the Lorde, and putte it on the Northside of the sayde aultar.

And the kynge commaunded Azariah the Prieste sayinge: vpon the greate aultar sette on fyre, in the morning burnt offerings, and in the euen meate offerings, and the kynges burnt sacrifice and hys meate offering, and the burnt offerings of all the people of the lande and theyr meate offerings and theyr drynke offerings, and poyze theron all the blouds of al maner offerings. But the brasen aultar shal be for me, to enquire with. And Azariah the Prieste dyd all thynges as kynge Ahas commaunded hym. And kynge Ahas brake the sydes of the botomes and toke the lauers froin of them, and toke downe the see froin of the brasen oxen that were vnder it, and putt it vpon a pavement of stone. And therto the pulpit for the Saboth that they hadde made in the house, and the kynges entrie wythoute turned he to the house of the Lorde, for feare of the kynge of Assyria. The reste of the dedes of Ahas whych he dyd are wyrtten in the Chronicles of the Kinges of Iuda. And Ahas layde hym to rest wyth his fathers, and was buryed wyth hys fathers in the cytie of Dauid: and Hezekiah hys sonne raygned in hys rowme.

The Notes.

* I. Ahas is, he remoued it oute of the temple, that it shoulde not stande betwene the aultar and the house of the Lorde.

C Hosea kynge of Israell is taken. And he and all hys realme brought to the Assyrians.

The .xviii. Chapter.



In the .xiii. yere of Ahas king of Iuda, Hosea sonne of Elah begane to raygne in Samaria vpon Israell, and continued nyne yere, and dydde that displeased the Lorde, but not so euill as dyd the Kinges of Israell that were before hym. And Saluanaasat kynge of Assyria came vpon hym, and Hosea became hys seruante and gaue hym presentes. And the kynge of Assyria founde treason in Hosea, because he hadde sente messengers to Sua kynge of Egypte, and sente no presentes vnto the kynge of Assyria, as he was praye woote to do. Therefore the kynge

all. Reg.
p. 11. b.

kyng of Assyria beseged him & put him in
pryson. * And then the kyng of Assyria ca-
me thowout al the lande, & came to Sa-
maria & beseged it thre yere. And in the .ix.
yere of Hosea, & kyng of Assyria toke Sa-
maria & caried Israel away vnto Assyria
& put them in Hala in Habor on the ryuer
of Gosa, & in the cities of the Medes. For
the chyldren of Israel had synned agaynst
the Lord their God whych broughte them
out of the lād of Egypt, fro vnder the hād
of Pharaon kyng of Egypt, & feated othe
Godes. And they walked in the ordinaūce
of the hethen which the Lord cast out befo
re the chyldren of Israel, & in the thynges
which the kynges of Israel had made. And
the chyldre of Israel wapte them selues
in thynges that were not well towarde the
Lord their God. And they bylt the hylaul-
ters in al theyr cyties, bothe in the towne
where they kepte watche and also in the
stronge towntes. And they made them I-
mages and groues on every hyl & hill
and vnder euery grene tree. And there they sa-
crificed in the hylaulters, as dyd the hethen
whych the Lord caried away at theyr com-
myng, and wroughte wicked dedes, to an-
ger the Lord wyth al. And they serued I-
dolles, wherof the Lord had sayd to thes
ye shal not do so.

In tow-
nes where,
as. p. 10, in
all places,
both great
and small.

And the Lord testified to Israel & to
Juda, by al the prophetes & by all & sears
saying: Turne fro you wycked wayes &
kepe my commaundementes & mine ordinaū-
ces accordynge to all the lawes whiche I
commaunded poure fathers, and as I sent
to you by my seruantes the Prophetes.
But wythstandinge they wolde not heare,
but hardened theyr neckes, lyke to the neck-
es of theyr fathers that dyddenot beleue
the Lord their God. And they refused his
ordinaūces and his appoyntment that
he had made wythe theyr fathers, and the
wytnesse whych he had wytnessed to them
and folowed vanite and became bayne, ly-
ke to the hethen that were rounde aboute
them, of whych the Lord had charged the
that they shoulde not doo lyke them. But
they leste the commaundementes of the
Lord their God and made them Ima-
ges of metall, even two calves: and made
groues and bowed the selues vnto all the
* Hoste of heauen, and serued Baal, And

that so, that
ere, as plas-
metes.

they sacrificed theyr sonnes and theyr
daughters in fyre, and bled wythecraftie
and enchauntementes, and were solde too
worke wyckednesse in the syghte of the
Lord, for to anger hym.

Wherfore the Lord was exceedinge
wroth wyth Israel & put them out of hys
syght, that there was lefte but the tybe of
Juda onely, & thereto Juda kepte not the
commaundementes of the Lord their god
but walked in the ordinaūces of Israel
whych they had made. Therfore the Lord
cast by al the sede of Israel and vexed the
and deliuered them into the hādes of spoy-
lers, vntyl he had cast the out of hys sight
And Israel deuided them selues, from the
house of Dauid, and made Jeroboam the
sonne of Nabat kyng. Whiche Jeroboam
thrust Israel away from the Lord and
made the synne a greate synne. And so the
chyldre of Israel walked in all the synne
of Jeroboam whych he had set by, and de-
parted not therefrom, vntyl the Lord had
putte Israel awaye oute of hys syghte,
as he sayde by all hys seruantes the pro-
phetes. And so he translated Israel out of
theyr land to Assyria, euē vnto this daye.

And the kyng of Assyria brought fro
Babilon and from Cutha, and from Nua-
im and from Hemath and from Sepharua-
im, and putt them in the cyties of Sama-
ria in steade of the chyldre of Israel. And
they possessed Samaria and dwelte in the
cyties theteof. But at the begynninge of
theyr dwelling, they feared not the Lord.
Wherfore the Lord sente lyons vpon the
whych slue them. Then men told the kyng
of Assyria, sayinge: The nations whiche
thou hast translated and put in the cyties
of Samaria, knowe not the māner of the
God of the land, and therfore he hath sent
lyons vpon them, which slaye them, becau-
se they knowe not the māner of the God of
the lande.

Then the kyng of Assyria commaunded
saying: carie thether one of & prestes whych
the ye brought thence, & let him go & dwel
ther, & teache them the facion how to serue
the God of the contrey. And the one of the
prestes which they had caried thence, wet
& dwelt in Bethel, & taught the howe they
shulde feare the Lord. Howebeit euerye
nation made theyr owne gods & putt the
in the

Soroth.
Benoth.
Hergel.
Sima.
Rebahay.
Charthak.
Anamelech.

in the houses of the Hillautes which the Samaritans had made euerye nacyon in their cities where they dwelt. The men of Babylon made Soroth, Benoth. The me of Cuth made Hergell. They of Hcmah made Sima. The Euites made Rebahay, and Charthak. And the Sepharuaites burnt their chyldren in fire vnto Adramelech and Anamelech, gods of the Sepharuaites. And though they feared the Lorde yet they made them ycastes of the loweste of the people, for the Hillautes, whiche sacryficed for them in the houses of the Hillautes. And so they feared the Lorde, and yet serued theyr owne Godes after the maner of the people from wher they were brought.

¶ Vnto this day they do after the old maner: they neither feare the lord, neither do after their owne ordynances and customes, and after the lawe & comaundement whych the Lord comaunded the chyldre of Jacob whose name he called Israell, & made an appoyntment with them & charged the sayinge: feare not any other gods, nor bowe your selues to the nor serue the, nor sacryfice to them: but to the lord whiche brought you out of the land of Egypt w greaue powre & a stretched oute arme: him feare & to hi bow & to him do sacrifice. And his ordynaces, customes, lawe & comaundement whiche I wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntment I haue made with you, se ye forget not, & that you feare none other goddes: but the Lorde your God ye shall feare, & he shall deliuer you out of the handes of al youre enemyes. How be it they hearde not, but dyd after the old maner. And euen so dyd these naciōs feare the Lorde & serue their images therto: & so dyd their chyldre & their chyldrens chyldre to. Euen as did they fathers, so do they vnto this daye.

The Notes.
at Not to feare the Lorde, is, to lyne carelesse and to serue their lustes and appetites, & not to see by god and his law, as it is sayde. Psal. lxxxv. b.

¶ Hezekiah king of Iuda putteth downe the brazen serpent, & deuoiceth the Idoles. Salmanaasar bringeth Israel to Assyria. The blasphemie of Sennacherib.

The. xliii. Chapter.

The thyrde yere of Hosea sōne of Ela, kyng of Israel raigned Hezekiah sōne of Abaz kyng

ge of Iuda. Twentye and fyue yere olde was he, when he beganne to raigne, & raigned. xxix. yere in Ierusalem. His mothers name was Abi the daughter of Zachariah, and he dyd that pleased the Lord in all thyng, lyke to Dauid his father. He put awaye the Hillautes & brake the ymagēs & cut downe the groues, & al to brake the brasē serpent that Moyses made. For vnto those daies the chyldre of Israel did burne sacryfice to it, & called it Nehustan. He trusted in the Lord God of Israel, so after him came none lyke him amonge all the kynges of Iuda, neither amonge them that wente before hym. He claue to the lord and departed not from him, but kept his comaundementes which the Lorde comaunded Moyses. And the Lord was wth hym. And what soeuer he toke in hand he dyd it wylfye. And he rebelled agaynst the kyng of Assyria & serued hym not. He sett the Philistines eue vnto Asah & the costes therof, bothe in castels of garrysons and stronge cities to.

¶ And the fourth yere of kyng Hezekiah, which was the seuenth yere of Hosea sōne of Ela kyng of Israel, came Salmanaasar kyng of Assyria vnto Samaria & beleged it. And they toke it at the ende of thre yere, which was the sixte of Hezekiah: that is to saye the nynthe yere of Hosea kyng of Israel, was Samaria wonne. And the kyng of Assyria dyd carpe awaye Israell vnto Assyria, and putt the in Halah & in Harbor on the ryuer of Goyan, & in the cyties of Medes: because they wolde not hearken vnto the voyce of the lord their god. But trasgressed his appoyntment, & al that Moyses the seruaunt of the Lord comaunded, and wolde: neither here nor do.

* The. xliii. yere of kyng Hezekiah came Sennacherib kyng of Assyria agaynst al the strong cyties of Iuda and toke them. Soher vpon Hezekiah kyng of Iuda sent to the kyng of Assyria to Lachis saying: I haue offēded. But depart fro me, & what putteth on me that wyl I beare. And the kyng of Assyria apointed vnto Hezekiah kyng of Iuda thre hundred talentes of syluer & thirtie talentes of gould. And Hezekiah gaue hym all the syluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the

¶ Charthak, & things of dyke.

¶ The. xliii. yere of kyng Hezekiah came Sennacherib kyng of Assyria agaynst al the strong cyties of Iuda and toke them.



in the treasure of the kinges house. And he
 said cason Hezekiah rent of the dozes of
 the tēple of the Lord & the pylers, whyche
 the sayd Hezekiah king of Iuda couered
 ouer, & gaue thē to the king of Assyria.

And the kyng of Assyria sent Sennacherib
and Rabsharis & Rabshakeh fro Lachis to
kyng Hezekiah wryth a great hoste to Je-
rusalem. And they went vp & came to Jeru-
salem, & wet & stode by the conduyte of the
uppermost pole which is in the way to the
fullers felde, and called to the kyng. And
ther came oute to them, Eliakim the sonne
of Hezekiah stuarde of household & Sob-
nah the scribe, & Joab the sonne of Asaph,
the recorder. And then Rabshakeh sayde to
them, Tel ye Hezekiah, I praye you: thus
sayth the great kyng the kyng of Assyria
what confidence is this that thou hast?
thou wylt happely speake a lyghte worde,
that thou hast counsell and powre to ma-
ke warre. On whom then doest thou trust
that thou rebellest agaynst me: doest thou
truste to the staffe of thy broken reede E-
gypt, on whych yf a man leue it wyl runne
into his hand & perce it. For euē so is Pha-
rao kyng of Egypt vnto all that truste on
him. * Yf ye saye vnto me, we truste in the
Lorde oure God. Is not that he whose hill
alters & other altars to, Hezekiah hath
put downe, & hath sayd to Iuda and Jeru-
salem, bowe your selues before this alter
here in Jerusalem.

And now forneye thy selfe to my lord the
kyng of Assyria, & I wyll deliuer the two
horses, yf thou be able to set ryders v-
po the: (and yf thou be not) howe then art
thou able to resiste one of the lesse Dukes
of my masters seruantes: or trustest thou
to Egypt for charettes & horsemen? Howe
ouer thinkest thou? I am come withoute
the biddinge of the Lorde to thys place to
destroie it: maye: the Lorde sayd to me, goo
vp to thys land & destroie it. Then sayde
Elakim the sonne of Belkiah & Sobnash
& Ioah, to Rabshakeh: speake, we praye the
to thy seruantes in the Syttas language,
for we vnderstand it: & talke not wyth vs
in the Jewes toge, in the eares of þ people
that are on the walles. And Rabshakeh sayd
vnto the: hath my mayster sent me only to
thy master & to the, to speake these wordes
or rather to the men that kepe the walles,

that they shal cate theyr owne dyte & drinke
theyr owne pisse wpyth you.

And so Rabshakeh stode and cryed with a lowde voyce in the Iewes language, and spake saying: heare the sayng of the great kynge, the kynge of Assyria. Thus sayth the kynge: let not Hezekiah begyle you, for he is not able to delyuer you oute of myne hand: nether let Hezekiah make you truste to the Lord saying: the Lord shall surely rydd vs, and this cytie shal not be delyuered into the handes of the king of Assyria. Hecken not vnto Hezekiah, for thus sayth the kynge of Assyria.

Deale kindly wyth me, & come oute to
me. And the cate euery mā of his owne by
ne, & of his owne fygg tree, & drinke euery
mā of the water of his owne welle, tyl I co
me & fet you to as good a land as poutres
is: a land of corne & wyne, a lande of bred
and bynepardes, a lande of olyue trees, of
ople and of honye. And ye shall lyue & not
dye. And herke not vnto Heketak for he
wyl begyle you, sayinge: the Lord shal de
lyuet vs. for haue the gods of the naci
ons delyuered any god his land, out of þe
hand of the king of Assyria: where are the
gods of Hemath & of Arphad: where are
the gods of Sepharuaim of Ana and Nu
uah: dyd they delyuet Samaria oute of
myne hādes: what god of any lād hath de
liuered his lād out of myne hād, þ the lord
shuld deliuet Ierusalē out of myne hand.

But the people helde thez peace & answered not hym a word: for the kynge had commaunded sayinge: answerc hym not. Then Eliakim the stuarde of housholde and Sobnah the scribe and Joah the sonne of Asaph the retoozer, came to Hezekiah wth thez clothes rent & told hym the wordes of Rabshakeh.

The Angel of the Lord killeth an hundred four
score & fyue thousand men of the Egyptians. **M**oses
herib is killedd of hys owne sonnes.

The. etc. Chapter.

V when the king Hezekiah heard
he rent hys clothes & putte on
sacke & went to the house of
lord. Furthermoze he sent E-
liakin stuard of household, &
Sobnah the scribe, and thee elders of the
priestess clothed in sack, to Isaiah the pro-
phet the soune of Amos. And they sayd to
hym, thus sayth the Hezekiah: thys daye is a

[illegible]

a day of tribulatio, rebuking & rayling. & as whē the chyldre ar ready to be borne & the mothers haue no power to be deliuered. Wh̄ that the Lord thy god wold heare al the wordes of Rabshakeh whō the kyng of Assyria his master hath sent to rayle on the lyving God, & to rebuke him with wordes which the Lord thy God hath hearde. Wherfore lyfte vp thy prayer for the remnant that are left. Whē the seruantes of king Hezekiah were come to Isatah: Isatah sayd to thē. So shal ye say to your master. Thus sayth the Lord: be not afrayde of the wordes þ̄ heardest, in which the pouge men of the kyng of Assyria haue rayled on me. For I wyl send hym a blast that he shal heare tydings, and so returne to hys owne lande: And I wyl ouerthrowe hym with the sword, euē in hys owne lande.

And Rabshakeh wēt backe agayne and found the kyng of Assyria fighting agaynst Loliuah: for he had hearde, how þ̄ he was departed fro Lachis. And he heard tydings of Therbakah kyng of the black Mores, how that he was come out to fyght agaynst him. And ther by on he departed & sent messēgers vnto Hezekiah sayig, thus saye to Hezekiah kyng of Iuda, let not thy God carie the out of the way, in whō thou so trustest saying: Ierusalē shal not be deliuered into the hād of the kyng of Assyria. Behold, thou hast heard what the kynges of Assyria haue done to al lādes, how they haue bitterly destroyed thē. And how then shuldest thou escape: hath the gods of the hethen deliuered them which myne auncestries haue destroyed: as Gozan, Haran, Rezeph, & the chyldren of Eden which were in Chelathar: where is the kyng of Nemath, þ̄ kyng of Arphad, the kyng of the cyrie of Sepharuaim, and the kyng of Ana and the kyng of Tuah.

Whē Hezekiah had receaued the letter of the hand of the messengers & had red it: he went into the house of the Lord & layde it abroad before the Lord. And Hezekiah prayed before the Lord & sayd: Lord god of Israel which dwellest betwene the Cherubes, thou art god alone ouer al the kyngdomes of the earth, & thou hast made both heauē & earth. Lord, bowe thine eares and heare: Ope Lord thine eyes & se: & heare þ̄ wordes of Sennacherib which hath sente

to rayle on the lyving god. But of a truth Lord, the kynges of Assyria haue destroyed natiōs & theyr lādes, & haue sett fyre on theyr Gods. For they were noo Gods, but the worke of the handes of mā: euē wood and stone. And therfore they destroyed the. Now therfore Lord, our God, saue thou vs out of his hand, & al the kyngdōs of the earth may know, that thou Lord art God alone. And Isatah the sonne of Amoz sent to Hezekiah saying: thus sayth the Lord God of Israel, that thou hast prayed to me cōcerning Sennacherib kyng of Assyria, I haue hearde it. Thys is the thing þ̄ the lord saith of him: he hath despyed þ̄, O virgin daughter of Sihō: he hath shaken his head at the, þ̄ daughter of Ierusalem, whō hast thou rayled on, & whō hast thou reuyled? Against whō hast thou exalted thy voyce, & hast lyfte vp thine eyes so hye: Euen agaynst the holy of Israel. By the * & hād of thy messēgers thou hast rayled on the Lord & sayde: with the multitude of my charrettes, I am come vp to the heyght of the mountaynes euen along by the sydes of Libanon, & haue cut of the hye Cedar trees & þ̄ lustie fyre trees thereof euen to the wood of Carmel & belōgeth therto. I haue digged & dronke straunge waters, & haue dyed by with the sooles of my fete poles enclosed.

But hast thou not heard how I haue ordeyned soche a thing a great whyle ago, & haue prepared it fro þ̄ beginning: And now I bring it forth & it shalbe to destroy & to bring strong cyties in to rude heapes of stones. And the inhabitants of thē shalbe of litle power, & saynt herted & cōfounded. They shalbe lyke the grasse of þ̄ feld & grene erbes, & as the hepe on the toppes of the houses whych wethereth or it come to any heyght. I wote wher thou dwellest & thy coming out & goying in know I to, and howe thou setteest vp thy bystelles agaynst me. And because þ̄ setteest vp thy bystelles agaynst me, & that thy raginge is come vp to myne eares: therfore I wyl put a raynge in thy nople & a bytt in thy lippes, and wyl bringe the backe agayne the same waye thou camest.

And this shalbe a sygne vnto the: cate this yere of the frutes of the sēde that fel out, & the next yere, that waxeth of it selfe. And

The Graue
of the house

about xviii

And the thyrd yere sowe ye a reape, plant
hyneyardes & eate the frutes therof. For
the * daughter of Iuda that is escaped &
left, shall yet agayne take rottinge downe
warde & bare frute vpwarde. For oute of
Jerusalem shall go a remnant, & a nombze
that shall escape out of mount Sion: the
zele of the Lorde of * hostes shall byynge
thys thinge to passe.

Wherfore thus sayth the Lorde, of the
kyng of Assyria: he shall not come to thys
citty, nor shal he come into it, nor come be-
foze with hyld nor cast any backe against
it: but shal goo backe agayne the waye he
came, & shal not come at his cite sayth the
Lorde. For I wyll defende thys cite &
saue it, for myne owne sake & for Dauid
my seruantes sake.

And the selfe same nyght the Angel of
the Lorde wet out & smote in the hoste of
Assyrians an hundred foure skore & fyue
thousand. And whē they were vp early in
the morning: behold, they were al dead cor-
ses. And so Sennacherib kyng of Assyria
auoyded and departed & wet agayne, and
dwelte at Asinuch. And as he was in hys
deuotio knelyng in the house of Asitoch
hys God, Adramelech and Sarasat smote
hym wth the swerde. And they escaped
into the lande of Ararat, & Asarhadon his
sonne raygned in hys steade.

The Notes

* I By the hand of the messengers, is a manner of
speakinge of the Prophets, for that we saye, by the
mouth of thy messengers.

¶ To put a ring in theyr noses, is to pacifie or
to tame theyr furye, or to let them too doo that they
chynke. Job. xl. d.

¶ Hezekiah is sicke: and receaueth the sygne of hys
health by the dyal of Ahaz. He receaueth rewardes
of Berodach, & is reprehended of Asaiah because he
shewed hym the treasure. He dyeth & Manasseh hys
sonne raygneth in hys steade.

The xx. Chapter.



¶ About the tyme Hezekiah was
sicke vnto the death. And the
pphet Asaiah sonne of Amos
came to him and said so hym.
Thus sayth the lord: put thy
ne household in an order, for thou shalt die
and not lyue. And Hezekiah turned his fa-
ce to the walle & besought the Lorde say-
ing: Oh lord, remembre yet how I haue wal-
ked befoze the truly & wth a perfect hert,
and haue done that whiche is good in thy
syght and wepte a great peace.

And Asaiah was sharre gone out into the

middle of the cite, but that the worde of the
Lorde came to hym saying: turne agayne &
tell Hezekiah thee captayne of my people.
Thus sayth the Lorde God of Dauid thy
father. I haue hearde thy prayer and sene
thy teares. Beholde, & I wyll heale the, &
this day thye dayes thou shalt go vp into
the house of the Lorde. And I wyll lengthe
thy dayes yet. x. yere, & wyll deliuer both
the & this cite out of the hāde of the king
of Assyria, and wyll defende this cite for
myne owne sake, & for Dauid my seruā-
tes sake. And Asaiah sayd: byng a lumpe
of fygges. And they broughte & put it on
the soze, and he recouered.

¶ The sayd Hezekiah to Asaiah: what is
the signe, & the Lorde wyll heale me, & I
shall go vp into the house of the Lorde the
thyrd daye. And Asaiah sayd: thys signe
shalt thou haue of the Lorde, that the Lorde
will do that he hath spokē: shal the sha-
dow go forwarde ten degrees, or go backe
agayne ten degrees. And Hezekiah sayd:
it is a light thing for the shadow to go dow-
ne. x. degrees. Therefore I will not be: but let
the shadowe goo backward ten degrees.
And Asaiah the Prophet called to the Lorde
& he brought the shadow ten degrees
backward by whych it had gone downe,
in the dyall of Ahaz.

* The same reason Berodach Baladā
the sonne of Baladan kyng of Babilon
sent letters & presentes vnto Hezekiah, for
he hearde howe that Hezekiah was sycke.
And Hezekiah harkened vnto them & shew-
ed them al that was in the spicer house
and hys syluer & gould & oboutres & preci-
ouse oymmetes and his armozze & al that
was found in hys treasure: there was no-
thinge in hys house or in all hys treasurie,
that he shewed them not.

¶ The came Asaiah the prophet vnto kyng
Hezekiah & sayd to hym: what saye these
men & from whence come they to the? And
Hezekiah sayd: they be come from a farre
countre, euen fro Babilon. And he said:
what haue they sene in thy house? And He-
zekiah sayd: all that is in my house haue they
sene: there is nothing among my treasure
that I haue not shewed them. And Asaiah
sayd to Hezekiah: heare the word of the Lorde.
Beholde the day shall come, that al that
is in thyne house & that thy fathers haue
k. k. ii. layde

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f. clxxviii

layde vp in floze vnto this daye, shalbe carried to Babilō, & nothing shalbe left saith the Lorde. And of thy sonne that proceded out of the, whych thou begattest, shall ther be carryed awaye, and shal be made chamberlaynes in the palace of the king of Babilon. And Hzekiah sayde to Iaiab: wel come be the word of the Lorde whych thou hast spoken: so that peate and truthe be kepte in my dayes.

The remnant of yedes of Hzekiah & al his power, & howe he made a pole and a conduit & brought the water into the cytie, are writte in the boke of the chronicles of y kinges of Iuda. And Hzekiah layd him to rest with his fathers, & Manasseh his sonne raygned in his steade.

¶ Which Manasseh restoreth agayne the Idolles and after describ. in whose steade. And his sonne Senebeth, which is killed of his owne seruantes: After hym raygneth faithfull Iosiah

The. xxi. Chapter.

Manasseh was twelue yere old when he began to raygne and raygned. lv. yere in Ierusalem his mothers name was haphzibah. And he dyd that displeased the Lorde, euē after the abhominations of the Hethen whych the Lorde cast out before the chyldre of Israel. And he wente & buylt the hyllaulters agayne, whych Hzekiah his father had destroyed. And he reared hy aulters to Baal and made groues as dyd Ahab kyng of Israel. And he bowed hym selfe vnto al the hoste of heuē and serued them. And he buylt aulters in the very house of the Lorde, of whych the Lorde had sayd: *in Ierusalem I wyll putt my name. And he buylt aulters vnto al hoste of heuē, euē in two courtes of the house of the Lorde. And he offered his sone in fyre, and obserued dismal dayes, & vsed witchcraft and mayntened workers with spytes, & tellers of fortunes: & wroughte moche wickednesse in the syght of the Lorde to angre hym.

¶ And he putt an ymage of a grone y he had made, euē in the very temple of which the Lorde had sayde to Dauid & to Salomon his sonne, *in this house & in Ierusalem which I haue chosen out of al trybes of Israel, wil I put my name for euer. Neither wyll I make the fete of Israel more any moare out of the lande whych I gaue

theyr fathers: so that they wyll be diligente to do al I haue comaunded the, & al I law that my seruante Moyses comaunded them. But they hearkened not: for Manasseh had led the out of the waye, to do moche wyckedlye then dydde the Hethen people whych the Lorde destroyed from before y chyldren of Israel.

And the lord spake by his seruantes the prophetes, sayinge: because Manasseh kyng of Iuda hath done such abhominations, & hath wroughte wyckedlye aboue al y the Amozites whych were before him dyd: & hath made Iuda synne also with his Idolles. Therefore thus saith the Lorde god of Israel. * Behold, I wyll bringe soche euē vnto Ierusalem & Iuda, & the eares of al y heare it, shall tingle at it. And I wyll stretch ouer Ierusalem the squaring line of Samaria & the plometh of y house of Ahab. And I wyll wepe ouer Ierusalem, as a man wold wepe a dyshe, & when he hath weped it turneth it vnto downe. And though I leaue a remnant of myne inheritance, yet I wyll deliuer them into the handes of the that hate them, & they shalbe robbed & spoyled of al theyr enemyes: euē because they haue done wyckedlye & haue angered me, sence the tyme theyr fathers came out of Egypte vnto this daye.

And therto Manasseh shed inocēt blood exceedinge aboundantly, in so moche that he replenished Ierusalem in al corners, besyde his synne wherewith he made Iuda synne and to do euē in the syght of the Lorde.

The rest of the actes of Manasseh & all he did & his synne that he sturned, ar writte in the boke of y chronicles of y kinges of Iuda. And Manasseh layde hi to slepe w his fathers, & was buried in the garde of his owne house, euē in the garde of Daz: & Amon his sonne raygned in his steade.

Amon was. xxi. yere olde when he began to raygne, & he raygned two yere in Ierusalem. His mothers name was Hesalemeth the daughter of Haru of Jathbah. And he dyd that displeased the Lorde as his father Manasseh did. And he walked in all the waye that his father walked in, and serued the Idolles that his father serued, & bowed hym selfe to them. And he forsoke the Lorde God of his fathers and walked not in the waye of the Lorde.

And

And the seruantes of Amon conspired against him, & slue him in his owne house. But the people of the lād slue al that conspired against king Amon, & made Josiah his sone kinge in his towne. The rest of the actes of Amon which he did ar writen in the chronicle of the kynges of Juda. And thei buried hi in his sepulchre in the garde of Oza, & Josiah his sonne raygned in his steade. After Josiah heard of the booke of the lawe he was found in the temple, he sendeth to Iddah the prophete for counsell.

The xxii. Chapter.

Josiah was. viii. yere old whē he began to raygne, & he raygned. xxi. yere in Jerusalem. Hys mothers name was Iddah the daughter of Adaiāh of Bezerath. And he dyd that seemed ryght in the syghte of the Lorde, & walked in all the wayes of Dauid hys fathet, & bowed nether to the right hand or to the left.

And the. xliii. yere of his raygne kyng Josiah sent Saphā the sonne of Ahaliah the sonne of Heshulā the scribe to the house of the Lord, saying: go to Helkiah the hye prieste, & lett him summe the syluer that is brought into the house of the Lord, which the keepers of the doores haue gathered of the people, & lett them deliuer it into the handes of the workmen that haue the ouersight of the house of the Lord, whych shal geue it to the that worke vpon the house of the Lord, to repayre the decayed places thereof, euen vnto catpēcters and masons, and for to bye tymber and fre stone to repayre the house. Howbeit lett no tēkeninge be made wth them of the moneye that is deliuered into thei handes, but lette them doo it of thei consēcence.

And Helkiah the hye priest sayd to Saphan the scribe. I haue found the booke of the lawe in the temple of the Lord, and Helkiah gaue the booke to Saphan, & he red it. And then Saphan the scribe wente to the king and brought hym word agayne, and sayd: thy seruantes powred out the syluer that was found in the temple, and haue deliuered it vnto the workmen that haue the ouersight of the house of the Lord. Furthermore Saphan the scribe shewed the kyng saying: Helkiah the priest hath deliuered me here a booke. And Saphan redde it befoze the kyng.

And the kyng as sone as he had heard the wordes of the booke of the lawe, he rent hys clothes & comaunded Helkiah the priest & Ahiham the sonne of Saphan & Achobor the sonne of Meshaiāh, and Saphan the scribe, and Ashabiah a seruante of the kynges, saying: go ye & seeke of the Lorde for me and the people and for al Juda, concerninge the wordes of this booke that is founde. for it is a great wyath of the Lord that is kindled vpon vs, that oute fathers haue not hearkened vnto the wordes of this booke, to do in all poyntes as it is wyrtten therein.

And Helkiah the hye priest & Ahiham, Achobor, Saphan, Ashabiah wēt vnto Iddah the propheteisse wyfe of Selum the sonne of Tekuah the sonne of Hatahā kepet of the robes, whych propheteisse dwelt in Jerusalem in the second warde, & comaunded wth her. And she said to thei: thus sayth the Lord god of Israel. Tel the mā that sent you to me: thus sayth the Lorde: beholde I wyl bring euell vpon this place and on the dwellers therein: euen al the wordes of the booke which the kyng of Juda hath red, because they haue forsaken me and haue burnt offerynges vnto other Goddes, to anger me wth all the workes of thei handes. Therefore is my wyath kindled agaynst this place, and shal not be quenched.

But to the kyng of Juda which sent you to enquire of the Lord, so shal ye saye: thus sayth the lord God of Israel, as touching the wordes which thou hearest. Because thine herte dyd melle & thou mekedest thy self befoze me the lord, whē thou heardest what I spake agaynst this place & the inhabytters of the same, how it shuld be destroyed & made a tūtēd: and tarest thy clothes and weptest befoze me: of that also I haue heard sayth the Lord. And therefore se I wyl reuerēce the vnto thy fathet & wyl set the vnto thy graue in peate, thine eyes shal se none of the euell which I wyl bring vpon this place. And they broughte the kyng word agayne.

The Notes.

¶ Accordāte the vnto thy fathet, that is, vnto the lawe sayd & cyghtewysly that the fathet ar receaued to: which maye be called the booke of Abraham, Luke. xvi. f.

¶ Josiah readeth Deuteronomie befoze the people. He putte downe the Idolles. For he had kyllen the

that is, the
they, Iddah
scd.

ysaies therof, he kepeth passage. He was killed in
Bagebo, and his sonne Jehoaz reigned in his stead:
after he was take, his sonne Jehoahim was made
Kynge.

The. xlii. Chapter.

AND then the kynge sentt and
gathered vnto hym all the el-
ders of Juda and of Jerusa-
lem. And the kynge wente
by in to the house of the Lor-
de, and all the men of Juda and all the en-
habitours of Jerusalem wyth him, & the
preates and the prophetes and all the
people both smalle and greate. And he red
in the cares of them all the wordes of the
boke of the couenaunt, whych was found
in the house of the Lorde. And the kynge
stode by a pillar and made a couenaunte be-
foze the Lord that they shuld walke after
the Lord, and kepe hys commaundemen-
tes and hys wytnesses and hys ordynan-
ces wyth the all theyr hartes and all their sou-
les, and make good the wordes of the sayd
appoyntment þe were wyttē in the forsaide
boke. And al the people consented to the a-
poyntment.

And the kynge commaunded Helkiah þe
hye preast and the inferioure preastes and
the keepers of the doze, to brynge out of the
temple of the Lorde, all the vesselles that
were made for Baal & for the groue & for
all the hoste of heauen. And he burnt the
without Jerusalem in þe felde of Cedron
& caried the ashes of them in to Bethell.
And he put downe þe Camarttes which þe
kynge of Juda had set to burne offeryn-
ges in þe hillaulters in þe citie of Juda rou-
de about Jerusalem and also the þe burnt
sacrifices vnto Baal to the sunne & to the
mone & to the planetes, & to all the hoste of
heauen. And he brought out the groue fro
the temple of the Lorde without Jerusale
vnto the broke Cedron, and burnt it at the
broke Cedron & stæpte it to pouldze, & cast
the dust therof vnto the graues of the peo-
ple of the countrey. And he brake downe
the celles of the malehozes that were in the
house of the Lorde, where þe women woue
lytle houses for the groue.

And he brought al the prestes oute of þe
citie of Juda, and defyled the hillaulters
wher the prestes dyd burne sacrifyce, euē
fro Gabaa to Bersabe. And he brake dow-
ne the hillaulters of the Gates, that were

in the enteringe of the gate of Josua þe
uerboure of the ctyte, whiche were on þe lef-
te hande of the gate of the ctyte. And the
lesse the prestes of the hillaulters myghte
not come at the alter of the Lord in Jeru-
salem, saue only they did eate of þe swete brea-
de amonge their brethren.

And he defyled þe Chopheth also, why-
che is in þe valey of the childe of Benmon;
because no man shulde offer hys sonne or
hys daughter in fyre to Moloch: he put
downe þe horses that the kynge of Israell
had geue to the sonne at the enteringe of the
house of the Lord, in the chambze of Pa-
thamelech the chamberlayne whych was
of Baruarim, & burnt the charettes of the
sonne with fire. And the alters that were
on þe topp of the parcloure of Ahas whych
þe kingly of Juda had made, & þe alters why
the Manasse had made in the two cour-
tes of the house of the Lord, the kynge brake
downe, & ranne thence and cast the dust
of them into the broke Cedron.

And the hillaulters that were before Je-
rusalem on the ryght hand of the mounte
þe Hachith, which Salomō kynge of Is-
rael built to Ashtaroth the abhominacyō
of the Zidons and to Chamos the abhomi-
nacion of the Moabites, and to Milchom
the abhominacyō of the childe of Amōn,
þe kynge defyled: & brake the ymages & cut
downe the groues and fylled the places wth
the bones of men.

Moreover the alter that was at Be-
thel, the hillalter made by Jeroboam the
sonne of Nabat whych made Israell syn-
ne: bothe the alter and also the pyl he brake
downe and burnt the hill and stæpte it
to powder, and burnt the groue. And as
Josiah turned hun selfe, he spied the gra-
ues þe were in the mounte and sent & fette the
bones out of the graues & burnt them by
on the alter & poluted it accordyng to the
worde of the Lord that the man of God
had proclaymed, which openly had denou-
ced the same thynges.

The þe kynge sayde: what meaneth þis
der graue stone that I se. And the men of
the ctyte tolde hym, it is the sepulchze of
the man of God, whych came from Juda
and openly denounced the selfe same thy-
nges that thou hast done to þe alter of Be-
thel. And he sayde let hym be: se þe no man
more

Aboue
the.

This do-
to the de-
nation of
þe hadde
omitted
in they
to tyme.

that is
the

Some saye
the

the

move his bones. And so hys bones scaped wth the boones of a Prophete that came out of Samaria.

And thereto al the houses of the hylaulters of the cyties of Samaria whych the kynges of Israel had made, to anget with all: Josiah put out of the way & dyd to the in all poyntes as he dyd in Bethel. And he sacrificed al the Priestes of the hylaulters that were there euen vpon the aulters, & burnt mens bones vpon them, and returned to Jerusalem.

And þ kinge comaunded all the people saying: kepe þ feast of passeouer vnto þ lord your god, as it is writte in þ boke of this covenaut. For ther was no passeouer holde yac þ fro the dayes of the iudges þ tuoged Israel, & thow oute al the dayes of the kynges of Israel & of Juda. And in the .xxviii. yere of king Josiah was this passeouer holden to the Lord in Jerusalem.

And therto workers w spyttes, sothsayers, Images of witchcraft, ydoles & all o- ther abhominaciōs þ were spied in þ land of Juda & in Jerusalem, Josiah put out of the way, to make good the wordes of the lawe, whiche were written in the boke that Helkiah the priest found in the house of þ Lord: like vnto hym was ther no kinge before hym, that turned to the Lord wthall his hert, wthall hys soule & al his myght, accordyng to al the lawe of Moyses, nether after hym arose there any such.

Forwistanding the Lord turned not fro his scarce & greate wrath wher with he was angrie agaynst Juda vpo al the pzo- uocaciōs that Manasseh pzoouoked hym. But the Lord sayd: I wyll putt Juda to, our of my syght, as I haue done Israel, & wyl cast of this cite Jerusalem which I haue chosen, & þ house of which I haue said, my name shalbe there.

The rest of the dedes of Josiah & al he dyd are writte in the boke of the stoxes of the kynges of Juda.

* In hys dayes Pharaos Necoh kyng of Egypt went against the king of Assiria to the ryuer of Euphrates, And king Josiah went agaynst him, and was slayne of hym at Magedo when he hadd sene hym. And his scruautes caried hym dead from Magedo & brought him to Jerusalem and buried hym in hys owne sepulchre. And þ

people of the land toke Jehoahaz þ sone of Josiah & anoynted hym and made him kyng in hys fathers towne.

And Jehoahaz was .xxiii. yere olde whē he began to raygne and raygned thre monethes in Jerusalem. Hys mothers name was Hamitall the daughter of Jeremias of Lobnah. And he dyd that displeased the Lord, in al thinges as his fathers had done. And Pharaos Necoh putt hym in bonds at Riblah in the lande of Hemath: in the tyme of his raygne in Jerusalem, & putt the land to a tribute of an hundred talentes of syluer & a talent of golde. And Pharaos Necoh made Eliakim the sone of Josiah kyng in the rowme of Josiah hys father and turned his name to Jehoakim, & toke Jehoahaz a waye whych when he came to Egypt dyed there.

And Jehoakim gaue the syluer and the gold to Pharaos: howbeit he taxed the lād to geue the moneys at the comaundement of Pharaos & as euery man was sett at, so he requyred the syluer & the goulde of the people of the lande, to geue Pharaos Necoh. Jehoakim was .xxv. yere olde when he beganne to raygne, and he raygned .xi. yere in Jerusalem. Hys mother was named Zebdab the daughter of Shadai of Ramah. And he dyd that was euell fauoured in the syght of the Lord, like in all thinges as dyd hys fathers.

The notes
* That is the mase of Baal so called, because they were cladde wth blacke clothes, or smokes: Camartin signifieth, smoked, or burnt: or black monches of Bala and so do the Jewes call them.
* The depled Copheth, þ is, he opely shewed þ a prophete was depled, vnclean & spyttye. Copheth was a place ynto Jerusalem in the valeye of the sonnes of Ennyn, in whych were cast dead carcases, and all vnclean thinges.

þ Some reade in the .xl. of offen: Some of corruption or perdition, rebauing th. by the budenge whych they had iher buyded to woyship Idols in.
* Jehoakim sleth, & after hym succedeþ Jehoachin Jerusalem is beleaged of the Babylonians, Jehoachin yeldeth him selfe to the kyng of Babilō. And in hys rowme came Mathanias, whych he was called zedekiah.

The .xxiii. Chapter.

In his dayes came Nabucho- donozor king of Babilō, & Jehoakim became his scruaunt thre yere, & the turned & rebelled agaynst him. And þ Lord sent vpon him men of warre out of Caldeye, oute of Siria, out of the Moabites, and fro the chyldren of Ammon, and sent them

Otherwise Jehoahaz

þ The Ser. reade, þ he shoulde not raygne.

them into Juda, to destroy it, according to the saying of þe lord which he spake by his scruautes the prophets. Only at the bidding of the lord happened it so to Juda, to put the out of his sight, for þe sinne of Manasse accordyng to al he dyd: and for þe innocent bloude that he shedde and fylled Jerusalem with innocent bloude, which þe Lord wolde not forgeue.

The rest of the dedes of Jehoakin and al he dyd, are wyrtten in the chronycles of the kynges of Juda. And Jehoakin layde hym to slepe with his fathers, and Jehoacin his sonne reigned in his steade. But þe kyng of Egypt came now no more out of his lande: for the kyng of Babilon had take from the ryuer of Euphrates, all that pertayned to þe kyng of Egypt. Jehoacin was xviij. yere olde when he began to reigne, and reigned in Jerusalem thre monethes. His mothers name was Nehushta þe daughter of El Nathan of Jerusalem. And he dyd þe displeased the eyes of the Lord in al poyntes as his father dyd.

Daniel. ii. a

* In his time came þe scruautes of Nabuchodonosor kyng of Babilon, to Jerusalem and the cite was beseged. And Nabuchodonosor came to the cite as his scruautes were yet a beseging of it. * And Jehoacin the kyng of Juda came out to the kyng of Babilon, with his mother, his scruautes, his lordes and his chamberlaynes. And the kyng of Babilon toke him, in the eyght yere of his reigne.

Isaiah. li. a

And he caried out thence al the treasure of the house of the Lord, and the treasure of the kynges house, and brake al the vessels of golde whiche Salomon king of Israel had made, in the temple of the Lord, as the Lord had sayd. And he caried away all Jerusalem, and al the lordes and all the men of myghte, to the nombze of ten thousande in to captivite and all craftesmen and Joyners, none remaynyng save the pooze people of the land. And he caried away Jehoacin to Babilon, and the kynges mother, and the kynges wyves, and his chambrelaynes, and the myghtie of þe lande caried he away fro Jerusalem to Babilon. And al the men of actiuite to þe numbze of seven thousand, and craftesmen and Joyners a thousand, all strong and apte for warre, dyd þe kyng of Babilon bring to Babilon to dwell. * And þe

Isaiah. xli. a

kyng of Babilon made Mathaniah his fathers brother, kyng in his steade, and chaunged his name and called him Zedekiah.

Zedekiah was xxi. yere olde when he began to reigne and he reigned a xxi. yere in Jerusalem. His mothers name was Hamital þe daughter of Jeremia of Lobnah. And he did euil in the syght of the lord, in al poyntes like to Jehoakin. For through the wrath of the Lord it so chaunced to Jerusalem and Juda, vntyll he had cast them oute of his sight. And the sayde Zedekiah rebelled agaynst the kyng of Babilon.

By the rebelling of Zedekiah is the towne of Jerusalem beseged of Nabuchodonosor. The towne and the temple are bothe burnt. The sonnes of Zedekiah are slayne before his eyes, and after that his eyes put out, Juda is brought to Babilon, and after is Jehoacin exalted.

The. xxi. Chapter.

Wherefore in the ninthe yere of his reigne, the tenth day of the tenth monethe came Nabuchodonosor kyng of Babilon with all his power to Jerusalem: and pitched agaynst the towne and made engynes agaynst it on every syde. And the cite continued beseged vnto the xi. yere of kyng Zedekiah. And the nynthe day of the fourth monethe of that yere, there was so greute hongre in the cite, that there was no sustynance for the people of the lande.

And thereto the cite was broke by: wherefore all the men of armes fled by night by away thorow a gate, betwene two walles harde on the kynges garden: the caldeyes lycinge aboute the cite.

And þe kyng wet straight toward the desert. And þe host of the caldeyes folowed after hym, and toke him in the deserte of Jericho. all his armie beyng scatered away fro him. And wher they had taken him they brought him to Nabuchodonosor þe kyng of Babilon to Reblah, where they treasured with him. And they due the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and fettered hym, and caried hym to Babilon.

And the fourthe day of the fifth monethe which was in the nyntenth yere of kyng Nabuchodonosor kyng of Babilon came Nabucaradan scruaunt of the kyng of Babilon and chefe Marshal, vnto Jerusalem: and burnt the house of the Lord and

and

that is the captivite of him a lord saute with him because he was called a lord

that is the captivite of him a lord saute with him because he was called a lord

Lozde and the kynges house and all the houses of Ierusalem and all greate houses burnt he w fire. And al the host of the Caldeyes that were w þ these Marchal: brake downe þ walles of Ierusalem rounde about. And the rest of þ peoplc that were left in the cite, & them that were fledd to the kinge of Babilon, and the remnant of the comen people, Nabusaradan þ these Marchal carped awaye, & left of the poore of the lande to presse the bynes and to tpe the grounde.

Some vnde
instrumen-
tes of mus-
tyche

And the pylers of brasse that were in the house of the Lozde and the botomes, and the brasse see that was in the house of the Lozde the Caldeyes brake and carped the brasse of them to Babilon. And the latters, Houelles, * dressynge knyves, ladelles, and the mynstyng vessels of brasse, they carped awaye. And the frepannes, & basens that were ether of golde or syluer, the toke the these Marchal away with the two pylers and the see of brasse and the botomes whyche Salomon had made in the house of the Lozde. The brasse of al these vessels was wythoute waghre. The height of the one piler was, xxviii. cubites, and the heed thereon was brasse and thre cubites long with a wrethe & pomegranetes rounde about vpon the heed, all of brasse. And of the same fassio was the second piler with a wrethe.

And the these Marchal toke Sarafah the these preste, and Zophoniah the hyste preste saue one, & thre keepers of the dore. And out of the cite he toke a certayne chabylapne that had the ouerspyght of the ma of warre, and fyue men that were euert in þ kynges presence, whyche were founde in the ctyte and Sophet the captayne of the host that taughte the people of the lād to make warre, & thre skowe men of the people of the land that were founde in the ctyte al so. And Nabusarada the these Marchal toke than & brought the to the king of Babilon to Reblah. And the kyng of Babilon smote them and que them at Reblah in the lād of Hemath. And so Iuda was caried awaye out of their lande.

And ouer the people that remayned in the lande of Iuda, whyche Nabuchodonosor king of Babilon left, he set Godoliah the sonne of Abtham the sonne of Saphan.

And when all the captaynes of the men of warre and the men hearde that the kyng of Babilon had made Godoliah gouernour: there came to Godoliah to Masphah: Ismaell the sonne of Nathaniah and Johanna the sonne of Kareah & Sarafah the sonne of Chanethumeth & Netophathite & Jezoniah & sonne of Maachati & their me. And Godoliah swate to them and to theyr men and sayde to them: feare not ye the seruantes of the Caldeyes. But dwelle in the lande and scrue the kyng of Babilon and ye shalbe in good condpcion.

But it chaiced the seventh monethe after that Ismael the sonne of Nathaniah & sonne of Elisama of the kynges bloude came, & ten men with hym and smote Godoliah that he died: and so did he the Jewes & the Caldeys & were w him at Masphah. Ther vpon al the people bothe smalle and greate and the captaynes of the men of warre arose & wet to Egypt: for they were astayed of the Caldeyes.

Notwithstanding yet the, xxxviii. yere after Jehosacin kyng of Iuda was caried awaye, the, xxxviii. daye of the twelue mone the, dyd Eulinerodach kyng of Babilon lifte vp the heed of Jehosacin kyng of Iuda out of the presone house, and spake kyndelpe to hym and set hys seate aboue the seate of all the kynges & were w the hym in Babilon, & chaunged hys prest garmentes. And he dyd euert eate breade before him al the dayes of his life. And a cottinual porciō was assigned hi of þ king, day by daye as longe as he lyued.

So liff by
the head, to
ofre taken
for setting
up the hole
man, & can
sing him
so flog the
as here &
what in a
and xlv

The ende of the fourth boke of the Kinges, which after the Hebrewes is the second.

The Chronicles cles of the kynges of Juda.

The first booke.

These rehearse all of all the Genealogie of Adam,
unto the sonnes of Esau and Jacob.

The .I. Chapter.



Adam, Seth, Enos: Kainan,
Mahalehell, Jared: Enoch,
Methuselah, Lamech: Noah
Shem, Ham, and Japheth.

The sonnes of Japheth: were
Gomer, Magog, Madai, Javan, Thabal,
Mosoch and Thiras. The sonnes of Go-
mer were: Ascanes, Japheth & Chogomah.
The sonnes of Javan: Elisah, Tharshish,
Cethim and Dodanin.

The sonnes of Ham: Cus, Mizraim, Phut
and Canaan. The sonnes of Cus: Saba,
Hevilah, Sabatha, Kenah and Sabatha-
ra. The sonnes of Kenah: Saba and Ba-
dan. And Cus begat Kemrod: which Ke-
rod beganne to waite myghtye vpon E-
thiopia. And Mizraim begat Ludim, Ammin,
Labbim, Rephtim, Pheturim and Cha-
nanim: of whiche came the Philistines &
the Chaphthegites. And Canaan begatte
Zidon his eldeste sonne, and Heth, Jebu-
si, Amoz, Gergesi, Heut, Araki, Simi, Aru-
adi, Zamari and Hemaphi. The sonnes of
Sem: Elam, Assur, Arphaxad, Lud, Ar-
am, Pul, Gether and Mosoch. And Ar-
phaxad begat Salah and Salah begat
Eber. And vnto Eber were borne two so-
nes: the name of the one was Phaleg, be-
cause that in his dayes the lande was deu-
ided. And his brothers name was Jektan.
Jektan begat Elmodah, Saleph, Hazer-
moth and Jarah: Haduram, Uall, & Dek-
lah: Ebal Abimaell, and Saba: Ophir,
Hevilah, and Jobab. All these were the son-
nes of Jektan.

Se, Arphaxad, Salah: Eber, Phaleg
Rau: Serug, Nahor, Thareh: Abrah-
am other wise called Abraham. The sonnes of Abrah-
am Isaac and Ismael. And these are they
generacions: the Eldeste sonne of Ismael
was Nabath, the Kedar, Adbeel & Ab-
sam: Masma, Dumah, Massa, Hadar &
Thema: Jatur, Naphis & Kedmah. These
are the sonnes of Ismael. The sonnes of

Keturah Abrahams concubine: she bare
Zamram, Jeksan, Madan, Midian, Ise-
bok and Suah. The sonnes of Jeksan:
Saba, & Dada. The sonnes of Midian:
Ephah, Ephr, Penoch, Abida & Eldaah,
All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of
Isaac Esau & Israel. The sonnes of Es-
au: Eliphaz Rauell, Jehus, Jaalom and
Koreh. The sonnes of Eliphaz: The man, O-
mer, Zephi, Caatham, Kenes, Thenna &
Amalek. The sonnes of Rauell: Nahath,
Zarah, Samah & Melah. The sonnes of
Seth: Lotan, Sobal, Zebad, Anah, Diso,
Ezer and Disan. The sonnes of Lotan: Ho-
ri & Homam, & Thanna was Lotans wy-
fe. The sonnes of Sobal: Allan, Mana-
hath, Ebal, Sephi, & Oram. The sonnes
of Zebad: Akah & Anah. The sonnes of An-
ah: Diso. The sonnes of Disan: Hama-
ran, Elebon, Jethran & Charan. The son-
nes of Ezer: Balaan, Saauan and Jabā.
The sonnes of Disan: Uz, and Aram.

These are they kynges that raygned
in the lande of Edom before any kyng rayg-
ned amonge the chyldren of Israel: Balak
sonne of Beor, and the name of his wyfe
was Benahabath. And when Balak was
deede, Jobab the sonne of Zareh of Boz-
rah raygned in his stede. And after the de-
th of Jobab, Husam of the lande of Thema
raygned in his rowme, & after the de-
th of Husam, Hadad, the sonne of Hadad whi-
che bet the Midianites in the felde of Mo-
ab, raygned in his rowme, & the name of his
cittie was Auith. And after the de-
th of Hadad, Semlah of Marchah raygned in his
steade. And after the de-
th of Semlah Saul
of Roboboth vpon Euphrates raygned in
his place. And after the de-
th of Saul, Sa-
al Hanan the sonne of Achobor raygned in
his rowme. And after the de-
th of Saal ha-
nan, Hadad raygned in his place, & the na-
me of his cittie was Phau, & his wyues na-
me was Mehetabeell the daughter of Ma-
tred the daughter of Melahab.

But after the de-
the of Hadad, there
were dukes in Edom. Duke Thamma, du-
ke Allah duke Jetheth: duke Dholbama,
duke Elah, duke Shimon, duke Kenaz, du-
ke Theman, duke Mabsar: duke Mag-
diel & duke Iram, These were they dukes
of Edom.

The

The Genealogie of Juda vnto Iſaie the father of Dauid.

The .ii. Chapter.

Theſe be the ſonnes of Iſrael: Ru-
ben Simeon, Leui, Juda, Iſa-
ſacar and Zabulon: Dan, Jo-
ſeph, Benjamin, Nephtali,
Gaſſar and Aſſer. The ſonnes of
Juda: Er, Onan, and Selah. Theſe thre
were borne him of his daughter of ſua his
Cananites. But Er his eldeſt ſone of Juda
was euil in his ſight of the Lorde, and ther-
fore he ſlew hi. And Thamar his daughter
in law bare him Phares and Zarah: ſo that
all the ſonnes of Juda were ſyue.

The ſonnes of Phares: Hezro and Hamul.
The ſonnes of Zarah: * Zamar, Etha, He-
man, Chalchal and Hara: ſyue in al.

The ſonnes of Carmi: * Achaz his trou-
bled Iſrael, whyche tranſgreſſed in his un-
lawful thinges. The ſonnes of Ethan: A-
zaria. The ſonnes of Hezron that were
borne hym: Jerhameel, Ra and Calubai.

And Ram begat Aminadab: and Aminadab
begat Nabazon a Lord among his chil-
dren of Juda. And Nabazon begat Sal-
ma: and Salma begat Booz: and Booz be-
gat Obed: and Obed begat Iſai. And Iſai
begat his eldeſt ſonne Eliab, and Aminadab
the ſecōd, and * Samaa the thrid. Nathana-
el the fourth, Rada the fiſte, Osem his ſixt,
and Dauid the ſeuenth, whoſe ſyſters were
Zarubab and Abigail. The ſonnes of Za-
ruah: were Abiſai, Joab and Abiſhel. thre.
And Abigail bare Amaza, his father of whiche
Amaza was Jether an Iſmaelite.

And Caleb his ſonne of Hezro begat Aſu-
bah a woman and Jeroth whoſe ſonnes are
theſe: Jazer, Sobab and Ardon. But Aſu-
bah died, and Caleb toke Ephzacha which
bare him Hur. And Hur begat Uri, and Uri
begat Bezeleel. And afterwarde Hezron
went in to the daughter of Achit the fa-
ther of Galaad, and was whiche he toke her,
the ſhoze yere olde. And ſhe bare hym Se-
gub. And Segub begat Jaiſir which had
xiii. cytyes in the lande of Galaad. And
he ouercame the Gſſurites and the Ara-
mites, and toke the townes of Jaiſir fro them,
and Kenath with his townes that longed to
the ſame, euen thre ſhoze townes. All theſe
were the ſonnes of Achit the father of
Galaad. And after the death of Hezron at

Caleb in Ephzata, Abia, his wiſe bare him
Achur the father of Thekua.

And the ſonnes of Jerhameel his eldeſte
ſone of Hezron were, Ram, the eldeſt and Ru-
na, Oram, Osem and Abiaiah. And Jerha-
meel had yet a nother wiſe named Atarah
which was the mother of Oram. And the
ſonnes of Ra, his eldeſte ſone of Jerhameel
were, Maas, Jamin and Ahar.

The ſonnes of Oram were, Sathai and
Jada. The ſonnes of Samai: Radab and Abi-
ſur. And his wiſe of Abiſur was called Abi-
habul whyche bare him Ababa and Solid.
The ſonnes of Radab: Saled and Appaim.
But Saled died without children. The ſon-
ne of Appaim was Jeſet. The ſonne of Je-
ſet was Seſan. And the ſonne of Seſan
was Oholai. And the ſonnes of Jada his bro-
ther of Samai were Jerhur and Jonathan.
But Jerhur dyed without children: The ſon-
nes of Jonathan were Paleth and Zba.

Theſe were the ſonnes of Jerhameel. Se-
ſan had no ſonnes but onlie daughters. And
Seſan had a ſeruaunt which was an Egypcia
named Jeraha to whom he gaue his daugh-
ter to wiſe, and ſhe bare hi Achai. And Achai
begat Atha. And Atha begat Zabao.
And Zabao begat Ophlai. Ophlai begat
Obed, Obed begat Jehu. Jehu begat Aza-
riah. Azariah begat Helez. Helez begat Elea-
ſah. Eleaſah begat Siſamai. Siſamai
begat Selum. Selum begat Jecamiah.
Jecamiah begat Eliſama.

The ſonnes of Caleb his brother of Jerha-
meel were Meſa his eldeſt ſone which was
the father of Ziph: and the ſonnes of Mare-
ſa his father of Hezro. The ſonnes of Hezro
were Cozeh, Caphuah, Rekem and Sama.
Sama begat Raha the father of Jerahaa.
And Rekem begat Samai. The ſonne of
Samai was Maō. And Maō was his fa-
ther of Bethzur.

And Ephah a concubine of Calebs bare
Harā, Moſa and Gaſſar: And Haran begat
Gaſſar. The ſonnes of Jahadai were Re-
gem, Jothan, Geſam, Phalet, Ephah and
Saaph. And Maachah another concubine
of Calebs bare Saboz, Chahanah. And
ſhe bare alſo Saaph his father of Madima-
nah, and Sue the father of Machbenah and
the father of Gabaa. And Caleb had a
daughter called Aſia.

Theſe were the ſonnes of Caleb his ſone
of

of Hur the eldest sone of Ephrata: Sobal the father of Kartath Jarim: & Salma & father of Bethlehem: & Hareph the father of Beth Geder. And Sobal the father of Kartath Jarim had sonnes, & feuen & halfe kinrede of Menush.

The kyndredes of Kartath Jarim were & Jethites the Duthites the Semathites and the Maserites. And of them came the Zarathites and the Esbaolites. The sonnes of Salma, Bethlehem & Aetophathi that were the glove of the house of Joab and halfe the Manathites and of the Zarathites. And so were the kyndredes of & wyters that dwelte at Jabes, the Tirathites, the Simreathites and Suchathites whyche at & Kenites: that came of Hemath the father of Beth Rechab.

The Notes.
at Somersede, that sawe the halfe of the manys one: meaning thereby & Sobal had many sonnes, by whome he saw to ruled, and owne, the one halfe of the troupe. By the manys, they vnderstande, the houses wherin the sheperdes, husbandmen, or vine dressers dwell. The place of whyche he owne the one halfe: myghte be Menush or (as some wyl) Menahut.

The Genealogie of Dauid in Hebrō & Ierusalē The. iiii. Chapter.

THese are & sonnes of Dauid which were borne hym in Hebrō: the eldest Amnon of Abinoam & Iesraelitessē. The second Daniell by Abigail the Carmelitessē. The third Absalō & sonne of Maacah daughter of Holmai kynge of Gethur. The fourth Adoniah the sonne of Hagith. The fiftē Saphatiah by Abital. The sixte Iethraam by Eglah hys wyfe. These. vi. were borne hym in Hebrō where he raygned seue yere & fixe monethes. And in Ierusalem he raygned. xxi. yere.

BAnd these were borne hym in Ierusalē: Samua, Sobab, Nathan and Salomō: these. iiii. of & daughter of Bath Sua & & daughter of Amiel. The Jebahar & Elisama, Elphalet, Nogeh, Nepheg, Naphia, Elisama, Eliada, & Elphelec: nyne in nūbre. These are all the sonnes of Dauid, besyde the sonnes of hys concubynes & Thamar theyr wyfe.

CSalomons sonne was Rehoboam, whose sonne was Abiah: and Asa was his sonne, and Jeholaphat hys sonne: whose sonne was Joam: & his sonne was Ohoziab, and Joas was sonne to him, And his

sonne was Amastah, and hys sonne was Azariah, and his sonne was Jotham. And Ahaz was hys sonne, and Hezekiah was sonne to him, and Manasseh was his sonne. And Amos was hys sone. And Josiah was sonne to hym. And the sonnes of Josiah were, the eldest sonne Johanan, the seconde Jehoakim, the thirde Zedekiah, and the fourth Selum. The sonnes of Jehoakim were Jeconiah his sonne, whose sonne was Zedekiah.

The sonnes of Jeconiah the Presoner were Salathiel, Melchiram, Shadaiab, Senazer, Jecaniah: Hosama and Madabiah. The sonnes of Shadaiab were Zorobabel and Semei. The sonnes of Zorobabel, Hosolam, Panantah & Salumith thei sister, and Hasubah, Obell, Barachiah, Haladiah, Josab Hesel, fyue in nūmber. The sones of Panantah: Phaltah and Jesatah, whose sone was Raphiah, & hys sonne Arnan, and his sonne was Obdiab, and hys sonne Sechaniah. The sonne of Sechaniah was Sematah. And & sones of Sematah were Hatus, Jegall Bariah, Raariah Saphat and Hela, sixe. And the sones of Raariah were Elioenai, Hezekiah & Azicam, thre. And the sones of Elioenai were Hodajah, Elisib, Phelciah, Akub, Johanan, Dalajah and Anani, seuen.

The Genealogie of the sonnes of Juda and Dymeon.

The. iiii. Chapter.

THese sonnes of Juda: Pharez, Hezron, Carmi, Hur and Sobal. And Reaiah the sonne of Sobal begatt Jahath. And Jahath begatte Ahimai and Laad whyche are the kyndredes of the Zarathites. And of these came the father of Etam, Iesrael, Jesema and Jedebos, & theyr sister called Zalephuni: And Phaniel father of Gedoz: And Eser the father of Husah. These are the sonnes of Hur the eldest sone of Ephrata father to Bethlehem. And Hur the father of Thera had two wyues: Halaah and Raarah. And Raarah bare hym Ahusam, Hezpher, Themani & Jahastari. These were the sonnes of Raarah. And the sonnes of Halaah were Zareth, Joab and Ethnan. And Coz begat Anub & Zobeab, and the kyndredes

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the kynredes of Abathell the sonne of Ham. And Heabes was nobler then hys brethzen. And his inother called hys name Heabes sayinge: because I bare him with sorowe. But Heabes called on the God of Israell, sayinge: Yf thou shalt blesse me, and enlarge my costes, and shalt let thynne hande be with me, and wilte kepe me from euell that it were me not. And God sente hym hys desyre.

Calub the brother of Suah begat Mahie, whych was the father of Ethon. And Ethon begat Beth Rapha & Phaleh and Chehenah the father of y cytie of Rahas whych are the me of Rechab. The sonnes of Kenas: Othniel & Saraiab. And the sonnes of Othniel were Hathath.

And Maonoth begatte Ophrah. And Saraiab begat Joab the father of the of the valeye of craftesme, so called because they were craftesme. And the sonnes of Calub the sonne of Jephoneh were Huru, Ela and Racin. And the sonne of Ela was Kenas. And y sonnes of Jehaleleel were Ziph and Ziphah, and Chiria & Haraell. And the sonnes of Ezra: were Jether, Mered, Ephraim, Talon, Thahar, Hariam & Samat, and Jethab the father of Ethamoa.

And his wife Jehudiah bare Jared the father of Gedoz, & Heber the father of Sotah, & Juthiel the father of Zonah. And these werethe sonnes of Bethiah y daughter of Barao whiche Mered tooke. The sonnes of the wyfe of Hodia the syster of Rahab the father of Keilah were Hagatmi & Ethamoa the Maachathite. The sonnes of Symon were Amnon and Rinah, Benhanan & Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of Juda were Et the father of Lecah, & Laddah the father of Haresah, and the kynredes of the householdes of them that wroughte bysse in the house of Abia. And Joabim and the men of Cosebah, and Joas & Saraph, whiche were inhabited in Moab, but returned to Lehem and to Debarim Jakim. These were potters and dwelte amonge trees and hedges and were in the kynnges worke and dwelt euen there.

The sonnes of Simeon: Haimuel, Jamim, Jarib, Zorab & Saul, whose sonne was Selu, & the sonne of hym was Ham

lam, and his sonne was Haima. And the sonne of Haima was Haimuell, and hys sonne was Zachur, & y sonne of him was Semel. Semel had syrtene sonnes & syre daughters. But hys brethzen had not many chyldren, neyther were the kynredes of the lyke to the chyldren of Juda, in multitude. And they dwelte at Bersabe, Moladah & at Hazar Sual, at Balaah, Ezer, Cholah, Bathuel, Boziah and at Ziklag: at Bethmarcabothe, Hazar, Sulim, Bethbetet and Saartin. These were their cyties vnto y raygne of Dauid. And their villages were Eram, Ain, Remon, Toche & Alsan, fyue townes and al theyr villages that were rounde aboute the sayde cyties vnto Baal. This is the habitation of them and theyr genealogie.

And Mosobab, Jemlech, Josah y sonne of Amasiah: & Joel & Jechu the sonne of Josabiah, the sonne of Saraiab the sonne of Aliel: & Eltonai, Jakobah, Jisobah: Alatah: Adiel, Jisimiel and Banaiab: Ziza the sonne of Sephet the sonne of Alon the sonne of Jisabiah the sonne of Zimri the sonne of Samaiab. These are such as came by name heades of theyr kynredes. And the aunciet householdes of the sprede in multitude.

And they wente as farre as Gadoz, euen vnto the east syde of the valeye, to seke pasture for theyr cattel. And they founde fatte pasture and good and a wyde lande bothe quyet and fruytefull: for they of Ham dwelte there before. And these now afore wyrtten by name wente in the dayes of Hezekiah kynge of Juda, and smote y tentes of them and the habitacions that were founde there, and destroyed them utterly vnto this daye, and there dwelte in theyr townes: because there was pasture there for theyr shepe.

And therto there went of the sayd chyldren of Simeon fyue hundred men: Phalathiah, Naariah, Raphiah and Oziel the sonnes of Jesi beynge theyr heades: and smote the reste of the Amalekites that were escaped and they dwelte there vnto this daye.

The Genealogie of Ruben and Gad & of the halfe trybe of Manasse

The. v. Chapter.

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The

gene. xlii. a.
erobi. vi. b.
Hus. vi. a.

The sonnes of Ruben the eldest sonne of Israel: for he was the eldest. * But because he defiled his fathers bed, his birthright was geuen vnto the sonnes of Joseph the sonne of Israel, & so he is not rekened vnto the birthright. For vnto Juda which was mightie among his brethren, was geuen the principallitie before him. But the birthright was geuen Joseph. The sonnes then of Ruben the eldest sonne of Israel, were Henoeh, Phallu, Hozron and Carim.

The sonnes of Joel: Samatah, & his sonne Gog, & his sonne Simeel, and his sonne Micah, and the sonne of him was Reaiah, and his sonne was Baal, & Beerah was his sonne. Whiche Beerah Thiglath Phalneser King of Assyria caried away: for he was a greete Lord among the Rubenites. But vnto his brethren in their kynredes, when they are reckened after their birth, were Jelel & Zachariah the chiefe heades.

And Basa the sonne of Han the sonne of Sema the sonne of Joel, dwelte in Aroer and so forth vnto Bebo and Baalmaon. And castwarde he inhabited vntill the wyldernesse, euen vpon the ryuer Euphrates, for their cattell was another in the lande of Galaad.

And in the dayes of Saul they warred with the Hagarites which were ouerthrowen by their handes. And they dwelt in their tentes thowre out al the castland of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan, euen vnto Selcub. And in Basan Joel was the chiefe and Sapham the nexte, then Hannai and Saphat. And their brethren in the aunciente householdes of them, were Michaell, Mosolaim, Seba, Jozai, Joacan, Zia, Eber & Senen. These were the chyldren of Abihail the sonne of Huri the sonne of Jeroah Galaad the sonne of Michaell the sonne of Jelisai the sonne of Jahado the sonne of Bus. Abi was the sonne of Abdiell the sonne of Guni the head of an auncient household amonge them. And they dwelte in Galaad and in Basan and her townes: & in all the Suburbes of Sarai, euen vnto the ende of their borders.

And they were also reckened by kynredes in the dayes of Jotham kinge of Juda, & in the dayes of Jeroboam kinge of Israel. The sonnes of Ruben of Gad & of halfe the trybe of Manasseh, euen of fyghting men able to beare thynde and swerde, and shotte with boowe, and taughte to make warre, were foure & fourthe thousande seuen hundred & thre score that went out to battel. And they fought with the Hagarites & with Jetur, Raphas & Rodab. And they were holpe agaynst them, & the Hagarites were deliuered into their handes, al that were with the Hagarites. For they cryed to God in their battel, and he braide them, because they trusted to hym. And they toke of their cattell fyfte thousande Camelles, and two hundred and fyfte thousande shepe, and two thousand asses, & of the people an hundred thousand: for they fell manie dead because the warre was of God. And they dwelte there in their steades vntill the tyme that they were caried away.

And the chyldren of halfe the trybe of Manasseh dwelt in the land, from Basan vnto Baal Hermon & Samir & vnto mounte Hermon, & they were manie. And these were the heades of the aunciente householdes of the: Ephraim, Jeli, Eltel, Azriel, Jeremiah, Rodabiah, Jehadiel, men of great power, men of name & heades of the auncient householdes of them.

But when they had trasgressed agaynst the God of their fathers and had gone a whoringe after the Gods of the people of the land, which God destroyed before them, God stered by the spyte of Phul kinge of Assyria and the spyte of Thiglath Phalneser Kinge of Assyria, and caried away the Rubenites, the Gadites and the halfe trybe of Manasseh, and broughte them vnto Belah, Habor, Hara and to the Ryuer Gozan, where they remaine vnto this daye.

The Notes

at These wordes, hys sonne, must ye still referre to the name that goeth nexte before it, as one shalde saye Gad, the sonne of Samatah, Simeel the sonne of Gad, & cetera.

The Genealogie of the Sonnes of Leui,

The. vi. Chapter.

The sonnes of Leui: Gerson, & Cahath and Merari. The sonnes of Cahath: Amrain, Japhar,

bat Hebron & Oziel. The children of Amram: Aaron, Moses and Miriam. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarabiah. Zarabiah begat Meraiorh. Meraiorh begat Amariah. Amariah begat Ahitob. Ahitob begat Jador. Jador begat Ahimaas. Ahimaas begat Azariah. Azariah begat Johana. Johana begat Azariah which ministered in the temple that Salomon built in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Jador. Jador begat Belu. Belu begat Belkiah. Belkiah begat Azariah. Azariah begat Saraiash. Saraiash begat Jehosepher which Jehosepher was the Lord carried awaye Juda and Jerusalem by the hand of Nabuchodonosor went with them.

And, &c. * The sonnes of Leui now at these: Gerson, Cahath & Merari. And these be the names of the sonnes of Gerson: Lobni & Semel. And the sonnes of Cahath were Amram, Ishahar, Hebron & Oziel. The sonnes of Merari: Moholi & Musi. These are the kyntredes of Leui concerning their ancient fathers.

The sonnes of Gerson was Lobni, & his sonne Jahath, & his sonne Zamaah, and his sonne Joah, and his sonne Ado, & his sonne Zerah, and his sonne Jethraat. The sonnes of Cahath: Aminadab his sonne Careh, and his sonne Asie, and his sonne Elecanah, and his sonne Abiasaph, and his sonne Asir, and Chabath was his sonne, & Oziel his sonne, and Oziel his sonne, & Saul was his sonne.

The sonnes of Elecanah: Amasai, Ahimoth & Elecanah. The sonnes of Elecanah: Zophai whose sonne was Nahath, & his sonne Eliab and Jeroham his sonne, and Elecanah his sonne, & Samuel the sonne of him. And the sonnes of Samuel: the eldest Asani and then Abiah.

The sonnes of Merari: Moholi, & his sonne Lobni, & his sonne Semel, and his sonne Oziel, & his sonne Samaa, and his sonne Hagiah, and his sonne Alalah.

These be they which dauid set for to singe in the house of the Lord, after that the arche had rest. And they ministered before

the dwelling place of the tabernacle of witness with synginge, untill Salomon had built the temple of the Lord in Jerusalem. And they waited on their offices, according to the order of the. These are they that waited with their chydre of sonnes of Cahath: Zamaah a singer, which was the sonne of Joel, the sonne of Samuel. The sonne of Elecanah, the sonne of Jeroham, the sonne of Ekele, the sonne of Choph, the sonne of Zuph, the sonne of Elecanah, the sonne of Nahath, the sonne of Amasai, & sonne of Elecanah, the sonne of Joel, the sonne of Merari, the sonne of Zophonah, & sonne of Chabath, the sonne of Asir, & sonne of Abiasaph the sonne of Careh, the sonne of Jahath, the sonne of Cahath, the sonne of Leui: the sonne of Israel.

And his brother Asaph stood on his right hand, which was the sonne of Barachiah, the sonne of Samaa: the sonne of Michael, the sonne of Baasalah, the sonne of Melchiah, the sonne of Abiam, the sonne of Zarah, the sonne of Adalah: the sonne of Ethan: the sonne of Zamaah, the sonne of Semel: the sonne of Jahath, the sonne of Gerson, the sonne of Leui.

And their brethren the sonnes of Merari stood on the left hand: Ethan the sonne of Chusi, the sonne of Abdi, the sonne of Maloch: the sonne of Habaiah, the sonne of Amasiah, the sonne of Belkiah: the sonne of Amasi, the sonne of Bori, the sonne of Shomer: the sonne of Moholi, the sonne of Musi, the sonne of Merari, the sonne of Leui.

They brethren the Leuites were appointed vnto all manner seruice of the tabernacle of the house of god. But Aaron & his sonnes burnt vpon the altar of burnt offerings & on the altar of incense, & were appointed vnto all that was to doo in the place moste holy, & to make an attonement for Israel in all poyntes accordinge as Moses the seruant of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonnes was Phinehes, & his sonne Abisue: & his sonne Boki, & the sonne of him Ozi, & his sonne Zarabiah: & the sonne of him Meraiorh, & his sonne Amariah, and the sonne of him Ahitob: & Jador his sonne, and Ahimaas his sonne.

And these are the dwelling places of the

in their towncs & coostes: I meane of the sonnes of Aaron of the kynred of the Caathites, for so theyr lot fell. They gaue vnto them Hebron in the land of Iuda wth the Suburbes rounde aboute it. But the countrey and byllages pertainyng thereto, they gaue to Caleb the sonne of Iephoth. And to the sonnes of Aaron they gaue the franchised cytyes, Hebron and Libnah, wth theyr Suburbes, and Jathit & Ethemoa wth theyr Suburbes: and Hilen wth her Suburbes, and Dabth wth her Suburbes: and Alan wth her Suburbes, and Bethleides wth her Suburbes. And oute of the trybe of Ben Iamin Gabee and her Suburbes, Aleirath wth her Suburbes, Anathoth wth her Suburbes: so that al theyr cyties among theyr kynredes were till.

And vnto the sonnes of Cahath the remaunt of the kinne of the trybe, were cities geuen out of the halfe trybe of Manasse by lotte, ten cyties. And vnto the sonnes of Gerson amonge theyr kynredes were geuen adde of the trybe of Issacar and oute of the trybe of Isser and oute of the trybe of Nephtali: & oute of the trybe of Manasse in Basan, thyrtyene Cytyes. And vnto the sonnes of Merari were geuen by lotte amonge theyr kynredes oute of the trybe of Ruben, and oute of the trybe of Gad, and oute of the trybe of Zabulon, twelue cytyes.

And the chyldren of Israel gaue the Levities soch cytyes wth theyr Suburbes, and that by Lotte, oute of the trybe of the chyldren of Iuda and of the trybe of Symeon & oute of the trybe of the chyldren of Ben Iamin: eue the sayd cyties that are rehearsed by name.

And concerninge the sonnes of Cahath, the cities of theyr coostes were of the trybe of Ephraim. * In which trybe they gaue vnto them the cyties of Refuge: Sichem in mount Ephraim wth her Suburbes, & Gath wth her Suburbes, Jecimaam wth her Suburbes, Bethhoron wth her Suburbes, Allon wth her Suburbes, and Beth Remon wth her Suburbes. And oute of the halfe trybe of Manasse, Aner wth her Suburbes, & Baala wth her Suburbes amonge the kynredes of the remaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were geue out of the kynred of the halfe trybe of Manasse: Colon in Basan wth her Suburbes & Asharoth wth her Suburbes. And oute of the trybe of Issacar, Kedesh wth her Suburbes, Daberah wth her Suburbes, Ramoth wth her Suburbes, and Anem wth her Suburbes. And oute of Isser, Basal wth her Suburbes, Abdon wth her Suburbes, Bukok wth her Suburbes & Kishob wth her Suburbes. And oute of the trybe of Nephtali, Kedesh in Galilea wth her Suburbes, Hamô wth her Suburbes, and Kariath Jattim wth her Suburbes.

And vnto the reste of the chyldren of Merari were geue out of the trybe of Zabulon, Remono wth her Suburbes & Thabor wth her Suburbes. And on the other syde Jordan by Jericho elien on the east syde of Jordan were geuen the oute of the trybe of Ruben: Bosor in the wilderness wth her Suburbes, Tahesah wth her Suburbes, Kademoth wth her Suburbes, Mephath wth her Suburbes. And oute of the trybe of Gad, Ramoth in Galaad wth her Suburbes, Mahanaim wth her Suburbes, Mesebon wth her Suburbes, & Jazer wth her Suburbes.

The genealogie of Issacar, Benjamin, Nephtali, Manasse, Ephraim, and Isser.

The. vii. Chapter.

The sonnes of Issacar: Thola, Phuah, Jasub & Samton, foure. The sonnes of Thola: Osi, Rephaiah, Jethiel, Jathama, Zebiam & Samtiel whiche were heades in the ancient householdes of Thola and men of myght among their kynredes: the numbze of the in the dayes of Dauid, were two & twente thousande and fyre hundred. The sonnes of Osi: Izrahiah. Thee sonnes Izrahiah: Michaell, Obadiah, Joel, Jethiah, fyue head men in all. And amonge them in theyr kynredes and ancient householdes fyre and thyrtye thou: and me prepared to warre: for they hadde in anye wyues and sonnes. And of theyr Bethzein amonge all the kynredes of Issacar were reckned of men of watte foure skjze and seven thousande in all.

The sonnes of Benjamin: Bale, Bochim, and

and Jadacl, thre. The sonnes of Bale: Ezbon, Ori, Oriel, Jerimoth and Uri, fyue heades aunciente houses and inehne of myghte, and were in nombze, xxii. thousande and, ccciii.

The sonnes of Bochoz: Zamirah, Joas, Elieser, Elioenai, Amri, Jerimoth, Abiah, Anathoth & Alamath. All these are the chyldre of Bochoz, & were rekened in their kindredes with the heades of the auncient householdes of them that were men of power, twentie thousand & two hundred. The sonnes of Jedaiel: Balahan. The sonnes of Balahā: Jeus, Be Jamim, Abud & Canaanah, Zethan, Chariss & Abisahar. All these are the sonnes of Jedaiel and aunciente heades and men of myghte, xlii. thousande and two hundred that went oute to battell. And Suphlin and Huphlin were the chyldren of Je. And the Huplites were the chyldren of Aher.

The sonnes of Nephtali: Japhat: Ben Jezer & Seld, the chyldre of Balahab. The sonnes of Manasseh: Arziel whiche Aramiah hys concubyne bare: she bare also Machir & father of Galaad. And Machir gaue to Huphlin & Suphlin wyues. And the name of his syster was Maacah. And the name of another sonne was Zalphahad. And Zalphahad had daughters. And Maacah the wyfe of Machir bare a soune & called his name Phares, & the name of his brother was Jares & his sonnes were Ula & Beki. The sonnes of Ula was Badan. These are the sonnes of Galaad & sonne of Machir the sonne of Manasseh. And his sister Melcath bare Jethud, Abiter & Boholah. And 3 sonnes of Sciteldas were Hatan, Sechem, Lekechi & Aniam.

The sonnes of Ephraim: Suthalah, whose sonne was Bared, & Chahath hys sonne, & hys sonne Eladah, & Chahath hys sonne: & Sabad hys sonne, & Suthelah hys sonne, and Eser & Clead. And the me of Geth that were bozne in the lande, were the, because they were come downe to take awaye theyr cattel. And Ephraim theyr father mourned manye a daye and hys brethren came to comforte hym.

And he wet into his wife which concelued & bare hym a sonne, & he called the name of it Bariah because it wet euell with hys household. And his daughter was Sarah

which built Bethozs the nethe & also the upper, & Dan Sarah. And Raphah was his sonne: whose sonne was Belesph, wyth his brother Chalch, whose sonne was Chahan, & hys sonne Laadara, and hys sonne Amihud, & hys sonne Elisama, & hys sonne Nun and hys sonne Josua.

And theyr possession & habitation was Bethel & the towne that longed therto, & hito the east of Pactan, & on the west syde of Gazer wyth the towne therto, and Sechem wyth the towne of the same, and Adadah wyth her towne, and a longe by the borders of the chyldre of Manasseh, Bethsean wyth her towne, Chaanach wyth her towne, Magedo wyth her towne & Bood wyth her towne. In those dwelt the chyldren of Joseph the sonne of Israel.

The sonnes of Aser: Jomnah, Jesuah, Isuat, Bariah & Setah theyr syster. The sonnes of Bariah: Teber & Melchiel whiche was & father of Bariaith. And Heber begat Japhlet, Somer, Botham & Sua theyr syster. The sonnes of Japhlet: Phisah, Banahai and Alaiath. These are the chyldren of Japhlet. The sonnes of Somer: Abi, Rohagah, Jathubah and Gram. And the sonnes of hys brother Helem were Zophah, Jeimna, Sejes and Amal. The sonnes of Zophah: Suah, Barnepher, Suall, Bari, Jamrah, Bozor, Rod, Samia, Sila, Jethran & Beta. The sonnes of Jethet, Jephoneh, Phasalaph, & Ara the sonnes of Ola: Ateh, Haniel & Rezia. And these were the chyldren of Aser & heades of aunciente houses and pure felowes & men of myghte and the head Lordes. And when they were numbred in arape to battell, they were in numbze, xxvi. thousande men.

Another genealogie of the sonnes of Benjamin, The. lvi. Chapter.

BEN Jamin begat Bale his eldest sonne, Abal the seconde, Aharah the thirde, Rohah the fourthe & Raphah the fyfte. And the sonnes of Bale were Adar, Geta, Abihud, Abisua, Naama, Ahohah, Geta, Sephuphan & Huran. And these are the sonnes of Abud auncient heades among the enhabitors of Gabaah whiche carped the to Manahath: Naama Abiah and Geta, whiche Geta carped them

lvi. awaye

the awayne & begat Osa & Abihud. And he begat Saharaim in the countrey of Moab after he had sent the awayne, Husin & Barah was hys wyues. And he begat of Hodas his wife Jobab, Zebia Mola, Malchā, Heuz, Sachiah & Marima. These are hys sonnes beyng auncient heades.

And of Husin he begat Abitob & Elphal. The sonnes of Elphal were, Eber, Michael, Saam, & Samad which buylt Ono, Lod, & the towne longyng therto: & Barach & Sama which were auncient heades among the inhabitants of Ailon, & they draue ouer awayne the inhabitants of Geth. And Haiso, Sefac, Jerimoth Sabadiah, Arod, Edat Michael Jephah, & Joha, the sonnes of Barah: Zabadiab, Mosolā, Hekali, Heber, Asamari, Jeshiah, Jobab the sonnes of Elphal. And Jakin, Zecri, Sabdi, Elianai, Zelethai, Eliel, Adaiab, Baratah Zamarath the sonnes of Semet. And Jephah, Eber, Eliel, Abdo, Zecri, Hanan, Hananiah, Milan, Anthothiah, Jephthalah & Phannuel are the sonnes of Sefac. And Sāsari, Sohoriah, Otholiah, Jeriah Eliah & Zechi are the sonnes of Jerohā. These were auncient heades in theyr kyndredes & dwelte in Ierusalem. And at Gabaō dwelleth the father of Gabaon whose wife was called Maacah. And his eldest sonne was Abdo the sūr, Cis, Baal, Nadab, Gedur, Ahai & zachar. And Makloth begat Saraiab. And these al so dwelt wth their brethren in Ierusalem ouer agaynst the. And Mer begat Cis, & Cis Saul, & Saul begat Jehonathā, Melchisua, Abinadab & Jibaal. And the sonnes of Jehonathā was Meribbaal & Meribbaal begat Micah. And 8 sonnes of Micah were Bithō, Melch, Charca & Ahaz, Ahaz begat Jehoabad. And Jehoabad begat Elmoth, Amoth & samet. And samet begat Moza. And Moza behat Banah, whose sōne was Raphah, & his sonne was Elafah, & hys sonne Bel. And Bel had sixe sonnes whose names are these: Elricā, Bochozu, Ismael, Sariah, Obdiab, & Hanan. All these were the sonnes of Bel. And 8 sonnes of Aek his brother were Alā his eldest, and Heuz 8 seconde & Eliphelet 8 thied. And 8 sonnes of Uaiam were mightye mē & dootwme & had many sonnes, & sonnes sonnes, an hundred & xlvj. All these are the sonnes of Ben Jamin,

Of the priests, Leuites, and of their officers
The. ix. Chapter.



And al Israel were gathered by kyndredes: & so they be written in the boke of the Kinges of Israel. And Jnda were carried away to Babilō for their offences. And the olde inhabitants 8 dwelt in theyr owne possessions & cities were Israel, the priests, Leuites & Machinittes. But in Ierusalem dwelt of the chyldren of Juda, of the chyldren of Ben Jamin & of the chyldren of Ephraim and Manasseh. Othat the sonne of Amihud the sonne of Amri the sonne of Omrat of the sonne of Boni * of the chyldren of Pharez, the sonne of Juda, And of Sion, Asiah the eldeste and his sonnes. And of the sonnes of Zarah, Heuz wth theyr brethren, vi. hundred. lx. xx.

And of the sonnes of Ben Jamin: Salo the sonne of Mosolam the sonne of Hodyah, the sonne of Hamuah, & Jobaniah 8 sonne of Jerohā. And Elah the sonne of Osi the sonne of Mochozi. And Mosolā the sonne of Saphartah the sonne of Naucel the sonne of Jcbaniah wth other their brethren in theyr kyndredes, ix. hundred xlvj. And al these were honorable heades in the auncient households of them.

And of the Priestes: Jedaiab, Jehorib & Jacin: Asarah the sonne of Melchiah the sonne of Mosolam, the sōne of zadock the sōne of Maraioth the sonne of Abitob the cheff in the house of God. And Adarah the sonne of Jerohan the sōne of Phathoz the sōne of Melchiah. And Asa the sonne of Adiel the sonne of Jecherah the sonne of Mosolā the sōne of Mosolamoth the sōne of Emer, wth other their brethren heades in the auncient householdes of the, a thousand seuen hundred and thye thoye actiue mē in the worck of the seruice of the house of God.

And of the Leuites: Semetah the sōne of Halub, the sonne of Elricam, the sonne of Galabiah of the sonnes of Marari. And Bacbaker the Carpenter and Galal. And Mathanah the sonne of Micah, the sōne of Zecri the sonne of Asaph. Obdiab the sonne of Semetah the sonne of Galal the sonne of Jouthum. And Barachiah the sōne of Asa the sonne of Elcanah 8 dwelt in the

After the
prec. some
reade Abi
Gabaon

the villages of the Actophathites.

The porters were Selum, Acub, Cal-
mā & Ahiman whiche brethren, Selum
being the chiefe. For unto þe time they had
watched at the kynges gate eastward in þe
reues of the childre of Levi by cōpanies.
And Selū the sonne of Cozē the sōne of
Abiasaph & sonne of Cozē which his bre-
thren the Cozēites in the house of their fa-
thers had their busynesse & offyce to kepe
the doore of the tabernacle: for their fathers
in the house of þe Lorde kept the entering.
And Phineches & sonne of Eleazar was ru-
ler ouer the befoze & Lorde whiche was to
him. And Zachariah & sōne of Moselawit
ah kept the doore of the tabernacle of wyte-
nesse. All these were chosen felowes to kepe
the thresholds, two hundred and twelue, &
were numbred in their byllages. And the
dyd Dauid and Samuell the scar insti-
tute in their fidelite. And their childre had
the ouersyght of the gates of þe house of
þe Lorde and of the house of the tabernacle,
to kepe them.

In foure quarters were the keepers: to-
warde the east, west, north, and south. And
they brethren that were in the countre ca-
me in their weekes as they course came a-
boutē wyth them. For the Leuites were cō-
mited to be pryncypall porters of fyde-
lyte. And they had the ouersyght of the ve-
sties and treasures of the house of God,
and lape all nyght round aboute the hou-
se of God: because the keepinge therof per-
tayned to them and to open it euery morn-
nyng. And ceten of them had the rule of
the mynstrenges vessels and brought the
in and out by tale. And of them were certē
apoynted to ouerse the vessels and al ho-
ly ornamentes, and of the flour, wine, oy-
le, frāincense & swete odoures. But certai-
ne of the sonnes of the prestes were sette to
make swete sauoures.

And Bathathiah one of the Leuites,
the eldest sonne of Selum: the Cozathite,
had þe ouersyght of the thynges that were
baken in the spenge panne. And other of
their brethren the sonnes of Cahah had
þe ouersyght of the Hewbred, to prepare a-
gainst all sabothes. These are þe syngers
aūcient heedes among the Leuites deuy-
ded by chambres: for they had to do both
day & night. These were the aūcient amō

ge the Leuites in their generacions. And
these dwelt at Ierusalem.

And in Gat aon dwelte Iewell the fa-
ther of Gabao, whose wife was called Ira-
arah. And his eldest sonne was Adō, the
Zur, Cis, Baall, Ser & Nabab: Gedēz,
Abio Zachariah & Akeloth. And Akeloth
begat Semā. And they also dwelt
wyth their brethren at Ierusalem, cūe her
de by them. And Ser begat Cis, & Cis
Saul. And Saul begat Jehonathā. Mel-
chisua, Abinadab & Esbaal. And the sōne
of Jehonathā, was Meribbaal. And Me-
riabaal begat Micah, & the sōnes of Mi-
cah were, phitō, Melech & Chabarea. And
Abaz begat Jaarah. And Jaarah begat
Alamath, Alinoth, Zamri. And Zari be-
gat Hoya. And Hoya begat Baana who-
se sōne was Raphata & his sōne was Ele-
asah, & his sōne Isel. And Isel had sixe sō-
nes whose names are these: Etriam, Bo-
chzu, Ismael, Sariah, Odbiah & Hanan.
These are the sonnes of Isel.

The battell of Saul agaynst the Philistines: in
whiche he dyeth and hys sonnes also.

The .x. Chapter.



And the Philistines fought a-
gainst Israel. And the me of
Israel fled befoze þe Philisti-
nes & were ouerthrowē & slay-
ne in Mount Gelboe. And þe
philistines folowed Saul & his sonnes &
que Jehonathan, Abinadab and Melch-
isua the sonnes of Saul. And the battell
wēt soze agaynst Saul, in so moche that þe
shotters met him, & he was wounded of þe
shotters. Then sayde Saul to his we-
on bearer: draw thy swerde & thrust me i-
row therwythe, that these vncyrcumcised
come not and do me shame. And his we-
on bearer would not, but feared exceedingly.
Wherupon Saul caught a swerde & fel-
hpon it. And whē his harness bearer sawe
þe Saul was deed, he fel on a swerde also
and dyed.

And thus Saul and hys thre sonnes
and all hys house died together. And whē
all the men that dwelt in the valeys, saw
how they fled, and that Saul and hys sō-
nes were deed they forsoke they cōtries &
came away, and the philistines came and
dwelt in them.

And on the morow whē þe philistines
came

Some read
Abinadab.

Some read
I. reg. 18. 2.
I. Sam. 31. 2.

I. reg. 18. 2.
I. Sam. 31. 2.

I. reg. 18. 2.
I. reg. 31. 2.

came to strypp the deed bodyes, they founde Saul and hys sonnes ouerthrowen in mount Gelboe. And when they had stript hym they toke hys deed and hys harnesse and sente them in to the lande of the philistines rounde aboute to shewe tydynges vnto theyr Gods and to the people. And they put hys harnesse in þe houses of theyr Gods. But hys skalle they hangd in the house of Dagon.

D And when al they of Jabes in Galaad hearde al that the philistines had done to Saul, al þe we of warre arose & fet awaye the body of Saul, & þe bodys of his sones and brought them to Jabes & buryed the bones of the vnder an ocke in Jabes, & fasted seuen dayes.

And so Saul dyed for his trespass that he trespassed agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he asked counsell of a woman that wrought with a spyte, & asked not of the lorde. And therfore the Lord kyllled hym & turned the kyngdome vnto David the sonne of Iesai.

¶ After the death of Saul is David annoynted in Hebron. The Jebusites rebel against David, & whilste he taketh þe towne of Ibs. his men are nobled.

The. xi. Chapter.

THē al Israel gethered the selucs to David vnto Hebron, & sayde: se we by thy bones & thy flesh. And moreover in tyme past, euē whē Saul was king, thou leddest Israel out and in. And the Lord thy God sayde vnto the: þu shalt fede my people Israel, & thou shalt be captaine ouer my people Israel. And when al the elders of Israel were come to the king to Hebron, David made a couenaunte w them there before the Lorde. And they anhornted David kyng ouer Israel accordyng to the woorde of the Lord by the hande of Samuel.

B And David & al Israel went to Ierusalem whych is Jebus: for there dwelte the Jebusites the inhabitors of the land. And þe inhabitors of Jebus sayde to David, thou comest not here. Neuerthelater David wanne the castel of Sion, whych is called þe cytye of David. Then sayde David: whosoever smyte the Jebusites first, shalbe þe principal captayne & a lord. And Joab the sonne of Zarusah wet first

by, & was therfore þe chiefe captayne. And because David dwelte in the castel, therfore it was called the citie of David. And he built þe cytye on euery side euē from the towne to rounde aboute. But Joab repared the reste of the cytye. And David prospered & waxed greate, and the Lorde of Hostes was with hym.

* These are the principal men of powre þe claue to David in his kyngdome with al Israel to make hym kyng vpo Israel accordyng to the word of the Lord. And this is the numbre of the mighty men which David had: Isbaaia the sonne of Machamoni the chiefe of. xxx. he lyfte vp his spere agaynst thre hundred & slue the at one time.

And after him Elcazar the sonne of Dodai an Ahothite which was one of þe thre mightyest. He was with David at Bhabanin whete the philistines were gathered to battell. And there was there a parcell of ground ful of barley, and the people fled for feare of the philistines. And they slept forth into the myddes of the furlong & saued it and slue the philistines. And þe lord gaue a great victoipe.

And the thre of þe. xxx. chiefe wente to a rocke to David at the caue Odolaim. And the hoste of the philistines had pytched in þe valey of Raphaim. And David was in an holde. And there was a garison of the philistines at Bethlehe that same tyme. And David longed & sayd: * Oh that one wolde geue me of the water of the well of Bethlehe that is in þe gate, for to drynke. And the thre brake thorow the post of the philistines and drew of the water of þe well of Bethlehem þe was in the gate, & toke it & brought it to David. Neuertheles David wolde not drynke of it, but offered it to the Lorde, & sayde: God forbyd it me, that I shuld do chys thyng, þe I shuld drynke the bloude of these men that haue put their liues in Jeopardye (for with the Jeopardie of their liues they brought it) and therfore he wolde not drynke it. This dyd the thre myghtyest.

And Abisai the brother of Joab was captayne of the thre, and he lyfte vp his spere agaynst. iii. hundred and slue them, and had a name amonge the thre. And he was moche more noble then anye of the thre, and was theyr captayne. But was not

not lyke to any of the thye in actes.

Banatah the sonne of Jehoiada & sonne of a stronge man & had done great debes & was of Cabzeel: he slew two strong liores of Moab, & went downe and slue a Lyon in a pit in tyme of snow. And he slue an Egyptian whiche was a man of a size, even fyue cubytes longe, and in his hande had a speare lyke a weuers beame. And the other went to hym with a wasser and plucked the speare out of the Egyptians hand, & slue hym with his speare. Soche thynges dyd Banatah the sonne of Jehoiada, and had a name with the thye mightiest, & was the gloryousest of thyrtye: but attained not vnto the thye. And Dauid made hym of hys secret counsell.

And these were the best men of warre of the hoste: Alahel the brother of Joab and Elhanā the sonne of Dodo out of Bethle hem. Samoth the Harozite, Helez & Phalomite: Ira the sonne of Akis & Thokutse, Abieser & Anathothite: Sobarai the Hushathite, Alai the Abihite: Maharai & Bethophathite & Heled the sonne of Baanah the Bethophathite: Ittai & sonne of Irbai of Gabaah that pertained to the chyldre of Benjamin: Banaiāh the Pharithonite: Haurai of the ryuer of Gads, & Abiell the Arbathite: Azmoth the Bahathite, Elahabā the Baalbonite. The sonnes of Issachar the Gersonite, Jonathan the sonne of Sagah, an Harathite: Abiān the sonne of Sacar the Harathite, Eliphal the sonne of Uri. Phepher the Mecharathite, Abiah the Phalomite: Bezro the Catmelite and Baadai & sonne of Abai: Joel the brother of Nathā: Abahar the sonne of Bar: Zelec an Ammonite & Maharai a Berothite & bearer of the Harneisse of Joab & sonne of Zarmiāh: Ira the Iethite & Gareb a Iethite: Uriah the Hethite, Zabab & sonne of Oholui: Adina the sonne of Shiz a Rubenite & an heed amonge the Rubenites and xxx aboute him: Hanan the sonne of Maacah and Josaphat a Gathathite: Ozeah an Achathothite: Sana and Jaiell the sonnes of Hothan an Arochite: Jedaiell the sonne of Jamri and Johahis brother Thosites: Eliel a Mahumite. And Jeribai and Josolai the sonnes of Elnacim and Jethmah a Moabite: Eliel and Obed and Jaiell of Maobaiāh.

What they were that went with Dauid when he fledde from Saul.

The. xlii. Chapter.



And these folowenge came to Dauid to Ziklag, whyle he yet kept hym selfe close for feare of Saul the sonne of Cis: and they were of the men

that sought him

that scourged the battell, wepned wythe boowes, & coulde handle stones, arrowes & bow as well wyth the left hand as wyth the right, and were of Sauls brethren, euen of the trybe of Benjamin. The cheffeste were Abieser and Iwas the sonnes of Samāah a Gabaonite, & Jaiell a Phalite the sonnes of Azmoth. Baracah and Jehu of Anathoth. And Isamaiah a Gabaonite as myghty as any of thyrtye and moate myghtye to. And Jeremiah, Jehaziel, Johanan & Josabab of Gedor. Elchisai, Azimoth, Baaliah Samariah and Saphattah: Haraphites Elcanah, Jethah, Izrael, Jozer, Josephā of Karchim. And Joelah and zababai the sonnes of Jeroham of Gedor.

And of the Gadites there separated the selues vnto Dauid whē he kept an holde in the wyldernes, in 2 of myght & men apte for warre & could handle shilde and speare, whose faces were lyke the faces of Lions, & they were thereto as swyft as the hodes of the mountaynes: Cxt the fyrst, Dobaiāh the second, Eliab & thyrde, Adāmanāh the fourthe Jeremiah the fyfte, Echi the syxt, Eliel the seuenth, Johana the eyghte, Elabab & ix. Jeremiah the tenth, & Macahbanai the. xi. These were of the sonnes of Gad & were captaynes ouer the men of warre, the small ouer an. C. & the greate ouer a thousand. These at they that went ouer Iordā in the fyrst monethe, when he had fylled ouer al hys bancke. And they put to flight the of the valey both of the east syde and also the west.

And ther came of the chyldren of Benjamin & Iuda to the holde of Dauid. And Dauid went out to them & answered and sayde to the: If ye be come peacably vnto me to helpe me, myne heet shalbe to gether wyth you. But and yf you come to begyle me and to be myne adueriary, seying there is no wyckednes in myne handes, the God of our fathers loke thereon & rebuke it.

And

And the sperte came vpon Amasai a cap-
tayne ouer. xxx. and he sayde, thyne are we
David, & on thy side thou sonne of Iesai:
*peace be with thee, & peace be with thine hel-
pers, for thy God helpeth thee. Then Da-
uid receaueth them & made the heedes of
companyes of the men of warre.

And there fell of Manasseh to David
when he went with the Philistines agaynst
Saul to battell, *but holpe them not. For
the lordes of the Philistines toke counceill
and sent him away saying: he wyl fall to
his master Saul to the Jeopardye of our
herdes. And as he went to sikelag the fel
to hym of Manasseh: Edniah Josabad,
Jedieil, Michael, of Josabad, Elthu and
Zachai, herdes of the thousandes of Ma-
nasseh. And they holpe David agaynst
those rouners, for they were al mighty me
and Captaynes in warre. And there came
one or other to David daye by daye to hel-
pe him: vntyll it was a great hoste, lyke the
Hoste of God.

And this is the nūber of the heedes pre-
pared to battell, & came to David to He-
bron, to turne the kingdō of Saul to hym,
accoydynge to the mouth of the Lord.

The chyldren of Iuda that bare shyld
& speare were syxe thousande and eyght
hundred trynmed to warre. Of the chy-
ldren of Simeon, men of mighte to warre,
seuen thousande and one hundred. And of
the chyldren of Leui were foure thousand
and syxe hundred. And Ichoiada was the
chefe of the of Aaron & with him thre thou-
sande and seuen hundred. And Zadock a
yong mā of great power had hys fathers
houshold wyth Captaynes. xxi. And of the
chylde of Benjamin the brethren of Saul,
were thre thousand. And a great part of the
dyd yet folow the house of Saul.

And of the chylde of Ephraim, were. xx.
thousand and eight hundred, me of myghte
and named men in the householdes of their
fathers. And of the halfe trybe of Manasseh,
xviii. thousande which were appoynted
by name to go to make David kyng.

And of the chylde of Issacar which were me
that had vnderstanding in the right tyme to
know what Israel ought to do: The hea-
des of the were two hundred, and all they
brethren at their wil. And of Zabulon & wet
out wyth the hoste and proceeded in the a-

raye to battell wyth the all maner of wepons
of warre, syfthe thousande that kept in or-
dye wyth the one accorde. And of Asephthai
a thousande Captaynes, and wyth them
wyth shyld & speare. xxvii. thousand. And
of Man prepared to battell, were. xviii.
thousand and vi. hundred. And of Isser
& wet out to the host to make battell, four-
tye thousand. And of the other syde Jorda,
of the Rubentes, Gadites & of the halfe
trybe of Manasseh wyth all maner of in-
strumetes of warre an hundred and twe
tye thousande.

All these beyng men of warre able to
orde the arke, came to Hebron with pure
herte, to make David kyng vpon al Is-
rael. And therto al the rest of Israel was of
one accorde to make David kyng. And
there they were wyth David thre dayes ea-
tyng & drynkyng: for their brethren pre-
pared for them. Moreover they that were
nye to the, as Issacar, Zabulon and Asephthai
brought bread on asses, Camels, mules
& oxen, & meate: flour, figges, reasynes,
wyne, oyle, oxen, & shepe aboudantely. For
there was myghte in Israel.

The arke is brought agayne fro Batiah Jarim
to Iherusalem. Oza ryeth.

The. xiii. Chapter.

And David counceiled wyth the
Captaynes of thousandes &
hundredes, and wyth al the lordes,
and sayde vnto all the co-
gregacyon of Israel: If it
seme you good and also to be of the Lord
our God: Let vs take & sende vnto the re-
nauit of oure brethren thorow out al the
lad of Israel, & to the preastes and Leui-
tes wyth the, in their cyrpes and suburbs,
& geather the to geather to vs. And let vs
bryng agayne the Arcke of the Lord to
vs: for we regarded it not in the dayes of
Saul. And all the congregacyon was co-
tent so to do, for the thyng semed good in
the eyes of al the people.

And David geathered all Israel toge-
ther fro Sihor in Egypt vnto Hemath, & sent
to bryng the arcke of the lord fro Batiah Jarim.
And David wet vp & al Israel to
Baalah, & so to Batiah Jarim & is in Ju-
da, to fet there the arcke of the God & lord
that sitteth on the Cherubes. Where hys
name is called on. And they caried the arck
of

Of God in a new cart out of þ house of Ammadab. And Oza & his brother draue þ cart. And David & all Israel played before god with all their myght, with synghinge, harpes, psalteries, tymbzelles and trompettes. And whē they came on þ threshyng floure of Chidon, Oza put forth hys hande to holde the arcke, for þ oxen stumbled. And the lord was wroth w Oza & smote hym, because he put hys hande to the Arck. Any ther he dyed before god. And David was displeased, because þ Lord had rē a rē in Oza, and called the sayd place þ Petes Oza vnto this daye. And David was so afrayed of God that day, that he sayde, how shal I bringe the Arck of god whome to me. And so David brought not þ Arck home to him to þ cytie of David. But turned it into the house of Obed Edom a Gethite. And þ Arck of God was with Obed Edom in his house, thre monethes. And þ Lord blessed the house of Obed Edom & all that he had.

that is, the
division of
Oza.

¶ Oza myneth whodde & woekmē to David. David beggeth chylde after he had taken him whos he haty, i. victor of the Philistines.

The. xlii. Chapter.

After that Hira kynge of the sent messengers to David & synbre of Cedar trees wythe matos & Carpenters, to buylde hym an house. Whereby David perceaued that the Lord had prepared hym to be kynge vpo Israel, in þ his kingdome was liue vpon hys, because of hys people Israel. And David toke yet moo wyues at Jerusalem & begat mo sones & daughters. And thes at the names of his chyldren which he had boyn him at Jerusalem: Samua, Sobab, Nathan, & Salomon: Jebhar, Elisua & Eliphalet, Hoga, Sepheg & Japhiah, Elisama, Baada and Eliphelet.

B And whē it was knowne among the philistines that David was anoynted kynge vpon all Israel, all the philistines wente vpo to seke David. And David hearde of it & went out agaynst them. And the philistines came & prauiced in the valeye of Raphaim. And David asked god saying: Shall I go agaynst the philistines & wylt thou deliuer them in to mine handes? And the Lord sayd to hym: go, for I wyl deliuer the into thyne hand. And when they were

come as ferre as Baall Pharazin, David sett them thir. And David sayd: god hath deuised myne enemies with mine hande as a mā wolde deliue water. And therfore they called the name of the sayd place Baall Pharazin. And they sette there Gods there, whyche David hadde to be burnt with fyre.

Some rede
the playnes
as valeye

And the philistines came agayne & ranne abroade in the valeye. Then David asked God: And God sayde to hym: go not after the, but turne away fro them, & come vpo them straight fro the peccetrees. And when thou hearest a sounde go in the topes of the peccetrees, the go outto battell: for God wyl go out before the to smyte þ hoste of the philistines. And David dyd as God commaunded him. And they smote the hoste of the philistines al the way fro Gabdon to Gazer. And þ fame of David went out into all landes, and the lord made all nacyns feare hym.

¶ The Leuites byng agayne the Arck of the couenaunt of the Lord, David daunsing before it is despyred at hys wyfe Michol, the daughter of Saul:

The. xlii. Chapter.

And David made hi houses in þ citie of David, & prepared a place for þ arck of god, & pyched for it a tente. And then David sayd, þ arcke of god dought not to be caried but of the leuites. For the hath the lord chose to beare þ Arcke of the Lord and to minystr to him for cluet. And therfore David gathered al Israel to Jerusalem, to fetch the arcke of þ Lord vnto þ place which he had ordeyned for it. And David brought togetheer þ chyldre of Aaron & the Leuites. Of the sonnes of Cahath: Uriell the chefe, and of hys brethzen an hundred and. xx. And of the chyldre of Merari: Salah the chefe, & of his brethzen. ii. hundred and. xx. And of the sones of Gerson Joel the chefe, & of hys brethzen an hundred and thirtie. And of the chyldre of Elthaphan: Semciab the chefe & of hys brethzen two hundred. And of the sonnes of Hebzon Eliel the chefe, & of his brethzen. lxxx. And of the sonnes of Oziel, Aminadab the chefe, & of hys brethzen an hundred and. xii.

And David called to Zadock and Abiathar þ prestes, & to the Leuites Uriel, Alsalah Joel, Semciab, Eliel & Aminadab: and

¶ Sayde vnto the: ye are þ princypal heedes of the Leuites, sanctefye therefore poure selues & your brethzen, and bryng the Arcke of the Lord God of Israel vnto þ place þ I haue prepared for it. For because ye were not there at the fyrst tyme, the Lord oure God made a tent among vs, for that we sought hym not as the fassio ought to be. And the preastes and the Leuites sanctefied them selues, to sett the Arcke of the Lord God of Israel. And þ childre of the Leuites bare þ Arcke of God vpon theyr shoulders wythe staues theron as Moses commaunded accordynge to the worde of the Lord.

And Dauid spake to the thefe heedes of the Leuites, that they shulde appoynte of their brethzen to synge w instrumentes of musycke psalteries, harpes & cymbales that sounded, and to synge on hye w Joyfulness. And the Leuites appointed Hemā the sone of Joell: and of hys brethzen, Asaph the sonne of Barachiah. And of the sones of Merari thei brethze: Ethā the sone of Cusabahu. And w thei brethzen of the secōd degree: Zachariah, Ben, Jaaziel, Semiramoth, Jahlēl, Unī, Eliab, Banatah, Maasiah, Mathathiah, Eliphlehu, Makaniah, Obed Edō and Jael, porters. Heman, Asah and Ethan sange wyth cymbales of brasse to make a sounde. And Zachariah, Mziel, Semiramoth, Jehiell, Unī, Eliab, Maasiah & Banatah sange w psalteries on an * Almōth. And Mathathiah, Eliphlehu, Makaniah, Obed Edō, Jiel, & Osasiah sang w harpes an epght aboue to courage w all. And Conaniah þ chefe of the Leuites was master of þ song and taught to synge, for he was a mā of vnderstandynge.

And Barachiah and Elcanah kept þ doze of the Arck. And Sacaniah, Jehosaphat, Nathanael, Amasai, Zachariah, Banatah and Eliezer preastes were blowers wyth trompettes before the Arcke of God. And Obed Edō and Jahiah were keepers of the doze of the Arcke.

* And Dauid and the elders of Israel & the Captaynes ouer thousandes wēt to sett the Arcke of the appoyntement of the lord out of the house of Obed Edō with gladnesse. And when God had holpe the Leuites that bare the Arcke of the appoyntmen

te of the Lord, they offered, bñ, oren & bñ rammes. And Dauid had on hym analbe of bñsse, and so had the Leuites that bare þ Arck, and so had the syngers, and Conaniah þ ruler of the sōg & of þ syngers. And Dauid had mozeouer vpon him an Ephod of linnen. And all Israel brought the Arcke of the Lordes couenaunt w showtyng & blowynge of hornes, & wyth trompettes and symbales that sounded, and wyth psalteries and harpes.

And as the Arcke of the appoyntment of the Lord came into the cytie of Dauid, Michol the daughter of Saull looked out at a wyndowe: and when she sawe kynge Dauid daunlyng and playynge, she despyed him in her hert.

¶ After the Arcke was brought with great sollemnitye and melodie, Dauid ordeyneth mynstres, that is to wete, Asaph and his brethzen to minister before the Lord. He hym selfe toucheth and playeth the Roide God of Israel.

The xvi. Chapter.

¶ When they had brought in the Arcke of God they set it in the tente that Dauid had pitched for it. And they broughte burnte sacrifice and peaceofferynges before god. And whē Dauid had made an ende of offerpynges of burntofferings and of peaceofferynges, he blessed the people with the name of the lord. And he dealt all Israel bothe man and woman a cracknell of bredde, a pce of flesch and a messe of soppes.

And he appoynted certen of the Leuites to mynstre before the Lord, and to repete, and to thanke and praysle the Lord god of Israel: euē Asaph the chefe, & next to hym zachariah then Jehiell, Semiramoth, Jehiel, Mathathiah, Eliab, Banatah, Obed Edō, and Jiel with psalteries & harpes. But Asaph wyth soundynge symbales & Banatah & Jahaziel preastes wyth trompettes continually before the Arck of the couenaunt of God.

And that same tyme Dauid dyd apointe cheselye to thanke the Lord by Asah & hys brethzen. * Thanke the Lord, calle on hys name, make hys Actes knowen among the people.

Synge vnto hym and play vnto hym: and recorde al hys wonderful dedes prayse hys holy name, and lett the hertes of the

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that seeke the Lorde reioyse. Seeke the Lorde and hys strength: Seeke hys presence alwaye.

Remembre hys maruelles whyche he dyd, and his wonders, & the iudgements of his mouth: The seed of Israel are hys seruantes: the chyldren of Jacob are hys chosen. He is the Lorde our God: & in al lādes are his iudgements. Thynk on his appoyntment euer, & on the worde he comaunded to a thousand generaciōs. Of his couenaūt to Abraham, & of his othe to Isaac: which he set before Jacob for a decree, & to Israel for an euerlastyng couenaūt, saying: to þe I wyl gyue the lād of Canaā, to be þe porciō of youre heritaunce. Wōhe pou were a smalle compaigne in numbze, euen but a few, and thereto straungers therein. And they wēt frō people to people, & from one kyngdom to another nation. He suffered no mā to do the wronge: But rebuked kinges for their sakes. Touch not myne a noputed, nor do my prophetes any harme.

Mark.

* Synge vnto the Lorde all the erth: and shew from daye to daye his victories.

Tel amonge the hethen of his gloze: & among al nacpons of his wōderful dedes.

For great is the Lorde and to be praised exceedingly: & terrible is he aboue al gods.

For al the gods of the hethē are Idoles: But the Lorde made heauen.

Prayse & honoure are in hys presence: strength and gladnes are in his place.

Ascribe to þe lord ye kinredes of people, ascribe to the lord Gloze and strength.

Geue honoure vnto the Lordes name: bynge presētes and come before hym, and dowe to the Lorde in holy apparrell.

Wherethe
for all the
dweller in
the earth

* Al the erth feare him, he stablyshed þe erth that it cannot moue. The heauen reioyse and the erthe be glade, and lette men tel amonge the nations that the Lorde is a kyng.

Let the see thunder and his fulnesse, & let the felde reioyse and al that is therein.

Moreouer let þe trees of þe wood synge at the presence of the lord: for he cometh to iudge the erthe.

Thanke the Lorde for he is Good, and hys mercye lasteth euer: and saye: saue vs o God oure sauoure & geather vs to gether & deliuer vs from amonge the hethē, to thanke thy holy name, & to praise the

the prayse that becometh the. Blessed be the Lorde God of Israel for euer and euer, and all nacpons saye: Amen, so pray synge the Lorde.

Or Amē,
haus, nu, v

And he lette ther before the arch of the Lordes couenaūt, Asaph and his brethze, to minstre before the arcke euermore day by daye. And Obed Edom wyth hys brethzen thze skore and cyght, and Obed Edom the sonne of Iudithun & Ozab to be porters. And Zadock the preast wyth hys brethze þe preastes set he before the tabernacle of the Lorde at the hylaulter of Gabaō, to offer burntofferings vnto þe Lorde by on the burntofferynge aultare perpetually at moynynge & euenynge, accordynge to al that is wrytten in the lawe of the Lorde whych he commaunded Israel. And with Heman and Iudithun, & other þe were chosen & named by name, to thanke the Lorde þe hys mercye lasteth euer. And in the salde Heman and Iudithun were trompettes & soundyng synbales, & instrumentes of the melodye of God. And þe sonnes of Iudithun were porters. And then, al þe people departed, euery mā to his house: and Dauid returned to salute hys household.

Dauid is forbydde to bylde an house vnto þe lord, because of the bloude shedinge that he had shed. Christ is promysed vnder the figure of Salomon.

The xxii. Chapter.



As Dauid dwelte in hys house he said to Nathā þe prophete: loo, I dwell in an house of Cedar tree: and the arch of the Lordes couenaūt dwelleth vnder curtaynes. And Nathā said to Dauid: do all that is in thynne herte, for God is wyth the.

But the same nyght þe worde of God came to Nathā saying: go and tel Dauid my seruauit, thus sayth the Lorde, þe shalt not bylde me an house to dwell in. For I haue dwelt in no house sēce I brought oute þe chyldren of Israel vnto this daye: But haue gone frō tent to tent & frō one tabernacle to a nother. Acether in anye place whersoeuer I haue walked thow out of Israel, spake I euer one worde to any of the iudges of Israel which I comaunded to fede my people, saying: why byld ye me not an house of cedar tree? Now therefore thus saye vnto my seruauit Dauid: thus sayth the Lorde of hostes I toke the oute

u. reg. vii. 14

of the pasture fro after shepe, & thou shalt be captain over my people Israel. And I have ben with the in al thou tokest in hand, & have weded out al thyne enemyes out of thy syght, & have made þ a name lyke the name of þ greatest me of the erth. And I wyl ordayne a place for my people Israel & wll make it fast, & they shal dwel vnder it & shal moue nomore. Neither shal the chyldre of wickednesse bere them any more as at the beginning, and sence the tyme I commaunded iudges to be ouer my people Israel, & wyl byrynge vnder al thyne enemyes (for I tolde the that the Lorde wolde buyde the an house.)

But whē thy dayes be expired, & thou must go after thy fathers, I wll set vp thy sede after the, whiche shalbe of thy sonnes & wyl settle his kyngdō. He shal buyde me an house, & I wll stablyshe hys seate for euer. I wll be hys father & he shal be my sonne, & I wll not put my mercye awaye fro him as I dyd fro him that was before the. But I wll sett hym in myne house & in my kyngdom for euer, & hys seate shalbe sure for euer.

Whē Nathan had told David accordyng to al these wordes, & to al this vision, king David wēt & sate him before þ Lorde and sayd: what am I O Lorde God & what is myne household, & thou hast promoted me thus ferre. And yet this semed lyttle in thyne eyes O God. But þ thou shuldest speake of thy seruantes house for a grea- twhyple to come: & hast looked vpon me as vpon a mā of hye degree O lord god. What cā David desyre more of the, wherein thou shuldest make thy seruāt more glorious? Thou knowest thy seruāt: And lord for thy seruāt sake, euē accordyng to thyne owne hert thou hast done al this magnificēce, to shew al bounteouynesse Lorde, ther is none like the, nor any God saue thou, accordyng to al that we haue heard with oure eares. Moreover what nacyon on the erth is lyke thy people Israel, which God wēt and redeemed to be hys owne people, & too make the a name of excellēcie & terriblenesse, wryth castyng out nacjons from before thy people, for euer, and thou Lorde art become theyr God.

And now Lorde the thing þ hast spoken concernyng thy seruāt and hys house be

true for euer, and do as thou haste sayde. And thy name contynue & waxe great for euer, that it be sayde: the Lorde of Hostes, the god of Israel is God in Israel, and þ house of David thy seruāt be stable before the. For thou Lorde hast told thy seruāt, that thou wilt buyde hym an house. And therfore thy seruāt hath found in his hert to praye before the. And now lord þ art the verye God, and hast promysed this goodnesse vnto thy seruāt. Nowe therfore go to and blesse þ house of thy seruāt, that it maye contynue before the for euer. For what þ blesseste O Lorde that is blessed for euer.

The Battelles of David agaynst þ Philistines
The. xliiij. Chapter.

And after þ David bet þ Philistines & subdued them, & toke Geth & the towncs þ liggid therto, out of þ handes of þ Philistines. And he bet the Moabites, and þ Moabites became Davids seruantes and payde hym tribute. And David bet Hadadezer kynge of zobah vnto Hemah, as he wēt to byrynge his dominion vnto the riuer Euphrates. And David toke fro hym a thousand charrettes & seuen thousand horsemen & twētie thousande foremen, and brake all þ charrettes, saue that he reserued of them an hundred. The came the Siries of Damasco to helpe Hadadezer king of zobah. And David D Que of the Siries, xxiij. thousand, and put gariſons in Siria Damasco: And the Siries became Davids seruantes & brought hym tribute. For the Lorde holpe David in all that he went to.

And David toke þ sheldes of goulde & were on the seruantes of Hadadezer and brought the to Ierusalem. And fro Cheba hath & Chū, cyties of Hadadezer, brought David exceedinge moch brasse. Wher Saloman made the brasen see and the pillars and the vesselles of brasse.

And whē the king of Hemah, hearde how David had bete al the host of þ Hadadezer kynge of zobah, he sente Hadurā hys sonne to king David, to salute hym and to blesse him because he had foughte w Hadadezer & bātē him: for thou had warre w Hadadezer, and sent al maner of Jewelles of goulde, silver & brasse to hym.

him. And kinge Dauid dedicated the also vnto the Lord wth the syluer & goulde þ^e he brought fro al naciōs, fro the Edomites, fro the Moabites, fro the chyldre of Ammon, fro the philistines, & fro the Amalechites. And Abisai þ^e sonne of Zarusah sue of the Edomites in the salt valey. xviij. thousand, & al Edō became Dauids seruantes: for the Lord kept Dauid in al that he toke in hād. And Dauid reigned ouer al Israel & did right & quite vnto al his people. And Joab the sonne of Zarusah was ouer the host, & Jehoshaphat the sonne of Ahilud recorder, & Zadock the sonne of Ahitob & Abimelech the sonne of Abiathar were the pricstes, & Sufa was scribe, & Banaiah the sonne of Jehorada was ouer the Cerethites & the Phelethites, and the eldest sonnes of Dauid waited at the kynges hande.

¶ Hanon kyng of the sonnes of Ammon doth great iniurie to the seruantes of Dauid.

The xix. Chapter.

After this it chaūced that Nahas king of þ^e chyldre of Ammon dyed, & hys sonne made kyng in his steade. The sayd Dauid, I wyl shew kindnes vnto Hanon the sonne of Nahas, because his father dealt kyndly wth me: And ther by þ^e Dauid sente messengers to comforte him ouer the death of his father. And whē the seruantes of Dauid were come into the land of the chyldren of Ammon to Hanon to comfort him, the Lordes of the chyldre of Ammon sayde to Hanon: thynkeste thou that Dauid doth honoure thy father in thy sight, that he hath sent cōforters vnto the: Naye, but it is to searche and ouerthrow & to spee out the land, that hys seruantes be come vnto the.

¶ Wherupō Hanō toke Dauid seruantes & chaūced the, & cutte of theyr cootes harde by theyr bottockes & sente the awaye. And ther wēt þ^e tolde Dauid howe the mē were serued. And the king sente to mete the (for the men were exceedinglyc & shamed) and sayd: tarpe at Jertcho vntil your beardes be growen, and then returne.

And when the chyldre of Ammon sawe þ^e they shāke in the nose of Dauid, Hanon, & the chyldre of Ammon sent a thousand talents of syluer to hyre the charettes and

horseme out of Mesopotamia & out Siria Maacah and out of Zobab. And they hyred. xxxij. thousande charettes, & the kinge of Maacah & his people, which came & pyched before Hidda. And the chyldren of Ammon geathered the selues together fro their cyties & went out to battell. And as sone as Dauid hearde of it, he sent Joab wth al the hoste of strong men. And þ^e chyldre of Ammon came out & putte the in aray to battell before the gate of the cytie. And the kynges that were come kepte the by them selues in the felde.

¶ When Joab saw that the front of the battell was before him & after, he chose out of al the yowth of Israel & put the in aray agaynst the Sirians. And the rest of þ^e people he deliuered vnto Abisai hys brother, that they shuld put them selues in aray agaynst the chyldre of Ammon & sayd: Yf þ^e Sirians be to strong for me, succour me; and yf the chyldren of Ammon be to good for the, I wyl helpe the. Plucke vp thyne herte & lett vs playe the men for our peoples sake and for the cyties of our God, & the Lord do what semeth hym beste. And Joab and the people that were wth hym due npe to the Syrrians, to fyghte, & they fled before hym. And when the chyldren of Ammon saw that the Sirians were fled, they ranne awaye lyke wyse frome Abisai his brother & gat them into the cytie. And Joab came to Jerusalem.

¶ And when the Syrrians sawe that they were put to the worse of Israel, they sent messengers and fet out the Sirians that are beyonde the ryuer wth Sophach the Captayne of the Hoste of Hadadzer before them. Whych when it was tolde Dauid, he geathered al Israel, and wēt ouer Jordan & went & set vpon them. And Dauid put him selfe in aray agaynst the Syrrians, and they fought wth hym. But the Sirians fledde before Israel, and Dauid destroyed of the Syrrians. viij. thousande charettes, and siue fourtie thousand fote-men, and kyled Sophach the Captayne of the Hoste. And when the seruantes of Hadadzer saw that they were putte to the worse of Israel, they made peace wth Dauid and serued hym. Neyther woulde the Syrrians helpe the chyldren of Ammon any more.

The thre most victorouse battels of Dauid.

The. xxi. Chapter.



And the pere folowing about the tyme that kinges go oute a warrefare, Joab caried out þe armye of þe host & destroyed the countrey of the chyldren of

Ammon, & wet a beseged Rabah & destroyed it: But Dauid boade at Ierusalem why he Joab smote Rabah and destroyed it: *

And Dauid toke the crowne of the kyng of his head, & found therein the waight of a talēt of gould, & ther were precious stones in it, & it was set on Dauids head. And he brought out also the spoyle of the crite which was exceeding moche. And he brought out the people that were in it & tamed the with sawes & harowes of yron & with brakes, & so dealt Dauid with al þe crites of the chyldre of Ammon. And then Dauid and al the people came agayne to Ierusalem. *

After that there arose warre at Gath with the Philistines. At which tyme Soborath þe Gathite due Saphai that was of the chyldren of *Raphath, & they were subdued. And ther was battel agayn wth the Philistines, and Elhanan the sonne of Jair due Lahmi the brother of Goliath þe Gethite, whose speare was lyke the beame of a weener. And there chaunced yet agayn warre at Geth, where was a man of a lyze wth. xxxiii. fyngers and toes. vi. on euery hande, and. vi. on euery foote, and was the sonne of Haraphah and despyed Israell. And Jehonathā the sonne of Sainaa Dauids brother due hym. These were bozne of Haraphah at Geth and were ouerthrowen by the hande of Dauid and of his seruantes.

The people are punished with pestilence, because Dauid caused the to be numbered: so that they dyed lxx. thousand men.

The. xxi. Chapter.



And Satan stode by agaynst Israell, & perswaded Dauid to numbre Israell. And Dauid sayd to Joab & the rulers of the people, go ye & numbre

Israell fro Bersabe to Dan, and bynge it to me that I maye knowe the numbre of them. And Joab answered: the Lorde make thy people an hundred tymes so many mo as they be. But my Lorde kynge are they not al my Lordes seruantes: why

then doth my Lorde requyre this thyng? why shulde my Lorde be a cause of trespass to Israell?

After the later the kinges wordes prevailed agaynst Joab. And Joab toke his way & went thorowoute al Israell, & came to Ierusalem & gaue the numbre of the count of the people vnto Dauid. And al Israell were in numbre a thousand thousand & an hundred thousand men that due swerde: & Juda was. cccc. lxx. thousand men þe due swerde. But the Levites & Ben Jamin he counted not among the. For the kinges dede seemed abominable to Joab. And the Lord was displeased wth this thyng, & smote Israell. Then sayd Dauid to God: I haue synned exceedingly in doyng this thyng. After the lesse yet do away the wickednes of thy seruante, for I haue done aboute measure foolyshe.

And þe Lord spake vnto Gad Dauids sear of bypys saying: go & tel Dauid sayng. Thus sayth the Lord: I geue the the choyse of thre thynges: chose the one of the that I may do vnto the. And Gad came to Dauid & sayd vnto hym: Thus sayth the Lord. Chose the ether thre peres famillie meut, or thre monethes to be consumed of thyne aduersaries, þe swerde of thine enemies ouertaking the: or else the swerde of the Lord thre dayes & pestilence in the land, the Angel of the Lord destroying thorowout all the costes of Israell. And nowe aduise thy selfe what word I shal bring agayne to hym that sent me. And Dauid sayde to Gad, I am in an exceeding straitte. But let me fall into the handes of the Lord, for passing great is his mercy, & let me not fall into the handes of men.

And the Lord sent pestilence vpo all Israell, so þe ther were ouerthrowen of Israell lxx. thousand me. And god sent the Angel to Ierusalem to destroye it. And as he was about to destroy the Lord beheld and had compassion on the wretchednesse, and sayde to the Angel that destroyed, it is ynough, now cease thynne had. And the angel of the Lord stode by the thyrching floure of Ornan the Iebusite. And Dauid lyft vp his eyes & sawe the Angel of the Lord stande betwene the erth & heauē with a drawe swerde in his hand stretched oute towards Ierusalem. Then fell Dauid and the elders

of

of Israel clothed in sacke vpo theyr faces And David sayde vnto God: Is it not I that comaunded to nūber the people. And I am he that haue synned & done euell in dede. But what haue these thepe done: let thyne hande therfore O Lord God, be on me and on my fathers house, & not on thy people to destroye them.

And the angel comaunded Gad to say to David that David shuld go & reere vp an aulter vnto the Lord, in the thessinge floure of Ornan the Jebusite. And David went at the sayinge of Gad which spake in the name of the Lord. And Ornan turned about and saue the Angel, and his foure sonnes wyth hym, & hyd the selues: for Ornan was thessing whete. And David came to Ornan. And whē Ornan looked & saw David, he wēt out of the thessing floure & bowed hym selfe to David with his face to the grounde.

And David sayde to Ornan: geue me the place of thee thessing floure, that I may buyld an aulter therein vnto the Lord. Let me haue it for as moche monye as it is worthe, that the plage may cease fro the people. And Ornan sayde to David: take it to the, and let my Lord kyng do that seemeth good in his eyes. Se, I geue the oxen for a burnt sacrifice, & the thessing feedes for wood, & wheate for meate offering: I geue it all. But kyng David sayde to Ornan: nōt so, but I wil bye it for as moche money as it is worth. I wyl not take that whiche is thyne, for the Lord, and offer burnt offerings wythout coste.

And so David gaue to Ornan for the place sicles of goude, vi. C. by wayghte. And David buylt ther an aulter vnto the Lord & offered burnt offerings & peace offerings & called vnto the Lord & he heard hym fro heaue in fyre vpo the anltar of burnt offering. And the Lord comaunded the Angel to put vp his swerde agayne in to the sheathe of it. At that tyme whē David saw, & the Lord had heard hym in the thessing floure of Ornan the Jebusite: he vnted to offer ther. For the tabernacle of the Lord which Moyses made in the wilderness, & the aulter of burnt offering were at that season in the hyl at Gabaō. And David coulde not go before it to seke God, because he was aferde of the swerde of the Angell of

the Lord. And David sayd: this is the house of the Lord God, & this is the burnt offering aulter for Israel.

David wylleth his sonne Salomon to bylde the temple of the Lord whiche thyng he hym selfe was forbidden to do.

The. xlii. Chapter.



And David comaunded to gather the straungers that were in the land of Israel, & sett hewers to hew stone, to build the house of God. And David prepared plenty of pyon for nayles to the doores of the gates & to ioyne wyth al, & aboundance of brasse without waighte, & of Cedar trees without nūbre. For the Zidons and they of Tyre broughte moche Cedar wood to David. For David thus thought Salomon my sonne is younge & tender, and the house that is to be buylt for the Lord, muste excede in greatnesse, that it maye be spoken of and prayled in all landes. I wyl therefore make ordinaunce for it. And so David prepared aboundaunce before his death.

And he called Salomon his sone & charged hym to buyld an house for the Lord god of Israel: And David sayd to Salomon: my sonne, I had in myne hert to buyld an house vnto the name of the lord my god. But the word of the Lord came to me saying: thou hast shed moche bloude, & haste made many battels. Thou shalt not bylde an house for my name, for thou haste shed moche bloud to the erth in my sight. Beholde a sone shall be borne the which shall be a mā of rest, for I wyl geue hym reste fro al his enemyes round about. And his name shall be Salomon: for I wil sende rest and peace vpo Israel in his daies. He shall buyld an house for my name, & he shall be my sonne, & I wyl be his father, & I wyl stablish the seat of his kyngdō vpon Israel for euer. Now my sonne, the Lord be with the, & thou mayste prosper & buyld the house of the Lord thy God, as he hath sayd of the. And the Lord geue the wisdom & vnderstanding, & make the gouernour of Israel, & to kepe the law of the Lord thy god. For thou shalt prosper: If thou shalt be diligēt to do the ordinaunces & lawes whiche the lord charged Moyses with, to deliuer to Israel. Plucke vp thyne hert & be stronge, dread not nor be discouraged. Beholde in myne

min. iii. aduer.

Salomon as moche say by the preface of the

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aduersite I haue prepared for thee house of the Lord an hundred thousand talentes of gould & a thousand thousand talentes of silver, & as for brasie & yron it can not be numbered, it is so muche. And I haue prepared timber & stone, & I shall prouide more thereto. Moreover I haue workmen ynough & masons & carpenters to worke in stone & timber, & al manner of wise men for whatsoever worke it be. And of gould, silver, brasie & yron ther is no number. Up therfore & set vpon it, & the Lord shall be with thee.

And David commaunded al the Lordes of Israel, to helpe Salomō his sone saying: Is not the Lord your god with you: & hath he not geue you rest on euery syde: for he hath geue the inhabitours of the land into your hand, and the land is subdued before the Lord & before his people. Now therfore set your hertes & your soules, to seke the Lord your god. And by & buyde ye the temple of the Lord God, to bringe the arcke of the couenaunt of the Lord, & the holie vessels of God into thee house so buyte for the name of the Lord.

David being old, & decayed Salomō his sone caused the Levites to be numbered, and assigned them to the service.

The. xlii. Chapter.

AND when David was olde & streake in yeres, he made Salomō his sonne king ouer Israel. And then he gathered together all the lordes of Israel with the prestes & the Levites. And the Levites were numbered from xxx. yere & aboue, & the tale of them in men polle by polle was xxxviij. thousand. Of whiche xxiiij. thousand were set to further the worke of the house of the Lord. And, vi. thousand were officers & Judges. foure thousand were porters & foure thousand prayed the lord with such instrumentes as David had made to prayse with all.

And David put an order among the children of Levi: Gerson, Cahath & Merari. Of the Gersonites was Laadā & Semei. The sonnes of Laadā: the chiefe was Jehiel & the Zethā and Joel, thre. The sonnes of Semei, Salomith, Hasiel, and Harā, thre. These were the auncient heades of Laadā. And the sonnes of Semei were also Jahath, Zinab, Jaus & Bariah: these foure were the sonnes of Semei. And Jahath

was the chiefe, Zinab the seconde. But Jaus and Bariah had not many sonnes, and therfore they were reckned for one aunciente householde.

The sonnes of Cahath: Amram, Ishahar, Hebrō & Uziel, foure. * The sonnes of Amram: Aaron & Moyses. And Aaron was appoynted to consecrate in the place most holy, with his sonnes for ever: & to burne the offerings before the Lord, and to minister, & to blesse in his name for ever. And as for Moyses the man of God, his children were named with the name of Levi. The sonnes of Moyses: Gerson & Eliezer. And of the sonnes of Gerson: Sabel was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer had no other sonnes: But the sonnes of Rohabiah were becomen manye. And of the sonnes of Isahar: Salom, the chiefe. The sonnes of Hebron: Jeriah the first, Amariah the second, Jahziel the thirde & Jerinaam the fourth. The sonnes of Uziel: Micah the first and Jeshiah the seconde. The sonnes of Merari: Mahali: & Musi, the sonnes of Mahali: Eleazar & Cis. And Eleazar dyed & had no sonnes, but daughters only, which they brethren the sonnes of Cis took. The sonnes of Musi: Mahali, Eder, & Jerimuth, thre. These are the children of Levi in the householde of their fathers the auncient heades, belovd & numbered by name & polle by polle from xxx. yere & aboue, to worke in the service of the house of the Lord. For David sayd: the Lord god of Israel hath geuen rest vnto his people, and they shall dwell in Jerusalem for ever.

Moreover the Levites shuld not be no more beare the tabernacle & al the vessels that pertain to the service thereof. But at the last commaundement of David, the Levites were numbered from xx. yere & aboue, & to waite at the handes of the sonnes of Aaron in the service of the house of the Lord, and to haue the oversight of the courtes & of the store houses, & of the purifying of al holy thinges, and of the worke of the thinges that serued for the house of God, as the shewe bread the fyne flour, the meate offerings, the shewes of sweete bread, and of the thinges baken in the frying panne or broyled on the gridiron, and on al manner measures and cise, and to waite euery

1. Chron. vi. 1. 2. Chron. vi. 1.



every moynynge to thanke and prayse the Lord, and lyketwys at euen. And to wayte on euery offering of burnt sacrifice vnto the Lord, the Sabbathes and fyrste dayes of the monethes, and other festfull dayes by numbze and custome, was theyr offyce euer before the Lord. And that they shuld waite on the tabernacle of wytnesse & on the holy place, & on the sonnes of Aaron their brethren, in the seruice of the house of the Lord.

The Notes,

at To wayte at the handes of the sonnes of Aaron, to do after their comādemēt, as beneth in the xxv. b.

David assigneth their office to the sonnes of Aaron. The. xxviii. Chapter.

The deupcion of the sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. But nadab & Abihu dyed before their father & had no chyldren. And Eleazar and Ithamar were the prestes. And David ordered them on this maner: Zadock of the sonnes of Eleazar & Ahimelek of the sonnes of Ithamar to be in office by course. And there were no mightye heedes founde of the sonnes of Eleazar then of the sonnes of Ithamar. And they deupded them into. xvi. heedes of auncient householdes of the sonnes of Eleazar, & eight of the sonnes of Ithamar. And they put the in order by lot, one with another that they shulde be rulers in the sanctuarie & Lordes before god as wel of the sonnes of Ithamar as of the sonnes of Eleazar. And Semetah the sonne of Nathaniel the scribe of the Leuites wrote them before the kyng & the Lordes, & before Zadock the preaste and Ahimelek the sonne of Abiathar, & before the auncient heedes of the prestes & of the Leuites: one pryncypall household for Eleazar & one for Ithamar.

And the first lot fel to Jehoiarib. The second to Jedaiab. The third to Barin. The fourth to Scozi. The fift to Melchiah. The sixt to Miam. The seuenth to Hakes. The eight to Abiah. The ninth to Iesua. The tenth to Secaniah. The leueth to Eliah. The twelue to Jakim. The thirtien to Huphah. The. xlii. to Ithabab. The thirtene to Belgah. The xli. to Eimer. The. xlii. to Bezir. The eightene to Haphses. The nyntene to Bathabaiab. The twentieth to Jechiel. The twentieth & one

to Jaci. The. xlii. to Gamul. The. xlii. to Delaiab. The. xlii. to Maasiab.

This is the order of the in their offices, to come into the house of the Lord accordyng to their maner vnder Aaron their father, as the Lord God of Israel commaunded.

The rest of the sonnes of Levi: of the sonnes of Amram, Subael. Of the sonnes of Subael Jechiah. Of the sonnes of Rohabiah the first Jeshiah. Of the Jetharites, Salemoth. Of the sonnes of Salemoth, Jahath. And the sonnes of Hebron were Jeriah the first, Amariah the second, Jahaziel the thirde, Jekamean the fourth. Of the sonnes of Uziel, Micah. Of the sonnes of Micah Samir. The brother of Micah was Jeshiah. Of the sonnes of Jeshiah zachariah. The sonnes of Merari were Mahali & Musi. The sonnes of Mahaziah, Beno. The sonnes of Merari by Mahaziah, Beno, Sobem, Zetur & Ebi.

Mahali had Eleazar which had no sonnes. The sonnes of Kis: Jerahem. The sonnes of Musi: Mahali, Eder and Jeremoth. These are of the chyldren of Levi in the householdes of their fathers. And these cast lottes next to their brethren the sonnes of Aaron, before David the king and zadock & Ahimelek & the auncient heedes & prestes of the Leuites: as well the youngeste brother as an auncient heed.

The singers are appointed with their places, and lottes.

The. xxv. Chapter.

And David & the captaynes of the host apointed out to do scrupce the sonnes of Asaph of Heman & Jothun, whych dyd prophesie w harpes psalteries & timbales. And the multitude of the were men to do seruice in theyr offyces. The sonnes of Asaph: Zaur, Joseph, Nathaniah, Alscalah, to wayte on Asaph which prophesied by the kyng.

The sonnes of Jothun: Godoliah, Jethiah, Hahabiah & Nathathiah, Semet syre, at the handes of their fathers Jothun, w harpes: whiche Jothun prophesied for to thanke & prayse the Lord. The sonnes of Heman: Bokiah, Nathaniah, Uziel, Zubuell, Jerimoth, Hananiah, Hanani, Eliathah, Gedalti, Romanthi, Ser, Jekobasah, Malothi, horhir & Mahazoth.

all

All these were the sonnes of Heman & kinges Seer of bylions wythe the worde of god, to lift by the borne. God gaue to Heman, xliii sonnes & thye daughters. All these were at the hande of their father to sing in & house of the lord with symbalcs, psalteries & harpes in & scrupce of the house of god. And * at the hand of the king was Asaph, Bouthi & Hemai: But the multitude of them were with their brethren & were cōnyng in the songe of the Lorde. And the nūbre of al that taught, were two hūdred foure skore & eyght. And they cast Lottes indyffrentlye howe they shulde wayte as well the smallc as the greate, the scolet as wel as the skole master.

And & fyrst lot of Asaph fel to Joseph. The seconde to Godoliah with his brethren and sonnes, twelue personnes. The thyrde fel to Zacur with his sonnes & brethren beyng twelue personnes. The fourthe to Izari with his sonnes and brethren twelue personnes.

The fyfte to Nathaniah with his sonnes & brethren twelue personnes. The sixt to Bokiab with hys sonnes and brethren twelue personnes. The seuenth to Asarelath with his sonnes & brethren twelue personnes. The eyght to Asaiab with his sonnes and brethren twelue personnes. The ninthe to Athaniah with his sonnes and brethren twelue personnes. The tēth to Semei w his sonnes & brethren twelue personnes. The leuēth to Asarai w his son & brethren twelue personnes. The xii. to Basabiah with hys sonnes & brethren twelue personnes. The thirtene to Subuel with his sonnes & brethren twelue personnes. The fourtene to Athathiah w his sonnes & brethren twelue personnes. The fyftene to Jeruoth with his sonnes & brethren twelue personnes. The sxtene to hananiah with his sonnes & brethren twelue personnes. The seuentene to Jesbokasah w his sonnes & brethren twelue personnes. The eyghtene to Hanani with his sonnes & brethren twelue personnes. The ninetene to Malothi w hys sonnes and brethren twelue personnes. The twente to Eliathah w hys sonnes & brethren twelue personnes. The xxi. to Hothir w hys sonnes & brethren, xii. personnes: The xxii. to Gedalti - w his sonnes & brethren, xii. per-

sonnes. The xxiii. Mahasoth w hys sonnes and brethren, xii. personnes. The xxiiii. to Lomathi Ser w his sonnes and brethren, xii personnes,

The porters of temple are ordeined every man to the gate which he shulde kepe.

The xxvi. Chapter.

The deupson of the porters & mōg & Cozebites: Meselemiah & sonne of Bozch of & chyl dren of Asaph.

And the sonnes of Meselemiah were these: Zachariah the eldeste, Nadiel the seconde, zabadiab the thirde, Jathaniel the fourth, Elam the fyfte, Jehohanan the sxt. Eliocnai & seuēth. And Obed Edom had sonnes: Semeiah & eldeste, Jehosabad & second, Joah the thirde, Sacar & fourth, Nathanael & fyfte, Amiel & the sixte, Isacar the seuēth and Bolathai the. viii. for god had blessed him.

And vnto Semeiah his sonne were sonnes borne that ruled in the house of theyr father, for they were men of myght. The sonnes of Semeiah: Othni, Raphael, Obed and Elabad & hys brethren men of actiuite, Elihu and Samachab. All these were of the chyldren of Obed Edom, whi che with theyr brethren & their chyldre, actiue the & of strength to do seruice, were. lxi of Obed Edom. And Meselemiah had sonnes & brethren, actiue men, xliii. And Josah of the chyldre of Merari, had sonnes: Semri the chiefe, yet he was not & eldest, but hys father made h in the chiefe. Melkiah the second, Chabeliah & thyrde & zacariah the fourth: so that all the sonnes & brethren of Josah were, xliii.

Vnto these was deupded the offyce of & porter shepe as vnto heedes ouer the men & wayted wth their brethren and mynystrid in the house of the Lorde. And they cast lottes the smallc as wel as the grate in & householdes of theyr fathers, fro gate to gate. And the east lot fell to Selemiah. And for zachariah hys sonne a wyse councler, they cast lottes, and his lot came out towarde the North. And Obed Edoms lot fel to the south, And to hys sonnes fell the councl houses. And to Suphim & Hozah fel the weste wth the gate Salecheth, wher the waye ascendeth upward, & one way beyng fast by the other.

That is, at the kinges cōmādemēt as aboute in the. x. l. l. v.

Don

Don

In the Ceste keppe fyve Leuites: in the North. iiii. a daye, & in the South. iiii. a daye, and in euery councel house two, & in the watchhouses, on the hie way westward foure: two in a house. These are the divisions of p porters among the sonnes of Korah & the sonnes of Merari. And of p Leuites Ahiah had p ouersyght of p treasure of the house of god, and of p treasure of the dedycat thynges.

As concerning p sonnes of Laada which were: Gersonites. Laada had auncient fathers. Laadan the Gersonite had Jehieli. The sonne of Jehieli: Zethan & Joel hys brother, which were ouer p treasures of p house of the Lord. Amonge the Amramites, Izaharites, Hebzonites & Ozelites, was Subuel the sonne of Gerson the sonne of Moses a ruler ouer p treasure. And of hys brethren the sonnes of Eliezer, was Ithabiah, whose sone was Ithah, & hys sonne was Joiam, & hys sonne Zechi, & hys sone was Selomith, which Selomith & hys brethren were ouer al the treasures of the dedicate gistes which David p kinge, & the auncient heedes, of p captaynes ouer thousandes & hundredez, & p captaynes of p hoste had dedicated of the spoyle wone in battel, to maynteyne p house of p Lord: & ouer all p Samuel the sear and Saul the sone of Cis, and Abner p sonne of Ner, & Joab p sone of Zaruah had dedicated. All p was dedicated, was vnder p had of Selomith and of hys brethren.

Of the Izaharites Onaniah and hys sonnes were in busynesses wythoute forth made officers & iudges ouer Israel. And of the Hebzonites Ithabiah & hys brethren men of actiuite a thousande & vii. hundred were officers in Israel on this side Iordā westward, in al busynesses of p lord & seruice of p kyng. And Jediah was the cheffest among the kynredes & fathers of the Hebzonites. And in the. xl. yere of p kinge dō of David they were soughte for. And ther were found of thē mē of actiuite at Jer in Galaad. And hys brethren were in mē of actiuite, two thousand & seue hundred auncient heedes, which kyng David made rulers ouer the Rubenites, Gadites & the halfe trybe of Manasseh in al maters pertaining to God & busynesses of p kyng, & p princes & rulers p instructed vnto the king.

The. xxviii. Chapter.

To speake of the childre of Israel: in the nūbre of thē were auncient herdes & captaynes of thousandes & hundredez, & of p piers p serued the king in al thyng accordyng to the cōpanyes that came in or wēt oute, moneth by moneth thow oute al the monethes of the yere. And euery cōpante had. xliiii. thousand. Ouer the fyrst cōpante in the fyrst moneth, was Isoboa the sonne of sabbitel. And in hys nūbre were. xliiii. thousand: And the cheffest of al the captaynes in the host of the fyrst moneth was of the chyldre of Isachar. Ouer the cōpante of the second moneth was Dadi an Ahohite, & in hys host was Akelo a ruler. And in hys cōpany were. xliiii. thousand. The cheffest captayne of the thyrde host in p thirde moneth, was Banaiash the sonne of Jehoiada p prest. And in hys host. xliiii. thousand. This is p Banaiash mightie among thirtie & aboue thirtie. And in hys parte was Amisabad hys sonne.

The fourth captayne in p fourthe moneth was Asael the brother of Zorab & Zabadiah hys sonne after hym. And in hys host. xliiii. thousande. The fyfte captayne in the fyfte moneth was Samahut p Jezrahite: & in hys host. xliiii. thousand. The syxt captayne in the sixt moneth was Ira the sonne of Akas a Thekuite: and in hys host. xliiii. thousande.

The seuenth captayne in the seuenth moneth, was Helei the Phalonite, of the chyldren of Ephraim: & in hys host. xliiii. thousand. The eyght captayne in the. viii. moneth, was Sobocai an Busathite of the kynne of Sarah: & in hys host. xliiii. thousand. The nyne captayne in the. ix. moneth, was Abieser an Anathothite of p sonnes of Jemini: and in hys host. xliiii. thousand. The tenth captayne in the tenth moneth, was Mahari the Aetophathite of the zarahites: & in hys host. xliiii. thousand. The leuenth moneth, was Banaiash the Pharathonite of the chyldre of Ephraim: & in hys host. xliiii. thousand. The tweluenth captayne in the tweluenth moneth, was Heldai the Aetophathite of Methoni, & in hys host. xliiii. thousande. And the rulers ouer the tribes of Israel were these. Amonge the Rubenites, was Eliezer the sonne

of Zechi. Amonge the Simeonites, was Saphattiah the sonne of Maacah. Among the leuites: Basabiah the sonne of Kainuel. Among the Haromites: Zadock. In Iuda: Eliu of the brethren of Dauid: In Issacar: Amri the sonne of Michael. In Zabulon: Jemataiah the sonne of Abdiash. In Asephthalie: Jerimoth the sonne of Azriel. Among the childre of Ephraim: Hosea the sonne of Osiash. In the halfe tribe Manasseh: Joel the sonne of Phadaiah. Of the halfe tribe of Manasseh in Galaad: Jaddo the sonne of Zachariah. In Betanin: Jassiel the sonne of Abner. In Dan: Azariel the sonne of Jeroham. These are the Lordes in the tribes of Israel.

But Dauid toke not the numbre of them vnder .xx. yere: for the Lord said he wolde increase Israel like vnto the starrs of the skye. And Joab the sonne of sarusah begane to numbre. And though he finished it not, yet there fell wrath for the same vpon Israel. And therefore the numbre was not put in the chronycles of kynge Dauid.

¶ Over the kinges treasure was Amoth the sonne of Adiel. And ouer the treasure of the felde, in the cytys, byllages & castelles, was Jehonathan, the sonne of Osiash. And ouer the workmen in the felde that tilled the ground, was Azri the sonne of Cheleb. And the ouersight of the vineyardes had Semelash the Ramathite. Over the wynecellers & treasure of wine was Sabdi the Saphonite. And ouer the olyuetrees and mulbertrees that were in the balites was Baal Hanan the Gadartite. And ouer the treasure of oyle was Joas. And ouer the oxen that fed in Saroth was Serari the Saronite. And ouer the ore in the valeys was Saphat the sonne of Adai. And ouer the camelles vntill the Asnaclite. And ouer the asses was Johadiah the Merothite. And ouer the shepe was Jasis the Hagarite. All these were the rulers of the substance of kynge Dauid. And Jehonathan Dauids brotheres sonne, a man of counsel, a man that taught wisdom, & a writer he & Jehiel the sonne of Bachamoni waited on the kinges sonnes. And Ahitophel was of the kinges counsel. And Husai the Gathite was the kinges copanion. And next to Ahitophel was Jehoiada the sonne of Banaiash, & Abiathar. And the captaine of the kinges warre was Joab.

¶ Because Dauid was forbidden to build the temple, he exhorteth Salomon & the people to performe it.

The .xxviii. Chapter.



And Dauid gathered together all the lordes of Israel: the lordes of the tribes, the lordes of companies that ministered to the king by course, the lordes ouer the thousandes & ouer the hundredes, & the lordes ouer all the goodes and cattell of the kinge and of his sonnes, with the chamberlaynes warrpoures and all active men vnto Ierusalem. And kynge Dauid stode vpon his fere and sayde.

Hearke vpon my brethren & my people: I had in myne hert to buyld an house of rest for the Arke of the couenaunt of the lord, & a ffootstole for oure God, and had made redye to buylde. But God sayde to me: Thou shalt not buylde an house for my name, because thou art a man of warre & haste & blood. For ouer the lord god of Israel chose me of all the house of my father, to be kynge ouer Israel for euer, for he chose Iuda to be a captaine: & in the house of Iuda the house of my father, & of the sonnes of my father he had a lust to me, to make me kinge ouer all Israel. And of all my sonnes for the Lord hath geuen me many sonnes, he hath chosen Salomon my sonne, to sit in the seate of the kyngedome of the lord ouer Israel. And he said vnto me: Salomon thy sonne, he shall build my house and my courtes, for I haue chosen him to be my sonne, & I wil be his father, & wil stablysh his kygdom for euer. If he wil harden himselfe to do my commaundementes, and my lawes, as it goeth thys daye.

And now I say vnto you before all Israel the congregacion of the lord, & in the audience of our god: kepe & seeke for all the commaundementes of the lord your God, & ye maye enioye a good lād & enheret your childre after you for euer. And Salomon my sonne: know God thy father & serue hym with a pure hert and lust of soule. For the lord seareth all hertes & vnderstandeth all the imagynacions of thoughtes. If thou shalt seeke hym, he wil be found of the. But if thou forsake hym, he wyll cast the off for euer. Take hede now, for the Lord hath chose the, to build an house of thy sacrame[n]te. Be stronge and do it.

And David gave Salomon his sone þe paterne of the porch & of þe houses þe lodged hereto, and of the store houses, bypper chambers, inner parcelours & of the house of þe merciesseate: & the example of all that was in his mind, both of the courtes of þe house of þe Lord & of the treasure houses round about, for þe treasures of þe house of God & for the treasure of the dedycate gyftes, & of the compaynes of the prestes & Leuites that wayted by course, & of al worke manshyppe, that shuld serue for the house of the lord & for al vesselles that shulde serue in the house of þe lord. And appointed him what wayght of goulde shulde serue for thynges of gould thorow out all vesselles for what soeuer hse it serued: and what wayght of syluer shulde suffice for al maner of vesselles of syluer, for whatsoeuer purpose they serued.

And the wayghte of the goulden candelstikes and of their lampes of goulde, the wayghte for euery candelsticke & for their lāpes. And for the candelstikes of syluer by wayght, bothe for the candelstyk & also for her lampes accordinge to the offyce of euery candelstyk. And þe wayght of gould for þe tables of shewbreede, table by table: & lykewyse syluer for the tables of syluer. And for flesheokes, basens & drynckynge pottes of pure goulde. And for cuppes of gould by waight, cuppe by cupp. And for cuppes of syluer by waight, cupp by cupp: And for the altar of incense of tried gould by waight. And the symilitude of the seat of the Cherubes that stretched oute theyr wynges and couered the arcke of the couenant of the Lord. Al was geuen me by wytyng of the hande of the Lord, whych made me vnderstand al the woꝝkmanshipp of the paterne.

And David saide to Salomō his sonne: hardē thy selfe and be strōg and do it, feare not noꝝ let thynne hert dyscourage þe. For the Lord God my God is wythe the, and shal not leaue the noꝝ forsake the, but tyll thou hast fynnyshed al the woꝝke that muste serue for the house of the Lord. Be holde the prestes and Leuites deuyded in compaynes, for to do al maner of seruyce that pertayneth to the house of God, and besyde that, thou hast with the for all maner of woꝝkmanshyppe, all that are wyl-

lyng and wyse for any maner of seruyce. And the lordes & al the people at at thy comauendement in all thynges.

The store

at The storehouse was þe merce seat at whych von whiche God had promysed the dedycates to here the and speake vnto the which was vpon þe Dec he, as it appeareth 2 Chron. 3. 1.

The offeringes of David and of the princes for the byldynge of the temple. David dyeth and Salomō his sonne raygneth in his Reade.

The. xxxi. Chapter.



And David the king said vnto al the congregacion: God hath specially chosen Salomō my sone which is yet yonge & tender, & the woꝝke is greute, for the house is not for man, but for the Lord God. Whereouer I haue prepared wythe al my myghte for the house of God: goulde for thynges of gould, & syluer for thynges of syluer, brasse for thynges of brasse, yron for thynges of yron & wood for thynges of wood: & onykes stones, & set stones, and of other gay stones, and al maner of pꝛecious stones, and of marblye great aboundaunce. And yet because I haue lust to the house of my God: I haue scuerall goulde and syluer whych I geue to the house of my God aboue al I haue prepared for the holy house: eue thre thousand talentes of goulde of Ophir, and seuen thousande talentes of syluer tryed: to fyle the walles of the house wth goulde wher it becometh, and with syluer wher syluer is mete, and for all maner of woꝝke by the handes of Artifycers. And let me se who is wyllyng also, to fyll hys hand for the Lord this daye.

And the auncient lordes & the Lordes of the trybes of Israell, & the Captaynes of thousandes & hundredes & the lordes ouer the substance of the kyng, were wyllyng & gaue for þe seruyce of þe house of god, fyue thousande talentes of gould and te thousande peces of gould corynes, and te thousande talentes of syluer, & xviij. thousande talentes of brasse, & an hundred thousande talentes of yron. And they þe had pꝛecious stones gaue the for the treasure of þe house of the Lord, vnto the hande of Jehiel the Gersonite.

And the people reioysed þe they were so wyllyng: for with a pure herte they were wyllyng vnto the lord. And thereto David the

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the kynge reioysed wth greate gladnesse And David blessed the Lord before all the congregation and sayde: Blessed arte thou Lord God of Israel oure father, from euer and for euer. Thyne (O Lord) is greatenesse, power glorie, victorie and prayse: for all that is in heauē and in earth is thine, & thine is the kingdom. O Lord and thou art lyfte by an head aboue all.

And riches and honoure come of the, & thou raygne st ouer al, and in thine hande is power and strength, and in thine hande it is to make greates and to geue strengthe vnto all.

And now our God, we thanke thee, and prayse thy gloriousse name, for what am I, & what is my people, that we shuld obayne strength to be so willing. But all is of the, & of that we receaued of thine hand we haue geue the. For we be but strāgers before the, & remauntes, as were al oure fathers. Our dayes on the erth is but a shadowe, and ther is none abyding. O Lord oure God, all this hape & we haue prepared to buyde the an house for thy holy name, cometh of thine hand, and is al thine. I wote my god, that thou prouest the hert & hast pleasure in playnesse. And in playnesse of myne herte I haue willinglye geuen all thys. And now I se thy people whiche are here in gladnesse, to offer willingly to the. O Lord God of Abraham, Isaac and of Israel oure fathers, kepe thys for euer in the ymaginacion of the thoughtes of the herte of thy people, & prepare theyr hertes vnto the. And geue vnto Salomō my sonne, a pure hert to kepe thy commaundementes, thy testimonies and thine ordynaunces, and to doo all, and to buyde the house whych I entended.

And David sayd to all the cōgregatiō blesse the Lord your God. And al the congregation blessed the Lord God of theyr fathers, & stowped & bowed the selues by to the Lord & to the kyng. And ther offred offeringes vnto the Lord. And on the morowe after the sayde daye, they offered in burnt offeringes vnto the lord a thousand oxen, a thousande rammes & a thousande lambes wth theyr drinke offeringes. And they due plenteously thorowout al Israel and dyd eate & drinke before the Lord the same daye wth great gladnesse. And they

made Salomō the sonne of David kyng the second tyme, & anoynted hym vnto the Lord, to be ruler, & Zadock to be the prest. And so Salomon sat on the seat of the Lord, & was kyng for David hys father, & prospered, & al Israel obeyed hym. And all the Lordes & men of power, & therto al the sonnes of kyng David submitted the selues vnder kyng Salomon. And the Lord magnified Salomon on hys, in the syght of all Israel, and gaue hym so gloriousse a kyngdom as none of al that were kynges before in Israel had.

Now David the sonne of Iſat was kyng ouer al Israel. And the space he raygned ouer Israel was fourtie yere: vii yere in Hebron & xxxiii. yere in Ierusalem. And he dyed in a good age: olde, ryche & gloriousse. And Salomō his sonne raygned in hys steade. The actes of David the kyng both fyrst & laste, are wyrtten in the booke of Samuel the sear & in the boke of Iſay. than the prophete, & in the boke of Gad the sear of byllions, wth al his kyngdom and power and tymes that went ouer hym and ouer all Israel, and ouer all the kyngdomes of the earthe.

The ende of the fyrst Boke of the Chronicles of the Kynges of Iuda.

The Chronicles of the Kynges of Iuda.

The second Boke.

The offering of Salomō in the hyllaulter at Gabaon, wher he seerant, th answere of god wher was don shoulde be geuen hym, wth the number of hys charrettes and hoysmen

The. I. Chapter.

Now Salomon the sonne of David waxed stronge in his kyngdom, and the Lord his God was wth hym & magnified hym on hys. And Salomon communed wth all Israel, the capytaynes ouer thousandes & hundredes, the iudges and al other Lordes and auncient heades thorowout all Israel. And so Salomon and all the congregation wth hym went to the hyllaulter of Gabaon: for ther was the tabernacle of, the wptnes of God

God, xxvi. v. xxviii. v. xxxviii.
 * which Moses the seruaunt of the Lord made in the wyldernesse. But the Ark of God had Dauid brought fro Kariatih Jarim, into þe place he had prepared therfore. for he had pyched a tent for it at Ierusalem. Moreouer þe brassen aulter þe Bezeleel þe sone of Uri, þe sone of Oz had made was at Gabaō also, before þe tabernacle of the lord. And Salomō a þe cōgregation went to bilit it. And Salomon offered there be fore the Lord vpon the brassen aulter that was by the tabernacle of wyrcraft, a thousand burnt sacrifices. And the same night God appered vnto Salomō and sayd to him: aske what I shal geue the. And Salomon sayde vnto God: thou hast shewed great mercye vnto Dauid my father, and hast made me kyng in his stead. * And now Lord God, lett thy promise vnto Dauid my father be true. for thou hast made me kyng ouer a people like the dust of þe earth in multitude. wherfore geue me wysdom and knowledge how to be haue my selfe vnto thys people: for who is able to iudge this people that is so great?

Then God sayd to Salomon, because thou haddest thys in thyne herte, & diddest not aske treasure & riches, honoure & the lyues of thyne enemyes, nether yet longe life: But hast asked wisdom & knowledg, to iudge my people, ouer whyche I haue made þe kyng: wisdom & knowledg shal be geue the, and I wyll geue þe treasure, rychesse, & glorie also, that amonge the kynges before the or after þe, none was or shal be like þe. And so Salomō came fro þe aulter þe was at gabaō to Ierusalem fro þe tabernacle of witness & raigned at Ierusalem.

ii. reg. i. v. x.
 And Salomō gethered charrettes & horse me: þe he had a thousand & foure hundred charrettes, & xii. thousand horsemen, which he bestowed in þe charrett cities & about the kyng at Ierusalem. And þe kyng made syluer & goulde at Ierusalem as plenteous as stoness & Cedar trees as plenty as the mulberry trees that grow in þe valeys. And þe horses which Salomō had, were brought him out of Egypt fro Kenia. The kynges marchautes fet the out at Kenia at a price. They came & brought out of Egypt a charret for syxe hundred sylvers, & an horse for an hundred and fyfite. And so brought they to all the kynges of the Bethites and to the kynges of Siria thorow the hades

of the sayde marchautes.

Salomon sendeth to Hiram the king of Tyre for wood and workmen.

The. ii. Chapter.



And Salomō determined to build an house for þe name of the Lord, & an house for his kingdō: & told out thre skore and te thousand men to beare burdens and foure skore thousande to hewe in the mountayne, & thre thousande and syxe hundred to ouer se them.

* And Salomō sent to Hiram king of Tyre saying: As thou dydest deale w Dauid my father & diddest sed hi Cedar wod, to bylde him an house to dwell in, euen so deale with me now: that I may bylde an house for the name of the lord my god, to consecrat it to him to burne swete odoures & to set shewbred before him perpetually, & for burnt sacrifice, morning & eueninge and on the Saboth dayes, & the first day of euery new mone, and in the solempne festes of þe lord our God, so to cōtinew euer in Israel. And þe house which I buylde is great: for great is our god aboue al gods: So that who can be able to build him an house: whē that heuē: nether heauen aboue all heauē is able to receaue him, what am I then that I shuld buyld him an house: nay, but to burne sacrifice before him: sende me now therfore a conyng mā to worke in goulde siluer, brasse, yron, scarlet, cre mosyn & facincte coloure, & þe can skyl to graue, to be w the conyng men that are w me in Iuda and Ierusalem, which Dauid my father dyd prepare. And sende me also Cedar trees, firre trees and * Alguine trees out of Libanon, for I wote wel thy seruantes ca skyl to be w tymbre in Libanon. And se, my me shalbe with thine, þe they maye prepare me tymbre ynough. for the house which I build is great & woderful. And behold, I sent for thy seruantes the cutters & hewers of tymbre, xx. thousande quarters of beaten whete, & xx. thousande quarters of barley, & xx. thousand bathes of wyne, & xx. thousand bathes of oyle.

And Hira kyng of Tyre answered in wyryng & sent to Salomon: because the Lord loueth his people, therfore he hath made the kyng ouer the. And Hiram saide moreouer: blessed be the Lord God of Israel.

iii. i. cael

raell which hath made bothe heauen and erthe, that he hath geuen Dauid the kyng a wyse sonne þe hath discretyō & vnderstādyng, to buyde an house for the Lord, & another for his kyngdom. And now I haue sent a wyse man & a man of vnderstan dyng called Hira Abi, & is the sonne of a woman of the daughters of Dan (how be it hys father was a Cirian) & he can skyll to worke in goulde, syluer, brasse, yron, stone, tymbre, scarlett, Jacinct, bysse & cremosin: & graue al maner of grauinges, & to find out al maner softe worke þe shalbe sett before hym, wth thy comyng men, and wth the comyng men of my lord Dauid thy father. And now the whete, barley, oyle & wine which my lord hath sayd, let him sende his seruantes. And we wll cutte wood oute of Libane, as moche as thou shalt nede, & wll bynge it to þe in Sheppes by see to porte Japoz: & thence thou mayst carpe them to Jerusalem. And Salomon numbred all the straungers that were in the lande of Israel, after the tyme hys father Dauid had numbred them. And they were found an hundred & .liii. thousand & syxe hundred. And he set .lxx. thousand of the to beare burthes, and .lxxx. thousand to hewe in þe mountayne, and thye thousande and fyre hundred to courage and to set the people a worke.

C The temple of the Lord and the porche at builded, with other thynges ther to belongyng.

The .liii. Chapter.

AD Salomon begane to bulde þe house of the Lord at Jerusalem in mount Moriah, whiche was shewed Dauid hys father whē he prepared a place in the thessyng flour of Oman the Jebusite. And he began to bulde the second day of the second moneth þe fourth yere of his raigne. And this is the foundation of Salomon in buydyng the house of God. The length was .lvi. skore cubytes after þe olde cubyt, & the bredeth .xx. And the porch at the ende was as large as the house bredeth .xx. cubytes: & the height was an hundred & .xx. cubytes. And he overlaid it on the ynnere syde with pure goulde.

And the great house he filled with fyrtree, & overlaid it wth good goulde, & graued therto paulmetrees & cheynes. And he

paused the house wth pzeious stone goodly. And it was gould of Pharaun. And he overlaid the house: bothe beames, postes, walles & dozes wth gould, and graued Cherubes vpon the walles.

And he made þe house most holy, whose length was .xx. cubytes like to þe bredeth of þe house, & the bredeth therof was also .xx. cubytes. And he overlaid it wth the best gould, þe dyne to the summe of .vii. hundred talētes. And þe waight of þe naddes of goulde was therto fiftie sicles. And he overlaid the upper chambres with gould.

And he made in the house most holy. **C** Cherubes of Image worke, & overlaid the wth gould. And þe wynges of þe Cherubes were .xx. cubytes lōg. The one wyng was fyue cubytes & touched the wal of the house, & the other wyng was likewise fyue cubytes and touched þe wyng of the other Cherub. And the one wyng of þe other Cherub was .v. cubytes, and touched the walle of the house, and þe other wyng was fyue cubytes also, and raught to þe wyng of the other Cherub. So that þe wynges of þe sayde Cherubes raught .xx. cubytes. And they stode on their fete & looked inwarde. And he made a foze hanging of Jacinct coloure, of scarlet, cremosine & bysse, and caused the rubes to be boudered therō. And he made before þe house two pillers of .xxxv. cubytes lōg. And þe heed þe was aboue on þe top of one of the was fyue cubytes. And he made soch chaynes as was in the quere, & put the on þe heedes of þe pylles, & made an hundred pomegranets & put the on þe chemes. And he rered by the pillers before þe temple: one on the right had & another on the left, & called the ryght Jachin & the left Boaz.

C The altar of brasse, the see, the vessels to wash with, the candlestyches, &c.

The .liii. Chapter.

AD he made an altar of brasse .xx. cubytes longe & .xx. cubytes breade and .x. cubytes hie. And he caste a brasse see of .x. cubytes fro bym to bym, & round in cōpase & fyue cubytes hie: and a lyue of .xxx. cubytes myghte haue cōpased it rounde aboute. And the sacron of oxen did cōpase it round about vnder it: that is to wete, two rowes of oxen cast when it was caste dyd cōpase the see whiche was ten

ten cubites wyde, toinde aboute. And it stode also vpon twelue oxen: of which thre looked North, thre Weste, thre South and thre East, and the see vpon them aboue an hye, and the hynder pattes of the m m wat de. And the thickest of it was an hādbyede and the bym lyke the bym of a cupp, with floures of lylies. And it receaued and held the thousande bathes.

And he made ten lauers: & put fyue on the right hand & fyue on the left, to washe withal. And in the they thrust the fleshe of the burntofferings. But the see was for the Priestes to washe in. And he made ten candellsticks of goulde in theyr facyōs, & put them in the temple: fyue on the ryghte hand & fyue on the left. And he made also ten tables & put them in the temple: fyue on the right syde and fyue on the left. And he made an hūdyed basens of goulde. And he made the courte of the priestes, and the great courte & dozes to it: & ouerlayde the dozes of them with brasse. And he sett the see in the ryght syde of the East ende, towarde the Southe. And Hiram made pottes, shouelles and basens.

And Hiram finished the worke he made for king Salomō vnto the tēple of God: The two pillers with theyr scalpes of the two heades & were on the toppes of the pillers: & the two wythes to couer the two scalpes of the heades & were on the toppes of the pillers: & foure hundred pomegranates for the two wythes, two rowes of pomegranates for euery wythe, to couer the two scalpes of the heades that were on the pillers. And he made bottoimes, & lauers vpon the bottoimes: & the see with twelue oxen vnder it. And thereto pottes, shouelles fleshe hokes, & al theyr vessels dyd Hiram Abi make for kyng Salomō for the house of the lord of bright brasse. In the playne of Jorā dyd the kyng cast them, in the thicke erth, betwene Socoth & Zaredatha. And made of al these vesselles so myghtye great aboundāce, that the weyght of brasse could not be rekened.

And Salomō made al the vesselles that pertayned to the house of God: the goulden altar & the tables with the shew bred vpon the, the candellsticks with theyr lampes to burne after the maner before the quete, and that of pure goulde, and the floures

and the lampes, & the snuffers were goulde and that perfect goulde: & the dressing knyues, basens, spoones and censers of pure goulde. And the ynnere dozes of the place moost holy, and the dozes of the temple to, were goulde. And so was al the worck that Salomō made for the house of the Lord finished.

And whē the worke of Salomō made in the house of the lord was fynished: the Salomō brought in the giftes dedicat by Dauid his father, the syluer & the goulde and all the Jewelles, & put them amonge the treasure of the house of God.

After the floze houses & the arke were put in the temple, the glozpe of the Lord fylled the temple,

The. v. Chapter.

Then Salomō gathered the elders of Israel together & all the heades of the trybes and ancient Lordes among the chyldren of Israel, vnto Ierusalem:

to bring the arke of the couenaunte of the Lord out of the cytie of Dauid whiche is Zion. And all the men of Israel resorted vnto the Kinge in the feast of the seuenthe moneth. And whē al the elders of Israel were come, the Leuites toke vp the Arke. And the priestes and the Leuites brought away the Arke and the tabernacle of witness, and all the holye vesselles that were in the tabernacle. And kyng Salomon and all the congregation of Israel that were assembled vnto him before the arke offered shepe and oxen, so many that they coude not be tolde or numbred for multitude.

And the Priestes brought the arke of the appoyntment of the Lord vnto his place in the quere of the tēple & place moost holy: & vnto the wynges of the Cherubes, that the Cherubes stretched out theyr wynges ouer the place of the arke & couered the arke and her stauies aboue on hye. And the stauies of the arke, were so longe, & they were sette a little before the quete, but not farre without. And ther it remaineth vnto this daye. Howeouer there was nothing in the arke saue the two tables whiche Moyses put therein at Horeb, whē the Lord made a couenaunt with the chyldre of Israel, after they were come out of Egypt. And whē the priestes were come oute of the holye place

II. II. (for

(for al the prestes þe were foude sanctified the selues & dyd not waite by course) But the Levites every one of the that were under Asaph, Heiman & Jothun, & amonge their childre & brethren, were arated in bisse & sange with Simbales, Salteries & harpes stāding East fro the aulter, & with the an hyored & xx. prestes blowing trespettes. And the trumpet blowers & the singers so agreed, that it seemed but one voice in pray sūge and thanking the Lord. And as the voyce of the trespettes, Simbales & instrumentes of melodye arose, * & as they prayed the Lord, how that he was good & that his mercy lasteth ever, the house of the Lord was fylled with a cloud: so that the prestes could not endure to minister by reason of the clouds. For the glorie of the Lord he had fylled the house of God.

The wordes of Salomō to the people, & the prayer he made to God.

The. vi. Chapter.

When Salomō sayde the Lord hath spoken it, howe that he wyl dwell in darkenesse. And I have built an habitatiō for the & a place to dwell in forever. And þe kinge turned his face & blessed the hole cōgregation of Israel & al the cōgregation of Israel God. And he sayde: blessed be the Lord God of Israel whych spake wyth his mouth to my father David & hath fulfilled it wyth his handes, for God sayde: sence the tyme, I broughte my people oute of the lande of Egypte, I chose no cytie among all the trybes of Israel to buylde an house in, that my name myght be ther, neyther chose I any mā to be a ruler over my people Israel. But now I have chosen Jerusalem to have my name there, and have chosen David to be over my people Israel.

And it was in the hert of David my father to buylde an house for the name of the Lord God of Israel: But the Lord sayde to David my father: for asmuch as it was in thyne herte, to buylde an house for my name, thou diddest wel that thou haddest it in thyne hert. For withstandinge þe shalt not buylde the house, but thy sonne whiche shal issue out of thy loynes, he shal build an house for my name. And the Lord hath made good his sayinge þe hath spoken,

For I arose in the rolyme of David my father, & sat on the seate of Israel, as the Lord promised, & have buylt an house for the name of the Lord God of Israel. And therein I have put the arcke wherein the covenant of the Lord made with the childre of Israel is. And he stept forth before the aulter of the Lord in the presence of al the cōgregatiō of Israel, & stretched oute his handes, now Salomō had made a brasen pulpyt of fyue cubytes long & fyue cubytes broade, & thre of heyght, & had set it in the middes of the great court, wpo that he stept & kneled down wpo his knees before al the cōgregatiō of Israel & stretched oute his handes to heave & sayde: Lord God of Israel ther is no god like the ether in heave or in erth, which kepest covenant & shewest mercy vnto thy seruautes that walke before the with all theyr hertes. Whych hast kepte wyth David my father that thou promisedest hym: thou saydest it with thy monthe and hast fulfilled it wyth thy hande, as it is to se this daye.

Now Lord God of Israel kepe w thy seruaūt David my father, þe thou promisedest hym saying: * thou shalt not be without one or other in my syght þe shal sytt wpo þe seate of Israel. Of this cōdictiō yet, yf thy childre wyl take heade to theyr wayes to walcke in my lawe, as thou hast walched before me. Now Lord God of Israel lett thy saying be true, which thou saidest vnto thy seruaūt David. Howbeit in very dede, can god dwell with mā on erth? Behold nether heave or heave aboute al heaves is able to cōtayne the: howe shulde the house the which I have built for the doo it? But turne to the prayer of thy seruaūt & to his supplicatiō (O Lord my god) to heke vnto the voyce & prayer which thy seruaunt maketh before the. That thine eyes be open over this house day & night, & over þe place of which thou hast sayd, that thou woldest put thy name ther: to heke vnto þe prayer which thy seruaunt prayeth at this place: heke therfore vnto the prayers of thy seruaūt and of thy people Israel, which they praye in this place. But heare thou it oute of thy dwelling place heave: & when þe hearest it be merciful. * If a mā sinne against his neybour, and an adiuratiō be layd to his charge, to aduise him þat, & þe adiura

tion

ratio come before thine altar in this house: the heare thou fro heauē, & worke & iudge thy seruantes, that thou reward the euil and bringe his waye vpon his head, & iustefie the righteous & geue hym according to hys ryghtwelsesse.

Aske wise of thy people Israel be put to the worlde before they enemies, because they haue synned agaynst the: Yet of they turne & cōfesse thy name, & make intercession & pray before I in this house: the heare thou fro heauē & be merciful vnto I sinne of thy people Israel, & bringe the agayne vnto the land whych thou gauest to them and to they fathers.

¶ Of heauen be shut vp, that ther be noo rayne, because they haue synned agaynst I: yet of they praye at thys place and cōfesse thy name & turne from their synnes at thy scorginge, the heare thou from heauē and be merciful vnto the synne of thy seruantes & of thy people Israel, that thou shew the a good way to walke in, & sende rayne vpo thy land whych thou hast geuen vnto thy people, for an enheritaunce.

¶ Of ther chaūce dearth in the lande, pestilence, burning or smiting of corne, grasshoppers or caterpillers, or that they enemies belege the in the cities of they owne lāde or whatsoeuer plague or sicknes it be. The al the supplications & prayers that shalbe made of al men among al thy people Israel, whych shal knowe euery man his owne soze and his owne greffe, and shal stretche out they hādes toward thys house: thou shalte heare from heauen thy dwellinge place, and shalte be mercifull, and geue euery man accordinge vnto all hys waye, euen as thou shalte knowe euery mannes herte: for thou onely knowest the hertes of thee chyldren of Adam: that they maye feare the and walke in thy wayes as long as they lyue vpon the earth, whyche thou gauest to our fathers.

¶ Therto a straūger whiche is not of thy people Israel, of he come fro a farre land for thy greate names sake & thy myghtye hand and stretched out arme, and therfore come & pray at this house: thou shalt heare him fro heauē thy dwellinge place, & shalt do accordinge to al that I straūger calleth to the for. That al the naciōs of the earthe may knowe thy name, & feare the, as doth

thy people Israel: & that it may be knowe how that this house whych I haue buylte, is called after thy name.

¶ Whē thy people shal goo out to warre, agaynst their enemies the waye that thou shalt send the. ¶ Of they pray to the, I waye toward this cite whych thou hast chosen, & house whych I haue buylt for thy name the heare fro heauē, they supplicatiō and prayer, & helpe them in they ryght.

¶ Of they shal synne agaynst the (as ther is no mā but that he shal synne) & thou be angrie with the & deliuer the to they enemies, & they leade the awaye captiue vnto a land ferre or neare. yet of they hertes come to them agayne in the land where they be in captiuite, & turne and praye vnto the in the land where they be in captiuite, sayinge: we haue synned & haue done euil and wekedly and turne agayne to the, wyth al their hertes & al they soules, in the lāde of they captiuite wher they be kept in bondage, and so praye toward they land whych thou gauest vnto their fathers, & cite whiche thou hast chosen, & to this house whych I haue buylte for thy name. Then heare fro heauen thy dwellinge place, they supplication & prayers & iudge they cause, & be merciful vnto thy people, though they haue synned agaynst the.

So now my God let thyne eyes be open & thyne eares attēt vnto the prayers made in this place. And now by lord God in thy resting place: both thou & the arcke of thy strength, & let thy priestes putt on victorie and thy sayntes reioyse in goodnes. And Lord God turne not away the face of thine anoynted: But remēbre the mercies promysed to Dauid thy seruant.

The fyre cōsumeth the sacrifice. The Roide appeared to Salomon the second tyme.

The. vii. Chapter.



¶ And when Salomon had made an ende of prayenge, there came downe fyre from heauē and consumed the burnt offeringe and the sacrifices. And the glorie of the Lord fylled I house: that the priestes coulde not goo in to the house of the Lord, because the glorie of the Lord hadde fulfilled the house of the Lord. And al the chyldren of Israel saw howe the fyre came downe and the glorie

nn.iii. of

of the Lord upon the house, and stouped with theyr faces to the earth upon the pavement & bowed them selues and confessed vnto the Lord, that he was good and that his mercie lasted euer.

B And the kynge & all the people offered offerings before the Lord. So that kinge Salomon offered. xxi. thousand oxen, and an hundred and twentie thousand shepe. And so the kynge and all the people halowed the house of God. And the priestes wyped the house of God. And the Leuytes wyped instrumentes of musyck of the Lord whiche kynge Dauid made to confesse vnto the Lord that his mercie lasteth euer when Dauid gaue prayse thorow the bydes. And the priestes blew trumpettes fast by them: & al Israel stode. Moreover Salomon halowed the middle of the court that was before the Lord: for ther he offered burnt offerings & the fatt of the peace offerings, because the brasen aulter which Salomon had made, was not able to receaue the burnt offerings and the meat offerings and the fatte.

C And Salomon kept a feast the same reason of. vii. dayes & al Israel wth him, an exceeding great congregation, euē from Beirath vnto the ryuer of Egypt. And the eyght daye they made a geatheringe. for they kept the halowenge of the aulter. vii. dayes & the feast seuen dayes. And the. xxi. daye of the seventh moneth, he let the people departed into theyr tentes, glad & merie in hert for the goodnes that the Lord had shewed to Dauid, to Salomon & to Israel his people. * And so Salomon synnished the house of the Lord and the kinges house and al that came in his hert to make in the house of the Lord and in his owne house, and that prosperously.

And the Lord apcared to Salomon by night & said to him: I haue heard thy petition & haue chosen this place for my self to be an house of sacrifice. Moreover if I shut vp heauē that ther be no rayne, or if I comaūde the locustes to deuoure the land, or if I send pestilence amonge my people: yet if my people that are named after my name, shall humble the selues & make intercession to seke my presence, & turne fro theyr wicked wayes, then wyl I heare fro heauē and be mercifull to their synnes, and wyl

heale theyr lande. Thereto myne eyes shall be open & myne eares attent vnto prayers made in this place. And finallye I haue chosen & sanctified this house, that my name be ther for euer, & myne eyes and myne hert shall be there perpetually.

And if thou shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue comaūded the, & shalt obserue myne ordinaūces & my lawes, the I will stablyshe the seat of thy kyngdome, accordinge to the couenaunt I made wth Dauid thy father, saying: * thou shalt hauee a son, & he shall rule in Israel. But if thou shalt turne away & forsake myne ordinaūces & my lawes, I will take away the throne from thee, & I will set before thee, & thou shalt serue other Gods and bowe your selues to them: then wyl I plucke the vp by the rootes out of my lande whych I haue geuen the, & I wyl cast this house which I haue sanctified for my name out of my sight, & will make a prouerbe & a tale of it amonge all nations. And this house that is so hye, shall be a wonder to al that passeth thereby that they shall saye: why hath the Lord dealt on this fashyon with this land & with this house? And it shall be answered the, because they forsoke the Lord God of theyr fathers whiche brought the out of the land of Egypt, and caughte holde on other Gods, & bowed to them & serued the: euen therefore broughte he on them all this euell.

The Notes:
a. The gloire of God filling the house, was as a visible cloude presiguring that God oughte to be preached, prayed and magnified thorow the whole world in this congregation of the faithful, as he sayth *Num. xii. 10*

b. These are cast out of the sight of god, which by the sweetie of the fleshe feare not to be cast out. *Math. vii. 1. and Luke. xii. 1*

c. The cyties that Salomon bylded after the house of god was synnished

The. viii. Chapter.



And after. xx. yere whē Salomon had buylte the house of the Lord & his owne house: he buylte the cyties that he gaue him, & put of the chyldre of Israel in the. And Salomon wet to the math Zobah & strenghtened it. And he buylte Chadmoz in the wildernesse & al the fyre cyties whych he buylte in Beirath. And he buylte Bethhoron the vpper & Bethhoron the nether, and made them strong cyties wth the

with walles gates & barres. And Baalath
 & al the hoare cities that Salomon had, &
 all þ charer cities & the ctytes of hoysenē,
 & all that Salomon had lust to buyde in
 Ierusalē and Libanon, & thowout all þ
 lande of his dominion.

And al the people that were leste of the
 Hethites, Amozites, Shereites, Heuites
 & Jebusites, which were not of the childre
 of Israel: euen the children of the, whiche
 were leste after them in the lande, & were
 not consumed of the chyldren of Israel, the
 did Salomō make tributaries vnto this
 day. But of þ chyldre of Israel byd Sa-
 lomō make no bondemē in his worke: but
 they were mē of warre & rulers & great loz-
 des to him, & captaynes ouer his charetes
 and hoysenmen. And king Salomōs offi-
 cers that ouersaw & ruled the people, were
 two hundred and fyfte.

And Salomō brought the daughter of
 Pharaon out of þ citte of Dauid into þ hou-
 se þ he had made for her. For he sayde: my
 wife shal not dwel in the house of Dauid
 king of Israel, for it is holpe, because the
 Arcke of the Lord came into it.

And from thenceforth Salomon offe-
 red burntofferinges vnto the Lord on þ
 auter of the Lord which he had builde be-
 fore the porche to offer dawe by dawe accor-
 dyng to the commaundement of Moyses,
 & in the sabbotes & newmones, and þ thre
 solempne feastes of the yere, the feaste of
 swete bread, the fest of wekes and þ feaste
 of bothes.

And Salomon put the sortes of prea-
 ches in companyes as Dauid hys father
 had ordered the, vnto þ offyces, & the leui-
 tes vnto their wayte, for to prayse & myn-
 stre before the prestes day by day, & þ por-
 ters by course at euerye gate. For so had
 Dauid þ man of God comaunded. And þ
 comaundement of the kyng vnto the pre-
 ches & þ Leuites concerninge what socuer
 cause it was, & concerninge the treasures,
 was not disobeyed.

And al the worke of Salomon wente
 lustely forwarde eue vnto the dawe of the
 foundation of the house of the Lord was
 lcpd: & from thence till he had synyshe
 it, that the house of the Lord was perfect.
 And then went kyng Salomon to Axiō
 Gaber and to Cloth and to the sees side in

the lande of Edō. And Hiram sent him by
 the hande of his seruantes, Chippes & ser-
 uantes that could skyl of the see: whiche
 went with the seruantes of Salomō to
 Ophir, & brought thence foure hundred &
 fyfthe talentes of gould, and broughte it
 to kyng Salomon.

The communication of Salomon with the quene
 of Saba, & the giftes that the one gaue tother. The
 death of Salomō after whom succedeth Rehoboā

The ix. Chapter.

And þ quene of Saba hearde
 of the fame of Salomō & ca-
 me to proue him wyth rydels
 at Ierusalē, with a very great
 companie, and with cattelles
 þ bare swete odoures and plentie of goul-
 de and precious stone. And when she was
 come too Salomon, she communed with
 hym of all that was in her herte. And Sa-
 lomō soyled her all her questyons, that
 there was nothyng hyd from Salomon,
 which he tolde her not.

And when the quene of Saba had sene
 the wysdome of Salomon and the house
 that he had built, and the meate of hys ta-
 ble and the sitting of his seruantes & the
 standyng of hys waiters, and theyr appa-
 rel, and hys battelars with theyr apparel,
 and hys parloure out of which he wete in
 to the house of þ Lord, ther was no won-
 dre herte in her.

And the she sayd to þ kyng: the sayyng
 which I heard in mine owne lād, of thyne
 actes and of thy wisdom, is trueth. But I
 belcued not þ wordes of the, vntil I came
 & mine eyes had sene it. And se, þ one halfe
 of thy wisdom was not told me: thou ex-
 ceedest the fame that I heard, happye are
 thy mē, & happye are these thy seruantes
 which stād before þ all way and heare thy
 wisdom. Blessed be þ lord thy god whych
 had lust to the, to make the kyng on hys
 seat, vnto the Lord thy God. Because thy
 god loued Israel, to make them continew
 euer, therfore made he the kyng ouer them
 to do ryght and equyte.

And she gaue þ king an hūdyed and xx
 talētes of gould, and of swete odoures ex-
 ceadyng great aboundaunce. In precious
 stones, þ ther was no soche swete odoures
 as the quene of Saba gaue kyng Salo-
 mō. And therto the seruantes of Hira and
 the seruantes of Salomō which broughte
 gould

legum, &
 Mat. 23. 2.
 Luke, 12.

C

of the wood
of the house
of the king

goulde from Ophir, brought also. Algu
me wood and precious stones. And þe kin
ge made of the Algume wood steperes in
þe house of the lord and in the kinges pa
lace, and harpes & psalteryes for syngers.
And there was no soche wood sene before
in the land of Iuda. And kinge Salomō
gaue to þe quene of Saba all her desyre þe
she asked aboue þe she brought vnto þe kin
ge. And so she turned & wet alwaye to her
owne land with her seruauntes.

The summe of goulde þe came to Salo
mō in one yere, was fyre hundred. lxvi. ta
lentes of goulde, besydes that which chap
men and marchauntes brought, and all þe
kynges of Arabia and dukes of countrey
es brought goulde & syluer to Salomon.
And kyng Salomon made two hundred
bokelars of goulde, vi. hundred spyles of
Betē goulde to a bokelar: & xlii. hundred shil
des of Betē goulde, thre hundred sicles of
goulde to a shilde, & he put the in the house
of the forest of Libanon.

And þe kyng made a great seate of Iuo
rie and ouerlaide it with pure goulde. And
ther were sixe steppes to the seate w a fote
stole of goulde fastened to þe seat: and po
nelles on eche syde of þe syttinge place, &
two lyōs standynge by the poinelles. And
xlii. lyōs stode on the one syde & on the o
ther, vpon sixe steppes, þe ther was no loch
in any kyngedome.

And al the drynckynge vesselles of kin
ge Salomon were goulde, & al the vesselles
of the house of þe forest of Libanon, were
pure goulde. And as for syluer, it was cou
ted nothyng worthe in þe dayes of Salo
mon. For þe kinges shippes wet to Char
tis w the seruauntes of Hiram euery thre
yere once. And the shippes of Charis
brought goulde, syluer, & tethe of elephan
tes, apes and peacockes.

And kyng Salomon passed all þe kyn
ges of the erthe in rycheesse and wysdome.
And all the kinges of the erthe soughte þe
presence of Salomon, to heare the wisdō
that god had put in hys herte. And they
brought euery man his present in vesselles
of syluer & vesselles of goulde, and raymē
te, harnes, swete odours, horses & mules
yere by yere.

And Salomō had foure thousand mafi
gers of horses & charettes for them, & xii.

thousand horsemen. And he bestowed them
þe charet cities & with þe kinge at Ierusalē.
And he raygned ouer al the kinges from
Euphrates vnto the land of the philisti
nes & so to þe borders of Egypte. * And the
kyng made syluer in Ierusalē as plētous
as stones, & Cedar trees as plētous as þe
mulbery trees that growe in the valeyes.
And Salomō had horses broughte hym
out of Egypte and out of al landes.

* And the rest of þe actes of king Sa
lomō both fyrst and last ar writte in þe bo
ke of Nathan the prophete and in the pro
phete of Abiah the Silonite and in þe vi
syons of Iadi the sear of bysyōs agaynst
Ieroboam the sonne of Nabat. And whē
Salomon had raygned in Ierusalē vpo
al Israell fourtye yeres, he layed hym to
rest with his father, & was buried in þe cite
of Dauid his father, & Rehoboā his sōne
raygned in his steade.

The foliowes of Rehoboam, and the deuision of
hys reaulme.

The .x. Chapter.

And Rehoboam went to Si
che: for to Siche were al Is
rael come to make hym king.
And when Ieroboam the sō
ne of Nabat, beyng in Egypt
hearde it (for he was fled for feare of Sa
lomō the kyng) he returned oute of E
gypt. And they set and called hym. And so
Ieroboā and al Israell came & comuned
with Rehoboam & said. Thy father made
vs a greuous poucke: but remytte thou
somewhat of the greuousse serupce of thy
father & of hys heuie poucke that he put
vpo vs, & we wyll serue þe. And he sayd to
them: come agayne after thre daies to me.
And the people departed.

And kyng Rehoboam counceled with þe
elders that stode before Salomō his fa
ther, while he lyued, & sayde: what counsel
geue ye me, to answeere this people agayne.
And they tolde hym sayinge: If þe shalt be
kinde to this people & please them & shalt
speake lounge wordes to them, they wyll
be thy seruauntes for euere. But he lest
the counsell whiche the elders gaue hym,
and tooke counsell wythe the younge men
that were nurced by w hym & had stonde
in hys presence, & sayde to them: what ad
uise geue ye þe I may answeere this people
whiche

Some rede
to the see
The Chald
into Ophir
ca.

Abab. which haue comuned wpyth me saying: **B**ate somewhat of þ þoucke which thy father dyd put vpon vs.

C And the youg men that were nurced by with him talkcd w hym sayinge: thus answered the people that spake to the saying. Thy father made our þoucke heuie: But make thou our þoucke somewhat lighter. Thus wpyse answered them: my litle synger Malbe heuier the my fathers loines. * for wher my father put a heuie pock vpon you I wil put more thereto, & wher my father chastised you w whippes, I wyl chastyce you with scorpions.

And whē Jeroboam and al Israel were come þ thryde day, as þ king hade saying: come agayne to me þ thryde day. The king answered the cruelly, for kyng Rehoboam left the councel of the aged mē, & answered the after þ aduise of the youg men saying. If my father made your þouck greuouse, I wil adde thereto, & wher my father chastised you with whippes, I wil chastyce you with scorpions. And so the kyng hekened not vnto the people, for the turnyng away was of God, þ þ Lord might make good hys saying which he spake by the hand of Ahiah the Shilonite to Jeroboam the sōne of Nabat.

Al. ms. B. 1. 10. And when al Israel saw that the king wold not heare them, the people answered the kyng, sayinge: what parte haue we with Dauid or enheritaunce w the sonne of Isai: let every man of Israel go to his tent. * And now Dauid se to thynne owne house. And therupon al Israel get them to their tentes, so that Rehoboam reigned ouer no moo of the chyldren of Israel the dwelt in the cytyes of Juda. Then kyng Rehoboam sent to the Naburam that was ouer þ tribute, & þ chyldre of Israel stoned him w the stones that he died. But kyng Rehoboam made spede and gat hym vp to hys charret to fye to Jerusalem. And so Israel departed from the house of Dauid vnto thys daye.

Al. ms. B. 1. 10. Rehoboam is forbidden to fight against Jeroboam, he hath the xviii wyues and the xxiij concubines: by thim xxiij. sonnes and ii. daughters.

The. xi. Chapter.

And whē Rehoboam was come to Jerusalem, he gathered of þ house of Dauid & Benjamin to þ nūbre of. x. score thou sa

de choise mē of warre to fight with Israel, for to bypnyng the kyngedome agayne to Rehoboam. But þ word of the Lord came to Semeiah the man of god saying: speake vnto Rehoboam the sōne of Salomon king of Juda & to al Israel þ at in Juda, and to Benjamin and say: thus saith þ lord. So not nor fight w your brethren: But retorne euery man to hys house, for thys thyng is done of me. And they obeyed the wordes of the Lord & turned from goyng agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & buylt stronge cytyes in Juda: as Bethlehaim, Etam & Chekua: Bethsur, Socho & Dollam: Beth, Harelah & Ziph: Aditahim, Lachis and Alerah: Zarah, Alon and Hebron. Which were the strong cities of Juda and Benjamin. And when he had repared soche stronge cytyes he put captaynes in the and store of vitaille, & of oyle & of wyne. And he ordered in all cytyes chylde & speares, & made them exceeding stronge. And so Juda and Benjamin were vnder him.

And the prestes & the Leuites þ were in all Israel resorted to hym, oute of all their costes. In so moche that þ Leuites left their Suburbs & possessyons & came to Juda and Jerusalem: for Jeroboam & hys sonnes had cast them oute from mini stronge vnto the Lord. * And he ordeined him prestes of hylalters both to fclde deuilles and also to the calu s which he had made. And after them ther came of al þ tribes of Israel (soch as their hertes moued the to seke the Lord God of Israel) to Jerusalem to offer vnto the lord god of thyr fathers. And so they strengthened the king dom of Juda and made Rehoboam the sōne of Salomon myghtye thre yere longe, for thre yere they walked in the waye of Dauid and Salomon.

And Rehoboam toke hym Mahalath the daughter of Jerimoth the sōne of Dauid to wyfe, and Abihail the daughter of Eliab the sonne of Isai, whych bare hym chyldre: Jeus, Samariah & Zaba. And after her he tooke Maacah þ daughter of Absalom whych bare him Abiah, Ethai, Zisa & Salumith. But Rehoboam loued Maacah the daughter of Absalom aboue al his other wyues and concubynes for she

toke. xviii. wiues & thre skore concubines. and begatt thre skore daughters & xxviii. sones. And Rehoboam made Abiah the sonne of Saarah the chefe ruler among hys brethzen, for to make hym kynge. And he plated wisely & skattered of al hys chyldre thowow out all the countreys of Juda & Benjamin in euery stronge cytye. And he gaue them aboundaunce of vitaille, and alked manye wyucs.

Sesac king of Egypt toke the temple of the lord Rehoboam dieth & Abiah his sonne succeedeth hym.

The. xlii. Chapter.

And when Rehoboam had established the kyngdom, & made it strong he forsoke the law of the Lord, & all Israel with hym. * wherefore the kyngdome of kyng Rehoboam, Sesac the kyng of Egypte came vp agaynst Jerusalem because they had trasgressed against the Lord with twelue hundred charetes & thre skore thousande horsemen. And the people were withoute numbze that came wythe hym out of Egypt, with them of Libia, & the

Succites and the blacke Mozes. And they toke the strong cities that were in Juda and came to Jerusalem.

Then came Semeliah the Prophet to Rehoboam & to the Lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayde to the: thus sayth the Lord, ye haue lefte me, & therfore will I leue you also in the handes of Sesac. Wherupon the Lordes of Israel and the kyng humbled them selues & sayd: the Lord is ryghteous. And when the Lord saw that they submitted the selues, the word of the Lord came to Semeliah saying: they meke them selues, and therefore I wyl not destroye them. But I wyl deliuer them somewhat, and my wrath shall not fall vpon Jerusalem. After the later they shall be hys seruantes, to knowe what difference is betwene my seruyce and the seruyce of the kyngdomes of other landes.

And Sesac kyng of Egypte came to Jerusalem and toke awaye the treasures of the house of the Lord, and the treasures of the kinges house, & shortly he toke all. And he toke also the shildes of gould which Salomon made. In stead of which kyng Rehoboam made shildes of brasse, & put

the in the keepinge of the captaynes of his gard which waited in the gate of the kinges house. And as ofte as the kyng wet to the house of the lord, the garde wet & fet them, & brought the agayne vnto the garde chaire. And so because he humbled hym selfe, the wrath of the lord turned fro hym, & destroyed not all together. And thereto there were many good thynges yet in Juda.

And kyng Rehoboam waxed myghty in Jerusalem & reigned. And Rehoboam was, xli. yere olde whē he was made kyng, & he reigned, xviii. yeres in Jerusalem the cite which the lord had chose out of al the tribes of Israel to put hys name there. And hys mothers name was Maamah an Ammonite. * And he dyd cruel: for he prepared not his hert to seke the Lord.

The actes of Rehoboam fyrst and last are written in the saynges of Semeliah the Prophet & of Aho the sear of visions, so moche as his genealogye and the perpetuall warre that was betwene Rehoboam & Jeroboam during their lyfe. And Rehoboam layd hi to slepe wth hys fathers & was buried in the cite of Dauid, & Abiah his sonne reigned in hys steade.

The. xliii. Chapter.

The. xviii. yere of kyng Jeroboam begā Abiah to reigne ouer Juda, & he reigned thre yere in Jerusalem. His mothers name was Michajah the daughter of Uzziel of Gabaah. And ther was warre betwene Abiah and Jeroboam. And Abiah made a battell wyth an host of fichtyng men of foure hundred thousand chosen men. And Jeroboam put in aray to fygth agaynst hym, w. biii. hundred thousand pytte men and stronge.

And Abiah stode vpon Zemaraim an hill in mount Ephraim & said: heare me the Jeroboam and all Israel. Becomethe it not you to know how that the lord god of Israel gaue the kingdom of Israel to Dauid for euer, euē to hym & to his sonnes, wyth a salted couenaunt. But Jeroboam the sonne of Nabat the seruant of Salomon the sonne of Dauid, rebelled agaynst the Lord. And there gathered to hym lewde men and vnchrystes, and preuapled agaynst Rehoboam the sonne of Salomon: for

11. 11. 11.

Some rebe
agaynste

11. 11. 11.

11. 11. 11.

11. 11. 11.

11. 11. 11.

Rehoboam was younge and tender hearted & not stronge ynough for them.

And now ye thinke to preuaile agaynst the kyngdō of the Lord in the hand of the sonnes of Dauid, because ye be a greate multitude & haue wth you the golden calves which Jeroboam made you for Gods. And haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the Leuites, & haue made you Priestes lyke the nacjons of other landes: euen whosoever cometh and fylleth hys hande wth an oxe & seue lamines, the same is made Priest to them that are no Gods.

But with vs is the Lord our God whō we haue not forsaken, & the prestes of the sonnes of Aaron ministring vnto the Lord & the Leuites in offyce, burninge vnto the Lord euery morning & euery eue burnt of festinges & swete censur: & the shew bred put in orde by a pure table: & the candels like of gould wth the lampes of the same, to be lyght euery eue. For we kepe the watche of the Lord our God: but ye haue forsaken hym. Moreover se, God is with vs in the forewarde, and hys prestes, and the souning trompettes to crye alarm against you. Ye chyldren of Israel fyght not with the Lord God of your fathers: for it wyl not prosper wth you.

But for al that Jeroboam sent me pryuely about to come behinde vpon the: & so they were before Juda, and the layes in wayte were behind the. And whē Juda turned & sawe the battel behind & before, they cryed vnto the Lord, & the Priestes blew the tromptes and the men of Juda gaue a shoute. And as the men of Juda sholuted god sinote Jeroboam & al Israel before Abiah & Juda, And the chyldren of Israel fled before Juda, & the lord deliuered the into the handes of Juda. And Abiah & his people slue a great slaughter of the: so that ther were stricken downe dead of Israel, .v. C. .x. thousand men. And so the chyldren of Israel were broughte vnder at that tyme, & the chyldren of Juda preuailed: because they leaned vnto the Lord god of their fathers. And Abiah folowed after Jeroboam & wane certayne cities fro him: Bethel with the townes belonging therto, & Jersanah with the townes that longed therto, & Ephraim with her townes. And Jeroboam recouered not strength

agayne in the dayes of Abiah. And at the last the Lord plagued hym, that he dyed.

And Abiah waxed mightie, & toke hym .xliiij. wyues, & begat .xlii. sonnes and .xvi. daughters. The rest of the actes of Abiah and hys wayes & hys dopinges are writte in the storie of the Prophete Ido. And when Abiah was layde to slepe wth hys fathers, they buried hym in the cypre of Dauid, and Asa his sonne raygned in his steade. In whose dayes the lande was quyet ten yere.

Abiah dieth after whom succeedeth Asa

The .xliiij. Chapter.

ASA dyd that was good & ryght in the eyes of the Lord & hys God, and toke awaye the altares of straungers and the hylaulters, & brake the Images and cutte downe the groues, and commaunded Juda to seke the Lord God of their fathers, and to do according to the law & commaundement. And he put away out of al the cyties of Juda, the hylaulters & the ydolles: for the kyngdome was quyet before hym. And he buylde stronge cyties in Juda: because the lande was in rest, and he hadde no warre in those yeres. For the Lord had geuen hym rest.

And therfore he sayd to Juda: lette vs buylde these cyties and compasse the wth walles & towres, gates & barres, while we haue the land quyet. For we haue soughte the Lord our God: and because we haue sought hym, he hath geuen vs rest on euery side. And so they built & prospered. And Asa had an Arme that bare shylde & spere oute of Juda thre hundred thousand, and out of Ben Iamin that bare shylde & bowe two hundred and, lxx. thousand, & were al stronge men.

And ther came out against the Zarah the Mooran with an host of .x. hundred thousand, & thre hundred charettes, & came as sette of Maresa. And Asa wet out to him & they put in aray to battell in the valeye of Zephatah besyde Maresa. And Asa cryed vnto the Lord his God & sayd: Lord it is all one wth the to helpe them that haue no power, wth fewe or wth manye helpe vs O Lord our God, for we trust to the, and in thyne name be come agaynst this multitude. Thou arte the Lord our God,

Asa. Baasa ii. Chronicles

Jehosaphat.

God, let not man preuaile agaynst the.

And the Lord smote the blacke Mozes before Asa & Juda, that they fled. And Asa & his people that was with him, folowed after the as ferre as Gerar. And his blacke Mozes were ouerthrowen, that there bode none a lyue of the, but were destroyed of his Lord & of his Hoste. And they caried away a myghtye greate praye. And they smote al the citties round about Gerar. For the feare of the Lord came vpon the. And they robbed al the citties for ther was exceeding moch to be robbed in them. And ther to they smote the retes of cattel and caried away plentie of shepe and camelles, & returned to Ierusalem.

King Asa by the monition of the Prophet Azariah after he had put downe the Idoles, sacrificeth to the Lord, he depueth his mother of her dominion.

The .xv. Chapter.

And the spryde of God came on Azariah the sonne of Obed. And he wet out agaynst Asa & sayd to him: heare me Asa & al Juda & Ben Jamin. The Lord is wyth you, whyle ye be wyth hym, and yf ye shal seke him, he wyl be found of you: but & yf ye shall forsake hym he wyl forsake you. Ther wyl come many dayes in Israel, in which ther shalbe no true god nor priest that teacheth, nor any law. And in theyr tribulation they shall turne vnto the Lord God of Israel & shall seke hym, and he shalbe found of them. And in those dayes ther shalbe no peace to the that go out and in. But great beration vnto the inhabitants of all landes. For one nation shal destroye another, & one cite another: for God wyl trownce them wyth al aduersyte. But plucke you vppon your hertes and lett not your handes saynte, for your workes shalbe rewarded.

When Asa harde those wordes & the prophesye of Azariah the sonne of Obed the prophete, he toke courage & put away the abhominations oute of al the lande of Juda and Ben Jamin, & out of the ctyes whych he wane in mounte Ephraim, & renewed the aulter of the Lord that was before the porche of the Lord. And he gathered al Juda & Ben Jamin, and the straungers with them out of Ephraim, Manasse & Simeon, for ther fel many to hym out of Israel, wher they saw that god was

wyth hym. And they assembled at Ierusalem the thyrde moneth of the fyftene yere of the raygne of Asa. And they offered vnto the Lord that same tyme of the spoyle whych they had brought. vii. hundred oxen and. vii. thousand shepe.

And they made a couenaunt to seke the Lord God of theyr fathers, wyth all theyr hertes and all theyr soules: so that all that sought not the Lord God of Israel, shulde die for it, whether he were smal or great man or woman. And they sware vnto the Lord wyth a loude voyce and shewing and wyth trompettes and hoynes. And al Juda reioysed in the othe, for they hadde sborne wyth all theyr hertes, and sought hym wyth al theyr luste, and he was found of them. And the Lord gaue them rege rounde aboute.

And therto kynge Asa putte Maacah his mother oute of auctorite, because she had made an ydole in a groue: and brake downe her ydole & stampe it & burnt it by the broke Cedron. But they put not the hyl aulter oute of Israel: neuertheless the herte of Asa was pure al his lyfe. And he brought into the house of God the dedicat gyftes which he & his father had dedicate in gould, syluer and other Jewelles. And there was nomore warre vnto the. xxxv. yere of the raygne of Asa.

The notes

As to sweare vnto the Lord, is to bene thy self wholly to hym wyth a pure herte: which thyng the worshippers do, as is sayde of David. Psal. cxxxix. But to sweare by the Lord, is to call on the name of the Lord as a witness and Judge, as it is sayd Iosue. ii. c.

As Asa, for feare of Baasa king of Israel: made a couenaunt wyth Benhadad King of Siria.

The .xvi. Chapter.

In the. xxxvi. yere of the raygne of Asa, came Baasa king of Israel agaynst Juda and buylt Ramah, to the entent he wolde let none that pertayned to Asa king of Juda, haue passage in and out. Wher vpon Asa fet out syluer & gould out of the treasures of the house of the Lord and of the Kinges house, & sent it to Benhadad king of Siria, that dwelt at Damasco, and sayde. There is a confederation betwene me and the, & so was betwene my father and thyne, wherfore I haue sent the syluer and gould, that thou go and brake thyne apoutment with Baasa king

kinge of Israel, & he may depart fro me.
And Rehobad graunted vnto king Asa, & sent the captaynes of his armie agaynst the cyties of Israel. And they bet Aion, Bani, Abelmaim & al the store cyties of Nephtali. And whē Baasa heard that, he left building of Ramah & let his worke cease. And then Asa the kyng toke all Juda & carped awaye & stones & tymber of Ramah wher wyth Baasa was a buyldyng: & he buylte ther wyth Gabaa and Masphah.

At that same tyme Hanani the seer, came to Asa king of Juda & said to him: because thou trustest in the king of Siria, & trustest not in the Lord thy god, therfore is the hoste of the king of Siria escaped out of thine hand. Were not the blacke moyses & the of Libia a great hoste with exceedyng manye charcttes and horzemen: And yet because thou trustedest in the Lord, he deliuered the into thine handes. For the eyes of the Lord behold al the erth, to strength the hertes of the that are hole wyth him. Herin thou hast done folyshly, & therfore from henceforth thou shalt haue warre. Whereupon Asa was wroth w the seer & put him in the conuerting house, for he was displeased wyth hym because of that. Moreover Asa oppressed certayne of the people the same reason.

The dedes of Asa both fyrst & last, are writte in the boke of the Kinges of Juda and Israel. And the xxxix. yere of his reigne Asa fel sicke of his fete, & that his disease excadded. And therto in hys sicknesse he asked no counsel of the Lord, but of whispycons. And at the last Asa fel on slepe w hys fathers and dyed when he had reigned .li. yere. And they buryed hym in his owne sepulchre whiche he had made in the cytie of Dauid, and layed hym in the bed whych he had fylled wyth the swete odours of diuerse kindes, made by the craft of the potecaryes. And they dyd exceedyng greates coste aboute burienge of hym.

Jehosaphat succeeded after Asa, whiche cansteth the reace of the Lord to be renewed among the people, The. xlvii. Chapter.

And Jehosaphat his sone reigned in his stede & was mightier the Israel. And he putte souldiours in al the stronge cyties of Juda, & sette rulers both in the land of Juda & also in the cy-

ties of Ephraim which Asa his father had wonne. And the Lord was with Jehosaphat, because he walked in the olde wayes of his father Dauid, & sought not Baals. But sought the Lord god of hys father & walked in his comaundementes & not after the doynges of Israel. Therfore the Lord stablished the kingdō in his hand, & al Juda brought him presentes, that he became excedyng rithe & glorious. And his herte was courageous in the wayes of the Lord, & he put downe yet more of the high alters and groues out of Juda.

And the thyrde yere of hys reygnt he sent of his Lordes: Benhai, Abdiah, Zachariah, Nathanael & Michaah to teache in the cyties of Juda: & with the Seneiah, Nathaniah, Zabadiah, Asahel, Semtramothe, Jehonathan, Adoniah, Chobtah & Chobodontah Leuites: & wyth them Elisama & Joram Priestes. And they taught in Juda, & had the boke of the lawe wyth the, & wēt aboute thorowoute al the cytyes of Juda and taught the people.

And the feare of the Lord fel vpon al the kingdōs of the landes that were rounde aboute Juda, that they durst not warre with Jehosaphat. And the Philistines brought Jehosaphat giffes & tribute siluer. And therto the Arabiens brought him of shepe, seven thousand & .vii. Camels, & seven thousand and .vii. C. he gootes. And so Jehosaphat prospered & grue vpon hys. And he builte in Juda, castels & store cyties. And he had great substaunce in the cyties of Juda, & fightinge men & men of might in Jerusalem.

And thys is the order in the houses of the fathers of the captaynes ouer thousandes in Juda: Ednah the captayne and with hym of fightinge men, iii. hundred thousand. And next to hym Jehohanan a captayne and with hym, ii. hundred & .lxxx. thousand. And by hys syde Amaziah the sonne of Zechari willinge vnto the Lord, & wyth hym, ii. hundred thousand mightie men. And of the chyliden of Bejamin, Eliada was a man of myght, and had with hym armed with bowes and shildes, ii. hundred thousand. And by hys syde Jehosabab wyth who were an hundred and .lxxx. armed for warre. These wayted on the king besydes those which the kyng had putt in stronge cyties thorowoute al Juda.

¶ After Ahab had asked counsel of the four hundred
Prophets, he put Micaiah in prison. He dicth
the word of an Arrow

The. xliiii. Chapter.



And Jehosaphat became very
rich and glorious, & joined
affinitie with Ahab. And af-
ter certayne yeares he wente
downe to Ahab to Samaria
And Ahab thus saith & oreplenteously for
hym & for the people that came with him,
and entreated him to go by vnto Ramoth
in Galaad. And Ahab kynge of Israell
sayd to Jehosaphat kynge of Iuda: wylle
thou go with me to Ramoth in Galaad:
And he answered hym, I wylbe as thou,
and my people shalbe as thine and we wil
be with the in the warre.

But Jehosaphat sayd vnto the king of
Israell: aske I praye the, the worde of the
Lord. And the kinge of Israel gathered
together of the Prophetes foure hundred
men, & said vnto the: shal we go to Ramoth
in Galaad to fyghte, or shal I cease? And
they sayd, go: the Lord shal deliuer it into
the kinges hande. And Jehosaphat sayd, is
ther yet here neuer a Prophete more of the
Lordes, that we mighte aske of hym: And
the kinge of Israell sayde to Jehosaphat,
there is yet one, to aske the Lord by hym:
But I hate hym, for he neuer prophesieth
me good, but alwaye euil, one Micaiah
the sonne of Iemla. And Jehosaphat said: let
not the kinge saye so.

¶ Then the kinge of Israel called one of
hys chamberlaynes & sayd: fetch hether quic-
kely Micaiah the sonne of Iemla. And the
kinge of Israell & Jehosaphat kynge of
Iuda sate ether of the on his seate in their
apparell, in a threslinge flowre besyde the
gate of Samaria, & al the Prophetes pro-
phesiinge before the. And one Zedekiah
the sonne of Chananah made him hoynes
of yron and sayde, thus sayeth the Lord:
with these thou shalt wynowe Siria vn-
tyll thou hast brought the to nought. And
all the Prophetes prophesied euen so say-
inge: Go by to Ramoth in Galaad & pro-
phecye, for the Lord shall deliuer it into the
hande of the kinge.

And the messenger that wet to cal Mi-
caiah, spake to him saying: behold, the wor-
des of the Prophetes are pleasaunt to the
kinge with one assent, lette thy wordes I

praye the, be lyke one of theys, & speake
which is pleasaunt. And Micaiah sayde:
as truly as the Lord lyueth, euil what my
God sayth, that wyl I speake. And whē he
was come to the kinge, the kinge sayde to
him: Micaiah, shal we goo to Ramoth in
Galaad to fyght, or shal I be in rest? And
he answered: I go ye & prosper, for the Lord
shal deliuer it into your handes. But the
king sayd to him: how often tymes shal I
adure the that thou saye nothing but truth
to me, in the name of the Lord.

¶ Then he sayd: I se al Israel skattered in
the mountaynes, as shepe the haue no shepard
And the Lord sayd: these haue no mayster
lett the retorne euery man to hys house in
peace. ¶ Then sayd the kinge of Israel to Je-
hosaphat, did I not tel the, that he woulde
not prophesye good vnto me, but euil?

And he answered: therfore heare ye the
word of the Lord. I saw the Lord syt vpon
his seat, & all the company of heauen stan-
ding on his ryght hand & on his left. And
the lord sayd: who shal deceaue Ahab kyn-
ge of Israel, that he may go & be ouerthyn
we at Ramoth in Galaad. And whyle one
sayd thus & another that, there came out a
spirite & stode before the Lord & sayde: I
wyl deceaue him. And the Lord said to him,
how? And he said: I wil go out & wylbe a
lyinge spirite in the mouthes of al his pro-
phetes. And the Lord sayd, thou shalt de-
ceae him & shalt preuasyle, go out & do enes
And now behold the Lord hath put a lying
spirite in the mouthes of all these thy pro-
phetes, & yet the Lord hath spokē trouth agayn-
st the. And Zedekiah the sonne of Chananah,
wet to & smote Micaiah vpon the cheeke, &
sayd: by what way wet the spirite of the lord
fro me, to speake in the? And Micaiah sayd
thou shalt se the day whē thou shalt rume fro
chambre to chambre, for to hyd thy self. ¶ Then
sayd the kinge of Israel, take ye Micaiah
& deliuer hym to Amos the gouernour of the
cittie, & to Joas the kinges sone & say, thus
sayth the king: put this felow in prison, &
fede him with bread & water of tribulatio-
n vntyl I come agayne in peace. And Mi-
caiah sayd: yf thou come agayne in peace,
the hath not the Lord spokē in me. And Mi-
caiah said moreouer, hearken to ye people e-
uery one of you. And so the kinge of Israel &
Jehosaphat the kinge of Iuda wete by to
Ramoth

to Ramoth in Galaad. The said the king of Israel to Jehosaphat: chaunge the & get the to battel, but seþ thou haue thine owne apparel vpon the. And the king of Israel chaunged him self, & thei wēt to battel. But the kinge of Siria commaunded the captaynes of hys charettes sayinge: se that ye fight not agaynst a small or great, saue agaynst the kyng of Israel onely.

And whē the captaynes of the charettes saw Jehosaphat, they had wēt he had ben þ king of Israel, & therfore copased about him, to fight. But Jehosaphat cryed out, & the Lord holpe him, & God tyled them a way fro him. For whē the captaynes of þ charettes perceaued þ it was not the king of Israel, they turned backe agayne from him. And a certē mā dyed w hys bowe ignorantly a synote the king of Israel betwene the ioyntes of his habergyne. And he said to the charēt mā, turne thine hand & carpe me out of the hoste, for I am hurt. And the battel arose that day. Howbeit the king of Israel continued standing in hys charēt agaynst the Syrians vntyl euē. And about the sunne goinge downe he dyed.

The Notes.

at Chys speeth the Prophete by an Ironpe, that is, in derision of mockage: and therby tawnteth as it were the falsē Prophets whych hadde falslye prophesied vnto theē kynges, as yee here and see, Regum. xlii. c.

¶ After Jehosaphat was rebuked by the prophete Jehu, he called agayne the people to the honorynge of the Lord God.

The. xix. Chapter.

And Jehosaphat king of Juda returned to his house safe & sound to Ierusalē. And Jehu the sōne of Hanani þ fear wēt out agaynst him & sayde to king Jehosaphat: oughtest thou to help the wicked, & to loue the that hate the Lord. In this verily is the wrath of þ Lord vpon the. Neuerthelater there are good thinges found in the, in þ thou hast put away gro- ues out of the land, & hast prepared thyne hert to seke god. And as Jehosaphat dwel- te at Ierusalē, he wēt to agayne & went a- mōge the people fro Bersabe to mounte Ephraim, & brought the agayne vnto þ Lord God of theyr fathers. And he sett iudges in the land, thorowout al the stronge cyties of Juda, cite by cite, & said to the iudges take hede what ye do for ye be not iudges in the law of mā, but of god, which is with

you in the wordes of the lawe. Soherforē let the feare of the Lord be with you, & ta- ke hede & do it. For ther is no vnyghtmis- nesse in the Lord our God: nor regarding of persones, nor taking of rewarde.

Howeuer in Ierusalē did Jehosaphat set of the Leuites & of the priests & of the aūciēt brades of Israel, ouer the customes of the lord & causes of strife. And the they returned agayne to Ierusalē. And he char- ged the sayng: do euē so in the feare of the lord w truth & pure hert. And whatsoeuer come to you of your brethre þ dwell in their cities, betwene bloud & bloud, law, cōmaū demēt, ordinaūces & customes: se þ ye war- ne the, þ they trespace not agaynst the lord lest wrath come vpon you & on youre bre- thre. Thus do & ye shal not offend. And se here Amariah the preste whiche is head o- uer you in al matters of the Lord, & Zaba- diah the sōne of Asinael a ruler in þ house of Juda, he is ouer al causes concerninge the kyng, w h officers of the Leuites be- fore you. Take courage to you & go vpon it, and the Lord shalbe wth the good.

¶ The meruelouse victorie þ the Lord gaue Iho- saphat kyng of Juda agaynst the Moabites, & the chyldren of Ammon, and them of Ser.

The. xx. Chapter.



fter that came the chylde of Moab & the chyldren of Am- mō & w them of the Ammo- nites agaynst Jehosaphat to battel. And ther came þ tolde Jehosaphat sayinge: ther cometh a greate multitude agaynst the fro the other syde þ see out of Siria. And se they be in Basatō Chamar which is Engadi. And Jeho- saphat feared & set him self to seke the lord, & proclaymed fasting thorowout al Juda. And Juda geathered the schues together for to aske couēl of the Lord. And therto ther came oute of al the cyties of Juda to seke the lord. And Jehosaphat stode in the cōgregatiō of Juda & Ierusalē in þ house of the Lord befoze the new court & sayde: Lord god of our fathers, art not þ god in heauen, & raygneest not þ on al þ kingdōs of the hethen: And in thine hand is power & might, þ nomā cā stand befoze þ. Art not thou our god which didest cast out the en- habitants of this lād befoze thy people Is- rael, & gaueste it to the sede of Abraham thy louer for eyer. And thei dwelt therein & ha- uo. ii. ue built

Roma. ii. b.
act. ii. x. e
Eph. i. b
Colos. iii. b

D

A

B

Jehosaphat ii. Chronicles

bulst þ a tēple therin vnto thy name, & saide
whē euē cometh vpon vs, as the swerde of
iudgemēt, pestilēce or hōgre: thē yf we shā
before this house & before þ (for thy name
is in this house) & shal crye vnto the in our
tribulation, thou shalt heare and helpe.

And now behold, the childre of Ammō &
Moab & moūte Seir, by which thou wol-
dest not let Israel go: whē they came out of
Egipte: but they departed frō thē & destroy-
ed thē not. And se, how they reward vs, to
come for to caste vs oute of thy possession
which þ hast possessed vs withall. O oure
god, wilt thou not iudge thē: for we haue
no might agaynst this great cōpanye that
cometh agayn ā vs. Nether wot we what
to do: but our eyes be vnto the.

And as al Juda stode before the lord yd
their pouge ones, their wyues & their chyl-
dre: the spiritte of the lord came vpon Jaha-
riel the sonne of Zachariah þ sonne of Ba-
natah þ sonne of Jetei the sōne of Atha-
niah a Leuite of þ sōnes of Asaph, euē as
he was in þ middes of þ cōgregatiō. And
he sayd, herke al Juda & the enhabiters of
Jerusalem, & also king Jehosaphat. Thus
sayth the Lorde vnto you be not afcrde of
faynt herted by reason of this great multi-
tude, for þ warre is not poures, but gods.
And to morowe ye shal go downe to thē: se
they come vpon at Zib, & ye shall mete thē in
the flaggies of þ broke before þ wilderness
of Ieruel. Moreover it belongeth not to
you for to fight i this quarel: but step for-
the & stand & behold þ help of þ lord which
is yd you: feare not, nor let your hert fall
pon you, O ye of Juda & of Jerusalem. To mo-
row go out to thē: for the Lord is yd you.

And Jehosaphat bowed hym selfe wpth
his face to the cite, & al Juda & the enha-
biters of Jerusalem fel before the Lorde, to
bowe them selues vnto the lord. And þ Le-
uites & the childre of the Cahathites & of
the Corahites stode vpon, to prayse the lorde
god of Israel yd a loude voice on hie. And
so they arose erly in þ morning & get them
out vnto the wilderness of Thekua. And
as they wēt out Jehosaphat stode & saide
heare me Juda & ye enhabiters of Jerusa-
lēm. Beleue in the lord your god & so shal ye
cōtinue: & beleue his prophets & so shal ye
prosper. And he gaue the people cōcil, &
set the singers of the lord & them þ praised

in holy apparel, to go out before the arme
& to saie: prayse the Lord for hys mercy la-
steth euer. And what time they begā to lau-
de & prayse, then the lord set laptes awaye
agaynst the childre of Ammō & Moab &
moūte Seir, to destroye them vnterly and
to wype them out. And when they had ma-
de an ende of the enhabiters of Seir, then
they holpe to destroye eche other.

And when Juda came to Masphah in
the wilderness, they looked vnto the multitu-
de. And beholde, they were dead carcases
fallen to the erth, & none escaped. And Je-
hosaphat & his people went to robbe away
the spoyle of them & found amōg thē abou-
dānce of goodes & rapynent & of pleasūte
Jewelless, & caught frō thē more then they
could cary away: so þ they wēt the dayes
in gathering of the spoyle, it was so moch
And the fourth day they assembled in the
valeye of blessing, for ther they blessed the
Lorde. And therfore they called the name
of the sayd place the valeye of blessing vnto
this daye. And so al the men of Juda &
Jerusalem returned & Jehosaphat amōg
the thickest of them, for to goo agayne to
Jerusalem with gladnes: for the lord had
made thē to reioyse of theyz enemies. And
they came to Jerusalem yd psalteries & har-
pes and trōpettes, euē vnto the house of
the Lord. And the feare of God fell in the
kingdōs of al lādes, when they had heard
that the Lord fought agaynst the enemies
of Israel. And so the reaulme of Jehosa-
phat was in tranquillite: for hys god had
geuen hym rest on euery syde.

And Jehosaphat raygned vpon Juda, &
was .xxv. yere olde when he begā to ray-
gne & raygned .xxv. yere in Jerusalem. And
his mothers name was Iuba the daugh-
ter of Seilhi. And he walked in the way of
Asa hys father & bowed not therfrō, to do
that was pleasūte in the syght of the lord.
Howbeit they putt not downe the hylaul-
ters, nether dyd þ people yet prepare theyz
hertes vnto the god of theyz fathers. The
rest of the actes of Jehosaphat fynd a last
are writen in the workes of Jehu the son-
ne of Hanani, whych noted them in the bo-
ke of the kynges of Israel.

After this Jehosaphat king of Juda toy-
ned hym selfe with Ochoziah kyng of Is-
rael whych was a wicked doer. And he
coupled

Jehoziah coupled him selfe with him, to make chyl-
pes to goo to Charsis. And they made the
chylpes in Amon Gaber. And Eliezer the
sone of Dodanah of Maresa prophesped
against Jehosaphat: saying: because thou
hast iorned thy self wth Jehoziah the Lord
hath broken thy work. And the chylpes were
broke & they were not able to go to Charsis.
¶ Jehosaphat dieth & Jehoziah succeedeth him which
putteth to death his brethren, and is oppressed of the
Philistines, and dyeth of the fyre.

The. xxi. Chapter.

Jehosaphat layd hi to rest wth
his fathers, & was buried wth
his fathers in the cytie of Da-
uid & Jehoziah his sone rayg-
ned in his rowme: which Je-
hoziah had other brethren, sons of Jehosaphat
Asariah Jehiel Zachariah Asariah Mi-
chael & Sephattiah. All these were sons of
Jehosaphat king of Juda. And their fa-
ther gaue them many great giftes in siluer,
gould & other precious thinges: wth stronge
citties in Juda: but the kingdome he gaue to
Jehoziah, because he was the eldest. And whē
Jehoziah was vp vpon the kingdome of his fa-
ther & seide he shal al his other brethren wth
the sword, & diuers of the lordes of Israel
thereto. Jehoziah was. xxii. yere old whē he
began to raigne, & he raigned. viii. yere in Je-
rusale. And he walked in the wayes of the kin-
ges of Israel like as did the house of Ahab
(for a daughter of Ahab was hys wife) &
he wrought euell in the eyes of the Lord. Now
beit the Lord wold not destroy the house of
Dauid, because of the couenaunt he had
made wth Dauid, & as he promised to geue
a light to him & to his sonnes for euer.

In his dayes the Edomites departed fro
vnder the hand of Juda & made the a kinge.
And Jehoziah wet forth wth his lordes & all
his charrets wth him & rose by night & layde
on the Edomites. which copaid hym in &
the captiues of his charrets. And so Edom de-
parted fro vnder the hand of Juda vnto this
day. That same tyme also dyd Iobnah de-
part fro vnder his power, because he lette
the lord god of his fathers. Moreover he
made highalters in the mountayn of Juda, &
caused the inhabitants of Ierusalem to comit
adulterie, & he thrust Juda out of the way.

And ther came a writing to him fro E-
liah the prophet of this tenour. Thus saith
the Lord god of Dauid thy father: becau-

se thou walkedest not in the wayes of Je-
hosaphat thy father & in the wayes of Aha-
king of Juda, but walkedst in the wayes
of the kings of Israel & hast made Juda &
the dwellers of Ierusalem go a whoring, like
to the whoring of the house of Ahab, & hast
thereto slaine thy brethren & were thy fathers
house, which were better than thou: Therefo-
re beholde the Lord will smyte the wth a
mightie plague in thy folke, in thy chylde,
in thy wyues & in thy goodes. And thou shalt
haue moche disease thowth we infirmite in
thy bowelles, vntill thy bowelles fall out
by reason of thy synnes, daye by daye.

And the Lord stered vpon agaynst Jeho-
ziah the spirit of the Philistines & the Ara-
bians & border on the black mores. whych
came agaynst Juda & al to take the lande,
& carried away al the substance he was found
in the kinges house, & thereto hys sonnes, &
his wyues: so that ther was neuer a sone left
him saue Jehoahaz his yongest sone. And
after al that, the Lord smote him in hys bo-
welles wth an incurable disease. And in pro-
cesse of tyme, euē about the ende of. ii. yere
his guttes fel out by reason of his sickness
and so he dyed of euell diseases. But they
made him no bonesyre, lyke the bonesyres
of hys fathers. whē he began to raygne,
he was. xxii. yere olde & raygned in Jeru-
sale. viii. yere. And he walked not plea-
santly, & they buried him in the citie of Da-
uid: but not in the sepulchre of the kinges.
¶ Jehoziah raygneth in the rowme of Jehoziah, Jehu
king of Israel killeth Jehoziah. Achasiah putteth to
death al the kynnes of the house of Ahab.

The. xxii. Chapter.

Ad the inhabitants of Ierusa-
le made Jehoziah hys yongest
sonne king in his sted. for the
time of warre he came wth the Ara-
bians in the host, had slayne
all hys elder sonnes. And so Jehoziah the
sone of Jehoziah kyng of Juda, was made
king. Two & fourtie yere old was he whē
he began to raygne, & raygned one yere in
Ierusalem. His mothers name was Athali-
ah the daughter of Amri. And he walked
also in the wayes of the house of Ahab, for
his mother was his counsellor for to do euell
wherfore he did & displeased the lord like to
the house of Ahab for they were his coun-
sellors after the death of hys fathers, to hys
destruction. And he also walked after their
o. o. iii. counsell

¶ Begun
Dauid

The tre. p.
de. the dyer
thout p.
e. Somah
walked
oute de
to do well

¶ p. p. p.
w. Juda
to l. p. p.

counsell. And Jehoza sonne of Abah king of Israel went to fyght with Hazael king of Siria at Ramoth in Galaad: & they of Ramoth wounded him. Wherefore he reclined to be healed in Israel of the woundes which were geue him at Ramoth, when he fought with Hazael kinge of Siria. And

C Ohoziah the sonne of Jehoza king of Juda wet downe to se Jehoza the sonne of Abah at Ieracell, because he was diseased.

* For it was thrust into Ohoziah of God to go to Jehoza, & that whē he was come, he shuld goout with Jehoza against Jehu the sonne of Hanani whō the Lord had anoynted to destroye the house of Abah.

And as Jehu was executing iustice vpon the house of Abah. He found the Lordes of Juda & the sonnes of the brethre of Ohoziah that waited on Ohoziah, and he slue them. And he fought Ohoziah, & they caught him wher he was hid in Samaria and broughte him to Jehu. And whē they had slayne hym they buried hym: because (sayd they) he was p sonne of Achasaphat which sought the Lord wth al his herte. And ther was none of the house of Ohoziah, that could obtayne to be kinge.

* For Athaliah the mother of Ohoziah, whē she sawe her sonne was dead, arose & spake with al the sede of the kingdō of the house of Juda. But Jehosabebeth p daughter of the kinge toke * Jehoas the sonne of Ohoziah and stole him fro among the kinges sonnes that were slayne, & put him & his nurse in a slepyng chambr. And so Jehosabebeth p daughter of king Jehoza & wife of Jehoiada the prest (because she was the sister of Ohoziah) hid him fro Athaliah p he slue hym not. And he was in them hyd in the house of God syre peare. And Athaliah raygned ouer the lande.

C Jehoas the sonne of Ohoziah is made king. Athaliah is put to death.

The. xxxii. Chapter.

AND in the. vii. yere Jehoiada toke hert, & made a bond with thre captaynes of hundredes Azariah the sonne of Jerohā, Ismael the sonne of Johana, Azariah the sonne of Obed, Maasiah the sonne of Adasiah and Elisaphat the sonne of Zechi. And they wente aboute in Judas and gathered the Leuites oute of all

the cities of Juda & the aunciente heabes of Israel: & they came to Jerusalem. And al the congregatio made a bonde wth the kyng in the house of God. And Jehoiada sayde to them: beholde, the kynges sonne must raygne ouer the chyldren of David, as the Lord hath sayd.

This it is therfore that ye shal do. The thirde part of you prestes & Leuites which come in the Saboth day, shal kepe the dores & another thyrde part shal be in the kinges house & another thirde part shal be in the gate of the foundatio, & al the people shal be in the * courtes of the house of the lord. And ther shal none come into the house of the Lord, saue the prestes & the Leuites p minister. They shal go in, for they are holy and al the people shal kepe the watch of the Lord. And the Leuites shal compass the kyng round about, & euery man his wepō in his hand: & what soeuer other man come into the house of the Lord, he shal dye for it: & they shal be with the king, as he cometh in and as he goeth out.

And the Leuites and al Juda dyd in al thinges as Jehoiada the prest comaunded, and toke euery man his men: both the that came in & the that wet out the saboth day: for Jehoiada the prest dyd let none of the copanies depart. And Jehoiada the prest deliuered to thre captaynes of hundredes speares & mildes & boukelars p pertained to king David & wete in the house of god. And he set al the people & euery mā his wepō in his hand, fro p right corner of the house to the lefte corner of the house, alonge by the aultar and the house rounde about the kyng. And they brought out the kynges sonne and put vpon hym the crowne & the * testymonie, and made hym king. And Jehoiada and his sonnes anoynted hym and sayde: God saue the kyng.

When Athaliah hearde the noyse of the people runinge & praysinge the kinge: she wet amogethe people into the house of the Lord. And when she sawe the kinge stand at hys pplet in the enterpyng, and the Lordes and trompettes about the kyng, and all the people of the lande reioysyng and blowing with trompettes, and the singers wth instrumentes of musyke teachyng to prayse. Then she rente her clothes and cryed: a reason, reason. And Jehoiada the

For it was thrust into Ohoziah of God to go to Jehoza, & that whē he was come, he shuld goout with Jehoza against Jehu the sonne of Hanani whō the Lord had anoynted to destroye the house of Abah.

111. reg. c. 1. a

111. reg. c. 1. a

111. reg. c. 1. a



Jehoas. Joas ii Chronicles cxxviii

Amaziah the prest went out wpyth the captaynes of hundredes that were appointed to gouerne the hoste and sayde to them: haue her oute withoute the atayes and whosoever foloweth her, let him be slayne with the sword. for the prest said: slep her not in the house of the Lorde. And they layde handes on her, and when she was come oute to the entrynge of the horsgate in the kynges house, they slue her there.

And Jehoiaada made a bond betwene hi and al the people and the kyng, to be the Lordes people. And al the people went to the house of Baal and destroyed it, & brake hys aulters and hys ymages, & slue Mathan the prest of Baal before the aulters. And Jehoiaada put the offices of the house of the Lorde in the handes of the prestes the leuites, which Dauid had deured in companyes for the house of the Lord, to offer burntofferynge vnto the Lorde, as it is wyrtten in the law of Moyses, with reioysing and synnyng, as it was ordeyned by Dauid. And he set porters vnto the gates of the house of the lorde, that none that was vnclene in any poynte shuld entre in.

And he toke the captaynes of hundredes and the nobles, and the gouernours of the people & all the folke of the lande, & brought the king downe out of the house of the Lorde, and they went thorow the hye gate in the kynges house, and set the king vpon the seate of the kyngedome. And all the people of the lande reioysed, & the cytle was in tranquility: but they slue Athaliah wpyth the swerde.

Jehoas dueryng the tyme of Jehoiaada kepte peace, but after his deeth he began to reuerse. He kepte the ierusalem the thretye yere. Jehoas is kyllid of his owne seruantes, and after hym reigned Amaziah.

The xxiii. Chapter.

Jehoas was seuen yere olde when he beganne to raygne, & he raygned fourty yere in Ierusalem. His mothers name was Zebiah of Betabe. And Jehoas did the pleased the Lorde al the dayes of Jehoada the pryeste. And Jehoada gaue hym two wyues, and he begatte sonnes and daughters.

It chaunced after that, that Jehoas was mpynded to mend the house of the Lorde. And vpon that he gathered to gether the prestes and the leuites and said to them:

*go out thorow the cytyes of Juda and gather of all Israel syluer, to strength the house of your God, yere by yere, & so that ye haue the thyng: howe be it the leuites were slacke. Then the kyng called Jehoiaada that was the cheffest, and said to him: wherfore requyreste thou not of the leuites to byng in, out of Juda and Ierusalem the summe appoynted by Moyses the seruante of the Lorde, and by the congregacion of Israel, for the tabernacle of witness. For wycked Athaliah & her chyldren had broke the house of god, & had thereto bestowd al the dedicat gyses of the house of the Lorde, aboute Baals.

Wherfore at the kynges commaundement, they made a cofre, & set it at the gate of the house of the Lorde: & made proclamacion thorow Juda & Ierusalem to byng in to the Lorde: the taxacio of Moyses the seruante of god, which he set vpon Israel in the wyldeynes. And the Lordes and al the people reioysed & brought in and cast into the cofre vntill it was full. And when the tyme came that the chest shulde be brought in by the handes of the leuites at the apoyntment of the king, when they saw that ther was moche money: then came the kynges scrbye & one appointed by the hye prest, and powred out that was in the cofre, & he toke it & carped it to his place againe, & thus they did day by day, and gathered moche moneye.

And the kyng & Jehoiaada gaue it to worckmen that wrought vpon the house of the Lorde, & hyred Masons & carpenters to redresse the house of the Lorde, & so did they artyficers in yron & brasse, to repaire the house of the Lorde. And the worckmen wrought & the worck mended thorow the handes: and they made the house of god as it ought to be, and strenghted it. And when they had finished it, they brought the rest of the money to the kyng and Jehoiaada, & therewith were made vessels for the house of the Lorde: euen vessels to ministrate withal and to serue for burntofferynge as labelles and vessels of gowde & syluer. And they offered burntofferynge in the house of the lord continuallye all the dayes of Jehoiaada. And Jehoiaada waxed olde & full of yeres & died. And hundred & xxx. yere olde was he when he died. And they buried him in the cite of Dauid among the kynges.

because he had done good in Israel, and on god & on his house. And after the death of Jehoiada, came the lordes of Juda & made obeyaunce to the kynge. And then he herkened vnto the. And so they left the house of the lord god of their fathers, and serued groves and Images. And then came ther wrath vpon Juda & Ierusalem, for this their trespasses sake. For wherbyndyng yet God set prophetes to the, to bring the agayne vnto the lord. And they testified vnto the. But they wolde not heare.

And the spirit of God came vpon Zachariah the sonne of Jehoiada the prest, & he kept by aboute the people & sayde to them. Thus saith god: why trasgresse ye the commaundementes of the Lord? ye shal therfore not prosper, but as ye haue forsake him, so shal he forsake you. * Wherupon they conspired agaynst hym & stoned him with stones, at the commaundement of the kynge: euen in the court of his house of the lord. And so Jehoas the king remembred not the kynnednes which Jehoiada his father had done to him, but slue his sone. And wher he died, he sayde: the Lord se and requyre a reconyng.

And wher the per was out, the hoste of the Syrians came agaynst hym: & they came to Juda & Ierusalem, and despoiled al the lordes of the people fro among the people and sent al the spoile of them vnto the king to Zambast. And though the armie of Syria came with a small company of men, yet the lord deliuered a very greete hoste into their handes, because they had forsake the lord god of their fathers. And thereto they serued Jehoas accordyng.

And as sone as they were departed fro him, though they left him in great diseases: yet his owne seruantes conspired agaynst him for the bloud of the chylde of Jehoiada the prest, & slue him on his bed. And wher he was dead, they buried him in the cite of David: but not in the sepulchres of the kinges. And these are they the conspired agaynst him: Zabad the sone of Samaath an Ammonite & Jehoiabad the sone of Shimriah a Moabite. And his sones and the summe of the taxe that came to him, and the foundacion of the house of God, are writen in the booke of the booke of kinges. And Amaziah his sone raygned in his steade.

The Notes

Note this agaynst them whyche say that God

sayde to Ase, Gen. vi, a thal mē Quid lyue no more but an hundred and x. yeres.

Amaziah ouercometh the Edomites, And Joas king of Israel ouercometh and killeth Amaziah.

The xxv. Chapter.



Amaziah was xxv. yere olde wher he began to reigne, & he reigned xxix. yere in Ierusalem. His mothers name was Jehoiada of Ierusalem. And he dyd please the Lord: but not in the hoale herte. And as sone as he was seteled in the kingdom, he slue the that killed his father. But he slue not their chylde as it is writen in the law, euen in the booke of Moses to whom the Lord commaunded sayinge: * the fathers shal not dye for the chylde, nor the chylde for the fathers, but euery man shal dye for his owne synne. And Amaziah gathered Juda together and made captyues ouer thousandes & ouer hundredes in the houses of their fathers thowout all Juda & Benjamin. And he numbred them to xx. yere and aboue, & found them thre hundred thousand luste men able to go to battell, & that coulde handle speare and shild. And he byred thereto an hundred thousand fightryng men oute of Israel, for an hundred talents of syluer.

But ther came a man of God to hym & sayde: kynge, let not the armye of Israel go wyth the: for the Lord is not with Israel nether with any of the house of Ephraim. Or elles if thou meades wilt, then go & do it, & make thy selfe stronge to battell: & thou shalt se, the Lord shal make the fall before thine enemies. For god hath power to help or to cast downe. And Amaziah said agayne to the man of god, what shal we do the, for the hundred talents which I haue geuen vnto the host of Israel? And the man of God sayde: the Lord is able to geue the moche more then that.

And then Amaziah leuured the armie that was come to hym out of Ephraim, to go whom agayne. Wherfore they were excedyng wrothe with Juda, & returned to their owne whome in great angre.

And Amaziah toke herte & carped oute his host & wet to saltedale. * Wher he slue of the chylde of Beth-r. thousand. And of the ten thousand the chylde of Juda toke a liue, & carried them vnto the topp of a rock and

Osiah, ii. Chronicles amaziah cccix

cast the downe fro the toppe of the rock that they al to burst: but þ men of þ armye which Amaziah had turned backe & wold not let go with his people to battell ranne by þ cities of Iuda from Samaria vnto Bethhoron & slue thze thousande of the and wanne moche spoyle.

And it chaunced, after þ Amaziah was come from the slaughter of þ Edomites, & had brought þ gods of the childre of Seir he set the by to be his Gods, and bowed him self before the & burned cense vnto the. Wherfore þ Lorde was wroth w Amaziah & sent to him a prophete, & said to hym: why sekest thou þ Gods of þ people whiche were not able to deliuer their owne people out of thine handes: And as þ prophete spake to him, he said to þ prophet: haue me made the of the kynges counsell: cease, lest thou be beaten. And the prophete ceased & sayde I am sure that God hath take counsell to destroy þ, because þ hast done thys, and obeyest not my counsell.

Then Amaziah king of Iuda toke aduise & sent to Joas the sonne of Jehoahaz þ sonne of Jehu kyng of Israel & sayd: come, & let vs se ether other. And Joas kyng of Israel sent againe to Amaziah kyng of Iuda saying: a thistell in Libanon set to a Cedar tree of Libanon sayig: *geue thy daughter to my sonne to wyfe. But there came þ wilde beastes of Libanon & troade downe þ thistell. Thou thinkest: se, I haue beate þ Edomites, therfore thine hert ariseth to glorifie thy self. Now hide at home: what needeth þ to prouoke to enill, þ thou perishe and Iuda with the.

But Amaziah rested not: for it came of god, enen to deliuer them into þ handes of their enemies: and that because they had sought the Gods of the Edomites. And Joas kyng of Israel came by: & they saw ether other, both he & Amaziah kyng of Iuda at Bethsaines i Iuda. And Iuda was put to the worse before Israel, & fled euery man to hys tent. And Joas kyng of Israel toke Amaziah kyng of Iuda the sonne of Jehoas þ sonne of *Ohoziah at Bethsaines: & brought hym to Ierusalem, & tare the wal of Ierusalem fro the gate of Ephraim vnto the corner gate, foure hundred cubites long. And he toke al þ goulde & siluer and all the Jewelles that were found in the house of God wyth Obed Edom and the

treasure of the kynges house & hostages, and returned to Samaria.

And Amaziah the sonne of Jehoas kyng of Iuda lyued after the deethe of Joas sonne of Jehoahaz kyng of Israel. xvi. yere. The rest of the actes of Amaziah syng & last are writte in the boke of the kynges of Iuda & Israel. And after þ tyme that Amaziah did turne away fro the lord, they conspired treason agaynst him in Ierusalem: and he fled to Lachis. Whether they set after him & slue him there, & brought hym by wythe horsse and buried hym with hys fathers in the cypse of Iuda.

After þ deeth of Amaziah reigned Osiah which is syghen with the lepre, and Joatham reigned in hys rowme.

Chc. cccvi. Chapter.

Then al the people of Iuda toke Osiah which was. xvi. yere olde, & made hi kyng in the rowme of his father Amaziah. And he builde cloth and brought it againe to Iuda after the kyng was layde to rest w his fathers. xvi. yere olde was Osiah wher he began to raygne, & he reigned. lti. yere in Ierusalem. Hys mothers name was Jecaliah of Ierusalem. And he dyd that pleased the Lorde, in all poyntes as dyd hys father Amaziah. And he sought god while zachariah the teacher to se God lyued: & as longe as he soughte the Lorde, God made him prospere.

And he went to battell against the philistines & brake downe the walles of Geth, & the walles of Jabneh & the walles of Adod, & built cities about Adod & among the philistines. And god holpe him agaynst the philistines & agaynst the Arabiens þ dwelt in Gubbaal, & agaynst the Ammonites. And the Ammonites gaue tribute to Osiah, and his name spred abroad euen to Egypte for he played the man & excelled. Moreover Osiah built towres in Ierusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made them strong. And he built towres in the wilderness & digged many welles. for he had moch catell, both in the valeye and also in the playne: and plowmen and vine dressers in the mountaynes and in Charnel, for he loued husbandrye.

And Osiah had an host of fighting men that went out to warre in the army & were tolde

after þ deeth of Jehoahaz
the sonne of
Joas of the
city of Samaria
was. xlii. y.
Some rede
Jehoahaz

114. c. xlii. e

Joatham told a numbred by Iseel the scribe & Shasiah an officer, vnder the hande of Hanaiah one of þ kynges Lordes. And þ hoale nūbre of the auncyent heedes of the mē of myght were. ii. thousande & sixe hūdzd and vnder the handes of thē was þ armie of the hoſte, iij. hundred & ſeuē thousande, & iij. hundred that made warre wythe myght & ſtrength, to helpe the kyng againſt þs enmyes. And Oziah prouided them thowout all þ hoſte ſhildes, ſpeares, helmetes, habergynnes, bowes & ſynges for ſtones. And he made engynes in Ieruſalem by the craſte of artſycers to be on the towres & corners, to ſhoote arrowes & great ſtones w al. And hys name ſpreade farre abroad, for he was wonderſſe holpe, vntyl he was become myghty.

And in his greatneſſe hys bert aroſe, & he was marred: & tranſgreſſed agaynſt þ Lorde hys God. For he wente into the temple of the Lorde to burne cenſe vpon the altar of incenſe. But Aſariah the preaſte went in after him wythe ſoure ſkoze preaſtes of the lord þ were holde mē. And they ſepte to Oziah þ kyng & ſayde to him: it pertayneth not to the Oziah to burne cenſe vnto the Lord, but to the preſtes þ chyldre of Aaron that ar coſecrate for to burne in cenſe. Come out of the ſactuarie, for thou haſt treſpased, and it ſhalbe no woꝝhepe to the before the Lord God.

ch. xii. v. 20

And Oziah was wroth & had cenſe in his hand to offer, & in his indignacyō agaynſt the preaſt, & þ leproſye ſprāge in hys foreheed before the preſtes in the houſe of the Lorde, euen beſyde the incenſe altar. And Aſariah the cheſe preſte ſaid the other preſtes looked vpon hi: & behold he was a leper in hys foreheed, & they vexed hym thence. And therto he was fayne to go out, becauſe the Lord had plaged hym. And Oziah the kyng contynued a lepre vnto the daye of his deeth & dwelt in an houſe at libertie ſo we be it he was caſt out of the houſe of the Lorde. And Joatham his ſonne had þ gouernance of the kynges houſe and iudged the people of the lande.

The reſt of the actes of Oziah both firſt and laſt, did Aſariah the prophete the ſōne of Amos wyte. And whē Oziah was layde to reſt wyth hiſ fathers, they buried him wyth hiſ fathers in þ ſeld of þ buriall of þ

kynges. For they ſayde: he is a leper. And Joatham his ſonne raigned in hys ſtead.

¶ Joatham raigneth vnto cometh the Anno 200. Ahas hys ſonne raigneth after hym.

The. xxvii. Chapter.

Joatham was. xxv. yere olde whē he beganne to raigne, and raigned. xvi. yere in Ieruſale. His mothers name was Jeruſah þ daughter of Zadoc. And he did þ pleaſed þ Lord in al pointes as dyd his father Oziah: ſaue, that he came not to the temple of the Lord, and that the people did yet corrupt them ſelues. He built the hye gate of the temple of þ Lord, & on the wall Ophel he built moche. Moreover he built cytyes in the mountaynes of Iuda, & in the wood countrie he built caſtles and towres.

And he fought wyth the kyng of þ chyldren of Ammon, and preuayled agaynſt the. And the chyldren of Ammon gaue hym the ſame yere an hundred talētes of ſilver, & ten thousand quarters of wheate and as moche barleye. So moche alſo did þ chyldren of Ammon geue him the ſecondce yere and the thyrde too. And Joatham became myghtie, becauſe he directed hys way be fore the Lorde hys God.

The reſt of the actes of Joatham & all hys warres and hys wayes are written in þ boke of the kynges of Iſrael and Iuda. He was. xxv. yere olde whē he beganne to raigne, and raigned. xvi. yere in Ieruſale. And whē Joatham was layde to reſt wyth hys fathers, they buried hym in the cytye of Dauid: and Ahas his ſonne raigned in his ſtead.

¶ The wickedneſſe of Ahas kyng of Iuda. After hym raigneth Jeſekiah.

The. xxviii. Chapter.

Ahas was. xx. yere olde whē he beganne to raigne, & raigned. x. yere in Ieruſalem. And he did not þ pleaſed the lord, as did his father Dauid: but walked in the wayes of the kynges of Iſrael, and made thereto Baals of metall. And he offered cenſe in the valey of þ chyldren of Bennon, and burnt hiſ chyldren in fyre after the abhominacion of the naciōs which the lord caſt out before the chyldren of

of Israel. And he offered burnt cense in highalters: and on mountaines and vnder every grene tre.

Wherefore the Lord bys God deliuered him into the hand of the king of the Sircies: whych bet him & carped away a grete multitude of hys captiue into Damascos. And thereto he was deliuered into þe hande of the kyng of Israel which slue of his a mighty slaughter. For Shabach þe son of Rimeliah slue in Iuda an hundred & twety thousand in one daye, & al fightinge in: & that because they had forsaken þe Lord God of theyr fathers. And Zechi a mightie mā in mount Ephraim slue Shalish þe kynges sone, & Alricā the lord stuarde of household, and Elcanah þe was nexte to þe kyng. And the chyldre of Israel toke prisoners of theyr brethren two hundred thousand wyues, sones & daughters, & ther to caried away moche spoyle of them, and brought it to Samaria.

But ther was a prophete of the lordes named Obed which went out to the host that came to Samaria & sayde to the: se, because þe Lord god of your fathers was wroth w Iuda, he deliuered the into your handes. And ye haue slaine the with cruelnesse preacheþ vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Ierusalem & to make them bonde in & bondweimen. What other thyng do ye (ye vnhappye) then offende þe lord your God. But now heare me, and deliuer the captiues agayne whiche ye haue take of youre brethren: for the great wraþh of the Lord is vpon you.

And certayne of the heedes of þe chyldre of Ephraim, as Asariah þe sone of Johana Barachiah þe sonne of Mesimoth, Jeheziah the sonne of Selum & Amasa þe son of Hadalai stode vp against them that came from warre, and sayde vnto them: ye shal not bringe in the captiues hyther. For where we haue offended the Lord al readye, ye attend to adde moze to oure synnes & trespase. For oure trespase is grete all readye, & there is feare wraþh vpon Israel. And vpon þe me of armes left þe captiues & the spoyle before the Lordes & all the congregacyon.

And there arose certayne apointed ther to by name, & toke the prisoners & clothed

al þe were naked among them, of the spoyle, & arrayed the & shod them & gaue them to eate & to drynke & anointed the, & caried al that were feble of them vpon asses and brought the to Iericho þe cite of Paulme trees fast by their brethren: and then returned to Samaria agayne.

And at þe same tyme king Ahaz sent vnto the kynges of Assur to haue help. And Edomites came yet agayne & slue of Iuda & caried away soine captiues. And the Philistines inuaded þe cities in þe low countrey & the south of Iuda: and toke Bethsames, Alalon, Gaderoth & Socoh with the townes longynge therto, & Chinnam w þe townes of the same, & also other townes, & dwelt therein. For the Lord brought Iuda lowe, because of Ahaz kyng of Iuda which made Iuda naked & trasgressed against þe lord. And Tiglath palneser kyng of Assur came vpon him & beleged him, but preuailed not against him. For Ahaz toke away out of þe house of þe lord & out of the kynges house & out of the lordes houses, & gaue vnto þe kyng of Assur, though it holpe him not. And therto in þe verpe tyme of his tribulaciō did kyng Ahaz trespase yet moze against the lord. For he offered vnto the gods of the of Damasco which bet him & said, because the gods of þe Sircies help the, therfore wil I offer to them, & they may helpe me also. But they were his destructiō & the destructiō of al Israel. And Ahaz gathered together þe vessels of the house of god & brake the, & shut vp the doores of the house of þe lord, & made highalters in all corners of Ierusalem. And in al þe cities of Iuda cite by cite he made highalters to burne incense vnto other gods, & angered the lord god of his fathers. The rest of his actes & al his waies both first & last ar writte in þe boke of the kynges of Iuda & Israel. And whē Ahaz was layde to rest w his fathers, they buried hi in the cite of Ierusalem: but brought him not vnto the sepulchres of the kynges of Iuda. And

Hezekiah his sonne reigned in his stead. Of, as some saye, Hezekiah reioyeth vnto the temple of the lord all the thynges þe had not bene regarded of bys predecessors.



The xxix. Chapter.

Hezekiah began to raignewhen he was. xxi. yere olde, & raigned. xxi. yere in Ierusalem. And his

his mothers name was Abiah the daughter of Zachariah. And he dyd that was right in the sight of the Lorde in all pointes as did Dauid his father. He opened the doores of the house of the Lorde in the fyrste pere & first moneth of his reygne, & he repaired the. And he brought in the prestes & the Leuites & gathered the together into the ecclesiastice: & sayde vnto the.

Heate me ye Leuites: purifye your selues & halowe the house of the Lorde God of your fathers, & bringe out the filthynesse out of the holy place. For oure fathers haue trespassed & done euelltrauozedly in theyes of the Lord our God: & haue forsake him, and turned away their faces fro his habitacio of the Lord & turned to their backs. And besyde the they haue shutt vp the doores of the porch & quethed the plaies & haue nether burned cense nor offered burntofferings in the holy place vnto the god of Israel.

Wherfore the wrath of the Lord fel on Iuda & Ierusalem: & he skattered them & made the so thynne that men bilte at it, eue as ye se with the your eyes. For se, oure fathers were ouerthrowen with the swerde & oure sonnes, oure daughters & our wiues were caried away captiue for the same cause. Now haue I in my hert to strike a couenaunte with the Lord God of Israel: that his wrath maye cease. Nowe therfore my sonnes be not negligent: for the lord had chosen you to stand before him, and for to mynysire & burne offeringes to him.

The the Leuites arose: Mahath the sone of Amasai & Joel the sone of Asariah being of the childre of the Cahathites: & the sones of Merari, Kis the sone of Abdi & Asariah the sone of Jehaleleel: & of the Gerfonites, Joah the sone of Simma & Ede the sone of Joah: & of the sones of Elzaphan, Shimi & Jeiel: & of the sones of Asaph, Zachariah and Nathaniah: & of the sonnes of Heman, Jehiel & Semet: & of the sonnes of Jedutha, Shemaiah & Oziel. And they gathered their brethren & purified the selues, & then wet at the commaundement of the kinge by the word of the lord, for to cleense the house of the lord. And the prestes went into the house of the lord to clense it, and brought out all the vncleynesse that they founde in the temple of the lord, & in the court of the house of the lord. And the leuites toke

it and caried it out in to the broke Cedron. They begane the fyrste daye of the fyrste moneth to purify, and came the eight day to the porch of the lord so that they had purged the house of the lord in eyght dayes & the xvi. daye of the fyrste moneth they made an ende.

And then they wet into Hezekiah the king & said: we haue clensed all the house of the lord, & the altar of burntofferings with all his vessels, & the shewbread table with all his apatel: and therto al the vessels which king Ahaz did cast a syde when he reigned & trasgressed, them we haue repaired & sanctified: & se, they are before the altar of the Lord. And Hezekiah the kyng rose erlie and gathered the Lordes of the cytye & went vp to the house of the lord. And there were broughte seven oxen, seven rammes, seven lambes & seven kyddes to be a synne offeringe for the kyngdom, for the sanctuarie & for Iuda. And he commaunded the prestes the sones of Aaron to offer them on the altar of the Lord.

And they slue the oxen: & the prestes receiued the blood & sprynkled it on the altar: and they slue the rammes and sprynkled the blood vpon the altar: and they slue the lambes and sprynkled the blood vpon the altar. And the they brought forth the kidde of the sinneoffering before the king & the congregacion which put their handes vpon the. And the prestes slue them and offered the blood of them vpon the altar, to make satisfactio for al Israel: for the kyng sayde: the burntoffring and the sinneoffring shuld serue for al Israel. And they sett the Leuites in the house of the lord to singe psalteries and harpes accordyng to the commaundementes of Dauid and of gad the kinges sear of visions and of Nathan the prophet. For so was the commaundement of the lord thowow the hand of his prophetes. And so the Leuites stode with the instrumentes of Dauid, and the prestes with the troopers. And Hezekiah commaunded to offer the burnt offeringe vpon the altar. And when the burnt offering begane, the song of the lord beganne, & the trompetes with the instrumentes of Dauid king of Israel. And al the congregacion bowed them selues, & the singers sang, & the troopers blew, and continued vntill the burnt offering was finished.

And whē they had made an ende of the burntoffring, the king & al that were with him kneled downe & bowed them selues & gaue praisse & thanks. And Hezekiah the kyng and the Lordes bade the Leuites to prayse the lord wth the wordes of Dauid & of Asaph the sear of visios. And the Leuites praised that thei reioysed agayne, & the other stowped & bowed them selues.

6 And Hezekiah answered & sayd: nowe if ye haue fylled your hādes to the Lord, go to & bring in the sacrifices & thankoffringes into the house of the Lord. And the cōgregatio brought in the sacrifices & thākeoffringes, & al that were willing broughte burntoffringes. And the nūbre of the burntoffringes which the cōgregatio broughte in was. lxx. oxē & an hundred eānes & two hundred lābes: & al for burntofferings to the Lord. And besyde that they dedicated six hundred oxē & thye thousande shepe.

But the prestes were to few, & were not able to slepe al the burntofferings. wherfore they brethren the Leuites holpe them tyl the worke was ended, & vntyll the prestes were sanctified. for the Leuites were purer herted to sanctifie the selues the prestes. And therto the burntofferings were many with the fatte of the peaceofferings & the drinkeofferings that belōgeth to the burntofferings. And so the seruice pertayning to the house of the Lord wente forward. And Hezekiah reioysed & al the people, that god had made the folke so ready: for the thyng was sodenlye done.

¶ Hezekiah renueth the feast of passeouer
The. xxx. Chapter.

AND Hezekiah sent to al Israel & Iuda: & therto wrote letters to Ephraim & Manasseh that they shoulde come to the house of the Lord at Jerusalem. to offer passeouer vnto the Lord god of Israel. And the kyng helde a counceyl wth his Lordes and all the congregatiō at Jerusalem to kepe the feast of passeouer in the seconde moneth. for they coulde not kepe it at that tyme: for there were not prestes ynoughe sanctified, neyther was the people gathered together to Jerusalem. And the thyng pleased the king and all the congregatiō. And they decreed that it shoulde be proclaymed thowme out

all Israel fro Bersabe to Dan, that they shoulde come and holde the feast of passeouer vnto the Lord God of Israel at Jerusalem: for they had not often done it, as it is w^{ritten} how they shoulde.

And the messengers wēt wth letters of the hand of the king & of his Lordes thorow out al Israel & Iuda, at the cōmaundement of the king which sayd: chyldeyn of Israel, turne agayne vnto the Lord God of Abraham, Isaac & Israel, and so wyllye turne to the remnant of you that are escaped out of the hādes of the king of Assur. And be ye not like your fathers & your brethren which trespassed agaynst the Lord of your fathers, whych therfore gaue the by that they are wasted as ye se. wherfore be not stiffnecked like vnto your fathers, but yelde your selues vnto the lord, & come to his holy place which he hath sanctified for euer, & serue the Lord your God, that his wrath may turne fro you. for yf ye turne vnto the Lord, then your brethren & your children shal synd cōpassiō in the presence of the lord that holde them captiue, that they maye come agayne vnto this land: for the Lord your God is full of mercy and cōpassiō, & wyl not turne his face from you, yf ye turne agayne to hym.

And the postes went from cytle to cytle thorow out the land of Ephraim and Manasseh & eue vnto Zabulō. But they laughed them to skorne & mocked the. Neuer thelesse yet dyuerse of Assur, Manasseh & of Zabulon meakened the selues & came to Jerusalem. And therto the hand of god was in Iuda, to make the of one accord to do the cōmaundement of the king & the captaynes, which was according to the word of the Lord. And so there assembled to Jerusalem moch people & a myghtie grate congregation, to holde the feast of swete bread in the seconde moneth.

And they arose & put awaye the alters that were in Jerusalem. And therto all the incense that they dyd away & cast the into the broke Cedron. And they slue passeouer the xiiii. day of the second moneth. And the prestes and Leuites sanctified the selues for thame, & brought in the burntofferings into the house of the Lord. And they stode in theyr standing after theyr maner accordig to the lawe of Moses the mā of god. And

the prestes sprinkled the blond receauinge it of the handes of the Leuites. And because there were many in the congregatio that were not sanctified: and therefore dyd the Leuites slep passeouer for al that were not cleane to sanctifie the to the Lorde.

There was very moche people oute of Ephraim, Manasse, Issakar and Zabulon that were not cleane, and therefore dyd eate Passeouer otherwyle then wytyngge spereyth. But Hezekiah prayed for them and sayde: the good Lorde be mercifull to all that sett thyr hertes to seke the God that is the Lorde God of theyr fathers, though they doo it not accordinge to the cleanness of the holpe place. And the Lorde hearde Hezekiah & healed the people. And so the chyldren of Israel that were found at Jerusalem, helde the feaste of swete bread seuen dayes wth greate gladnesse, and the Leuites and the prestes praysed the Lorde daye by daye wth lowde instrumentes.

And Hezekiah spake hertely vnto the Leuites that hadde good vnderstandinge of the Lorde. And they dyd eate that feast seuen dayes longe and offered peaceofferings & thanked the Lorde God of theyr fathers. And the hoale assemble toke counsell to kepe seuen dayes mo: and they held those seuen dayes wth gladnesse. For Hezekiah kynge of Iuda gaue for heaucofferinges to the congregatio a thousand oxen and seue thousand shepe. And the lordes gaue to the congregatio for heaucofferinges a thousand oxen & ten thousand shepe. And the prestes sanctified the selues, that they were ynowgh.

And al the congregatio of Iuda with the prestes & Leuites, & al the congregatio that came out of Israel & the straungers, both that came out of the land of Israel & that dwelte in Iuda, reioysed: & there was great ioye in Jerusalem. For sente the tyme of Salomon the sonne of Dauid kynge of Israel it happened not so in Jerusalem. And the prestes & the Leuites arose & blessed the people, and theyr voyce was heard, and theyr prayer went vp vnto hys holpe dwelling place heauen.

After Hezekiah had called agayne the people vnto the way of the Lorde, he ordeyned the prestes, vnto whom he com-manded to geue tythes.

The xxii. Chapter.



And when they had fynished al this: the al Israel that were founde in the cyties of Iuda, wet out & brake the Images & cut downe the groues, & all to brake the hilaulters & the other aulters thorowout al Iuda & Be Jamin, Ephraim and Manasse, vntill they had made an ende of the. And afterwarde all the chyldren of Israel returned euery man to his possession in theyr owne cyties.

And Hezekiah set the prestes & the Leuites in theyr order to wayte by course, euery man accordinge to his office whiche preste or Leuite: for the burntofferings & peaceofferings, & to minister & to thake & to pray in the gates of the lodge of the Lorde. And the king gaue a portio of his substance for burntofferings at morning & eue, & for burntofferings on the Saboth dayes and new mones & other solenpne feastes, accordyng as it is writte in the law of the Lorde. And he bade the people that dwelte in Jerusalem to geue the parte of the prestes & Leuites, that they myght be mapntened in the lawe of the Lorde. And as sone as the worde came abroade the chyldren of Israel brought abondance of first frutes of corn, wyne, oyle & hony, & of al maner of frutes of the felder: & the tythes of al maner of thinges brought they in plenteously. And the chyldren of Israel & Iuda that dwelte in the cyties of Iuda, they also brought in the tythes of oxen & shepe, and tythes of dedicate thinges which were dedicated to the Lorde theyr God, & put the on heapes. In the thyrde moneth they begane to laye the heapes: and fynished them the seuenth.

And when Hezekiah & the Lordes came & saw the heapes, they blessed the Lorde: & his people Israel. And Hezekiah questioned the prestes & the Leuites concernyng the heapes. And Azariah the chiefe priest of the house of Zadock answered him & said: sence they began to bring the heaucofferinges into the house of the Lorde, we haue eate & had ynough, and yet left a ioundace, for the Lorde hath blessed hys people & therof is this heape left. And Hezekiah & he bade dresse vp the store houses about the house of the Lorde. And so they dyd, & carried in the heaucofferinges and the tythes and the dedycate gyftes euen of syde by syde.

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Queer which Chonaniah & Leuite had the tale wyth Semei hys brother nerte to him. And Zebiel, Alariah, Nabath, Alael, Terimoth, Josabad, Eliell, Jesinachiah, nabath & Bananiah were ouerleas ordeined by Chonaniah & Semei hys brother, at the appoyntment of Hezekiah the king & Alariah the ruler of the house of god. And Chozeh the sonne of Iemina & Leuite porter of the East doore had the ouerlyghte of the frewill offringes of god, to geue heaue offringes vnto the Lord, & was ouer thynge moost holpe. And vnder hym were Eden, Miniamin, Iesua, Semeiah, Ananiah & Secheniah in the cyties of the priestes of theyr fydelite, to geue to theyr brethren theyr porcions, as wel to the smal as to the greake.

And to the males also that were rekened from thye yere and aboue amonge all that wet into the house of the Lord day by day to do scrupce & to wayte by course. And to the priestes that were rekened in the holdes of theyr fathers fro twentie yere & aboue, to wayte when theyr courses came. And to the that were rekened thoroowe out al their babes, wiues, sonnes and daughters thoroowe out al the congregation. For to the fydelite of them dyd men comynitte theyr sanctified gyftes. And therto among the chyldren of Aaron the priestes were named by name in the felde of the suburbes of all theyr cyties, cytie by cytie, for to geue porcions to al the males of the pryesties, and to all that were rekened amonge the Leuites.

And of thys maner dyd Hezekiah thoroowe oute all Juda, & dyd that was good ryghte and truthe, before thee Lord hys God. And in all the workes that he began in the seruyce of the house of God, to seke hys God after the Lawe and commaundemente, that dyd he wythe all hys herte, and prospered.

Sennacherib, which shuld haue beseged Ierusalem, is slain of the Angell Hezekiah dyeth after whom successeth Manasse.

The xxxii. Chapter.

After these dedes and truthe, Sennacherib kyng of Assur came & entered into Juda and pyched agaynst the stronge cyties & thought to draw the to hym. And whē Hezekiah saw that Sen-

nacherib was come and that he was purposed to fyght agaynst Ierusalem: he took counsell wyth hys captaines and me of might to stoppe the water of the fountaynes that were wythout the cytie: and they were content to helpe hym. And so there gathered moche people to gather and flopte all the welles and the broke that ranne thoroowe the myddes of the lande, entendinge that the kynges of Assur shuld not fynd moche water when they came. And he went to wisely and buylt vp the walle whete it was broken, and made towres aboue vpon, & yet another walle wythoute, and repayed wello the cite of Dauid, and made many dardes and shyldes.

And he sette a praynes of warre ouer the people & gathered them together into the large strete of the gate of the cytie and spake sentlye to them, sayinge. Plucke vp youre bettes & be stronge: Be not astryde or in any wyse discouraged for drede of the kyng of Assur, & of the great multitude that is with him: for ther is one greater wyth vs the with hym. With hym is an arme of fleshe: But with vs is the Lord our God for to helpe vs & to fyghte oure batayles. And the people were well couraged wythe the wordes of Hezekiah kyng of Iuda.

After that Sennacherib kyng of Assur sent of his letuantes to Ierusalem (he hym self lyng befoze Lachis & al his kingdome with him, vnto Hezekiah kyng of Iuda, & vnto al Iuda that were at Ierusalem saying, Thus sayth Sennacherib kyng of Assur: wherein do ye trust, O ye that are beseged in Ierusalem? Hezekiah deceaueth you, to delpyer you to death, hōgte, & thrust, sayinge: The Lord ouer God shal rydde vs out of the hand of the kyng of Assur. Is it not he Hezekiah that put downe his hiaulters & his othet aulters, & commaunded Iuda and Ierusalem saying: befoze one aulter ye shal bow your selues & vpon that offer also.

Howeuer haue ye not heard what I & my fathers haue done vnto the people of all landes: were the Gods of the people of other landes able to saue theyr landes out of my hande: which of al the Gods of those naciōs that my fathers destroyed was it, that could delpyer his people out of myne hand, that your God shulde be able to delpyer you out of myne hand: wherefore now let

pp.ii. not



not Hezekiah deceaue you ether perswade you of thys facyō, nor yet beleue him. For as no God among so many nacjons and kyngdoms, was able to rydde hys people out of myne hande and the handes of my fathers: euen so moch lesse shal your God kepe you out of myne hand. And yet more dyd his seruantes speake agaynst the Lord God & agaynst his seruante Hezekiah. And therto he wrote a letter to rayle on the Lord God of Israel & spake therein sayng as the Gods of the naciōs of other landes haue not cōclucted their people out of myne hand, nomore shal the god of Hezekiah deliuer his people out of myne hand. And they cryed wth a lowde voyce in the Jewes speache vnto the people of Ierusalem that were on the walles, to feare them and to dismaie them, that they myght haue taken the cytie. And they spake agaynst the God of Ierusalem, as agaynst the Gods of the nacjons of the earth, whych are the worke of the handes of men.

But Hezekiah the kyng & the prophete Iaiiah sonne of Amos prayed concerning the thing and cryed vp to heauen. And the Lord sent an angel & destroyed al the men of warre & the Lordes & captaynes of the hoste of the kinge of Assur, that he turned his face wth shame towarde his owne lād. And when he was come into the house of his God, he was ther ouerthrowē with the swerde euē by the that issued out of his bowelles. And so the Lord saued Hezekiah & the inhabitants at Ierusalem out of the handes of Sennacherib king of Assur & of all other, & mayntened the on al tydes. In so moch that many broughte presentes vnto the Lord to Ierusalem & precious gyftes to Hezekiah king of Iuda: so that he was magnified in the syghte of all naciōs fro thenceforth.

In those dayes Hezekiah was sycke vnto the death & besought the Lord: whyche answered him & shewed him a wonderfull myracle: But Hezekiah dyd not accordinge to the curtesye shewed hym, for hys herte arose: and therfore came there wrath vpon hym & vpon Iuda and Ierusalem. Notwithstanding Hezekiah mekened hym selfe for the arpyng of his herte, both he and the inhabitants of Ierusalem. wherfore the wrath of the Lord fell not vpon

them in the dayes of Hezekiah.

And Hezekiah had exccading moch rychesse and honour. And he geathered hym treasure of syluer, gould, precious stones spices, myldes & of al maner pleasant Jewelles: & made store houses for the frutes of corne, wyne & oyle: & stables for all manner of beastes, & foldes for shepe. And he made hym townes because he had cattell of shepe & oxen great aboundance. For God had geuen him substance exccading moch. And the sayd Hezekiah stopped the vpper water springes of Gihon & brought them downe to the wyest syde of the cytie of Dauid. And Hezekiah prospered in al his workes. But when the Ambassadors of the Lordes of Babylon were sente to hym to enquire of the wondre that chaunced in the land, God left him: to tempte hym that all that was in his hert myght be knowen.

The rest of the dedes of Hezekiah & his goodnesse are writte in the bishō of Iaiiah the prophete the sonne of Amos in the booke of the kinges of Iuda and Israel. And then Hezekiah layde him to rest wth his fathers, & they buried him in the hyeste sepulchre of the sonnes of Dauid: and Iuda and the inhabitants of Ierusalem dyd hym wozshipp at his death. And Manasseh his sonne reigned in hys steade.

Manasseh is takē prisoner, and after he cometh out he destroyeth the Idole &c. he dyeth, & after hym succeedeth Amō. After Amō was killed of his owne people, Josiah his sonne raygneth for hym.

The xxxiii. Chapter.

Manasseh was. xii. yeaere olde whē he was made kinge, and raygned. lvi. yere in Ierusalem. And he dyd wyckedlye in the syght of the Lord, lyke vnto the abhominatiōs of the hethen which the Lord cast out before the chyldren of Israel. For he went to & buylt agayne the hyltalters which Hezekiah his father hadde broke downe. And he erected by alters vnto Baas & made groues & bowed him selfe vnto al the host of heauē & scrwed them. And he buylte alters in the house of the Lord: Of whych the Lord had sayde in Ierusalem shall my name be for euer. And he made alters vnto all the hoste of heuē in the two courtes of the house of the lord. And he burnt his chyldren in fyre in the valeye of the sonnes of Hennō, And he ob

serued

serued distinnall dayes, & occupied wylthecraftes & sorsery, and mayntened worckers wylth spyltes & fears of fortunes: & wroughte moch euil in the syghte of the Lorde, to angre hym wylth all.

B And he put & kerued Image of an Idol whych he had made, in the house of God. Of which house God sayd to Dauid & to Salomon his sonne, in this house here in Ierusalē which I haue chosen oute of all the trybes, * I wyl put my name for euer, and no moze bying the seat of Israel from of the lād which I haue ordeined for your fathers. Yf so be they shall be diligente to do al I haue comaunded by Moyses in all the lawe ordinaūces & maners. But Manasseh made Iuda and the enhabitors of Ierusalem to erre and to do worse the the heaten whiche the Lorde destroyed befoze the chyldren of Israel. And when the Lorde spake to Manasseh & to his people, they attended not to hym.

Wherfoze the Lorde brought vpon the captaynes of the hoſte of the kynge of Assur, which toke Manasseh in an holde & bound him w chaynes & caried him to Babilon. And when he was in tribulacion he besought the Lorde his god, & hūbled hym selfe exceedingly befoze the God of his fathers, & made intercessiō to hym: & he was entreated of hym and hearde hys prayer & brought hym agayne to Ierusalē into his kingdō. And then Manasseh knew how the Lorde was the very God.

After that he buylt a wall withoute the cytie of Dauid on the west syde of Syhon in the broke & so forth to sylly gate & round about Ophel & broughte it vp of a verve great heygth, & put captaynes of warre in al the strong cyties of Iuda. And he toke away straunge Gods & the Idole oute of the house of God, & all the aulters that he had buylt in the moūt of the house of god and in Ierusalē, & cast the out of the cytie. And he made an aulter vnto the Lorde & sacrificed thereon peaceoffringes & thankoffringes, & charged Iuda to serue the Lord God of Israel. Neuerthelesse the people dyd offer styll in the hylaulters, howe be it vnto the Lorde theyr God onelye.

B The rest of the actes of Manasseh and his prayer vnto his God, & the wordes of the sears of visiōs that spake to him in the

name of the Lord God of Israel, ar wyltēten among the dedes of the kinges of Israel. And his prayer & how he was heard, & al his synne & trespase, and the places where he made hylaulters & set by groues and kerued Images befoze he was mckened, ar wyltē amōg the dedes of the sears of visiōs. And whē Manasseh was lapyd to rest with his fathers, they buried him in hys owne house: & Amon his sonne raygned in hys rowne. Amon was. xxiij. yeare olde, when he began to raygne, & raygned two yere in Ierusalē. And he dyd that displeased the Lorde like vnto Manasseh his father, for Amon sacrificed to al the kerued ymages which Manasseh his father made & serued the, & mckened not hym selfe befoze the Lordes as Manasseh hys father had mckened hym selfe: But Amon trespassed greatly. Wherfoze his owne seruantes conspired agaynst him & slue hym in his owne house. And the people of the land slue al that had conspired agaynst kyng Amon. And therto the people of the land made Josiah hys sonne kyng in hys rowne.

C Josiah destroyed the Idoles & reuoketh the wyle in which is found the boke of the lawe. & sendeth to Huldah the prophetesse for counsel.

The. xxxiii. Chapter.

Josiah was made kyng when he was. viij. yere olde, and he raygned in Ierusalē. xxiij. yere. And he dyd & pleased the lord & walked in the wates of Dauid his father bowing nether to the righte hande or to the lefte. In so moche that the eyght yere of his raygne, when he was yet a lad, he begā to seke after the god of Dauid his father. And in the tweluey yere he began to pource Iuda & Ierusalē of hylaulters, groues, kerued Images, & Images of metall: so that they brake downe the aulters of Baals euē in his presencc, & the Idoles that were vpo the, he caused to be destroyed. And the groues, kerued Images, & Images of metall he brake & made dust of the, & strewe it vpo the graues of the that had offred to the. And he burnte the bones of the prestes vpo the aulters, & clesed Iuda & Ierusalē. And euē so dyd he in the cyties of Manasseh, Ephraim, Simeon & of Nephtali therto. And in the wildernesses of the rōnde about he plucked a sondre the aulters & the groues & did beat

them & stape them to powder, & bete down the ydols thoro' out al the lande of Israel: & then returned to Jerusalem agayne.

And in the .xviii. yere of his reygne whē he had purged the land and the temple, he sent Saphan the sonne of Azaliah, & Asah the gouernour of the cytie, & Joah the sonne of Joahas the recorder, to repa-
re the house of the Lord his god. And whē they came to Helkiah the hie p[re]ste, men de-
liuered them the money that was brough-
te into the house of God, whych the Leui-
tes that kepte the enteries had geathered
of the handes of Manasseh and Ephraim
and of all that yet remayned in Israel and
of all Juda and Ben Jamin and of the en-
habiters of Jerusalem. And they put it in
thee handes of the workemen that hadde
p[re] ouer syght of p[re] house of p[re] Lorde, whych
gaue it to the labourers that wroughte on
the house of the Lord, to repa[re] at dmen
de it, and to masons and carpenters to bie
hewed stone and tymber for to make cou-
ples and beames for the houses which the
kinges of Juda hadde destroyed: And the
men wrought in the works of fidelite.

And the ouerseers of th[is] to courage thē
for ward, were Jahath & Obadiah Leui-
tises of the childre of Merari; & Secha-
ria & Mesulam of the childre of the Caha-
rites, & as manye other of the Leuites as
could skille of instrumentes of Musyck.
And ouer the bearers of burthens & ouer-
al that wrought, in whatsoeuer workema-
shipp it were, were there scribes, officers &
porters of the Leuites.

And as they brought out the moneye p[re]
was broughte into the house, Helkiah the
p[re]ste found the boke of the lawe of the lord
geue by Moyses. And Helkiah answered
and sayd to Saphan the Scribe: I haue
found the boke of the lawe in the house of
the Lorde, and gaue the boke to Saphan.
And Saphan caried the boke to the king, &
brought the king worde agayn, saying: al
that was committed to thy seruantes, that do
they. And they haue powred out p[re] moneye
that was found in the house of the Lorde
and haue deliuered into the handes of the
ouerseers of the workemen. And then Sa-
phan the scribe shewed the kyng, saying:
Helkiah the p[re]ste hath geuen me a Boke,
and he redde it before the kyng.

And whē the king had heard p[re] wordes
of the lawe, he tare his clothes, & comaunded
Helkiah & Ahikam the sonne of Saphan
& Abadon the sonne of Micah & the sayde
Saphan the scribe & Asah a seruaut of the
kinges, saying: go & enquire of p[re] lord for
me & for thē that are left in Israel & Juda
concerning p[re] wordes of the boke p[re] is founde
for great is the wrath of the Lord that is
fallē vpo[on] vs, because our fathers kept not
the word of the Lord, to do after al that is
written in this boke.

And Helkiah with them p[re] pertayned to
the king wēt to holdah a prophetisse wife
of Seli the sonne of Tchekohath p[re] sonne
of Basarah kept of the wardrope (whych
prophetisse dwelt in Jerusalem in the scroo
warde) & they communed so with her. And
she sayd vnto thē: thus sayth the lord god
of Israel, tel ye the mā that sent you to me
Euen thus saith the Lord: se, I wyl bring
euil vpo[on] this place & vpon the enhabiters
therof, euē al the curses p[re] are writtē in the
boke which they haue rede before the king
of Juda, because they haue forsake me &
haue offered vnto other gods to angre me
wythe all maner workes of theyr handes,
therfore is my wrath set on fyre agaynst
thys place & shal not be quenched.

And as for p[re] king of Juda which sent
you to enquire of the Lord, so shal ye saie
vnto him: thus saith p[re] lord god of Israel
concerning the wordes which p[re] hath harde
Because thine hert dyd melt & thou dydest
make thy selfe before god, whē p[re] heardest
his wordes agaynst this place & agaynst
the enhabiters therof: a humblest thy selfe
before me, & tarest thy clothes and wepest
before me, that haue I heard also saith the
Lord. Behold I wyl take p[re] to thy fathers
& thou shalt be putt in thy graue in peace,
& thine eyes shal not se al the mischeue p[re]
I wyl bring vpo[on] this place & vpo[on] the en-
habiters of the same. * And they brought the
king word agayne. Thē the king sent and
gathered together all the elders of Juda
& Jerusalem. And the kinge wēt vpo[on] into the
house of the Lord, & al the men of Juda &
the enhabiters of Jerusalem & the Priestes
and Leuites & al the people great & small:
and reade al the wordes of the boke of the
couenante that was found in the house of
the Lorde. And the kyngs Code at hys
standing

standinge and made a covenante before þe
 Lord to folow the Lord and to kepe his
 commaundementes, his wotnesse and hys
 statutes with all his herte and wth all hys
 soule & to fulfil the wordes of þe apointme^{nt}
 so wyrtten in the sayde boke.

And he made to come forth al that were
 found in Jerusalem and Benjamin, & the
 enhabytters of Jerusalem promysed to kepe
 the covenante of þe God which was þe god
 of theyr fathers. And Jostab put awaye
 al maner of abhominacyons out of al land
 des that pertayned to the chyldren of Isra^{el}
 and brought all þe were founde in Isra^{el}
 to serue the lord theyr god. And they tur^{ned}
 not a syde fro after þe lord god of their
 fathers as long as he lyved.

Jostab holdeth passeouer. He fyereth against þe
 king of Egypt, and dyeth. The people bewayle him
 The. xxxv. Chapter.



And Jostab held the feaste of
 passeouer vnto the lord in Je^{ru}
 rusalem, & they due passeouer
 in the. xliii. daye of the fyrste
 moneth. And he sett the preas^{tes}
 in their offyces & ayded them in þe ser^u
 uice of the house of the Lord. And he say^d
 de to the Leuites that taught thorow out
 all Israell and were sanctified vnto þe lor^d
 de: put the holy arcke in the house whych
 Salomon þe sonne of Dauid kyng of Isra^{el}
 did bulde, ye nede not to beare it vpon
 youre shoulders. Wherefore now serue þe
 Lord your God & his people Israell. And
 prepare youre selues by youre aunyente
 householdes & companies, accordyng to þe
 wyrtynge of Dauid kyng of Israell, &
 the wyrtynge of Salomon hys sone. And
 stande in the holy place accordyng to the
 deuysions of the aunyent householdes of
 your brethre the chyldren of the people, &
 after the deuysion of the aunyente hou^{se}
 holdes of the Leuites, & kil passeouer, sac^{ri}
 fise & prepare your brethre that they may
 do accordyng to the worde of the lord by
 the hande of Moyses.

And Jostab gaue to the comen people
 in lambes & kiddes, for passeouer offerin^{gs}
 only, vnto al þe were present. xxx. thou^{sand}
 lambe by tale, & thre thousande oxen, euen
 of þe kynges substaunce. And hys Lordes
 gaue willingly both vnto þe people & also
 vnto þe prestes & vnto þe Leuites. **Helkiah,**

Zachariah & Jehiel, rulers of the house of
 god, gaue vnto the prestes for passeouer
 offeringes. ii. thousand & syxe hundred la^{mbs}
 bes & kiddes, & thre hundred oxen. And Coⁿ
 naniah wth the Semeiah & Nathaneel his
 brethren, and Hasabiah and Jaiel and Jo^s
 sabad Lordes of the Leuites, gaue vnto þe
 Leuites fyue thousand passeouer offerin^{gs}
 ges, and fyue hundred oxen.

And so the seruice went forwarde: and
 the prestes stode in theyr places, & the Leui^{tes}
 in theyr copanyes at the kynges com^{ma}
 maundement. And they slewe passeouer: &
 the prestes sprynckled the bloude receauin^g
 ge it of the Leuites, and the Leuites stript
 the beastes. And they sett awaye the burnt
 offeryng, to geue them vnto the comen peo^{ple}
 as they were deuoyded by aunyent hou^{ses}
 ses, for to offer vnto the lord, lyke as it is
 wyrtten in the boke of Moyses. And so dyd
 they wth the oxen to. And they dresst the
 passeouer with fyre as þe maner was. **W**ut
 the other halowed dedycate beastes they
 sodde in pottes, caulderns & panes & deu^{id}
 ded them quickly amonge al the comen peo^{ple}
 ple. And afterwarde they made readye for
 them selues & for the prestes and for the
 chyldren of Aaron, whiche were busied in
 offeryng of burnt offerynges & the fatte
 vntyll nyghte. And therfore the Leuites
 prepared for the selues and for þe prestes
 the sonnes of Aaron. And the yngers the
 chyldren of Aaph stode in their standyng
 accordyng to the comaundement of Da^{uid}
 uid & Aaph, Heman & Jothun the kyn^{ges}
 ges fear of bilions: & þe porters waited at
 euery gate, & might not depart from theyr
 seruice: But their brethre the Leuites pre^{pa}
 pared for the. And so al þe seruice of þe lor^d
 de wet forwarde the saide daye, in offery^{ng}
 ge passeouer of burnt offerynges vpon the
 aulter of the Lord, accordyng to the co^{ma}
 maundement of kyng Jostab.

And so the chyldren of Israell þe coulde
 be founde, offered passeouer the same tyme
 and kepte the feaste of swete bredde seuen
 daies. And ther was no passeouer like to þe
 kept i Israell fro þe tyme of Samu^{el}
 el þe prophete: nether dyd anye of the kynges of Is^{ra}
 rael holde soche a passeouer feaste as dyd
 Jostab and the prestes & Leuites and all
 Juda, and al moche of Israell as coulde be
 had

Jehoahaz

ii. Chronicles

Eliaſim
Jehoaci.
Zedekiah
2
21, 22, 23, 24.

had, & inhabitants of Jeruſale. And this paſſouer was holden in the .xxviii. yere of the raygne of Joſiah.

* After all this, whē Joſiah had finiſhed the temple, Necho kyng of Egypt came vp to fight agaynſte Carcamis vpon Euphrates, & Joſiah wēt out agaynſt hi. And the other ſent meſſengers to him ſaying: what haue I to do with the ſhou kin ge of Iuda: I came not agaynſte þ nowē at this tyme, but agaynſt an houſe w̄ whō I haue warre, and god haue me haſt. I caue of therfore and medle not w̄ god which is w̄ me, leaſt he deſtroy the. Neuertheles Joſiah turned not his face frō hi, but made hym readye to fyght w̄th him, & herke ned not vnto the wordes of Necho out of the mouth of god. And whē he was come to fyght in the valeye of Magedo, the ſho ters ſhot agaynſt the king Joſiah. And þ kyng ſayde to hys ſeruautes: carie me a way, for I am ſore hurte. And his ſeruautes had him out of þ charēt and put him in another, & brought him to Jeruſale wher he dyed & was buryed in the ſepulchre of his fathers. * And all Iuda & Jeruſalem mourned for Joſiah. And Jeremiah lamented Joſiah, and al ſyngyng men & ſynginge wemen ſpeake of Joſiah to this day, & made it an ordinaunce in Iſrael: & they be wyttē in the lamentacions. The reſt of þ actes of Joſiah & his goodnes in folowinge the wytyng of the lawe, & hys deades fyrſt & laſt are wyttē in the boke of þ kinges of Iſrael and Iuda.

¶ After Joſiah raigneth Jehoahaz, after Jehoahaz Jehoachim, after Jehoachim Jehoacin, after Jehoacin Zedekiah, in whoſe tyme all the people were carped away to Babilō and were brought agaynſte þere yere after, by kyng Cyruſ.

The .xxxv. Chapter.



And the people of the land ſoke Jehoahaz þ ſonne of Joſiah & made him king for his father in Jeruſalem. And Jehoahaz was .xxiii. yere olde whē he beganne to raigne, and he raigned thre monethes in Jeruſale. For the kyng of Egypt put hym downe at Jeruſale & incred the lande in an hundred talentes of ſyluer & a talent of goulde. And þ kyng of Egypt made Eliakim hys brother kig vpo Iuda & Jeruſale, & turned his name into Jehoaki, but Jehoahaz his brother

Necho toke & carped him to Egypt. And Jehoachim was .xxv. yere olde when he beganne to raigne, & he raigned a .xi. yere in Jeruſale: & he dyd þ displeased þ lord his god. Agaynſt him came Nabuchodonozor king of Babilon & bounde hym in fetters to carpe hym to Babilon. Therto the king Nabuchodonozor carped of the veſſels of the houſe of the Lord to Babilon and put them in his temple at Babilon. The reſe of the actes of Jehoachim, & hys Abhomynacions, and that was laide to his charge, are wyttē in the boke of the Kinges of Iſrael: and Jehoacin hys ſonne raigned in his ſtead. Jehoacin was .biii. yere old whē he beganne to raigne, and he raigned thre monethes and tē dayes in Jeruſale: & did þ displeased þ Lord. And whē þ yere was out, king Nabuchodonozor ſent & fet him to Babilon w̄ þ goodlye veſſels of þ houſe of the lord, & made Zedekiah is a brother kyng ouer Iuda and Jeruſalem.

And Zedekiah was .xxi. yere old when he beganne to raigne, & raigned a .xi. yere in Jeruſalem. And he dyd that displeased the Lord his god, & humbled not him ſelf before Jeremiah the prophete as þ mouth of the Lord. And therto he rebelled agaynſt Nabuchodonozor which had receaued on othe of him by god, & was to kype necked & to harde herted to turne vnto the Lord god of Iſrael. Therto al the rulers of the preſtes w̄ þ people treſpased a pace after al maner of abhomynacions of the herbe & polluted þ houſe of þ lord which he had halowed in Jeruſalem.

And þ Lord God of theſe fathers ſent to the by his meſſengers, ſcndyng the be tympes: for he had compaſſyon on hys people and on hys dwellyng place. But they mocked the meſſengers of God and deſpiſed their wordes & myſte bled his prophetes, vntyll þ wrath of the Lord ſo aroſe agaynſt hys people that it was paſt reme die. And ſo he brought vpo them the king of Caldeye & ſue their young men w̄ the ſwertd in their holy temple, & nether ſpared younge man oz mayden, nether olde man, nether ſo moch as him þ ſlowped for age: But gaue all into his hande.

And al þ veſſels of þ houſe of god both great and ſmalle, and the treaſures of the houſe of God, & the treaſures of the kyng and

and hys Lordes he caried to Babilon eue
 by whitt. And they burnt the house of God
 & brake downe the walles of Ierusalem &
 burnt al the palaces therof with fyre with
 al the goodly stoffe therof, and matted it.
 And he caried away them that had esca-
 ped the swerde, to Babilō, wher they were
 seruauntes to hym & his chyldren, vntill þ
 kyngdom of Persia begane to rule, to ful-
 fyll the worde of the Lord by the mouthe
 of Ieremias, vntyl the lande had her plea-
 sure of her Saboths: for as long as she
 laye desolate, she kepthe Saboth vntyl she
 had fullfylled. lxx. yeres.

i. Eldras
 i. xxv. c.
 and xxxv. c.

* And the fyrst yere of Cyrus kyng of
 Persia to fynishe the worde of the lord by
 þ mouth of Ieremias, the Lord stered by
 the spirite of Cyrus kyng of Persia, & he
 made a proclamation thowout all his
 kingdom, & thereto set it by in wyting, say-
 inge: Thus sayth Cyrus king of Persia,
 all the kingdomes of the erthe hath þ lord
 god of heuē geuē me, which hath charged
 me to buyde hym an house in Ierusalem
 that is in the lād of Iuda. Wherfore
 whosoener is amonge you of all hys peo-
 ple, the Lord his God be wythe him, and
 let hym go by.

The ende of the second boke of the
 Chronycles of the kynges of
 Iuda.

The. i. boke of Eldras the Prophete.

Cyrus sedeth agayne the people that was in cap-
 tivityte, and restored them their holy vessels: And com-
 maundeth them to buyde agayne the temple.

The. i. Chapter.

Eldras
 c. i.

In the fyrst yere of * Cyrus
 kyng of Persia (þ the wor-
 de of the Lord spoken* by
 the mouth of Ieremie might
 be fullfylled) the lord stered
 by þ sprete of Cyrus king of Persia, & he
 caused it be proclaimed thowout all his
 empire, yea & by wyting also, saying: Thus
 sayth Cyrus þ king of Persia: The Lord
 god of heuē hath geuen me all the king-
 domes in the lande* and hath commaun-
 ded me to buyde hym an house at Ierusa-
 lem in Iuda, whosoener now amōg you

ela. xlii. d

is of his people, the Lord his god be with
 hym, & let him go by to Ierusalem in Iu-
 da, & buyde the house of the Lord God
 of Itraell. He is the God that is at Ieru-
 salem. And whosoener remainethe yet in
 eny maner of place (wher he is a straun-
 ger) let the mē of hys place helpe him with
 siluer & goulde, with good & catel beside þ
 whiche they wyllyngely offer, for the hou-
 se of God at Ierusalem.

Then gatt by þ pryncypall fathers of
 Iuda and Ben Jamin, & the pcastres and
 Leuites, & all they whose spyte God had
 rapled to go by, and to buyde the house
 of þ Lord at Ierusalem. And al they that
 were about them, strengthened their hand w
 vessels of syluer and golde, with the good &
 catel, and Jewels, besyde that whych they
 gaue of theyz own frewyl. And king Cy-
 rus broughte forth of the vesselles of the
 house of the lord, which Nabuchodonoz-
 or had take oute of Ierusalē, & put in the
 house of his god. But Cyrus the kinge of
 Persia brought the forth by Mithridates
 þ treasurer, & nūbzed the vnto Selbasar þ
 prync of Iuda. And this is þ nūbze of the:
 thirtie basens of gould, and a thousād ba-
 sens of syluer, & nine and twentie kniues,
 xxx. cuppes of gould, & of other siluer cup-
 pes foure hundred and ten, & of other ves-
 sels a thousād. So that all þ vesselles both
 of goulde & syluer, were fyue thousand &
 foure hūdzred. Selbasar brought them al
 by, wyth the that came by out of þ capti-
 uite of Babilon vnto Ierusalem.

The nombre of the that returned fro captiuiete.
 The. ii. Chapter.

These are the chyldren of the
 land that wēt by oute of the
 captiuiete (whō Nabuchodo-
 nozor þ kyng of Babilō had
 caried away vnto Babilon)
 and came agayne vnto Ierusalē and in to
 Iuda, euery one vnto hys cite, and came
 with Zorobabel: Iesua, Nehemias, Sa-
 raiah, Raclaiab, Mardocheai, Belsā, Me-
 phar, Begauai, Richum & Baanah. This
 is nowē the numbze of the men of the peo-
 ple of Itraell: The chyldren of Phares,
 two thousand, an hūdzred, & two and seuē-
 ty: the chyldren of Saphariah thze hun-
 dzred and two & seuēty: the chyldren of A-
 rath, seuē hundred & fyue and seuēty: the
 chyldren

The returne. &c I. Eldras

Some rete
beautifull
of Moab

chylde of * Pahath Moab among chylde
of Iesua Joab, two. M. eight hundred &
twelue: the chylde of Elam, a thousande,
two hundred & foure & fyfthe: the chylde
of Zethua, nyne hundred, & fyue & fourtie: &
chylde of Sarai, seue hundred & .iii. scoze:
the chylde of Bani, sixe hundred & two and
fourtie: the chylde of Bebai, sixe hundred
and thre & twentye, the chylde of Aligad, a
thousande two hundred and two & twen-
tye: the chylde of Adonitā, sixe hundred &
fyue & fyfthe: the chylde of Bequai, two
thousand & fyue and fyfthe: the chylde of
Adin, four hundred & foure and fyfthe: &
chylde of Ater of Hezekiah, eight & nine
tye: the chylde of Beai, thre hundred &
thre and twentye: the chylde of Joazah,
an hundred & twelue: the chylde of Basū,
two hundred and thre & twentye: the chyl-
de of Gebar, fyue and nynty: the chil-
de of Berthelem, an hundred and thre &
twentye: the men of Netopha fyue and fif-
tye: the men of Anathoth, an hundred, and
eyght and twentye: the chylde of Alima-
ueth, two & fourtye: the chylde of Kart-
ath Jarim, Ciphrah and Beeroth seuen
hundred and thre and fourtye: the chylde
of Ramah and Gabaah, fyue hundred & .i.
& twentye: the men of Machinas, an hun-
dred and two and twentye: the men of Be-
rthell and Ai, two hundred and thre and
twentye: the chylde of Nebo, two & fyf-
tye: the chylde of Hagbis, an hundred &
fyue and fyfthe: the chylde of the other
Elam a thousande two hundred and foure
and fyfthe: the chylde of Barim, thre hun-
dred and twentye: the chylde of Lodha-
dis and Ono, seuen hundred and .v. & twe-
tye: the chylde of Jericho, thre hundred &
fyue & fourtye: the chylde of Senaah,
thre thousande, fyue hundred and thirte.

The prestes. The chylde of Jedajah of
the house of Iesua, nyne hundred & thre &
seuentie: the chylde of Emer, a thousand
and two & fiftie: the chylde of Shashur:
a thousand & two hundred, and seuen and
fourtye: the chylde of Barim, a thousand
and seuentene.

The Levites. The chylde of Iesua &
Cadmuel of the chylde of Hodaniah, fou-
re and seuentie. The syngers, the chyl-
de of Asaph, an hundred and eight and
twentye. The chylde of the dozekeepers,

The chylde of Selum, the chylde of Ater,
the chylde of Calmon, the chylde of Akub,
the chylde of Hatira, and the chil-
de of Sobar: all to geather an hundred
and nyne and thyrtye.

The Methunims, the chylde of Ziba,
the chylde of Hasupha, & chylde of Cha-
baath, the chylde of Ceros, the chylde
of Sieha, the chylde of Shado, the chil-
de of Lebanah, the chylde of Hagabah,
the chylde of Akub, the chylde of Hagab,
the chylde of Samlai, the chylde of Hanan,
the chylde of Gadel, the chylde of Sahar,
& chylde of Reatah, the chil-
de of Razin, the chylde of Accuba, &
chylde of Gazan, & chylde of Usa, the
chylde of Shasseah, & chylde of Bessai, &
chylde of Alena, the chylde of Meuni,
the chylde of Nephtum, the chylde of
Batbuc, the chylde of Bacupha, the chil-
de of Harhur, & chylde of Beseluth, &
chylde of Mahira, & chylde of Harfa, the
chylde of Barcon, the chylde of Silara,
the chylde of Chamah, & chylde of Me-
ziah, the chylde of Hatipha.

The chylde of Salomōs seruantes,
The chylde of Sorai, & chylde of So-
phereth, the chylde of Sharuha, & chil-
de of Jaalah, & chylde of Barcon, the
chylde of Gedel, the chylde of Sapha-
tah, the chylde of Bartil, the chylde of
Bochereth of Zebaiun, & chylde of Zimi.
All the Methunims & the chylde of Sa-
lomōs seruantes were all to geather, thre
hundred and two and nynty.

And these wente vp also, Thelinelah,
Thell Harfa, Cherub, Addon and Emer.
But they coulde not shewe their fathers
house nor their sede, whether they were of
Israel. The chylde of Balatah, the chil-
de of Tobiah, the chylde of Meroda,
fyue hundred and two & fiftie. And of the
chylde of the prestes. The chylde of Ho-
batah, & chylde of Bakoz, & chylde of Ber-
zilai, whiche toke one of the daughters of
Berzilai & Galaadire to wyfe, & was cou-
ted amonge the same names: these sought
the regystrer of their byrthe, and found na-
ne, therfore were they put fro & presthode.
And Bathirsatha sayde vnto them, that
they shulde not eate of the most holpe, tyl
there rose vp a preast with thre light and
perfectnesse.

The

The temple is at Eldas eccrbs

The whole congregation as one man, was two and fourty thousand, thre hundred and thye score; beside their seruantes and mapdens, of whome there were seuen thousande, thye hundred and seue and thirtye. And they had two hundred syngynge men and women, seuen hundred and sixe & thyrty hoxes, two hundred and fyue and fourty Mules, foure hundred and fyue and thirtye Camels, and syxe thousand, seuen hundred and twentye Asses. And certayne of þe these fathers, whē they came to the house of the Lorde at Ierusalem, they offered wyllingly vnto the house of God, þat it shulde be set in his place, and gaue after their abillite vnto þe treasure of þe worck, one and thye score thousand draimes, & .v. thousande pounde of syluer, and an hundred prestes garments. So the prestes & the Leuites, and certayne of þe people and the syngers, and the porters, and the Rechinings dwelte in their cytyes, and all Israell in theyr cytyes.

¶ After the foundack of þe temple once renewed they
sacrifice vnto the Lorde,

The.iii.Chapter.

And when the seventh moneth came & the chyldren of Israel were now in theyr cities, the people came to gether euē as one man, vnto Ierusalem. And there stode by Ihesua the sonne of Iosedec and his brethren the prestes, and zojobabel the sōne of Salathiel & hys brethren, and buylded the aultare of the God of Israel, to offer burntofferynge theron, as it is wyrtten in the lawe of Moyses the man of God, & the aultar set they vpon hys four kettes (for there was a fearfulness among them because of the nations and landes) & offered burntofferynge theron vnto the Lord* in the mornynge & at euē. And held the feast of Tabernacles as it is wyrtten, and offered burnt sacrifices daylyc in order, accordynge to the custome, daye by daye. Afterwarde the daye burntofferynge also, and of the new Moones & of all the feast dayes of the Lord that were halowed, and all maner of frewill offerynge, which they dyd of their owne fre wyl vnto the Lord.

Upon the fyfthe daue of the feuenth moneth begane they to offer burnt offryces

vn̄to the Lorde. But the foundacion of the temple of the Lorde was not yet layd. Nevertheless they gaue money vn̄to the masons and carpenters, and meate and drinke and oyle vn̄to them of Zidda of Tīre, to bryngē them Cedre tymber from Libanus by See vn̄to* Joppa, accordyngē to the commaundement of Cyrus the kyng of Persia.

**Ochetmyces
Lophos**

In the seconde yere of their commynge
vnto the house of God at Iherusalem in the
second moneth, beganne Zorobabel the
sonne of Salathill, and Iesua thee sonne
of Iosedec, & the remnaüt of their brethze
the prestes and Leuites, and al they that
were come out of the captiuite vnto Ieru
salem, & appoynted the Leuites from the
twe yere olde and aboue, to se that the wor
ke of the house of the Lorde went forwar
de. And Iesua stode wyth his sonnes, and
brethren, & Cadmiel wyth his sonnes, and
the chyldzen of Iuda, to forther the worke
men of the house of God, namely the chil
dzen of Benadab wyth their chyldren and
their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lord, the prestes stood in their array, wth trumpettes. And the Leuites the children of Asaph wth cymbales, to prayse the Lord* after the maner of Dauid kynge of Israel. And they sang to geather, geuyng praysie & thanks vnto the Lord, because he is gracious, and because his mercie endureth for euer vpon Israel. And all þe people shouted loude in praysinge the Lord, because the foundacion of þe house of the lord was layde. Many also of the olde prestes and Leuites and aunciet fathers, whiche had sene þe first house: whē the foundacio of this house was laied befoze their eyes, wept wth a loude voyce. And many shouted wth the tope, so that the noyse gaue a great sound, in so moch þe people coulde not knowe the topfull sounde for the noyse of the weppng amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

The building of the temple is hindered, and dist.

The.iii. Chapter.

But when the aduersaries of
Iuda and Be Sainth heard,
of the chylde of the captiuite
bryd

The temple is i. Eldas

builde the temple vnto the Lorde God of
 Israel, they came to zorobabel and to the
 pyncypall fathers, and sayde vnto them:
 We will builde wyth you: for we seeke þ
 Lorde your God lyke as ye do. And we
 haue done sacryfice vnto him, sence the tyme
 that Asoz Hadon the kynge of Assur
 broughte vs bp hyther. But Zorobabel
 and Iesua and the other auncient fathers
 of Israel answered them: It belongethe
 not to you, but to vs to builde þ house vnto
 oure God: for we oure selues wyl buylde
 alone vnto the Lord our God of Israel.
 *as Cyrus the kynge of Persia hath
 commaunded vs.

4. Cor. 1. 6

Then the folke of the lande hyndered
 the people of Juda, and made them astray
 de to builde, and hyred counclers against
 them and hyndered theyr deuyce, as longe
 as Cyrus the kynge of Persia lyued, vntyl
 the raygne of Darius king of Persia. But
 when Ahasuerus was kynge, in the begynnyng
 of hys raygne wroth they vnto hym a complaynte
 agaynst them of Iuda and Ierusalem.

And in the tyme of Artaxerxes, wrote
 Belsaiam, Bithzidates, Thabeel and the
 other of their counsell vnto Artaxerxes
 the kynge of Persia. But the scripture of
 the letter was wyrtten in the Syriack speeche,
 and was interpreted in the langage of the
 Syrians. Rehum the chaunceler, and
 Samsat the scribe, wrote thys letter
 agaynst Ierusalem to Artaxerxes the
 kynge.

as, as some
 will, p. 120
 of the 120.

We Rehum the chaunceler, and Samsat
 the scribe, and other of the counsell of
 Bina, of Arphasath, of Tarplat, of Persia,
 of Arach, of Babilon, of Susan, of
 Beba, and of Elain, and other of the people,
 whome greute and nooble Asenaphar
 broughte ouer, and set in the cyties of Samaria,
 and other on thys syde the water, &
 *in Ceneeth. And thys is the summe of
 the letter that they sente vnto kynge Artaxerxes.

as, as some
 will, p. 120
 of the 120.

Thy seruautes the me on this syde the
 water & in Ceneeth. Be it knowne vnto þ
 kynge, that the Jewes are come bp from þ
 to vs vnto Ierusalem a cytie sedicious &
 fro warde, and builde the same, and lay þ
 foundation of the walles therof, & repaire
 them. Be it knowne now therfore vnto the

king, that yf this cytie be buylded and the
 walles made bp agayne, the shal not they
 geue tribute, tolle, and yearly custome, &
 euē vnto þ kynges shal this hurt redounde.
 But now what we all are therof why
 che destroyed the temple, we wolde no longer
 se the kynges dyshonoure. Therefore
 sent we out, & caused the kynge to be certified
 therof: That it maye be soughte in þ
 Chronycles of thy progenitours, and so
 shalt thou fynde in the same Chronycles, &
 perceauē, that this cytie is sedicious & noy
 some vnto kynges & landes, & þ they cause
 se other also to rebel of olde, & for þ same
 cause was thys cytie destroyed. Therefore
 do we certifie þ kynge, that yf thys cytie be
 buylded, and the walles therof made bp,
 thou shalt kepe nothyng on this syde þ wa
 ter by the reason of it.

The sēt the kynge an answer vnto Rehum
 the chaunceler, & Samsat the scribe, & to þ
 other of their counsell þ dwelt in Samaria,
 & vnto þ other beyond the water. Peace &
 salutatio. The letter which ye sēt vnto vs,
 hath bene openēd before me, and I haue
 comaūded to make searche: & it is founde,
 þ this cytie of olde hath made in surrectio
 again st kinges, & how þ bypore & rebelliō
 hath bene comitted theri. There haue bene
 mightie kinges also at Ierusalem which haue
 raigned ouer all that is beyond the water,
 & tolle, tribute & yearly custome was geue
 vnto them. Do ye now after thys commaūdemēt,
 forbid the same men, that the cytie be not
 builded, til I haue geue comaūdemēt. Take
 hede now that ye be not negligent here in,
 lest the kinge haue harme there thow we.

Nowe when kynge Artaxerxes letter
 was red before Rehum the chaunceler and
 Samsat the scribe and their counsell, they
 wēt bp in all the haste to Ierusalem vnto
 the Jewes, & forbad them with violence
 and power. Then ceased the worke of the
 house of God at Ierusalem, & continued
 so vnto the seconde yere of Darius kynge
 of Persia.

As the exhortacion of Aggeus and zachary is the
 temple buylded agayne.



The. v. Chapter.
 Of the Prophetes, Aggeus and Zachary þ
 sone of Ido, propheticd vnto þ Jewes þ were
 in

4. Cor.

Esdras. 60

in Juda & Ierusalem in the name of γ God of Israel. The gat vp Zorobabel the sonne of Salathiel, & Iesua the sonne of Joseduc, & began to buylde the house of God at Ierusalem, and wyth them the Prophe-
 tes of God whiche helped the. At the same tyme came to the Chathanai the captaine on thys syde the water, & Sarbuzanai, & their counclers, & said thus vnto the. Who hath commaunded you to builde this house and to make vp the walles therof? Ther-
 toldc we the the names of the men, γ made thys buylding. But the eye of the γ God came vpon the Elders of the Jewes, that they coulde not cause them to cease, tyl the matter was brought before Darius, & tyl they had answered by letters ther vnto.

Thys is the copie of the letter that Chathanai the captaine on this syde the water and Sarbuzanai, and theyr counclers of Apharsach (whiche were on this syde the water) sent vnto kinge Darius. And thys is the entent of the wordes that they sente vnto him: Vnto Darius the king. All peace. Be it knowe vnto the king, that we came into Jewry to the house of γ great god which is buylded with roughe stone, and beames ar layed in the walles, & γ worcke goeth fast forth, & prospereth in their handes. We asked therfore the elders & sayde vnto them: Who hath commaunded you to buyld this house, & to make vp the walles therof? We asked theyr names also, & we mighte certifie the, & haue wrytten the names of the men that were theyr rulers.

But they answered vs wyth these wordes, & sayd: We are the seruauntes of the God of heauen & earth, & buyld the house that was buylded many yeres ago, whiche a great kyng of Israel buylded & sett vp. And after oure fathers had prouoked the God of heaue vnto wrath, he gaue them out in the hande of Nabuchodonoz the kyng of Babilon the Caldee, which brake downe thys house, and caried the people awaye vnto Babilon.

But in γ first yere of Cyrus the king of Babilon the same kyng Cyrus commaunded to buylde thys house of God, for the vesselles of gould & syluer in the house of God, whiche Nabuchodonoz toke oute of the temple at Ierusalem, and broughte them into the temple at Babilon, these dyd

Cyrus the king take oute of the temple at Babilon, & deliuered the vnto Sabba-
 zar by name, who he made captaine, & said vnto him. Take these vesselles, go thy way and bringe them vnto the temple at Ierusalem, & left the house of God, he buylded in hys place. Then came the same Sabbazar and layde the foundation of the house of God at Ierusalem. Sence that tyme hath it bene in buylding, & yet is it not fynished. If it please the kyng now, let ther be search made in the kynges treasure house which is at Babilon, whether it haue bene kyng Cyrus commaundemente, that the house of God at Ierusalem shulde be buylded; and sende vs thee kynges mynde conceyning the same.

At the commaundement of Darius king of Persia after the temple was buylded and dedycat, the childre of Israel kepte the feast of vnleued bread.

The vii. Chapter.

Then commaunded king Darius, γ search shuld be made in the library of the kynges treasure house, which laye at Babilon. So at Egbathanis in a castel that lyeth in the lād of the Medes, ther was found a booke, & in it was ther an acte wrytten after this maner: In γ first yere of king Cyrus, commaunded the same king Cyrus to buylde the house of God at Ierusalem in the place where the sacrifices is made, & to laye the foundation to beare thye thore cubites heygth, & thye score cubites bredth, & thye walles of rough stones, and one walle of timber, and the expences shalbe gane of the kynges house. And the gould & syluer vessel of the house of God (whiche Nabuchodonoz toke out of the temple at Ierusalem, & brought vnto Babilon) shalbe restored agayne, that they maye be brought vnto the temple at Ierusalem to theyr place into the house of God.

Get you fatte fro the therfore, γ Chathanai captaine beyoude γ water, & Sarbuzanai, & your counclers whiche are beyoude the water, get ye away fro them. Let the worke in γ house of God, that the captayne of the Jewes and theyr elders maye buyld the house of god in his place. I haue commaunded also what shalbe done to the elders of Juda for the buylding of γ house of God, that ther shal diligently be taken of γ kynges good, & of the rentes

qq. l. beyond

Esdras. 60

Esdras. 60

Esdras. 60

Esdras. 60

beyond the water, & geuen vnto the men, & that they be not hyndez. And yf they haue meade of calues, laines, or goates, for the burnt offering vnto the god of heauē, wheate, salt, wine & oyle, after the custome of the priestes at Ierusalem, ther shalbe geuen the dayly as is accordyng: and se that thys be done wyth out faute, that they maye offre swete sauours vnto the God of heauē, & praye for the kinges lyfe, & for his chyldre. This commaundement haue I geuen. And what mā soeuer he be & altereth these wordes, ther shal a beame be takē frō his house, & set vp, & he shalbe hanged thereon, and his house shalbe prayled for the dede.

But the God that dwelleth in heauē, destrye al kinges & people, that put to their hand to alter & to breake downe the house of God at Ierusalem. I Darius haue commaunded, that this be diligently done.

The Chathanai the captayne beyond the water, & Scharbusanai with their counsellors (to whom king Darius had sent) dyd theyr diligence. And the Elders of the Iewes buylded, & they prospered thorow the propheteinge of Aggeus the prophet and Zacharye the sonne of Ido: & they bylded and set vp the worke, accordyng to the commaundemēt of the God of Israel, & after the commaundemēt of Cyrus, Darius and Arthaxerxes kynges of Persia. And they perfourmed the house vnto the thyrde day of the moneth Adar, that was in the syxtie yere of the raygne of king Darius.

16. 17. 18. 19. 20. * And the chyldre of Israel, the priestes, & Leuites, & the other chyldre of the captiuyte helde the dedication of the house of god wyth ioye, & offered at the dedication of the house of God an hundred calues, two hundred laines foure hundred goates: & for the synneoffringe for all Israel twelue he goates, accordyng to the nombre of the tribes of Israel, & set the priestes in their courses, & the Leuites in theyr offices to mynstrel vnto God whyche is at Ierusalem as it is wyrtten in the Boke of Moyse.

21. And the chyldren of the captiuyte helde passeouer vpo the fourteenth daye of the first moneth: for the priestes & Leuites had purfied them selues, so that they were all cleane as one man, & kyled passeouer for all the chyldren of the captiuyte, & for their brethren the priestes, and for them selues.

And the chyldren of Israel which were comyn agayne out of captiuyte, and al such as had separated the selues vnto them from the fylthynesse of the Hethen in the lande, to seke the Lord God of Israel, ate & held the feast of vnleuend bryd seuen dayes with ioye: for the Lord had made the glad and turned the hert of the kyng of Assyria vnto them, so that theyr hādes were streghthened in the worke of the house of God, whyche is the God of Israel.

The Notes.

* I. Some reade. And ther was founde in a coffyn (that was in the palace in the lād of Medea) a booke: and therein was wyrtten soche a memorial, &c.

22. By the commaundement of Arthaxerxes, Esdas taketh his companions the chyldre of Israel, and returneth to Ierusalem.

The. vii. Chapter.



After these actes in the raygne of Arthaxerxes king of Persia, ther went vp frō Babilon Esdas the sonne of Saratah the sonne of Alartah, the sonne of Helkiah, the sonne of Selum, the sonne of Zador, the sonne of Ahikob, the sonne of Amartah, the sonne of Mariah, the sonne of Maraioth, the sonne of Zaratah, the sonne of Dzi, the sonne of Boki, the sonne of Abisua, the sonne of Shinehes, the sonne of Eleazar, the sonne of Aron the chefe prieste. This Esdas was a quicke scribe in the lawe of Moyse, which the Lord god of Israel dyd geue. And the king gaue him al that he requyred, accordyng to the hāde of the Lord his God vppo him. And ther wēt vp certayne of the chyldre of Israel, & of the priestes, & of the Leuites, of the singers, of the porters, & of the Arthimians vnto Ierusalem, in the seuenth yere of king Arthaxerxes. And they came to Ierusalem in the fyfth moneth, that is the seuenth yere of the king. For vpon the first daye of the fyfth moneth, decupled he to go vp frō Babilon: & on the fyfth daye of the fyfth moneth came he to Ierusalem, accordyng to the good hand of God vpo him. For Esdas prepared his hert to seke the lawe of the Lord, and to do it, & do teache the people cepte and iudgemente in Israell.

And thys is the coppe of the letter, the kyng Arthaxerxes gaue vnto Esdas the prieste, the scribe, which was a teacher in the wordes of the Lord and of his statutes ouer Israell. Vnto Esdas the priest and

and Scrybe in the lawe of the God of hea-
uē peace & salutaciō. I haue cōmaūded, &
al thep of the people of Israel, & of the pre-
stes & Leuites in my reaulme, whyche are
mynded of thep oʷne good wil to go bp
to Jerusalem, that they go with the, beyng
sent of the kinge & of the seuen Lordes of
the cōcil, to vsset Juda & Jerusalem, ac-
cording to the lawe of God, which is in thy
hand: And that thou shuldest take with þ,
silver & gould, which the king & the lordes
of his cōcil geue of their owne good wyl
vnto the God of Israel (whose habitaciō
is at Jerusalem) & al the syluer and gould
that thou canst fynd in al the cōūtre of Ba-
bilon: wyth it that the people & prestes ge-
ue of thep oʷne good wyl vnto the house
of God at Jerusalem.

C Take thou the same, & bpe diligently
with the same moneye, calues, lābes, goa-
tes, & meatoffringes & drinkeoffringes: to
be offered vppon the autare of the house
of your God at Jerusalem. And loke what
it lyketh me and thy brythre to do with the
renmaunt of the moneye, that do after the
wyl of poure God. And the vesselles that
are geuē the for the ministratiō in the hou-
se of thy God, those delpyer thou befoze
God at Jerusalem.

And whatsoeuer thing moze shal be ne-
cessary for the house of thy God, which is ne-
cessary for the to spende, let the same be ge-
uē out of the kinges chamber. I king Ar-
thaxerxes haue cōmaūded al the treasures
beyonde the water, that loke whatsoeuer
Edoas the preste and scrybe in the lawe of
the God of heauen, requyrez of you, that
ye fulfyll the same diligently, vntill an hun-
dred Talentes of syluer, vntyll an hun-
dred Quarters of wheate, and tyll an hun-
dred Batthes of wyne, and tyll an hun-
dred Batthes of oyle, and salte withoute
measure. Whatsoeuer belōgeth to the lawe
of the God of heauen, let the same be done
with diligence for the house of the God of
heauen, that there come no wrath vpon the
kinges reaulme and his chyldren.

And knowe be it vnto you, that ye shal
haue no auctorite to requyre taxinge & cu-
stome, & yearly rentes vpo any of the pre-
stes, Leuites, singers, porters, Archynges
and mynisters in the house of thys God.
But thou Edoas (after the wyl dō of the

God that is in thy hand) set thou iudges &
arbiters, to iudge al the people that is be-
pyonde Jordan, euē all soche as knowe the
lawe of thy God: and the that know it not
those se that ye teache. And whosoever wil
not diligently fulfyll the lawe of thy God
and the kinges lawe, shal haue hys iudge-
ment for the dead whether it be vnto death
or to be banished, or too be condemned in
goodes, or to be put in prison.

*Prayd be the Lord God of oure fa-
thers, which so hath inspired the kynges
bert to garnish the house of God at Jeru-
salem: & hath enclynd his mercy vnto me in
the presence of the king, & his counselors,
and befoze all the kinges hye estates. And
I was comforted (according to the hāde of
the Lord my God ouer me) & so gathered
I the heades of Israel to gether, that they
myght go bp with me.

C The number of the that returned to Jerusalem
wyth Edoas

The. lxxx. Chapter.

T Hese are the heades of thep
fathers that were named, whi-
che went bp with me fro Ba-
bilō, what tyme as kinge Ar-
thaxerxes reigned. Of þ chil-
dren of Phineches, Gersom: of the chyldre
of Ithamar, Dauid: of the chyldre of Da-
uid, Batus: of the chyldre of Zecaniah, of
the chyldre of Pharos, Zachary, & wythe
hym were nōbyd an hundred & fyftie mē.
Of the chyldren of Pahath Moab, Elioe-
nai the sonne of Zakariah, and wyth him
two hundred men. Of the chyldren of Ze-
chaniah the sonne of Iahasiel, & with him
thre hundred men. Of the chyldren of Adin
Abed the sonne of Jonathan, & with hym
fyftie men. Of the chyldren of Elam, Ja-
sai the sonne of Athaliah, & with him se-
uentie men. Of the chyldren of Saphattia
Zabadiah the sonne of Michal, & wythe
hym foure score men.

Of þ chyldre of Joab, Obadias þ sōne
of Jehiel, & wyth hym two hundred and
xlii. men. Of the chyldren of Selomith,
the sonne of Iosaphiah, & with him an hun-
dred and thre men.

Of the chyldre of Bebai, Zachary the
sonne of Bebai, & with him epyght & twen-
tie mē. Of the chyldre of Bsgad, Johana,
the sonne of Bakatan, & wyth him an hun-
dred &

The complaynt i. Edoas

dred & ten men. Of the last childre of Adonikam, & these were they: names: Eliphelet, Jehiell & Samatah, and with the thre scoze men. Of the childre of Begui, Athai and Zabud & with the seuentie men. And I gathered the to geather by the water & cenneth towarde Abaua, & there abode we thez dayes. And whē I loked amonge the people and the prestes, I founde no Leuites there. Then sent I Elieser, Arici, Semelash, Elinathan, Jari, Elinathā, Nathā Zachary & Mololam the rulers, & Jotatib and Elinathan the teachers, & those sent I vnto Edo the cheffeste at Casphā, that thei shuld fetch vs ministers for the house of oure God, & I told the what they shuld saye vnto Edo and to his brythre the Methinims at Casphā.

And (according to the good hand of our God vpo vs) they brought vs a wyle mā from among the chyldren of Moholt the sonne of Leui the sōne of Israell, euē Sarabia with his sonnes & brythre, epghtene. And Harabia, & with him Jafah of the chyldren of Merari, wyth his brythren & they: sonnes, xx. And of the Methinims, towhome Dauid & the Princes gaue to minister vnto the Leuites, two hundred and twetye, all named by name.

And euē ther at the water besyde Abaua, caused I a fastyng to be proclaimed, that we might hūble our selues before our God, to seke of him a right waye for vs, & oure chyldren and al oure substaunce. For I was ashamed to requyre of the king, soudiers and hoysme, to helpe vs against the enemye in the way. For we had sayd vnto the king: The hand of our God is vpo all the that seke him in goodnes, and his violence and wyath vpo all them that forsake him. So we fasted, & soughte thys at our God, and he hearde vs.

And I toke out twelue of the chefe prestes, Sarabia & Harabia, and ten of they: brythren wyth them, and weped them there the syluer & gould & beselles for the heueoffring vnto the house of our God, whych the king and the Lordes of his counsell & princes, and al Israell that were at hande, had geue to the heueoffring: & ther weped I them vnder they: hand syxe hundred and fyfte talentes of syluer, & in syluer vessell an hundred talentes, and in gould an hun-

dred talentes, twentie cuppes of goulde of a thousande drammes, and two costely ornaments of good brasse, as cleare as goulde, & sayd vnto them: Ye are holy vnto the Lorde, therfore are the vesselles holy also, and so is the syluer & gould that is geuen of a good wyll vnto the Lorde God of your fathers: Watch ye therfore and kepe it, I tyll ye wepe it downe before the chefe prestes and Leuites, and auncient fathers of Israell at Jerusalem in the chestes of the house of the Lorde. Then toke the prestes and Leuites that weped syluer & gould & vessell, to bringe it to Jerusalem vnto the house of our God. So we brake vp from the water of Abaua on the twelue daye of the fyrst moneth, to go vnto Jerusalem: and the hand of our God was vpon vs, & deliuered vs from the hande of the enemyes and preue wayringes by the waye. And we came to Jerusalem, & abode there thez dayes. But on the fourth daye was the syluer and goulde, and vessell weped in the house of our God vnder the hand of Meremoth the sonne of Uziah the preste, and wyth hym Eleazar the sonne of Phinehes and wyth them Josabad the sonne of Jesua, and Moadiah the sonne of Benoi the Leuites, according to the nombze & weghte of euerye one. And the weyghte was all wytten vp at the same tyme.

And the chyldren of the captiuite, which were come out of prison, offred burntoffer ringes vnto the God of Israell: xii. bullockes for all Israell, syxe and nynty cammes, seuen and seuentie lambes, & twelue goates for a synnesoffring, all to the burnt offeringe of the Lorde. And they deliuered the kynges comynssion vnto the kynges offycers, & to the captaynes on thys syde the water. And they promoted the people and the house of God.

The Notes.

at Fastynges, as the scripture maketh mention, haue ben common humilitations & supplications done before God: other for some great tribulation suffered or cominge at hande, or for a singular repentance & earnest for thyngking of they: synnes, as it is wytten in Regum, vii. b. and. xxi. d. ii. of Edoas, i. a. and. c.

Edoas complayneth on the people that had turned the selues from God, & warped with the gentyles.



The. ix. Chapter.

Whē al this was perfourmed I the rulers came to me, & sayd: The people of Israell, & the prestes

presses, & Leuites are not separated from the naciōs in the landes as touching theyr abhominatiōs, namely of the Cananites, Hethites, Phereites, Jebusites, Ammonites, Moabites, Egypciāns, and Amorites. * for they haue take the daughters of the same, & theyr sonnes, and haue myrte the holy sede wyth the naciōs in the lādes: and the hand of the princes & rulers hath bene principal in this trespase.

* Whe I heard this, I rent my clothes and my rayment, and plucked of thee hearte of my head and of my beard, & sate mourning. And ther resorted vnto me al soch as feared the word of the Lord God of Israell because of the great transgressiō. And I sate mourninge vntyl the eueninge sacrifice. And aboute the eueing sacrifice I rose vp fro my heuyness, & rete my clothes and my rayment, and fell vpon my knees, & spred oute my handes vnto the Lord my God, and sayde.

O my God, I am a shamed, & hatte not lyfte vp myne eyes vnto the my God: for oure wyckednesses are growne ouer oure head, & oure trespases are waxen great vnto the heauen. Sence the tyme of oure fathers haue we bene in great trespase vnto this daye, & because of our wyckednesses haue we & our kinges bene deliucted into the hande of the kinges of the naciōs, into the swerde, into captiuite, into spoyle, and into confusiō of face, as it is come to passe this daye.

But now is ther a lytle & sodayne glaciouyness come fro the Lord oure God, so þe some of vs are escaped, þe he maye geue vs a naye in his holy place, that our God maye lyghte our eyes, and geue vs a lytle lyfe in our bondage. For we at bondinen, & our god hath not forsake vs in our bondage, & hath enclined mercy vnto vs in the sighte of the kinges of Persia, þe he shulde geue vs lyfe, & promote the house of oure God, & to sett vp the desolatiō thereof, & to geue vs an hedge in Iuda and Ierusalē.

And now O our God, what shal we say after this: for we haue forsake thy commaundementes, whych thou hast comaunded by thy seruantes the Prophetes, and sayde: The lād vnto which ye go to possesse it, is an uncleane lād thow þe filthines of the people of the lādes, in theyr abhominatiōs whet-

with they haue made it ful of viciēnes on euery side. Therefore shal ye not geue youre daughters vnto thesē sonnes, and theyr daughters shal ye not take vnto youre sonnes & seke not thei peate & welch for euer, that ye may be stronge, and enioye þe good in the land, & that ye & youre children may haue the inheritaunce of it for euermore.

And after all this that is come vpon vs (because of oure euell dedes, & greates trespase) thou our god hast spared oure wickednesses, and hast geue vs a deliuctaunce as it is come to passe this daye.

As for vs, we haue turned backe, & haue let go thy comaundementes, to make contratte wyth the people of these abhominatiōs. Wylt thou then be wroth at vs, tyll we be vtterly consumed, so that nothing remaine, and tyll there be no deliuctaunce? O Lord God of Israell, thou atte righteouse, for we remaine yet escaped: as it is this daye. Beholde in thy presence are we in oure trespase, for because of it is thet no standing before the.

The people repēt them and turne, & putt away theyr strange wyues.

Chc. i. Chapter.

Ad whe Eldas prayed after this maner, & knowleged wept, & lay before þe house of god ther resorted vnto him oute of Israell a very great congregatiō of me & women, & childre: for the people wepte very sore. And Sechaniah the sonne of Jehiel one of the childre of Elam answered, & sayd vnto Eldas: We haue trespassed agaynst the Lord our God, in þe we haue taken statunge wyues of all the people of the land. Now there is hope yet in Israell concerning this therfore lette vs make a couenaunt now with oure god, that we shal put away al the wyues (and soche as are bozne of them) according to the counsell of the Lord, and of them that feare the commaundement of oure God, that we maye doo accordinge to the lawe. Gett the vp therfore, for the matre belongeth vnto the. We wyl be wyth the, be of good comforte, and do it.

* The arose Eldas, & toke an othe of rulers, prestes and Leuites, & of al Israell that they shuld do according to this word and they sware. And Eldas stode vp be-

The cōplaynt i. Eldras of Eldras

Fore the house of God, & wete into the chamber of Johana & sone of Eliaib. And whe he came thither, he ate no bred, nor dranke water: for he inourned because of the trasgression of the that had ben in captiuite.

And thei caused a proclamatiō be made thozow out Juda & Jerusalem, vnto al the childre which hadde bene in captiuite, that they shuld geather the selues together vnto Jerusalem: And that whosoever came not within thre dayes according to the deuyce of the rulers and elders, al his substance shuld be forfet, & be put out from the congregation of the captiue.

Then al the men of Juda & Be Jamin geathered the selues to geather vnto Jerusalem in thre dayes, that is on the twente daye of the nyneith moneth: & al the people sate in the strete before the house of god, & trembled because of the matter, and for the capne. And Eldras the prest stode vp, and sayd vnto the: * Ye haue trasgressed, that ye haue taken straunge wyues, to make the trespase of Israel yet moze: confesse now therfore vnto the Lord God of youre fathers, & do hys pleasure, & separate youre selues, from the people of the land, & from the straunge wyues. Then answered al the congregation, & sayd with a loude voyce: Let it be done as thou hast sayde, But the people are manye, & it is a raynie wether, & they cannot stand here without, neyther is this a worke of one daye or two, for we are many that haue offended in this trasgression. Let vs appoynte our rulers therfore in al the cōgregation, & al they which haue taken straunge wyues in our cyties, maye come at that tyme appoynted, & the elders of euery cytie & theyr Judges wyth them, tyll the wrath of our God be turned away from vs for thys offence.

Then were appoynted Jonatha & sone of Asabel & Jabaia the sone of Thekuah ouer thys matter: And Mosola & Sabathai & Leuites holpe them. And the children of the captiuite did euen so. And Eldras the prest, & the auncient heades thozow the house of theyr fathers, & al that were now rehearsed by name, separated them selues, & sate the downe on the first daye of the tenth moneth to examē this matter. And of the first daye of the first moneth they made an ende of al the men that had take straunge wyues.

And amonge the childre of the Wyettes ther were men found that had take straunge wyues, namely among the childre of Jesua the sone of Josedet & of his brethren, Maasiah, Eliezer, Jarib & Godollah. And they gaue theyr hādes ther by, that they wold put away theyr wyues: & for theyr trespase offeringe to geue a ramme for theyr trespase. Among the childre of Emer, Hanani and Zabadiab. Among the childre of Harim, Maasiah, Eltah, Semeiah, Jehiel, & Osiab. Among the childre of Phasbur, Elioenai, Maasiah, Ismael, Nathanael, Josabed & Elcasah. Among the Leuites, Josabed, Semei and Kclaiab, which same is Kalithah, Bathabiah, Juda & Eleazar. Among the singers, Eliaib. Among the porters, Selum, Talem and Uri.

Of Israel. Among the children of Pharos, Remiah, Jesiah, Melchiah, Miamin, Eleazar, Melchiah, & Banatah. Among the childre of Elaim, Mathaniah, Zachary, Jehiel, Abdi, Jeremoth & Eliah. Among the childre of Zethua, Elioenai, Eliaib, Mathaniah, Jeremoth, Zabab & Azza. Among the childre of Bebai, Jehohana, Hananiah, Zabai & Achalai. Among the childre of Beoni, Mosola, Maluch, Adaiab, Jasub, Saal & Jeremoth. Among the children of Pahath Moab, Edna, Calai, Banatah, Maasia, Mathaniah, Bezeleel, Benui & Manasseh. Among the childre of Harim, Eliezer, Jesiah, Melchiah, Semeiah, Simeon, Ben Jamin, Maluch and Samariah. Among the childre of Hasem, Mathnai, Mathathiah, Zabed, Elphelet, Jeremi, Manasseh & Semei. Among the childre of Bani, Madai, Amra, Huel, Bancab, Chelubi, Badaiab, Wanah, Jeremoth, Eliaib, Mathaniah, Mathanai, Jaasian, Bani, Benui, Semeiah, Salamiah, Nathan, Adaiab, Machnadabai, Sasai, Sarai, Asarael, Selcintabu, Samariah, Selu, Avariah & Joseph. Among the childre of Nebo, Jaiell, Mathathiah, Zabed, Zabina, Jedai, Joel & Banatah.

All these had taken straunge wyues, And among the same wyues ther were some, that had borne children.

*

The ende of the first booke of Eldras.

ent. vi. 2
ad. 11. a

That is, the
first booke of
Eldras in
which al
the men that
had

The secōde boke of Eldras / otherwyse called the boke of Nehemiah.

Nehemiah buttelar to kyng Artaxerxes prayeth
to God for the people.

The .i. Chapter.

These are the actes of Nehemiah
the sone of *Hachalia. He
was fortunēd in the moneth *Cal-
leu in the twentie yere, that I
was in the castell at Susan:
and Hanani one of my brethren came wpyth
certayne men of Iuda, and I asked them
how the Jewes dyd that were deliuered &
escaped from the captiuite, and how it wē
te at Jerusalem. And they sayde vnto me:
The remnant of the captiuite are there
in the lande in grate myffortune and re-
buke. *The walles of Jerusalem are bro-
ken downe, and the gates therof are bzent
wpyth fyre.

Whē I hearde these wordes, I satt me
downe and wepte, & mourned two dayes,
& fasted and prayed before the god of hea-
uen & said: O Lorde God of heauen, thou
greate & terribble God, *thou that kepeste
couenaunt and merce for the that loue the
and obserue thy commaundementes: lett
thyne eares hearken, & thyne eyes be open, &
thou maifest heare the prayer of thy seruaunt
te, which I praye now before the day and
nyghte for the chyldren of Israel thy ser-
uauntes, and knowledg the synnes of the
chyldren of Israel, whych we haue comit-
ted agaynst the.

And I & my fathers house haue sined al-
so. We haue bene corrupte vnto the, in that
we haue not kept the comaundementes, sta-
tutes & lawes, whych thou commaundedst thy
seruaunt Moses. Yet call to remembraunce
the worde the thou commaundest thy seruaunt
Moses, & saydest: Ye ye transgresse, then
wyl I scatter you abrode among the nacions.
But ye ye turne vnto me, & kepe my com-
maundementes and do the: though ye were
cast out vnto the uttermost part of heaue
yet wyl I geather you from thence, & wyl
bring you from thence, euē vnto the place,
the I haue chose for my name to dwel there.
They are thy seruauntes, & thy people who
the haue deliuered theow thy greate power

and mightye hande. O Lorde, lette thyne
eares hearken to the prayer of thy seruaunt
te, and the prayer of thy seruauntes, whose
desyre is to feare thy name, and let thy ser-
uaunt prosioure thys daye, & graunte hym
mercy in the syght of this man: for I was
the kynges butelar.

After Nehemiah had obtained letters of Artaxer-
ses he cometh to Jerusalem, & buyldethe the walles.

The .ii. Chapter.

In the moneth Nisan in the twen-
tyeth yere of kyng Artaxer-
ses, when the wyne stode be-
fore hym, I toke vp the wyne,
& gaue it vnto the kinge and I
was heuy in hys presence. The sayd the king
vnto me: why lokest thou so sadly? Thou
art not sicke, that is not the matter, but the
arte heuy herted. Neuertheles I was sore
afraid & sayde vnto the kyng: god saue the
kynges lyfe for cuer. Shuld I not loke sad-
ly: the cite of my fathers burial lieth wast
& the gates therof are consumed wpyre.
Then sayde the kyng vnto me: what is then
thy request: then made I my prayer to the
god of heaue, & sayd vnto the kyng: yf it
please the king, & yf thy seruaunt be fauou-
red in thy sighte, I beseeke the send me into
Iuda vnto the cite of my fathers burial,
that I maye buylde it.

And the kyng sayde vnto me, & so dyd
the quene that sat by him: how longe shall
thy iourney continue, & when wilt thou come
agayne? And it pleased the king to send me,
and I set him a tyme, & sayd vnto the kin-
ge: yf it please the king, let him geue me let-
ters to the captaynes beyonde the water, the
they maye conueye me ouer, tyl I come in
to Iuda: & letters vnto Asaph the lord of
the kinges wood, the he may geue me wood
for beames to the gates of the palace, which
are hard on the house & harde on the walles
of the cite, and for the house that I shal
entte into. And the kyng gaue me accord-
yng to the good hande of God vnto me.
And when I came to the captaynes beyon-
de the water, I gaue them the kynges let-
ters. And the kyng sent captaynes and
hoylmen wpyth me.

But whē Sanababal the Horonite &
Tobiah the seruaunt of the Ammonites heard
that, it greued them sore, that ther was co-
me a man which soughte the welthe of the
chyldren

Jerusalem is ti Eldzas

E childre of Israel. And when I came to Jerusalem, & had bene there the dayes, I gat me vp in þe night seaso, & a fewe me w me for I told no man what god had geue me in my hert to do at Jerusalem: & ther was not one beast w me, saue it that I rode vpon. And I rode by nyght vnto the valley porte before the Dragon well, and to the Dongeporte, and consydered the walles of Jerusalem that were broke downe, & þe portes therof consumed wyth the fyre. And I wet ouer vnto þe wellporte, and to the kinges condyte, & ther was no towne for my beast that it could go vnder me. The wet I on in the nyghte by þe broke syde, & consydered the wall, and turned back & came home agayne to the valley porte.

And the rulers knew not whither I wete or what I dyd: for hyther to had I not told þe Jewes & the prestes, the counceilers & þe rulers, & þe other þe laboured in þe worke. And I sayd vnto them: ye se the mysery þe we are in, how Jerusalem lyeth waste, & how þe gates therof are bryt with fyre, come let vs buyde by the walles of Jerusalem, þe we be no moze a rebuke. And I told the of the good had of my god which was vpon me: and the kynges wordes that he had spoke vnto me. And they sayde: then let vs gett vp, & buyde: and their handes were strengthened to good.

But when Sanabalat þe Horonite, & Tobiah the seruaunt of the Ammonites, and Gese the Arabia herd it, they laughed vs to skorne, & dyspyled vs, & sayde: what is this that ye do? wyll ye fall awaye agayne from the kyng? Then answered I them, and sayde: the God of heauen he it is that causeth vs to prospere: & we be his seruauntes. Let vs gett vp and build. As for you, ye haue no portio nor right, nor reynbraunce in Jerusalem.

E The nombre of them that buylded the walles:

The.iii. Chapter.



And Elisab þe hie prest gat hi vp w his brethre þe prestes, & builded þe Shepegate. They repared it, & set vp þe dozes of it: eue vnto the tower Neah repared they it, namely vnto the tower of Paraneel. Nexte vnto hym buylded þe me of Jericho. And beside hym buylded Sachur the sonne of Amri. But the fishporte

byd the chyldren of Manah buylded, they couered it, and sett on the dozes, lockes & barres of it. Nexte vnto hym builded Rimoth the sonne of Uriah the sonne of Hakoz. Nexte vnto hym buylded Mosalam the sonne of Barachiah the sonne of Meselabeel. Nexte vnto hym builded Zaddor the sonne of Baana. Nexte vnto hym buylded they of Chekua. But they grete men put not they neckes to the setuyce of theyr Lyde.

The Didegate buylded Jehoiadah þe sonne of Paseah, & Mosola þe sonne of Besodiah they couered it, & set on the dozes, lockes & barres of it. Nexte vnto the builded Malattiah of Gabaon, & Jadon of Merano, me of Gabaon & of Masuah for the seat of the captaine on this side the water. Nexte vnto hym buylded Misell þe sonne of Barachiah & goldsmith. Next vnto hi builded Hananiah the Apotecarys sonne, & they repared Jerusalem vnto þe brode wall. Next vnto him builded Raphaelah the sonne of Hur, þe ruler of þe halfe quarter of Jerusalem. Nexte vnto him buylded Jedaiab the sonne of Hatemaph ouer against his house. Nexte vnto hym buylded Hatus þe sonne of Hasabontiah. But Melchiah the sonne of Harim, and Hasub the sonne of Bahah Moab builded the other pece, and the tower besyde the fornaice. Next vnto hym buylded Selum the sonne of Balahes the ruler of the halfe quarter of Jerusalem, and hys daughters.

The vallepe gate builded Hanan, & the citelins of Zanoah. They buylded it, and set on the dozes, lockes & barres therof, & a thousand cubytes on the wall, vnto the Dongeporte. But the Dongeporte buylded Melchiah the sonne of Rechab, the ruler of the fourth part of the hyneyardes: he builded it, & set on the dozes, lockes and barres therof. But the Welgate builded Selu the sonne of Cholhosah, the ruler of the fourth parte of Masphah. He builded it, & couered it, & set on þe dozes, lockes and barres therof, & the wall vnto the pole of Siloah by the kinges garde, vnto þe stepes that go downe fro the cite of David. After hi builded Rehemiah the sonne of Albock, the ruler of þe half quarter of Bethsur, vntyll the other side ouer against the sepulchres of David, & to the pole Alusa and

and vnto the house of the myghtye.

After hym buylded the Luites, Rehū the sonne of Baal. Nexte vnto hym buylded Hasabiah the ruler of þe halfe quarter at Beilah in his quarter. After hi buylded their brethre, Bauai þe sonne of Henadad, thee ruler of the halfe quarter of Beilah. After hym builded Ezer the sonne of Josua þe ruler of Masphah the other pece harde ouer agaynst þe harnesse corner. After hi buylded Baruch the sonne of Sabat þe other pece worshypfully & cosly, frō the corner vnto þe doze of the house of Eliaib the hie prest. After hym buylded Harimuth þe sonne of Uzzah the sonne of Bacos the other pece, frō the doze of þe house of Eliaib euē as lōg as the house of Eliaib extended. After hi builded þe prestes, þine of þe countre. After hym builded Bēlamin & Hasub ouer agaynst their house. After the Asariah þe sonne of Masliah the sonne of Ananiah nexte vnto hys house. After hym buylded Benut the sonne of Henadad þe other pece frō the house of Asariah vnto the turnynge, and vnto the corner.

After hym builded Shalel the sonne of Uaiat ouer agaynst the corner and the hye tower, which lieth ouer from the kynge's house, beside the courte of the prison. After hym Shadatah the sonne of Shatos (as for þe Achinims they dwell i Dophel, vnto the Watergate, towarde the Caste wher þe tower lyeth out). After hi buylded they of Chekua the other pece ouer agaynst the great tower, that lyeth outward, & vnto the wall of * Dophel.

But from the Watergate forth buylded the prestes, euery one ouer agaynst hys house. After the buylded Zadok the sonne of Ezer ouer agaynst his house. After hi buylded Semetiah the sonne of Sechaniah the keeper of the eastgate. After hi buylded Hananiah the sonne of Selemiah, and Hanun the sonne of Salaph the syrt, the other pece. After hym builded Mosolā the sonne of Barachiah ouer agaynst his chest. After hym buylded Melchiah the golde-smithes sonne, vntill the house of the Achinims, & of the merchautes ouer agaynst the coifce gate, & to the parler i the corner. And beruene the parlour of the corner vnto the Shepegate buylded þe golde-smithes and the merchautes,

The buylding of Ierusalem is hyndred & let, but the Jewes buylded it being readye harneyed: lest their enemies shuld invade them.

The. iiii. Chapter.

But when Sanabalat heard þe we builded the wal, he was wroth & toke greate indignacion & mocked the Jewes & sayd before his brethre & the host of Samaria: what do þe importēt Jewes: shal they be thus suffred: shal they of fre: shal they persourne it i one day: shal they make the stones whole agayne þe are brought to dust, & bzēt. And Tobiah þe Ammonite beside him said: let the build on, yf a fore go by, he shall bzeake downe theyr stonie wal. Heare O þe our God, howe we ar despised, turne their shame vpon theyr owne head, that þe mayest geue the ouer in to despising in the lād of theyr captiuyte. Couer not their wickednes, & put not out their sine frō thy presece: for they haue prouoked the builders. Yet builded we þe wal, and ioined it whole together, vnto the half heygth. And the people were wel myned to laboure.

But whē Sanabalat, & Tobiah, & the Arabians, & Ammonites, & Idooites heard þe þe walles of Ierusalem were made by, & that they had begōne to stop by the gapes they were very wroth, & cōspired al to gether to come & fight agaynst Ierusalem, & to make an hinderaunce theri. Neuertheles we made our praier vnto our god, and set watchmē vpo the wall day & night ouer agaynst them. And Juda sayd: the strength of the beaters is to feble, & ther is to moche dust, we are not able to buylde on the wal. And our aduersariys thought: they shal not know nether se, tyl we come in the middes among them, & slawe them, & hinder the worck. But whē the Jewes that dwelt beside the, came out of al þe places wher they dwelt aboute vs, and told vs as good as ten times, then set I the people after theyr keredes w their swerdes, speares & bowes beneth in the low places behynd the wal, & looked, & gatene by, and said vnto the chemen & rulers, and to the other people: be not ye afrated of the: think vpo the grete lord which ought to be feared & fyghte for youre brethre, sōnes, daughters, wyues, and houses. Neuerthelesse when our enemies hearde that we had gotten worde of

Jerusalem is ii. Eldas

of it. God brought their counsel to nought, and we turned all againe to the wall, euery one vnto his labour. And fro that tyme forth it came to passe, & the halfe parte of the yonge men dyd the labour, & the other halfe parte helde the spares, myldes, bowes, and brestplates: and the rulers stode behynde all the house of Iuda, whyche buylded on the wall, & bare burthens, fro those that laded them. Wpith one had dyd they the worke, & with the other helde they theyr weape. And euery one that buylded, had hys swerde gypde by hys syde, and so buylded they. And the trompetters stode besyde me.

And I sayde vnto the pryncypall men, & rules, and to the other people: & worke is grete & large, & we are separated vpon the wall one farre from another. Loke in what place now ye heare the noise of & tro pett, resort ye thither vnto vs. Our god shal fight for vs, & we will be labouringe in & worke. And the halfe parte of the helde & speares fro & morning spryng, tyll & starres came forth. And at the same tyme sayd I vnto the people: euery one abyde with hys seruante at Jerusalem, that in the night season we may geue attendaunce to the watch, & to labour on the day tyme. As for me and my brethren, & my seruantes, and the men of the watch behynd me, we putt neuer of oure clothes, so moche as to washe oure selues.

The people ex. v. 1. with hysze, Nehemiah for dyddeth vsurpe the requyeth not the lyaunge of a captayne.

The. v. Chapter.

And ther arose a grete complaint of & peple, & of their wyues against their brethren & Iewes. And ther were somethat said: our sonnes & daughtres are to many, let vs take corne for the & eate, & we may lyue. Some sayde: let vs sett our lades, vineyardes and houses to pledge, & take vp corne i & berith. & ut some sayde: let vs borrowe money of the kinges trybute for oure landes & vineyardes. Now are our brethrens bodies as our owne bodies and their chyldre as our chyldren: els shulde we subdue our sonnes and daughtres vnto bondage, and some of our daughtres are subdued already, & no strength is there in oure handes, & other men shall

haue oure landes and vineyardes.

But when I hearde theyr complaynte and soche wordes, it dyspleased me sore, & I aduysed so in my mynde, that I rebuked the counsellors, and the rulers, and sayd vnto them: *wyl ye requyre vsury one of another? And I brought a grete congregacion against the and sayde vnto the: we (after oure abyltye) haue brought our brethren the Iewes, whych were solde vnto the heythens. And wyl ye sell youre brethren, who we haue boughte vnto vs? Then helde they their peace, and could fynd nothynge to answer.

And I said: It is not good that ye do, ought ye not to walke in & feare of god, because of the rebuke of the heythens our enemyes? I and my brethren, & my seruantes haue lent them money and corne: but as for vsury, let vs leaue it. Therfore this same daye se that ye restore them their lades agayne, theyr vineyardes, oyle gardens and houses, and the hundred part of the money of the corne, wyne and oyle that ye haue wonne of them. Then sayde they: we wil restore the agayne and wil requyre nothynge of them, and wil do as thou hast spoke. And I calld & prestes, and toke an othe of them, that they shulde do so. And I shoke my lappe, and sayde: God make out euery man after & same maner fro hys house and labour, that maynteyneth not thys worde: euen thus be he shaken out, and boyde. And all the congregacion sayde: Amen, and prayed the Lorde. And the people dyd so.

And from the tyme forth that it was committed vnto me to be a captayne in the lade of Iuda, namelye from the twentyeth yere vnto the two and thyrtyeth yere of kynge Artaxerxes (that is twelue yere) I and my brethren lyued not of such sustenance as was geue to a captayne. For the olde captaynes & were before me, had bene chargeable vnto the people, and had take of the bred and wyne, and foztie speles of siluer: yee and their seruantes had oppresed & people. But so dyd not I, and & because of & feare of god. I laboured also in the work vpon & wall, and bought no lande. And al my seruantes came thither toge ther vnto & worke. Moreover there were at my table an hundred and fiftye of the Iewes

After the schau. 40. me reader we haue not wether to redame hem.

Jewes & rulers, whiche came vnto me, fro amonge the Hethen, that are aboute vs. And there was prepared me dayly an oxe, and fyre chosen shepe, and byrdes, & euer once in ten dayes a greate summe of wine. Yet requyred not I the luyunge of a capytayne for the bondage was greuous vnto the people. * Thynke vpon me my God vnto the best, accordyng to all that I haue done for thys people.

The buyldyng is yet agayne buylded and left, The. vii. Chapter.

AND whē Sanabalat, Tobiah & Gesein the Arabia, and other of our enemies heard that I had buylded the wall, & that ther were no mo gappes ther in (howbeit at the same time had I not hanged the dores vpon the gates) Sanabalat & Gesein sent vnto me, sayinge come and let vs mete together * in the villages vpon the playne of the cite. And Acuertheles they thought to do me euill. Notwithstandynge I sent messengers vnto them, sayinge: I haue a great busynesse to do, I cannot come downe. The worke shuld stand styll, yf I were negligēt, & came downe to you. Howbeit they set vnto me as good as, thre times after the same maner. And I gaue the same answer. The set Sanabalat his scruiant vnto me the fiftith time with an open letter in hys hand, wherein was written: it is tolde the Hethen, & Gesein hath sayd it, that I & the Jewes thynke to rebel: for the which cause thou buyldest the wall, & wyl be their kynge in these matters, & hast ordeyned the Prophetes to preache of the at Ierusalem, and to save: he is kynge of Iuda.

Now shall this come to the kinges eares, come now therfore, & let vs take oure counsell together. Acuertheles I set vnto him sayng ther is no such thyng done as thou sayst: I haste sayned it out of thine owne hert. For they were all minded to make vs afraied & thought: they shall withdraue their handes fro the worke, & they shall not laboure. Howbeit I strengthened my hande more. And I came vnto the house of Semaias the sonne of Delaias the sonne of Shebtabeel, and he had shut him selfe in, & said: let vs come together into the house of god, euē vnto the middes of the temple, & shut the dores of the temple: for they wyl come to slaye the, yee euē in the nyght wyl

they come to put the to death. But I sayde: Shuld any soche mā as I be: who is the, being as I am, that wyl go in to the temple, to saue his life? I wyl not go in.

For I perceaued, that God had sente him: Yet spake he propheticie vpon me, neuertheless Tobiah & Sanabalat had hired him for money. Therfore toke he the money, that through feare I shuld do: & synne: that thei might haue an euill report of me, to blasphemie me. My God think thou vpon Tobiah & Sanabalat accordyng vnto these their workes, & of the prophet Adiah & of the other Prophetes, that wolde haue put me in feare.

And the wal was finished on the fiftith & twentye daye of the moneth * Elul, in two and fyftye dayes. And when all oure enemies hearde therof, all the Hethen that were aboute vs, were afraied, & their courage fayled them: for they perceaued, that thys worke came of God. And at the same time were ther many of the chiefe of Iuda, whose letters wente vnto Tobiah, & from Tobiah vnto the (for ther were many in Iuda that were sworne vnto hym: for he was the sone in law of Sechaniah the sone of Arath, and his sone Jehohanan had the daughter of Hosolam the sone of Barachiah & they spake good of hym before me, and tolde hym my wordes) and Tobiah set letters, to put me in feare.

After the wall was buylded is the watch appointed. They that returned from the captivity are nombred.

The. vii. Chapter

NOW when he had buylded the walle I hanged on the dores, & the porters syngers & Leuites were appoynted. And I commaunded my brother Hanani, & Hananiah the ruler of the palace at Ierusalem: for he was a faithfull mā, & feared God more then did many other, and I sayd vnto them: let not the gates of Ierusalem be opened vntill the sone be whote. And whyle they are yet standynge in the watch, the dores shal be shut & barred. And ther were certayne cytyzens of Ierusalem appointed to be watchmen euery one in hys watche, & aboute hys house. As for the cite, it was large of rowme, and greate, but the people were fewe therein, and the houses were not buylded.

And

Elul, is compared, to our July. The part of August ioynd thereto, it was the sixte moneth in 1582.

After the returne of the captiuitie.

Jerusalem is if Eldas bylded agayne

Some rede
the booke of
the Genea-
logy.

hede: 11. a

And my God gaue me in my heart, þat I gathered to gether the princypall men & the people to nõbr: them & I founde a regi- ster of the nõbr: of them, which came vp a fore our of the captiuitie: & founde written therein: & these are the sones of the lande þat went vp fro the captiuitie of the carrying away (whõ Nabuchodonosor the king of Babilon had brought away) and came a- gaine to Jerusalem & Iuda, euery one vnto his cite, which came to Ierobabell: Ie- sua, Nehemiah, Azariah, Raamiah, Ra- hamani, Sardochee, Belsan, Mespatach, Beguai, Rahum and Baanah.

This is the nõbr: of the men of þe people of Israell. The chyldren of Pharo were ii. thousand, an hundred & two & seuentie: the chyldren of Saphathiah, iii. hundred & two & seuentie: the chyldren of Arah, syxe hundred & two and fiftie: the chyldren of Sabath Moab amonge the chyldren of Iesua and Joab, two thousand, eyght hundred, and eightene: the chyldren of Elam, a thousand, two hundred & foure & fiftie: the chyldren of Iathua, eyght hundred & fife & fortye, þe chyldren of Zachai seuen hundred & thre skore: þe chyldre of Banu, vi. hundred & viii & fortye: the chyldren of Bebai, syxe hundred & eight & twente: the chyldren of Al- gad, two thousand, thre hundred and two & twente: the chyldren of Adontam, sixe hun- dred & seuen & thre skore: the chyldren of Regoi, two thousand, & seuen and thre skore: the chyldren of Adin, syxe hundred & fytie and fytie: the chyldren of Ater of Bezekiah, eyght and nyntie.

The chyldren of Hasum, thre hundred & eyght & twente: the chyldren of Besai, thre hundred and foure and twente: the chyldren of Hatiph, an hundred & twelue the chyldren of Gabao, fife and nyntie: the men of Berthehem & Bethophath, an hundred and eyght and foure skore: þe me of Anathoth, an hundred & eight and two et: the men of Beth Almoth, two & four- ty: the men of Bariah Jacim, Cephirah & Beeroth, seue hundred & thre and fortye: the men of Ramah and Gaba, syxe hun- dred & one & twente: the me of Machmas, an hundred and two and twente: the men of Bethel and Al, an hundred and thre and twente: the men of Bebo, and hundred and two and fiftie: the chyldren of the other Ge- ban, a thousand, two hundred and four:

fytie: the chyldre of Barim: thre hundred & twente: the chyldre of Jericho: thre hundred & fife and fortye: the chyldre of Lodhadro and Dno, seuen hundred and one and twen- tie: the chyldren of Senaah, thre thousand, nyne hundred and thytie.

The prestes. The chyldren of Jadalab of the house of Iesua, nyne hundred and thre & seutye: the chyldre of Emer, a thou- sande and two and fytie: the chyldren of Balhur, a thousande, two hundred & seue and fortye: the chyldren of Barim, a thou- sande and seuentene.

The Leuites. The chyldren of Iesua of Cadmiel among the chyldren of Doduah, foure & seutye. The singers. The chyldre of Asaph, an hundred and eight and fortye. The porters: The chyldre of Selum, the chyldre of Ater, the chyldren of Calmon, the chyldre of Acub, the chyldre of Hattia, the chyldre of Sobai, all together an hun- dred and eyght and thytie.

The Bethinims. The chyldre of Ziba, þe chyldre of Basupha, the chyldre of Teba- hoth, the chyldre of Cedus, the chyldren of Seta, the chyldren of Phadon, the chyldren of Lebanah the chyldren of Hagaba, the chyldre of Salmat, the chyldren of Hanah the chyldren of Gidel, þe chyldre of Gaher, the chyldren of Raasa, the chyldren of Ra- zin, the chyldren of Accoda, the chyldre of Gesein, the chyldre of Wisa, the chyldren of Phasrah, the chyldren of Besai, þe chyldren of Meunim, the chyldren of Neophusum, þe chyldren of Baehuc, the chyldren of Pa- cupha, þe chyldren of Parhur, the chyldren of Baith, þe chyldre of Mahida, þe chyldre of Parfa, þe chyldren of Berros, þe chyldren of Sissera, þe chyldren of Thamah, þe chyldren of Meshah, the chyldren of Hatipha.

The chyldren of Salomons seruau- tes: The chyldren of Sotai, the chyldren of Sophereth, the chyldren of Phereda, þe chyldren of Jaala, the chyldren of Dato, the chyldren of Gidel, the chyldren of Sa- phathiah, the chyldren of Paril, the chyldren of Bochereth of Zabaim, the chyldren of Amoh. All the Bethinims and the chyldren of Salomons seruantes, were thre hun- dred and two and nyntie.

And these went vp also of the Melah, the Melah, cherub, Ado & Emer: but they coude not the fathers house nor the

The law is Nehemiah redde cccxliij

nor theyr sede, whether they were of Israel
The chylde of Salaiab, the chylde of To-
biah & the chylde of Accoda, vi. hundred &
two & fortye. And of the prestes the chylde
of Habaiah: & chylde of Hacoz, the chyl-
de of Bersilai, which toke one of & daugh-
ters of Bersilai the Galaadite to wyfe, &
was named after theyr name. These sou-
ghte the register of their generatiō & when
they found it not, they were put fro & prest
hode. And Hathiratha sayd vnto them, &
they shulde not cate of the moost holy, tyll
there came by a prieste with the lyght and
perfectnesse.

The whole cōgregation as one mā, was
two & fortye thousande thre hundred, and
thre skore: besyde theyr seruauntes & may-
des, of whom there were seuen thousande,
thre hundred & seuen and thirtie. And they
had two hundred and seuen and fortye sin-
ginge men and women, seuen hundred and
lyxe & thyrtye horses, two hundred & fyue
and fortye Mules, foure hundred and fyue
and thyrtye Camels: fyxe thousand, seuen
hundred and twentie Asses.

And certayne of the aunciet fathers ga-
ue vnto & worke. Hathiratha gaue to the
treasure a thousand drāmes, fiftie basens
fyue hundred and thirtie prestes garmen-
tes. And some of & chefe fathers gaue vn-
to the treasure of the worke, xx. thousande
drāmes, two thousande and two hundred
pound of syluer. And the other people ga-
ue, xx. thousand drāmes, and two thou-
sand pound of syluer, & seuen & thre skore
prestes garmētes. And the prestes and Le-
uites, the Porters, the singers, and & other
of the people, & the Methunims, and al Is-
rael dwelt in theyr cyties.

¶ Eldas geathereth together the people & redeth
to the lawe. They kepe the feake of tabernacles
o; bothes.

The. viii. Chapter.

¶ On whē & vii. monethe dūc
nye, & the chylde of Israel we-
re in theyr cities, al the people
geathered the selues together
as one mā vpon the strete be-
fore the Watergate, & sayd vnto Eldas
the scribe, that he shulde fetch the boke of
the lawe of Moses, whych the Lord com-
maunded to Israel. * And Eldas the
Priest brought the lawe before the congre-
gation both of men and women, and of all

that could vnderstande it, vpon the fyrst
daye of the seuenth moneth, & red therein in
the strete that is before & Watergate (fro
the morninge vntil the noone daye before
men and weinen and soch as could vnder-
stande it: & the eares of all the people were
enclyned vnto the Boke of the lawe. And
Eldas the scribe stode vpon an hye pul-
pytt of wood, whych they hadde made for
the preaching, & besyde him stode Matha-
thiah, Sema, Ananiah, Uziah, Melkiah, &
Maasiah, on hys ryghte hande: and on
hys lefte hande stode Phadaiah, Misael,
Melchiah, Hasū, Hasebadanah, Zachary
and Hosolam.

And Eldas opened the boke before al
the people, for he stode aboue al the people
And whē he opened it, all the people stode
by. And Eldas prayesd & Lord the great
God. And all the people answered Amen,
Amen, with theyr handes by, & bowed the
selues, & worshipped the Lord wyth theyr
faces to the grounde. And Iesua, Baanr,
Serabiah, Jamin, Acuba, Sebarhai, Ho-
datah, Maasiah, Celita, Zariah, Fosabed
Hanā Phalaiah, & the Leuites, caused the
people to geue hede vnto the law, & the peo-
ple stode in their place. And they red in the
boke of the lawe of god distinctly & playn-
ly, so & mē vnderstode the thing & was red
And Nehemiah (which is Hathiratha) &
Eldas the prest & scribe, & the Leuites &
caused the people to take hede, sayde vnto
all the people: thys daye is holpe vnto the
Lorde your God: be not ye sorpe therfore,
and wepe not. For al the people wept whē
they herde the wordes of the lawe.

¶ Therfore sayd he vnto them: * go your
way, & cate the fat, & drinke the swete, and
send part vnto the alio that haue not pre-
pared the selues: for this day is holy vnto
our Lorde, be not ye sorpe therfore: for the
ioye of the Lord is your strength. And the
Leuites spylled al the people, & sayd: hold
your peace for the day is holy, were not ye
your selues. And all the people went theyr
waye to cate & drinke, & to sende part vn-
to other, & to make greute myrthe, because
they had vnderstand the wordes that were
declared vnto them.

And on the next daye were geathered to-
gether the chefe fathers among al & people
and the prestes & Leuites, vnto Eldas &
r. l. scribe



the child of To-
biah, & the child of

the child of To-
biah, & the child of

scripe, & he shuld teache the the wordes of the lawe. And they founde wyrtten in the lawe how that the Lord had comaunded by Moyses that þe chylde of Israel shuld dwel in bothes in the feast of the seuenthe moneth. And so they caused it be declared and proclaimed in all theyr cyties, & at Jerusalem, sayinge: go vp vnto the mounte and fetch Oliue braunches, Mynebraunches, Myrtbraunches, Palmebraunches, & braunches of thicke trees, too make bothes as it is wyrtten.

And the people went vp, and fet them, & made them bothes, euery one vpo the rofe of hys house, & in theyr courtes, and in the courtes of the house of God, & in the strete by the watergate, & in the strete by porte Ephraim. And al the cōgregation of the þe were come agayne, out of the captiuitie, made bothes, & dwelt therein: for since the time of Iosua the soune of Nun vnto this day had not the chylde of Israel done so, and ther was verie great gladnesse. And euery day fro the fyrst day vnto the last, red he in the boke of the lawe of God. And seuen dayes helde they the feast, and on the eight daye the gathering together, accordinge vnto the maner.

The people repent & forsake theyr straunge wines
Eldas receyeth the benefites of God & the synnes
of the people.

The .ix. Chapter.

In the foure & twentie day of this moneth came the chylde of Israel together wth a singing & sack clothes, & erth vpo the, & separated the sede of Israel fro all the straunge chylde & stode & knowleged theyr synnes, and the wyckednesses of theyr fathers, & stode vp in theyr place, and red in the boke of the lawe of the Lord theyr God fourtyme on the day, & they knowleged, & worshipped the Lorde theyr God fourtymes on the daye. And the Leuites stode on hye, namelye Iesua, Bani, Cadmiel, Sabanah, Buni, Sarebiah, Bani & Chanani, & cryed loude vnto the Lord theyr God. And the Leuites, Iesua, Cadmiel, Bani, Sabanah, Serchiah, Hodiah, Sebaniah, Whathabiah, said: Stand vp prayse the Lord your God for euer: & let thankes be geuen vnto the name of thy glorie, which excelleth al thankesgeuing & prayse. Lord, thou alow hast made

beautie, & the beautie of all heauens, wth all theyr host, the earth & al that is therein, the see & al that is therein: thou geuest life vnto all, & the hoste of heauē bowe them selues vnto the. Thou art the Lord God, & hast chosen Abrahā, & broughtest him out of Chaldea, & calledst hym Abrahā and foundest his herte faythful before the: & madeest a couenaunt wth him to geue vn to his sede the land of the Cananites, Perchites, Amorites, Wherelites, Jebusites & Gergerites, & hast made good thy wordes for thou art righteous: & hast considered the mysery of our fathers in Egypt, & heard theyr cōplaine by the reed see, & shewed tokens & wonders vpon Pharao, & on all hys seruantes, and on al the people of his land: for thou knewest that they were presumptuous & cruel agaynst them, & so madeest þe a name as it is thys daye. And the reed see dydest thou drye in sundre before the, so that they wet thorow the mides of þe see drye shod: & their persecuters threwest thou into the depe as a stone, in þe mightte waters, & leddest the on the daye tyme in a cloudy piler, and on the nyghte season in a piler of fyre, to shew the lycht in the waye that they wente.

* Thou camest downe also vpo mounte Sinai, & spakest vnto them fro heauen, & gauest them right iudgements, true lawes good comaundementes and statutes, and declaredst vnto the thy holy Saboth, and comaundedst them preceptes, ordinaunces, and lawes by Moyses thy seruaur: & gauest them bred fro heauen when they were hongry, & broughtest forth water for the oute of the rocke whē they were thyrstie: & promysedst them, that they shulde go in, & take possessiō of the land, ouer which thou haddest lyft vp thine hand for to geue the.

But our fathers were proud and hardnecked, so that they folowed not the comaundementes, & refused to heare, & were not intedful of the wōders that thou dydest for the: but became obstinate & heaby in so moch that they turned backe to theyr bondage in theyr disobedience. But thou my God forgavest, & wast gracious, merciful, patient, and of great goodnesse, and forsokest the not. * And though they made a moultē calfe (& sayd: This is thy God, that brought the out of the lade of Egypt)

and dyd great blasphemyes, yet forsokest thou them not in the wilderness, accordyng to thy great mercy. * And the cloudy ppler departed not from the on the daye tyme to leade the waye, neither the ppler of fyre in the nyght season, to shew them lighte in the waye that they went.

And thou gauest the thy good sprete to enforce the, * & withheldest not thy hand from theyr mouth, * & gauest them water when they were thyrstie. fortye yeares longe madest thou prouision for the in the wilderness, so that they lacked nothinge: * theyr clothes wared not olde, & their fete swelled not. And thou gauest them kynge doms and nacions, and partedst the accordyng to their portions, so that they possessed the land of Schon kyng of Hesebō, and the lande of Og the kyng of Basan. And theyr chylde multipliedst thou as the starettes of heauen, & broughtest them into the lād wherof thou haddest spokē vnto their fathers, that they shulde go into it, & haue it in possession.

And the chylde went in, and possessed the lād. * & thou subdudest before the the inhabyters of the land, euē the Cananites, and gauest the into their hand, & theyr kynges and the people of the land, that they might do with the what they wold. And thei warre theyr strong cities, & a fatt land, & a toke possion of houses that were ful of all manner goodes, welles dygged out, bynepardes, oplegardens, & many frutefull trees: and they ate & were fylled, & became fat, & luyed in welch thorow thy great goodnes. Neuthelesse they were disobedient, & rebelled agaynst the, and cast thy law behinde theyr backs, and flue thy prophetes (whych exhorted the so earnestly, that they shulde conuerter vnto the) and dyd greates blasphemies. Therefore gauest thou them ouer into the hande of theyr enemyes that hated them.

And in the tyme of theyr trouble theyr cryed vnto the, & I heardest them fro heuē and thorow thy greates mercy thou gauest the assistance, which helped the oute of the hand of theyr enemyes. But whē thei came to rest, they turned back agayn to do euell before the: therefore lestest thou them in the hande of theyr enemyes, so that they had no dominion ouer them. So they couerted, &

cryed vnto the, & thou herdeste them from heauen, & many tymes hast thou deliuered them accordyng to thy great mercy, and testifiedst vnto them, that they shuld turne agayne vnto thy lawe.

Notwithstandyng they were proud, and herkened not vnto thy commaundmētes, but synned in thy lawes * (wherche a man shuld do, & lye in them) & turned the shoul-der away, & were stiffnecked, and wold not heare. And many peres didest thou forbear them, & testifiedst vnto them thorow the sprete, euē by the offite of thy prophetes, and yet woulde they not heare. Therefore gauest thou the into the had of the nacions in the landes. But for thy greates mercyes sake thou hast not bitterly consumed them, neither forsaken the: for thou arte a gracious and mercyfull God.

* Now our God, thou great god, myghtie & terrible, thou that kepest couenaunte & mercy, regarde not a lytle al & trayuayle that hath happened vnto vs, & our kynges, princes, prestes, prophetes, fathers and all thy people, sence the tyme of the kynges of Assur vnto this day. Thou art righteous in al that thou hast broughte vpon vs: for thou hast done right. As for vs, we haue bene vngodly, & our kynges, princes, prestes & fathers haue not done after thy law, nor regarded thy commaundmētes, & thy earnest exhortacions wherwith thou hast exhorted them, & haue not serued the in theyr kyngdom, & in thy great goodes that thou gauest them, & in the large & plētous lād which thou gauest them, & haue not couerted from theyr wicked wyorkes. Beholde, therefore are we in bondage this day: euē in the land that thou gauest vnto oure fathers, to enioye the frutes and goodes therof, behold there are we bondmen. And great is the increase of it vnto the kynges whō thou hast set ouer vs becauise of oure synnes, and they haue dominion ouer our bodes and cartel, and we are in great trouble. And in all this make we a sure couenaunt, and write it, and let our princes, Leuites and prestes seale it.

The Notes.
a. This fat land signifieth a frutefull ground that aboundeth with al good thinges as it is sayde of fat bread of Alex. Gene. xlii. c.

b. Saulons are here called the princes or captaynes wherche saued the people from theyr enemyes. Iudic. ii. b.

Item xlii. b.
Romans. xii. b.
Galat. iii. b.
Ezech. xxi. b.

II. Cor. i. b.
and iiii. c.
Dante. ii. b.

The couenaunt Nehemiah of the people

The names of them that sealed the couenaunt be-
tweene God and the people.

The .x. Chapter.

These sealears were: Nehem-
iah (his) Bathersatha & sonne
of Balthiah and Zedekiah,
Saraiah, Mariab, Jeremie,
Balthur, Amariab, Balthi-
ah, Hatus, Sebaniah, Balthuch, Harim,
Merinoth, Obadiab, Daniell, Jerethon,
Baruch, Bhololā, Abiah, Bstamin, Bha-
stiah, Belgai & Semeiah: these were prest-
tes. The Levites were: Jesua the sonne of
Bariab, Benui amōg the childre of Bena-
dad & Cadmiel. And their brethren: Secha-
niah, Bodiab, Celta, Bhalaiab, Hanan,
Bicha, Rohob, Bhalabiah, Sachur, Sere-
biab, Sabanah, Bodiab, Bani & Baniinu.
The heades of the people were: Bhatas, Ba-
hath Bhoab, Elam, Zathua, Bant, Boni,
Algad, Behai, Bdoniah, Begoai, Bdm, A-
ter, Bzekiah, Bsur, Bodiab, Bālū, Bzai,
Bariaph, Anathothe, Bzai, Bmagphas,
Bhololā, Bstir, Bheselabell Zador, Bada-
dua, Bhalatia, Bena, Ananah, Bofea, Ba-
naniah, Bafub, Balohes, Bhalcha, So-
bek, Bchū, Balsebnah, Bhaastah, Bbiab, Ba-
nan, Anan, Balthuch, Harim & Baanah.

And the other people, the prestes, Levit-
tes, porters, singers, Bethunims, & al thei
that had separated the selues fro the peo-
ple in the landes vnto the lawe of God. Wh-
they wyues sonnes & daughters, as ma-
nye as coulde vnderstande it, & they: Loz-
des that hadde rule of them, receiued it for
they brethren.

* And they came to sweare, & to bind the
selues with an oth to walke in Gods law,
which was geue by Moyses the seruaut of
God, that they wold obserue & do accordig
vnto all the comaūdemētes, iudgements
& statutes of the Lord oure God: & if we
wold not geue our daughters vnto the peo-
ple in the lāde, nether to take their daugh-
ters for our sonnes. * And yf the people of the
land brought ware on the saboth, & al ma-
ner of vitayles to sel, if we wold not take it
of the on the saboth & on the holpe dares.
* And that we wolde let the seventh yeare
be free concerning al maner of charge.

And we decreed a statute by our selues
to geue yearly the third part of a syckle to the
ministratio in the house of our God, name

ly to the Hebrewes, to the dayly weatoffrin-
ge, to the dayly burnt offeringe of the sa-
bothes of the new mones and feast dayes
and to the thinges that were sanctified, &
to the synneoffringes, to reconcyle Israel
wyth all, and to all the busynes in the hou-
se of oure God.

And we cast the lot among the prestes,
Leuites & the people, for offering of wood
to be brought vnto the house of our God
fro peare to peare, after the houses of oure
fathers that it might be bent at tymes ap-
pointed, by the auldar of the lord our god
as it is writte in the law: & yearly to bring
the firstlinges of our lād, & the firstlinges
of our frutes of al trees, yere by yere, vnto
the house of the Lord: & the firstlinges of
our sonnes, & of our cattel, as it is writte in
the law: & the firstlinges of our oxen & of
our shepe, if we shulde bring al this to the
house of our God vnto the prestes that mi-
nister in the house of oure God: & that we
shuld bring the firstlinges of our dowghe
and of our heueoffringes, and the fruyres
of al maner trees, of wyne also and of oyle
vnto the prestes to the chekes of the hou-
se of oure God. And the tythes of our lan-
de vnto the Levites, that the Levites might
haue the tythes in all the cytyes of our mi-
nistratio.

And the priest the sonne of Aaron shall
wyth the Levites haue also of the tythes
of the Levites, so that the Levites shal bring
by the tythes of theyr tythes vnto the
house of our God to the chest in the trea-
sure house, for the childre of Israel & the chil-
dren of Levi shal bring by the heueoffrin-
ges of the corne, wyne & oyle vnto the che-
stes. And they shal be the vessels of the sanc-
tuarie, and the prestes that minister, and
the porters & the syngers, that we forsake
not the house of our God.

Who dwelled in Ierusalē after it was buyden
and who in the cytyes of Iuda.

The .xi. Chapter.

And the rulers of the people
dwelt at Ierusalē. But the o-
ther people cast lottes therfo-
re, so that amōg ten one part
went to Ierusalē into the ho-
ly cytye to dwell, & nyne partes in the cytyes.
And the people thanked al the men that were
wyllyn to dwell at Ierusalē.

these

Ios. xxi. 14.
15.
16. 17. 18.

Dent. xviii.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Dent. xviii. 1.
Dent. xv. 1.

These are the heades of the lande that dwelt in Ierusalem & in the cities of Iuda And every one dwelt in his possession, & in theyr cyties of Israel the priests, Leuites the Aethinims, and the children of Salomons seruautes. And at Ierusalem dwelt certayne of the chyliden of Iuda and of Ben Iamin.

Of the chyliden of Iuda: Athaliah the sonne of Asiah the sonne of Zachary, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the chyliden of Phares. And Maasiah the sonne of Bauch, the sonne of Chal Hese, the sonne of Hafia, the sonne of Adia, the sonne of Joiaib, the sonne of Zachary, the sonne of Siloni. All the chyliden of Phares that dwelt at Ierusalem, were foure. C. and eyghte & thye skoze valeaunt men.

These are the children of Ben Iamin: Sallu the sonne of Mesullā, the sonne of Joeb, the sonne of Phadaiah, the sonne of Colaiah, the sonne of Masiah, the sonne of Jethiel, the sonne of Alaiā. And after him Abai, Selai, nyne hundred and eyght and twente. And Joell the sonne of Zechy hadde the ouerlyghte of them: and Iuda the sonne of Senuah ouer the second part of the cytie.

4p. 2. b

Of the priests ther dwelt: Jedajah the sonne of Joiaib, Jachin. Saraiāh & sonne of Helkiah the sonne of Mosolā, & sonne of Zadoc, the sonne of Meraioth, & sonne of Abitob, was pynce in & house of god & his brethre that pccourined the worcke in the house of whō ther were. viii. C. and xxi. And Adaiāh the sonne of Jeroham, & sonne of Blalafel, the sonne of Amazi, the sonne of Zachary, & sonne of Phashur, the sonne of Melchiah & hys brethzen, chefe amonge the fathers: of whō there were two hundred and two & fortie. And Amasai & sonne of Amrael the sonne of Ahasai the sonne of Mosolainoth, the sonne of Emet and his brethre were baliaut men, of whō there were an hundred and eyght & twente. And theyr ouerscar was Zabbid the sonne of Bagdolin.

4p. 2. b

Of the Leuites: Semetah the sonne of Halub, the sonne of Asrikam, the sonne of Halabiah the sonne of Boni: & Sabathai & Joabab of the chefe of the Leuites, in the outward busines of the house of God

And Mathaniah the sonne of Micha, the sonne of Zabbid, the sonne of Asaph, which was the pynce to begynne the thankesgeuing vnto prayer. And bakkukiah the seconde amonge hys brethzen, & Abda the sonne of Samua, the sonne of Galall, the sonne of Iduthā. All the Leuites in the holy cytie were two hundred & foure & foure skoze. * And the porters Acub & Talinon, & theyr brethre that kepte the portes, were an hundred & two and seuentye. As for & resydue of Israel, the priests & Leuites, they were in all the cities of Iuda, every one in hys inheritaunce.

4p. 2. c

And the Aethinims dwelt in Ophel: & Ziba & Galpha belonged vnto the Aethinims. The ouerscar of the Leuites at Ierusalem, was Ali the sonne of Saani, & sonne of Hasabiah, the sonne of Mathaniah, the sonne of Micha.

Of the chyliden of Asaph there were syngers aboute the busynesse in the house of God: for it was the kynges commaundement concerning them, that the syngers shoulde deale faythfully every daye as accordinge was.

And Bathasah the sonne of Mesefabel of the children of Zarah the sonne of Iuda nexte the kyng in all matters concernig the people & theyr villages, thorow out all theyr regions. And the children of Iuda that were wythoute in the towncs of theyr land, dwelt some at Bariath Arbe, & in the byllages therof, and at Sibon, and in the byllages therof: & at Cabzeel, and in the byllages therof: and at Iesua, Moladah, Bethphalet, Hazezual, Bersabe, & in the byllages: and at Siklag and Moronah and in theyr byllages: And at Entemon, Zarah, Jerimuth, Zonoah, Odollam and in theyr byllages: At Lachis, and in & feldes therof: At Asekah, and in the byllages therof: and dwelte from Bersabe vnto the valley of Ennom.

The chyliden of Ben Iamin of Eaba, dwelte at Machmas Aia Bethell and in theyr byllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Bethaun, Hadid, Zeboim, Abalath, Lod, Ono and in the carpenters valleye. And certayne of the Leuites that had porcions in Iuda, dwelte in Ben Iamin,

ij. Eldras

The prestes and Leuites which come with to
rodahell to Jerusalem are numbed: and the walls
is dedecare.

The. xii. Chapter.

These are the prestes and Le-
uites that went vp with Zo-
robabell the sonne of Sala-
thiel & to Iesua, Saraiab,
Jeremy, Eldras, Amariah,
Meluch, Eatus, Sechamiah, Behum Me-
rimoth, Ado, Genthoh, Abiah, Amiamin,
Maadiab, Belgah, Sematah, Joarib,
Jadaiab, Salu, Amok, Belkiah & Jada-
ah. These were the heades amonge the
prestes and their brethren in the tyme of
Iesua. The leuites were these: Iesua, Be-
nui, Cadmiel, Sarabiah, Juda & Ma-
thantah ouer the offyce of thankesgeyn-
ge, they & their brethren: Facbukiab and
Uui and their brethren, were about them
in the watches.

Iesua begat Joakim, Joakim begat E-
liashib, Eliashib begat Jotada. Jotada be-
gat Jonathā. Jonathā begat Jadaua. And
in the tyme of Joakim were these & chefe
fathers amonge the prestes: vnder Sarai-
ah Maaiab, vnder Jeremy Hananiah,
vnder Eldras Mosolam, vnder Amariah
Jehonah, vnder Melico Jonathā, vnder
Sebaniah Joseph, vnder Harim Edna,
vnder Maaiasoth Helca, vnder Adia & a
chari, vnder Getho Mosola, vnder Abia
zechi, vnder Amiamin & Moadia Bel-
tai, vnder Belgah Samia, vnder Seime-
tah Jehonathā, vnder Joarib Mathnai,
vnder Jadaiab Uui, vnder Selat Belai,
vnder Amok Eber, vnder Belchiah Hala-
biah, vnder Jadaiab Mathanael.

28 And in the tyme of Eliashib, Jotada, Jo-
hanā & Jadaua, were the chefe fathers amo-
ge the Leuites, and the prestes wyttē vnder
p raigne of Darius the Persian. The
chyliden of Leui p principal fathers were
wyttē in the Cronicles, vntyll the tyme
of Jonathan the sonne of Eliashib. And
these were p chefe amonge the Leuites, Hala-
biah, Seretiah and Iesua p sone of Cad-
miel, and their brethren ouer agaynst the,
to geue prayse and thanks, accordynge
as Dauid p man of God had ordeined it,
one watche ouer agaynst another. Matha-
na, Balbukiab, Obadiab, Mosola, Cal-
mon & Abub were porters in the watch at
the thersholdes of p gates. These were in

the tyme of Josakim the sonne of Iesua p
sonne of Josedec, and in the tyme of Je-
hemiah the captayne and of the preste E-
ldras the scribe.

And in the dedicacion of the wall at Je-
rusale, were the Leuites sought out of al
their places, that they myght be broughte
to Jerusalem, to kepe the dedicacion & glad-
nesse, to thākesgeynges, with the singynge
to Cimbales, psalteries and harpes. And
p chyliden of the syngers gathered them
selues together fro p plaine couēte aboute
Jerusalem, & from the villages of Betho-
phathi, & from the house of Galgall, & out
of the feldes of Geba and Minaueth: for p
syngers had buyled the byllages about
Jerusalem. And the prestes & Leuites pu-
rified them selues, and closed the people,
the gates and the wall.

And I caused the princes of Juda to go
vp vpo p wal, & apoynted two greate que-
ers of thākesgeyng, which wet on p right
hande of the wal towarde the Dōggate, &
after them wente Mosatah, & halfe of the
princes of Juda, & Maia, Eldras, Moso-
la Juda, Ben Jamin, Seimeiah and Jere-
mi: a certayne of p prestes chyliden to trou-
pets, namely zachary the sonne of Jona-
than, the sonne of Seimeiah, the sonne of
Mathaniah, the sonne of Michatah, the
sonne of Zetur, the sone of Maph, and his
brethren, Seimeiah, Maiael, Melalai, Ca-
lalat, Maai, Mathanael & Juda and Ma-
nari, to the musikal instrumentes of Da-
uid the man of god.

And Eldras the Scribe before the, to-
ward the Wellgate, & they wente vp ouer
agaynst the vpon the steppes of the cype
of Dauid at the goynge vp of the wall to
the house of Dauid, vnto the Watergate
Eastwarde.

The other queer of thākesgeyng wet
ouer agaynst the, & I after the, & the halfe
part of p people vpon p wal, towarde the
Fornategate byward, vntil p byod wal, &
to the port of Ephraim, & to p Oldgate,
& to the fpythgate, and to the tower of Ma-
naneel, & to the tower of Menah, vntill the
Shepegate. And in the ptesongate flo-
de they syll, and so rode the two queers
of thākesgeyng of the house of God,
and I and the half of the rulers wyth me,
and the prestes, namelpe Eliakim, Maai-
shah,

nah, Misaiin, Michajah, Elpoeat, Zachary, Hananiah, wythe trompettes, and Maathah, Semiah, Eleaser, Uss, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, & Jeshiah was the ouerseeer.

And þe same daye were there greatesacrifices offred, & they reioyced: for god had geuen the greates gladnes, so that bothe þe wyues & chyldren were ioyful, & the mirth of Ierusalem was herde farre of.

At the same tyme were there mē appoynted ouer þe treasure chestes (wherin were þe heueofferynge, the fyrstlynges and the tythes) that they shulde geather them out of þe felde aboute the cities, to distribute them vnto the prestes and Leuites according to þe lawe: for Iuda was glad of the prestes, and Leuites, that they stode & waited vpon þe offyce of their God, and the offyce of the purgacion. And the syngers and porters stode after the commaundement of Dauid and of Salomon his sone: for in the tyme of Dauid & Asaph, were þe chiefe syngers founded, and the songes of prays and thankesgeyunge vnto God. In the tyme of Zorobabel and Rehemiāh, did al Irael, geue porciōs vnto the syngers & porters, euery day his porciō, & they gaue thynges halowed vnto þe Leuites, & the Leuites, gaue thynges þe were sanctified, vnto the chyldren of Aaron.

¶ Deuteronomy is read, and whē they haue heard it, they separate from them al strangers &c.

The. xiii. Chapter.

AND what time as the boke of Moses was red in þe cares of þe people ther was found wyrtte therein, * þe Ammonites & Moabites shulde neuer come into the congregacyon of God, because they mete not: þe chyldren of Irael with bred and water. * & hyred Baalam against them, that he shulde curse them: neuerthelesse oure God turned the curse into a blessing. Nowe when they heard the lawe, they separated from Irael euery one that had myrte hym selfe therein. And before they had the preast Eliash deliuered the chest of the house of oure God vnto his kinsman Tobiah: for he had made him a great chest, and ther had they afore tyme laped the meatofferynge, frankincense, vessel, and the tythes of corne, wyne

and oyle (accordynge to the commaundement geuen to þe Leuites, singers & porters) and the heueofferynge of the prestes.

But in al this was not I at Ierusalem: for in þe. ii. & thirtieth yere of Artaxerxes king of Babilon, came I vnto the kinge, & after certayne dayes obtayned I licence of þe king to come to Ierusalem. And I gat knowledg of þe euell that Eliash dyd vnto Tobiah, in þe he had made him a chest in þe court of the house of God, & it greued me sore, & I cast forth all þe vessels of þe house of Tobiah out of þe chest, & comaunded the to cense the chest. And thither broughte I againe the vessels of the house of god, the meatofferynge and the incense.

And I perceaued, þe the porciōs of the Leuites were not geuen the, for þe whyche cause þe Leuites & singers were sick, euery one to his lād for to work. Then reprovod I the rulers, and sayde: why forsake we þe house of God? But I gathered them together, & set the in their place. The brought all Iuda the tythes of corne, wyne & oyle vnto þe treasure. And I made treasures ouer þe treasure, euē Seleniah the preste, & Zador the scribe, and of the Leuites Bhabaiah & vnder their hāde Hanā the sonne of Zatur the sonne of Mathaniah: for they were counted faythfull, & their offyce was to distribute vnto their brethren. * I thinck vpon me & my God here in, & wypte not out my merce, þe I haue shewed on þe house of my God, and on the offyceers ther of.

At the same tyme saw I some treadinge wyne presses on the Saboth & bringinge in clustets, & asses laden wyth wyne, grapes, fygges, & bringinge all maner of burthens vnto Ierusalem, vpon the Saboth day. And I rebuked the carnelli the same day that they sold þe vitayles. Ther dwelt men of Tyre also therein, which broughte fsh & all maner of ware, and solde on the Saboth vnto the chyldren of Iuda & Ierusalem. The reprovod I the rulers in Iuda, & sayde vnto the: what euell thyng is this þe ye do, & breake the Saboth daye? Did not our fathers euen thus, and oure god brought al this plage vpon vs & vpon this cite? And ye make þe wythe more yet vpon Irael, in þe ye breake the Saboth. And it fortunod, þe whē the porters of Ierusalem made shadow before þe Saboth, I comaunded to shut the gates, & charged þe

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(.c. lxx. v. c.)

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The Boke

The boke of E.

ther.

This Ahasuerus, which is called Artaxerxes, hath a royall feast, wherunto the quene Vashti will not come: for which cause she is denoiered.

The .I. Chapter.



At tyme of Ahasuerus whiche reygned from India vnto Ethiophia, ouer an hundred & seven & twenty landes, what tyme as he sat on his seate royall in the castell of Susan in the thirde yere of his reygne, he made a feast vnto all his prynces & seruantes, namely vnto the myghty men of Persia & Media, to the capytaynes and rulers of his countrees, that he myghte shewe the noble riches of his kingdome, and the glorious worshippe of his greatnesse, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were expyred, the kyng made a feast vnto al the people that were in the castell of Susan, bothe vnto great & small, seven dayes long in the court of the garde by the kynges palace: wher there hanged whyte, reed and palowe clothes, fastened with coardes of lymen and scarlette in syluer rynges, vpon pylers of Marble stone.

The beches were of goulde and siluer made vpon a pauement of grene, white, palowe & blacke Marble. And the dyncke was caried in vessels of goulde, & ther was euery chaunge of vessel. And the kynges wine was moche accordyng to the power of the kyng. And no man was appoynted what he shuld drynke: for the kyng had comaunded al the offycers of his houle, that euery one shuld do as it liked him. And the quene Vashti made a feast also for the women in the palace of Ahasuerus. And on the seuenth day whiche the kyng was mery of wyne, he comaunded Mehuman, Bartha, Harbona, Bagatha, & Bagatha, Zathar and Carcas, the seven chamberlaynes (that dyd serue in the presence of kyng Ahasuerus) to fetch the quene Vashti wythe the crowne regall, that he might shewe the people and prynces her faynnesse: for she was beutyfull. But the quene Vashti wolde not come at the kynges worde by his chamberlaynes.

they shuld not be opened til after the Saboth: & some of my seruantes set at the gates, & ther shulde no burthe be brought in on the Saboth day. Then remayned the chapmen and marchautes once or twyce ouer night without Ierusalem with al manner of wares. The reproued I the soze, & said vnto the: why tar ye al night about the wal? If ye do it once againe, I wil lay handes vpon you. fro that tyme forth came they no moze on the Saboth. And I sayd vnto the Leuites whych were cleane, that they shulde come and kepe the gates, to haue lowe the Saboth daye. Think vpon me (O my God) concerninge this also, & spare me accordyng to thy greates mercie.

And at the same tyme sawe I Iewes, & married wyues of Moab, Ammon & of Moab & their chyldren spake half in the speache of Moab, and could not speake in the Iewes language, but by the tonge myghte a man perceaue euery people. And I reproued them, & cursed them, & smote certayne men of them, & plucked them vp, and toke an oath of them by god: Ye shal not geue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, or for your selues. Did not Salomon the kyng of Israel synne therein: and yet among many yepthen was there no kyng lyke him, and he was deare vnto his god, and God made him kyng ouer al Israel, & yet neuertheles outlandish women caused hym to synne: And shall we then obey vnto you, to do all thys great euil, and to trasgresse agaynst our God, & many straunge wyues?

And one of the chyldren of Jehoiada the sone of Eliazb the hie prest, had made a contract with Sanabalat the Hozonite: but I chased hym fro me. O my God, think vpon the that are quyte of the prestehode, & haue defyled the couenaunt of the prestehode & of the Leuites. Thus desired I the fro al such as were outlandish, & appoynted the courses of the prestes & Leuytes, euery one to his offyce, & to offyce the wood at tymes apoynted, & the fyre & frutes. Think vpon me (O my God) for the best.

The ende of the second boke of Esdras, otherwyse called the boke of Nehemiah.

laynes. The was the kyng very wrothe, & his indignacion kyndled in him.

And the king spake to þe wise men that had vnderstanding in þe ordinaunces of þe law for the kynges matters must be handled before al such as haue knowledg of þe law & iudgement: and the next vnto hym were, Cariena, Sether, Admatha, Tharsis, Mares, Marfana & Hamucan, the seuen princes of þe Persians, & Medes, whiche saw þe kynges face, & sat aboue in þe kingdome, what lawe shulde be execute vpon þe quene Vashti, because she did not accordig to þe word of þe kinge by his chāberlains.

Then sayd Hamucan before the kyng & þe princes: the quene Vashti hath not only done euil against þe king but also against all the princes & all the people in all þe landes of kyng Ahasuerus for this dede of þe quene shall come abrode vnto all women so that they shall despyse theyr husbands before theyr eyes, and shall say: the king Ahasuerus commaunded Vashti the quene to come before him, but she wolde not.

And so shal the princesses in Persia & Media say lyke wise vnto al þe kynges prynces, whē they heare of this dede of þe quene, thus shall there arys despytefulness and wrath ynough. If it please the kyng, let ther go a commaundement from him, & lett it be wyrtten accordyng to the law of the Persians & Medians (& not to be trasgrested) þe Vashti come no more before kyng Ahasuerus, & let þe king geue the kingdome vnto another that is better then she.

And þe thys wyrttinge of þe king whiche shalbe made, be published thowow out al his empyre (whiche is great) that al wyues may hold their husbands in honour, bothe among grete and smal.

This pleased the kyng & the prynces, & the kyng dyd accordyng to the word of Hamucan. Then were there letters sente forth into al the kynges lādes, into euery land accordyng to the wyrttyng therof, and to euery people after their language that euery mā shuld be lord in his owne house. And this caused he be spoken after the language of his people.

¶ After the quene put away, ceren goodly younge damoelles are searched out. And if a ootherwise raiseth Esther, pleaseth the kyng, & is made quene. And so thus openly vnto the kyng, those that wold be traye hym.

The.ii. Chapter.



After these acttes whē the displeasure of kyng Ahasuerus was layed he thoughte vpon Vashti what she had done, & what was concluded concerning her. Then sayde the kynges seruantes: Lett there be sayde younge byrgins soughte for the kyng, and let þe kinge appoynte ouerseers in all the landes of his empyre, that they maye byryng to gather all sayde younge byrgins vnto the castell of Susan to þe womens buyldyng, vnder the hande of Hagei the kynges chāberlatine, that kepeth the women, and let hym geue them theyr apparell. And loke whych damsell pleaseth þe kinge, let her be quene in Vashtis stede. This pleased þe kyng, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Hardocheus, þe sonne of Jair, the sonne of Semel, & sonne of Cis þe sonne of Jemini, which was carryed away fro Jerusalem, & whan Jekoniah the king of Iuda was led away (whō Nabuchodonozor þe kyng of Babilō carryed away) & he nourished Hadasah (that is Esther) his vncles daughter: for she had nether father nor mother, and she was a faire and beuifull damsel. And when her father and mother died, Hardocheus receaued her as his owne daughter.

Now when the kynges commaundement and commissyon was published, & many damels were brought to gether vnto þe castell of Susan vnder þe hand of Hagei, Esther was taken also vnto the kynges house vnder the hand of Hagei the keeper of the women, & the damsell pleased him, & she found grace in his sight. And he caused her ointment to be geuen her, and her gyses, & gaue her, vnto notable gentil women of þe kyngs house, & arrayed bothe her & her gyntyl women very richelie in the house of the women. But Esther shewed not her people nor her kindred: for Hardocheus had charged her, þe she shulde not tell it. And Hardocheus walked euery daye before the courte of the womens buyldyng, that he myghte know how Esther dyd, and what shuld be come of her.

And when the appoynted time of euery damell came that she shulde come to þe kyng Ahasuerus,

The Boke

Ahasuerus, after that he had bene .xii. monethes in the deckyng of the women) for their deckyng must haue so moche tyme, namely .xx. monethes in Balme & Myrr, & .vi. monethes in good spyes, so were þe women beautified) the went there one day sell vnto þe king, & what soeuer he requyred, þe must be geue her to go with her oute of þe women's buyldinge vnto þe kynges palace. And when one came in þe euening, þe same wet fro him on the morowe into þe seconde house of women, vnder the hand of Salsag & kynges chāberlaine, which kept þe cōcubines. And she must come vnto þe kyng nomore, except it pleased þe kyng, & that he caused her to be called by name.

Now whē the tyme came of Esther the daughter of Abihail Hardocheus vncle) who he had receaued as hys owne daughter (þe she shuld come to the kyng, she despyred nothinge but what Hagel the kynges chāberlaine the keeper of the women sayde.

And Esther found fauour in the syght of al the that looked vpon her. And Esther was taken vnto king Ahasuerus into the house royal, in the tenth moneth whych is called Tebeth, in the seuenth yere of hys reygne.

And the kyng loued Esther aboue al the women, & she founde grace and mercy in his syght before al the virgins: and he set the quenes crowne vpon hir head, & made her quene in stead of Vasthi. And þe kyng made a great feaste vnto all his princes & seruantes (whych feaste was because of Esther) and lett the landes be in quietnes, and gaue royall gyftes.

And whā the virgins were gethered to gether the secōd tyme, Hardocheus sat in þe kynges gate. And as yet had not Esther shewed her kintred & her people, accordyng as Hardocheus had biddē her: for Esther dyd after the worde of Hardocheus, lyke as whē he was her tutoure. At þe same tyme whyle Hardocheus sat in þe kynges gate, two of the kynges chāberlaines Bagatha and Chares whych kepte the doze, were mozt, & sought to lay their hādes on the kyng Ahasuerus: where of Hardocheus gat knowledge & told it vnto quene Esther & Esther certyfyed the kyng therof in Hardocheus name. And whē inquisition was made, it was founde so. And they were

both hanged on tre: and it was wrytten in the Chronyces before the kyng.

Haman the Macebonian, after he was exalted, obtained of the kyng, that all the Jewes shulde be put to death, because Hardocheus had not done hi worshipp, as other had.

The .iii. Chapter.

After these actes did the kyng promote Hamā þe sōne of Amadatha the Agagite, & set hi hie, & set his seat aboue al the princes that were to him. And al the kynges seruantes that were in þe gate, bowed their knees, & dyd reuerēce vnto Haman: for the kyng had so cōmaūded. But Hardocheus bowed not the knee, & worshipped him not. The the kynges seruantes whiche were in the kynges gate, said vnto Hardocheus: why traſtgest þe the kynges cōmaūdement? And when they spake this dayly vnto him, & he folowed the not, they told Hamā, þe they might se whether Hardocheus matters woulde endure: for he had tolde them, that he was a Jew. And whē Hamā saū, that Hardocheus bowed not the knee vnto hym, nor worshipped hym, he was full of indignacyon & thought it to lyttell to laye handes onli on Hardocheus: for the had the wed hym the naycon of Hardocheus, but he sought to destroy al the Jewes the nacion of Hardocheus, that were in þe whole empyre of Ahasuerus.

In the first moneth (that is the moneth Nisan) in the twelue yere of kyng Ahasuerus they cast whur (þe is a lott) before Hamā, on what day & what monethe this shuld be done: & it went out the twelue yeth moneth that is þe moneth Adar. And Haman said vnto king Ahasuerus: Ther is a people scatered abroad and dyspersed amonge all people in al the landes of thyne empyre, & theyr law is cōtrary vnto al people, & they do not after the kynges lawes, nether is it þe kynges profet to suffre the after this maner. If it please þe kyng, let him wyte, that they may be destroyed, & so byl I wepe downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought into þe kynges chāber. The toke the kyng hys ringe from hys hande, & gaue it vnto Haman the sōne of Amadatha the Agagite the Jewes enemy. And the kyng sayde vnto Haman: Lette the

plus

pluer be geuen the, & that people also, to do with all what pleaseth the.

Thē were the kynges scribes called on the thirteenth day of the first moneth, and ther was writte (accordinge as Haman cōmaunded) vnto the kynges prynces and to the captiues euery where in the landes, & to þe rulers of euery people in þe countreys on ouery syde, according to the writting of euery nacyon, and after their language in the name of kyng Mhasuerus, and sealed wth the kynges ryng. And the writtynges were set by postes into al the kynges landes, to roie oute, to kyll, and to destroye all Jewes, both yonge and olde, chylde and women in one day (namely vpon the thirteenth day of the twelue moneth, which is the moneth Adar) & to spoile their goodes.

Thys was the summe of þe writtyng, þe ther shulde be a cōmaundemente geuen in al lades, to be published vnto all people, that they shulde be ready agaynst þe same daye. And the postes wente in all the haste accordyng to the kynges cōmaundemēte. And in the castel of Susan was the cōmaundement deuyled. And the kyng and Haman sate and dyanch. But the cype of Susan was disquieted.

¶ Harbocheus geueth the quene knowledge of the cruell decrete of the kyng agaynst the Jewes.

The.iii. Chapter.

When Harbocheus perceaued al that was done, he rent hys clothes & put on sackcloth, & ashes, & wet out in to þe middes of the cite, and cryed loud and lamentably, and came before the kynges gate: for there might no man entre wth in the kynges gate, that had sack cloth on. And in all landes and places, as farre as the kynges worde and cōmaundement extended, there was great lamentacyon among the Jewes and many fasted, wept, mourned, and lay in sack clothes and in ashes. So Esthers damfels, and her chamberlaines, came and tolde it her. Thē was the quene exceedinglye astonyed. And she sent raiment, that Harbocheus shuld put them on and lay the sackcloth from him. But Harbocheus woulde not take them. Thē called Esther Hathath one of the kynges chamberlaynes (whyche stode before her) and gaue hym a cōmaundemente

vnto Harbocheus, that he myght know what it were, and wherfore he did so. So Hathath went forth to Harbocheus vnto the Brete of the cype, whyche was before the kynges gate.

And Harbocheus tolde hym of al þe had happened vnto hym, & of the summe of siluer þe Hamā had promised to wepe downe in the kynges chāber because of þe Jewes for to destroye them (þe gaue hym the cōpye of the cōmaundemēt, that was deuised at Susā to destroye them, that he myghte shewe it vnto Esther, & to speake to her & charge her, that she shulde go in to þe kyng and make her prayer & supplication vnto hym for her people.

And whē Hathath came in, & told Esther þe wordes of Harbocheus, Esther spake vnto Hathath, and cōmaunded hym to say vnto Harbocheus: al the kynges seruantes, & the people in the landes of the kyng know, that whosoeuer cometh within the courts vnto the kyng, whether it be mā or womā, which is not called, the cōmaundemēt is that the same shal die immediatly, except the kyng hold out the gouldē scepter vnto hym, that he may lyue. As for me, I haue not bene called to come in to þe kyngenow this thirtie dayes.

And whē Harbocheus was certified of Esthers wordes, Harbocheus bad say agayne vnto Esther: think not to saue thine owne lyfe, whyle thou arte in the kynges house before al Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe and delyueraunce out of another place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art come to þe kyngdom, for this tymes sake? Esther bad geue Harbocheus this answer: So thou thy way then, & geather together al þe Jewes that are found at Susan, & fast ye for me, þe ye cate not & drynk not in.iii. dayes, nether day nor night. I and my dāfels wyll faste lyke wise, & so wil I go in to the kyng cōtray to þe cōmaundemēt: yf I perishe, I perishe. So Harbocheus wente hys way, and dyd all that Esther had cōmaunded hym.

The Notes.

¶ The Jewes were like called Hebrues, of wher the eldest sonne of Sale sonne of Arpharat, as it appeareth, Genes. x. v. and i. Paral. i. c. after were they called Israel of Jacob, & after Jewes of one of the sonnes of Jacob that is to witte of Juda.

Esther

Of Esther

Esther entred into the king and byddeth him and Haman to a feast. Haman preparereth a gallouse for Haradocheus.

The. v. Chapter.

And on the thirde day put Esther on her royall apparel, and stode in the court of the kynges palace within ouer against the kynges house. And the kyng sate vpon his royall seat in the kynges palace ouer agaynste the gate of the house. And when the kyng sawe Esther the quene standynge in the court, he found grace in his syghte. And the kyng helde out the golden scepter in his hande towarde Esther.

So Esther stepte forth, and touched the toppe of the scepter. Then sayd the kyng vnto her: What wylt thou quene Esther? and what requyreste thou? as for euene the halfe of the empyre, it shal be geuen the. Esther said: If it please the king, let the king and Haman come this day vnto the banquet that I haue prepared. The kyng sayde: cause Haman to make haste, that he may do as Esther hath sayde.

Now when the kyng and Haman came to the banquet that Esther had prepared, the kyng sayd vnto Esther at the banquet of wyne: Esther, what is thy peticion? and it shal be geuen the. And what requyrest thou? If it be euene the halfe of the empyre, it shal be done.

Then answered Esther and sayde: my peticion and desyre is, yf I haue founde grace in the syghte of the kyng, and yf it please the kyng to geue me my peticion, and to fulfill my request, then let the kyng and Haman come to the banquet that I shal prepare for the, and so wyl I do to morow as the kyng hath sayde.

Then went Haman forth the same day topyfull and in crepe in his mind. And when he sawe Haradocheus in the kynges gate, that he stode not vp and kneled before him, he was full of indignacion at Haradocheus. Neuertheles he refrayned hym selfe: and when he came home, he sent and called for his frendes, and Zares his wyfe, and tolde them of the glopye of his richesse, and multitude of his chyldren all to gether how the kyng had promoted hym so greatlye, and how that he was taken aboute the prynces and seruantes of the kyng. Haman sayd moreover: Yee and Esther the quene lette no man come with the kyng vnto the banquet

that he had prepared, excepte me, to morow and I bidden vnto her also to the kyng. But in all this am I not satisfied as long as I see Haradocheus and I sate sitting at the kynges gate. The sayd Zares his wyfe and all his frendes vnto him: Let the make a galowes of fiftye cubites hie, and to morow speake thou vnto the kyng, Haradocheus may be haged thereon, yf thou comest merely to the kyng vnto the banquet. Haman was wel content wyth al, and caused a galowes to be prepared.

The kyng turneth over the Chronicles and findeth the fidelitie of Haradocheus: and to the consail of Haman, comadereth Haradocheus to be had in honoure

The. vi. Chapter.

The same night coulde not the kyng slepe, and he comandered to bring the Chronicles and notes: which when they were red before the kyng they happened on the place wher it was written, how Haradocheus had tolde, that the kynges two chamberlaynes (whych kepte the threscholdes) sought to lay handes on kyng Absuctus. And the kyng sayd: what worshyp a good haue we done to Haradocheus therfore? Then sayde the kynges seruantes that ministered vnto him: Ther is nothing done for hym. And the kyng sayde: Who is in the court? (for Haman was gone in to the court wythoute before the kynges house, that he myghte speake vnto the kyng to hange Haradocheus on the tre, that he had prepared for him.) And the kynges seruantes sayde vnto hym: beholde, Haman standeth in the court. The kyng sayde: let hym come in. And when Haman came in, the kyng sayde vnto hym: what shal be done vnto the man, whom the kyng wolde fayne byng vnto worshyppe? But Haman thought in his hert: Whom shulde the kyng els be glad to byng vnto worshyppe, but me? And Haman sayde vnto the kyng: Lett the man vnto whom the kyng would be glad to do worshyppe, be broughte hyther, that he may be arayd wyth the royall garmetes whych the kyng vseth to weare: and the horse that the kyng rydeth vpon, and that the crowne royall may be sett vpon his heed. And lett this rayment and horse be deliuered vnder the hande of one of the kynges prynces, that he maye araye the man

the man wythall (whome the kynge wolde
fayne honour) and carre him vpon the hor-
se thorow the strete of the cite, & cause it to
be proclaymed before hym: thus shall it be
done to eueri man, whom the kynge wold
fayne honoure.

The king sayd: make hast, and take as
thou hast sayd, the rayment and the horse: &
do cue so wyth Haradocheus & Jewe that
wytteth before the kiges gate, & let nothing
fayle of al that thou hast spoke. Then to-
ke Haman the rayment & the horse, & aray-
ed him, & brought him on horsebacke tho-
row the strete of the cite, & proclained be-
fore him: Euen thus shall it be done vnto
eueri man whome the kynge is dysposed
to honour. And Haradocheus came agai-
ne to the kynges gate, but Haman gat hym
home in al the hast mourning wythe beare
heade, & tolde Zares his wife & al hys fre-
des, eueri thyng that had happened hym.
Then sayd his wife me & Zares his wife
vnto him: If it be Haradocheus of the se-
de of the Jewes, before whom thou hast be-
gone to fal, thou canste do nothinge vnto
him, but shalt fal before hym. While they
were yet talkinge with him, came the ky-
nges chamberlaynes, and caused Haman to
make haste to come vnto the bancket that
Esther had prepared.

The quene biddeth the king and Haman agayne, &
prayeth for her selfe and her people. She accuseth
Haman, and he is hanged on a gallows, which he had
prepared for Haradocheus.

The vii. Chapter.

And when the king and Haman
came to the bancket that quene
Esther had prepared, the kinge
said vnto Esther on the second

daye at the bancket of wyne:
what is thy petition quene Esther, that it
may be geuen thee? And what requyrest thou?
Prea aske euen halfe of the empyre, and it
shalbe done. Esther the quene answered &
sayd: Yf I haue found grace in thy syght
(O king) & yf it please the kyng the graunt
me my lyfe at my desyre & my people for
my petitions sake: for we are solde & my
people both to be destroyed, to be slayne &

to perishe. And wold God we were sold to
be bondmen & bondwomen, then wolde I
holde my tounge, so shuld not the enemye
be so hye to the kynges harme. The kinge
Abasuerus spake and sayde vnto Quene

Esther: what is he that? Or where is he that
darre presume in hys mynde to do soche a
thinge after that maner? Esther sayde: the
enemye and aduersarye is this wycked
Haman.

As for Haman, he was exceedingly afray-
ed before the king & the quene. And the kin-
ge arose fro the bancket & fro the wyne in
hys displeasure & wet into the palace gar-
den. And Haman stode by, and besoughte
quene Esther for hys lyfe: for he saw that
there was a wyschefe prepared for hym of
the kyng already.

And when the kinge came agayne out of
the palace garden into the parter where they
had eate, Haman had layed hym vpon the
bed that Esther sat vpon. Then sayd the king
wil he force the quene also to be with me in
this house? As sone as the wordes were out of the
kings mouth, they couered Hamans face.
And Harbonah one of the chamberlaynes
stode before the king, sayd. Beholde, there
standeth a galowes in Hamans house wythe
cubites hye, which he had made for Har-
adocheus, that spake good for the king. The
kinge sayde: hange hym thereon. So they
hanged Haman on the galowes that he had
made for Haradocheus. This was the kin-
ges wrath pacified.

After the death of Haman so Haradocheus re-
lated, and then are there countenour his letters sent vnto
to the Jewes.

The viii. Chapter.

The same daye dyd king Aba-
suerus geue the house of Ha-
man the Jewes enemye, vnto
quene Esther. And Harado-
cheus came before the kinge:
for Esther told how that he beloged vnto
her. And the king put of his finger ringe,
which he had take from Haman, & gaue it
vnto Haradocheus. And Esther set Har-
adocheus ouer the house of Haman. And Es-
ther spake yet more before the kinge, & fel
downe at hys fete, & besought him, that he
wolde put away the wickednes of Haman
the Agagite, & his deuice that he had yma-
gined agaynst the Jewes. And the kinge
held out the goulden scepter vnto Esther.
Then rose Esther, & stode before the king
and sayd: yf it please the king & yf I haue
founde grace in hys syght, and yf it be co-
uenient for the kyng, and yf it be accepted
in hys syght then let it be wyrtten, that the
ss. i. letters

Some saye
al though
enemie
be not
receiue
of him
as harme.

D

* Or in my
presence

To couer
his face, is
to shew him
worthy of
death.

The Boke

letters of the detypce of Haman the sonne of Hamadatha the Agagite, may be called agayne: whych letters he wrote, to destroy the Jewes in all the kynges landes. For how can I se the euell that shall happē vn to my people: & how can I loke vpon thee destruction of my kynred?

Then sayde the kinge Ahasuerus vnto Quene Esther, & to Haradocheus the Jewe: Behold, I haue geue Esther the house of Hamā, and him haue they hanged vpon a tree, because he layde hande vpon the Jewes. Wryte ye now therfore for þe Jewes, as it liketh you in the kinges name, & seale it with the kinges ringe (for the wrytinges that were wrytten in the kinges name, and sealed with the kinges ring, durst no man disanulle.) Then were the kinges scribes called at the same tyme in þe thyrtyd moneth, that is the moneth Sivan, on the thye and twentyeth daye.

And it was wrytte (as Haradocheus commaunded) vnto the Jewes & to the princes, to the chyties and captaynes in the landes fro India vntil Ethiopia, namely an hundred and seuen and twety landes, vnto euery one accordyng to the wrytyng thet of, vnto euery people after their spech and to the Jewes accordyng to theyr wrytinge and language.

And it was wrytten in the king Ahasuerus name, & sealed with the kinges ringe. And by postes that rode vpon swyft poyge Hules, sent he the wrytynges, wherin the king graunted the Jewes (in what cytyes soeuer they were) to geather the selues together, & to stand for theyr lyfe, and for to rote oute, to slaye, and to destroye all the power of the people & land that wold trouble them, with childzen and women, and to spoyle their good vpon one daye in al þe landes of kinge Ahasuerus namely vpon the thyrtyenth day of the twelueyth moneth, whiche is the moneth Adar.

The summe of the wrytinge was, howe ther was a commaudemēt geue in al landes to be published vnto al the people, that the Jewes shuld be ready against that day to auenge the selues on theyr enemyes. And the postes that rode vpon the Hules, made haste with al speede, accordyng to þe kinges worde: and the commaudemēt was deuysed in the castel of Susan.

As for Haradocheus, he wet oute fro þe king in royal apparel of yelow & whyte, & with a great crowne of gould, bepyng arayd wyth a garment of lynne and purple, & the cytie of Susan reioysed & was glad: but vnto the Jewes ther was come light & gladnes, and loye & worshippe. And in all lādes and cyties, into what places soeuer the kinges word and commaudemēt reached, there was loye & myrthe, prosperite & good dayes among the Jewes: in so moche that many of the people in the lād became of þe Jewes belefe, for þe feare of þe Jewes came vpon them.

The Notes,

* I To stande for theyr lyfe is a maner of speakinge famylar to the Hebrewes, for that we laye, to defend their lyues, and chyste them selues fro the cruel persequencyon of theyr enemyes.

* At the commaudemēt of the kyng the Jewes put their aduersaries to death. The sones of Haman es hanged. The Jewes kepe a feast daye in remembrance of theyr deliuerance.

The .x. Chapter.

In the twelueyth moneth, that is the moneth Adar, vpon the thirteenth day, which the kynges word & commaudemēt had appointed, that it shoulde be done, etien vpon the same day that the enemyes shulde haue destroyed the Jewes to haue oppressed the, it turned contrary wise, euen that the Jewes shoulde subdue theyr enemyes. Then geathered the Jewes together in their cyties wyth in all the landes of kyng Ahasuerus, to laye hande on soche as wold do them euell, and no man coulde wythstande them: for the feare of them was come ouer all people. And all the rulers in the landes, and pryates and Debityes, and officers of the kyng promoted the Jewes: for þe feare of Haradocheus came vpon them. For Haradocheus was greate in the kynges house, & the reporte of him was noised in al lādes, how he increased and grewe.

Thus the Jewes smote al their enemyes with a sore slaughter, & slew & destroyed, and did after their wil vnto such as were their aduersaries. And at the castel of Susan slew the Jewes and destroyed siue hundredeth men: & slew Pharandatha, Delpho, Asphatha, Phozatha, Adalia, Ardatha, Pharmastha, Arisai, Aridai, Abasatha, & ten sonnes of Haman the sonne of Hamadatha the enemye of the Jewes: but on his goodes

goodes they layed no handes. At the same tyme was the king certified of the nombze of those that were slayne at þe castel of Susan. And the kinge sayde vnto Quene Esther: The Jewes haue slayne & destroyed fyue hundred men at the castel of Susan, & the ten sonnes of Haman: what shall they do in the other lades of the kinge? what is thy petition, that it may be geuen thee? and what requyrest thou moze to be done? Esther sayd: Yf it please the kinge, let hym suffer the Jewes to morowe also to do according vnto thys dayes comaundemēt, that they may hange Hamans ten sonnes vpon the tree. And the kinge charged to doo so, & the comaundemēt was deuised at Susan and Hamans. x. sonnes were hanged. And the Jewes geathered the selues togeather at Susan, vpon the fourteenth daye of the moneth Adar, and slewe the hundred men at Susan, but on theyr goodes they layde no handes.

As for the other Jewes in the kinges lades, they came togeather, & rode forth their lyues, & gat rest fro theyr enemyes: & slewe of their enemyes fyue & seuenty thousand, howbeit they layed no handes on their goodes. Thys was done on the thirteenth daye of the moneth Adar, and on the fourteenth daye of the same moneth rested they, which day they ordeyned to be a daye of feasting and gladnesse. Is it the Jewes at Susan were come togeather both on the thyrtyenthe daye & on the fourteenth; & on the fyfteenth daye they rested, & the same daye ordeyned they to be a daye of feasting & gladnesse. Therefore the Jewes that dwelt in the villages and walled townes, ordeyned the fourteenth daye of the moneth Adar, to be a daye of feasting and gladnes, and one sent gyftes vnto another.

And Harbocheus wrote these actes, & sent the writings vnto al the Jewes that were in al the landes of king Ahasuerus, both nye and farre, that they shulde yearly receaue & hold the fourteenth and fyfteenth daye of the moneth Adar, as thes dayes wherein the Jewes came to rest fro theyr enemyes, and as a moneth wherein theyr payne was turned to soye, and their sorow vnto prosperite: that they shulde obserue þe same as dayes of wealthe and gladnesse, & one too sende gyftes vnto another, and to

distribute vnto the poore.

And the Jewes receaued it that they had begonne to do, and that Harbocheus wrote vnto them: how that Haman & sone of Hamadatha all the Jewes enemye, had deuysed to destroye all the Jewes, & caused to call Dhur (that is Lot) for to put them in feare, & to byng them to naught: and how Hester wente and spake to þe kinge, that thow letters his wycked deuyce (which he ymagined agaynst the Jewes) might be turned vpon his owne heed, and how he & his sonnes were hanged on the tre. For þe which cause they called this day Dhurin after the name of Dhur, according to all the wordes of this writinge: & what they them selues had sente, and what had happened vnto them.

And the Jewes set it vp, & toke it vpon them & their sede & vpo all such as torneyd the selues vnto them, that they wolde not misse to obserue these. ii. dayes yearly, accordinge as they were written & appointed, how þe these dayes are not to be forgotte, but to be kept of childers chylde age and keene kintredes in all lades & cytyes. They at þe dayes of Dhurin, which are not to be ouersight amonge the Jewes, & the memorial of them oughte not to perishe from theyr sede.

And quene Hester the daughter of Abihail and Harbocheus the Jewe wrote with all auctorite, to confirme this seconde writinge of Dhurin, and sente the letters vnto al the Jewes in the hundred & seuen & twentie landes of the empyre of Ahasuerus, wyth frendly and saythful wordes, to confirme these dayes of Dhurin, in theyr tyme appoynted, accordinge as Harbocheus & Jewe and Hester & quene had ordeyned concerninge them: lyke as they vpon their soule and vpon their sede had confirmed þe actes of the fastynges & of hir cōplayne. And Hester comaunded to stablish these actes of this Dhurin, & to wyte them in a booke.

The glorie and noblenes of Ahasuerus and Auctorite of Harbocheus.



The .x. Chapter.

And þe king Ahasuerus lafed tribute vpon the lande, and vpo the fles of þe sea. As for all the worke of his power

ss. ii.

and

toke in
next chap
for before
letter d.

* That is,
Lot.

E

G

Est. iii.

The Boke

and auctoryte, and the great worshippe of Har-
docheus, whiche the king gaue hym,
behold, it is wyrtē in the Cronicles of the
kynges of Media and Persia. For Har-
docheus the Jewe was the second next vn-
to kyng Dhaluerus, and greate amonge
the Jewes, & accepted amōge the multitu-
de of hys brethren, as one that seketh
the welch of hys people, & spea-
keth the beste for all hys
lede.

¶ The ende of the boke of
Ester.

¶ The Boke of Job.

¶ Job is plagued of God, by the losse of hys goodes
and chyldren.

The .I. Chapter.

In the land of Hus ther was
a man called Job: an innocēt
& vertuouſ man, ſoch one as
feared God exchued cruel.

This man had. vii. ſonnes, &
thre daughters. Hys ſubſtance was. vii.
thouſ. ſhepe. iii. thouſ. camelles. v. C. poucke of
oren. v. C. the aſſes, and a very great houſ
holde: ſo that he was one of the moſt pyn-
cipal men among al them of the eaſt coun-
tre. And his ſonnes wente, and made bāc-
kettes: one daye in one houſe, another day
in another, and ſente for theyr thre ſyſters
to eate and dryncke wythe them. So when
they had paſſed ouer the tyme of theiſ ban-
kettinge round about, Job ſent for them,
and clenſed them agayne, & gat bp earlye,
and offered for every one a burnt offering.
For Job thought thus: peraduenture my
ſonnes haue done ſome offence, and haue
bene vnthankfull to God in theyr hertes.
And thus dūd Job every daye. Now bpō
a tyme, whē the ſeruautes of God came
and ſtoode befoze the Lord, Sathā ca-
me alſo among them. And the Lord ſayde
vnto Sathan: from whēre comeſt thou?
Sathan answered the Lord, and ſayde: I
haue gone about thee lande and walched
thorow it.

¶ The ſayd the Lord vnto Sathan: haſt
thou not coſpyced my ſeruaunt Job, how

that he is an innocēt & vertuouſ mā: ſoch
one as ſcarceſ God, & exchued cruel, & that
there is none lyke hym in the land: Sathā
answered, & ſayde vnto the Lord: Worthy
Job feare God for nought: haſt thou not
preſerued hym, his houſe, & al his ſubſtā-
ce on every tye: haſt thou not bleſſed the
workes of his handes? Is not his poſſeſ-
ſion encreaſed in the land? But lape thyn
hand bpō hym a little, touche once all that
he hathe, and (I holde) he ſhall curſe the to
thy face. And the Lord ſaid vnto Sathā:
lo al that he hathe, be in thy power: onely
bpōn hym ſelfe ſe that thou lape not thine
hande. Then went Sathā forth from the
Lord.

Now bpō a certayn day whē his ſonnes
and daughters were eating, and drynking
wyne in their eldeſte brothers houſe, there
came a meſſenger vnto Job, & ſayd: Why-
le þ ore were a plowing, & the aſſes going
in the paſture beſyde the: þ Sabees came
in violently, and toke the al away: ye thy
haue ſlayne thy ſeruautes with the ſword,
and I only came my waye, to tell the.

And whyle he was yet ſpeakinge, there
came another, & ſayd: The fyre of God is
fallen from heauen, it hath conſumed, and
burnt bp al thy ſhepe & ſeruautes: and I
only came my way, to tel the. In þ incane
ſeaſon whyle he was yet ſpeakinge, there
came another, & ſayde: The Caldees made
thee armies, & fel in bpō thy camels, which
they haue caried away, yea and ſlayne thy
ſeruautes with the ſweard: and I only am
gottē away to tel the: Whyle he was ſpea-
king, there came yet another, & ſayde, Thy
ſonnes & daughters were eatinge & dryn-
king wyne in their eldeſt brothers houſe, &
ſodenly ther came a mightie great wynde
out of the South, & ſmote the. iii. corners
of the houſe: which fell bpō thy chyldre, ſo
that they are dead, and I am gottē away
alone, to tell the.

¶ Then Job ſtoode bp, & rent hys clothes
ſhaued his head, fel downe bpō the ground
worſhipped, & ſayd: Naked came I out of
my mothers wōbe, & naked ſhall I turne
thither agayne. ¶ The Lord gaue, and the
Lord hath taken away: now bleſſed be þ
name of the Lord. In al theſe thinges did
Job not offend, & nor murmured ſolowly
agaynſt God.

¶ The .ii. Chapter.

The Notes.

a* By the seruantes of god here vnderstande, not onely angelles, by whō he ordeineth þe course & woꝝkes of þe woꝝlde, but also þe godly & choiſen, whom he continually careth and prouideth for. Job. ii. a.

b* Came & ſtoode befoꝛe the lord. Thynke not that god ſome tyme appeareth to the angelles, and ſometyme not: foꝛ the good angelles do alwayſe ſee the face of god. Rather cometh god ether with þe angelles oꝛ with þe deuill with bodely ſpeache but þe hoſp ghoſt in the ſcriptures ſpeaketh many thinges vnto vs accordyng to oure feelinge, and bleſſeth a manner of ſpeaking ſamiliar to vs, attributing appearing ſpeaking enquiring & anſwering to god and to angelles, whiche thinge man only bleth, to thynke þe we ther by make the eaſy at perceaue hys meaninge. The commynge of the angelles here is no nother thing than to geue accouſtes of þe office intownd (he) which they geue, knowinge þe god ſeeth with what truſte they do it: and to geue thankes, and waite for the reward. They came (ſayth dygen) honouring magnifying, prayſyng, geuyng thankes. Diſſathan alſo wꝛeteth he thus He came, nether with goyng to, oꝛ comynge in, but he came in thought, counſel, & moſt wicked deſyre to accuſe þe ryghteſſe befoꝛe god. Hys thought & deſyre are taken as comynge. The deuill then is counted to haue come into the ſpyght of god, not that the moſt wycked came in deade in the ſpyght of the good god, but be cauſe his cruel & moſt wicked thoughte came into the ſpyght of god. And thus euen nowe a dayes alſo cometh the deuill wꝛth them in to þe ſight of god, in þe he dayly accuſeth, findeth faulte, bereteth, perſecuteth and troubleth the godlye.

¶ Job is plagued wꝛth ſoure ſydes, & afterward is mocked of his wyfe, his frendes viſite him, & haue compaſſion on hym.

The.ii. Chapter.

IT happened alſo vpon a tyme that when þe ſeruantes of god came & ſtoode befoꝛe the lord, Sathan came among them, & ſtoode befoꝛe hyſſ. a* And the lord ſayde vnto Sathan: from whence cometh thou? Sathan answered and ſayde: I haue gone aboute the lande, and walched thow we it.

¶ The lord ſayde vnto Sathan: haſt thou not conſydered my ſeruant Job, how þe is an innocent and vertuous mā ſoche one as feareth god, & reſtuereth euell, and that there is none like him in þe land: But thou moueſt me againſt him, to punyſh him: yet is it in baine, foꝛ he continueth ſtill in his godlyneſſe. Sathan answered þe lord, and ſayde: Skinne for ſkynne: yee a man wyll geue al that euer he hath, foꝛ his life.

But laſte thynne had vpon hym, touche hym once vpon the bone & fleſh, and (I holde) he ſhal coure the to thy face. Then ſayde the lord vnto Sathan: lo, there haſt þe him in thy power, but ſpare his lyfe.

So wet Sathan forth from the lord, & ſmote Job wꝛth maruelous ſore byles, from þe ſole of the ſote vnto his crowne: ſo that he ſat vpon the ground in the aſhes, and ſcraped of the filthe of his ſores wꝛth a poſſherde.

¶ Then ſaide his wyfe vnto hym: Doeſt thou continue in thy perfectnes: curſe god, and diſ. But Job ſaid vnto her. Thou ſpeakeſt like a foliſh woman. Seynge we haue receaued proſperite at the had of god, wherfoꝛe ſhulde we not be cōſēt with aduerſyte alſo? In all theſe thynges, did not Job ſynne with his lippes.

¶ Now when Jobs frendes herd of al the trouble, that happened vnto hym, there came thre of the, euery one from his owne place: namelye, Elphas the Thamanite, Baldad the Suhite, and Zophar þe Aaamathite.

¶ Foꝛ they were agreed together to come, to ſhewe theyꝝ compaſſyon vpon him, & to comfort him. So when they lyft, vpon their eyes a farre of, they knewe him not.

¶ Then they cryed, and wepte: then euery one of them rente hys clothes, & ſprynckled duſt vpon their heades in þe aſhes. ¶ Then ſat them downe by him alſo vpon þe ground vii. dayes & vii. nightes. ¶ Nether was thyny of the that ſpake one word vnto hym, foꝛ they ſawe that hys payne was verre greate.

The Notes.

a* God is here deſcribed aſkynge and deſmaiding, not that he vnto whom al thinges are knowen ſhuld therby learne any thing: but that the decreaſe & rackour of Sathan which alwayes lyeth in wait, might be vnto vs the better knowne, to thynntent that we ſhoulde walke the moate warily.

¶ The wordes of Job, wherein he declareth þe thys preſent liſe is mpletable: that þe deeth of the ryghte wyſe is to poure and fortunable.

The.iii. Chapter.

After thys opened Job hys mouth, and a* curſed his day and ſayde: loſſe be that daye, wherein I was boꝛne, and the nyghte, in the whiche it was ſayde: there is a man child conceaued ss.iii. ¶ The

The Boke

The same daye he turned to darknesse, & not regarded of God from above, neither he shyned wth light: but he couered with darknesse, and the shadow of death, Lett the dimme cloude fal vpon it, and let it be lapped in with sorow. Let the darkness ouercome that nyghte, let it not be reckened amonge the dayes of the yere, ner counted in the monethes: Despyed be that nyghte, & discommended: let them curse the daye, euen those that be ready to rayle vpon mourninge geue it also theyr curse. Lett the starres be dymme thowow darknesse of it, Lett it loke for light, but let it se none, neither the rpyng of the fayre moorning: because it shut not vpon the wombe that bare me, ner bydd these sorowes fro myne eyes.

Alas, why dyed I not in my birth: why did not I perishe, as sone as I came out of my mothers wombe: why set they me vpon their knees: why gaue they me sucke in their brestes: The shulde I now haue lye still, I shuld haue slepte, & bene at rest: like as the kynges and lordes of the erth, which buyld them selues speciall places: As the prynces haue great substance of gould, and their houses ful of siluer. That I be terlye had no beyng, or were as a thyng bozne out of tyme: I is put asyde, ether as pong chylde, which neuer saw the lyght. Ther must I wretched reassce fro theyr tyrany, ther soch as are ouer labourd be at rest: ther at those lett out free, which haue bene in prison: so that they heare nomore the voyce of the oppressoure: There are small & greate: the bonde man, and he that is free from his master.

Whetherfore is the lyght geuen to him I is in my tyme: and lyfe vnto the, that haue heuyn hertes: whyche longe for death, yf it come not: a search for it moare then for treasure whyche also wolde be exceedinge glad, & a toyce yf they found theyr grace. That shulde be toyce to the man whose waye is hyd, whiche God kepeth backe from him. For my syghes come before I eat, & my roaynges fal out like flowyng water. For the thyng I feared, is come vpon me: & the thyng that I was afrayed of, is happened vnto me: Was I not happy: Had I not quyetnes: Was I not in rest: And now commeth such misery vpon me,

The Notes.

* Cursed bys daye. Lyke as a man having an impostume, (saye the Chyrurgeons) yf he be cut of the surges, havinge nothig to helpe with he may respit, duringe the tyme of his cutting, holdeth fast the thynges he seeth him & is ready to byte the that stand by him, & yet can do nothig vnto the: eue so Job fearing & greuous sences of blaspheming & cursing, doth wyse to vnquely thynges, & speaking after the manner of the comely people, which impute their misery to the influence of the starres, & to the daye of their birth, curseth his day, & is, testifies to cursing, how bitter a lyfe he lyueth, & vnto how greate miseries he was bozne (as we comely say, in an vnhappy houre, eue as thoughe now a dayes a man repyting his synnes, shuld say, Who is me wyldest). In an vnhappy houre was I bozne which with my dedes haue denyed my maker, wo worth it. &c.

* They that curse the daye, are those that are wery of theyr lyfe, in so moche that they fall in dede to cursing.

Job is reprehended of impatience & insulce, and of the presumption of his owne rightousnes.

The liii. Chapter.

The answered Eliphaz the manite & sayde vnto him: Yf we begin to commen with the peraduenture thou wilt be discontente, but who can withhold him self fro speaking: Beholde, thou hast bene a teacher of many, & hast comforted the weery handes.

Thy wordes haue set vpon those that were falle, thou hast refreshed the weake knees: But now that the plage is come vpon the thou thinkest away: now that it hath touched thy selfe, thou arte faynte harted. Is not this thy feare, thy stedfastnes, thy patience, & the perfectnesse of thy wayes: Considre (I pray the) whocuer perisshed being an innocēt: & who were the godly destroyed: As I haue sene them that plow vanitie & sow malicie reape the same. With the blast of god did they perishe, & with the byrth of his ager consumed they all ay. The roaring of the lion, the voyce of the lyoness, & the teeth of the lyons whelpes are broke: The lyons perissheth, for lacke of pray, & the lyons whelpes are scattered abroad.

And vnto me was the word hidde, & mine eare hath receaued a litle therof. In the phantasies and thoughtes of the bylions of the night, when slepe cometh on me: feare came vpon me & drede & made my bones to shake: And when the wynd passed by before my presence it made the hearres of my fleshe to stand vpon. He stode there and I knew not his face

understand, so death to that he can not obay: me to dy, which thinke he is in great type: which he sayeth.

face, an image ther was befoze me & there was spynnes, so that I heard thys voyce.
 *shal mā be moare iust than God? Or shall man be puter thā hys maker? *Behold ther is no trust to his seruantes, & in his aungelles hath he found frowardnes.
 Howe moche moare in them that dwell in houses of claye, whose foundayon is but erth: whych shalbe consumed by the Moth. They shalbe smytte frō the moynyng vnto the euening: pee they shal perishe euerlastingly, & no mā thinke therō. Is not theis dignitie take away wthē, they shal die and not in wysdome.

The Notes.

* By p roaring, the voyce, & the teethe, are vnderstand the blasphemys & backbiting that ar bled agaynst the innocent, as it is sayde prouer. xxi. b. By the sympleude of the lyon he meaneth, that the wicked shal perishe how great oꝝ myghe soeuer they be,
 *shal mā be moare iust? &c. Of this p: cople wll Eliphaz reason thus agaynst Job. Yf God wolde destroye an innocent, it shulde folowe that mā were moze ryghtwes & pure thā god, but this is impossible, foꝝ the contrary is shewed vnto me by reuelacion.
 * Behold ther is no trust &c. Be labourerth in confirming that which he had befoze p: opounded. The summe of p: reason is, Aungelles ar not puter thā god, ergo not men.
 * Dignitie, signifieth here whatsoeuer they haue wherin they excell other, whether it be riches oꝝ honour, power oꝝ conyng &c. foꝝ none of these shal redeame thē frō deeth.

The end of a sole. The rightwysnes of god. The lord chasteneth his, and deliuereth them as agayne.

The. b. Chapter.



Name me one els, yf thou cast find eny: pee loke about p, vpon eny of p holy mē. As foꝝ p folish mā, displeasure killeth him & anger slayeth p ignoraſit. I haue sene my self, when the folish was depe roted, that his bewty was sodēly destroyed, that his childre were wythout prosperite oꝝ health: that they were slayne in the doze, and no mā to deliuer thē: that hys hart was eaten vp of the hungry: that the weapened mā had spoyled it, and that the thurstye had droncke vp hys ryches. It is not the erth that bringeth forth trauaple, nether cometh sorow oute of the ground: but it is mā, that is bozne vnto my self, lyke as the byrde foꝝ to fle.

But now wil I speake of the lord, and talke of god: which doth thinges, that are vnsearchable, & maruelous without nom

bre: which geueth rayne vpo the earthe, & poureth water vpo al thinges: whych setteth vp them of low degre, & sendeth prosperite, to those that ar in heuynes: which destroyeth the deuyles of the soryll, so that they ar not able to perfourme p thinges p they take in hande: whych compaseth the wyse in their owne craftynesse, and overthroweth the counsell of the wicked. In so much that they runne in to darcknesse by fayre daye, & grope about them at p none daye, lyke as in the nyghte.

And so he deliuereth the poore from the sweard, from theyr mouth, & frō the hand of p cruell, that p poore maye haue hope; & that the mouth of the oppresseoure maye be stopped.

Behold, happye is the man, whō God punyssheth: therfoze, despyre not p chastenyng of the Almyghy. foꝝ though he make a wounde, he geueth a medecyne agayne: though he smyte, his hand maketh whole agayne.

* He deliuereth the oute of fyre troubles, so that in p seueth there cā no hatme touch p. In p middelle of hōger he sauerth the from death: and when it is warre, frō the power of the swearde.

He shal kepe the from the perous tong so that whē trouble commeth, thou shalte not meade to feare. In destruction & death p shalt be mery, & shalt not be astayed foꝝ p beastes of p erthe: fur the castels in the land shalbe confederate wth the, and the beastes of the fealde shal geue the p: ce. Yee thou shalt know, that thy dwelling place shal be in rest: thou shalt beholde thy substance, & be no moze punyshed foꝝ synne. Thou shalt se also, th at thy sede shal increace, and that thy posterite shalbe as the grasse vpon the erth. Thou shalt come to thy graue in a fayre age, lyke as the corne sheewes are broughte in to p barn in due season. Al o, this is p matter, as we our selues haue proued by experience. Therfoze now that thou hearest it, take better hede to thy selfe.

The Notes.

* He deliuereth the &c. This sentence p: opounded after p maner of a p: ophecie signifieth all one mygh that of Psall. i. Cor. x. c. God is saythfull whych shall not suffre you to be tempted aboue your strengthe, but shal in the myddes of the temptation make way to escape oute, Eliphaz meaneth

The Boke

He hath berely wrapte the in many miseries,
but when the seueneth cometh, and when it
shall seame to hym that the offence is suffi-
ciently punished & that thou hast left thine im-
pacience (for that layeth he to Job, though
humblely) then wyl he prosper the w so great
health, & thou shalt after leade thy life most
fortunate lyse.

Job answered, that his paine is more greuous,
th his faulte, yet not wishading he deliuereth th: rñ

The. vi. Chapter.



Job answered, and said: **J** my misery were weped, & my
gummschmente layed in the
salaunces: for then shulde it
be heuper, then the sande of
the see. Thys is the cause, that my wo-
des are so sorowfull.

For the arrowes of the almighty ar in
me, whose indignacyō hath dycke bp my
spete, & the terryble feares of God fyght
against me. Doth the wyld ass roate whē
he hath graile: Or cryeth the ore, when he
hath fodder ynough: That which is vn-
uery, shall it be eaten with oute salte, or is
ther any taste in the whyte of an egge. The
things that some tyme I might not away
wthal, are now my meate for very sorow
that I myghte haue my desyre: that
God wolde graunte me the thyng, that I
longe for: That he wolde beginne & suite
me: that he wold let his hand go, & hew me
downe. The shuld I haue some cōfōrt: yee
I wolde desyre hym in my paine, & he shul-
de not spare, for I wyl not be agaynste the
wordes of the holy one.

What power haue I to endure: Or,
what is mine ende, that my soule myghte
be paciēt: As my strength the strength of
stones: Or, is my fleshe made of brasse,
Is it not so that ther is in me no help: &
that my substance is taken fro me. He
is in tribulacion ought to be comforted
of his neyghbour: but the feare of the Lord
de is cleane awaye: Myne owne brethern
passe ouer by me as the water broke, that
hastely runneth thow the valleyes. But
thet that feare the hoze frost, the snow shal
fall vpon them.

When their tyme cometh they shalbe de-
stroyed & perishe: and when they be set on
fyr, they shalbe remoued out of their pla-
ce, for the pathes that they go in, ar croked:
they hast after bayne thynges, and shall
perishe. Consydre the pathes of Cheinan,

& the wayes of Saba, wherein they haue put
their truste. Confounded are they, & put in
confidenc in them: for when they came to
opteine the thynges they looked for, they were
brought to confusion.

Euen so are ye also come vnto me: but
now that ye se my misery ye are afrayed.
Did I desire you, to come hither: Or, to ge-
ue me any of youre substance: To deliuer
me fro the enemyes had, or to saue me fro
the power of the mightie: Teach me & I
will holde my tounge: and yf I do erre, she-
we me wherein.

Wherfore blame ye then the wordes, &
are well & truly spoken: whiche of you can
reproue the: Sauing only that ye are so-
tyll to check mens sayinges, & can speake
many wordes in the wynd. Ye fall bpō the
fatherles, & go about to ouerthrow your
owne frend. Wherfore loke not only bpō
me, but bpō youre selues: whether I ly-
e, or no. Turne into youre owne selues (I
pray you) be indifferēt iudges, & consydre
mine vngiltines: whether ther be any vn-
ryghtuousnes in my tōg, or vaine wordes
in my mouth.

The Notes.

a* The Arrowes of the almighty after
some mennes opponon, at the tēnes of his
iudgemente & hys wrath: after some other,
they are the trouble which the law moueth in
the hartes of men, while they cher by ar stirred
to hate the selues, and so are healthfull phre-
les, as it is sayd psal. cxxviii. a. Some againe
expounde them to be the crosse of myserie &
wretchednesse wherein God had now wra-
ped hym. For the Saynetes (saye they) re-
ceauē they: crosse of the hand of God. The
same wyl, that this sentence be a increasing &
amplifying of that, which his aduersary had
scarcely layde agaynst hym. Eliphaz in the
begynnyng of the fourth Chapter had say-
de, that the plage was come bpō hi & had tou-
ched hym. With this (say they) meate he
now. Beholde it not onely touched me, but
woundeth me wth Arrowes, & those venou-
med wth venoume, hapely w the gall of dia-
gōs, w which touchig, both my bloude war-
eth wood, & al my spete is supped bp. More-
ouer god hath not onely throwē these darteres
bpō me, but also his dreadfull fates & is, what
soeuer he hath & is terrible, laith he on me.
b* That my substance is take fro me. The
Ahalo interp: hath. Mydome is departed
from me, and that, after Job. vii. the wyl-
dome of dyslupping iudging & tryng of thyng-
ges. As thoughe he shuld say, so soare is my
grete, seyth my helpe is taken frome, & I am
not permitted to breathe so longe, till I may
call to rememb: auncer what is mooste accep-
table to god. Some read. Is not al the strength
of myne insourcemet gone from me.

c* But

et. But the feare of the Lord &c. As though he sayde. But alas, now adayes, there is no feare of the lord leaft: and therefore it is no marvel, if charite also which is togred to the feare of God, be not in use.

Job sheweth that this life is but a battell of warre.

The. vii. Chapter.

Not the lyfe of man vpon earth a very battell: At not his dayes lyke the dayes of an hyred seruaunt: for like as a bond seruaunt desireth the shadow, as an hyeling wold faine haue an ende of his worke: Euen so haue I laboured whole monethes long (but in vaine) & want a carefull nyght haue I tolde. When I laied me downe to slepe, I sayde: When shal I rise: Agayne, I loked soze for the night. Thus am I full of sorow, tyll it be dark. My flesh is clothed wyth wormes, fylthynesse & dust: my skynne is withered, & croubled together: my dayes passe ouer more speedely then a weecur can weecue oute his webbe: & are gone, or I am a warre. Remember, the my lyfe is but a wynde, and that myne eye shal no more se the pleasures thereof, yee and that none other mans eye shal se me any more. For yf thou fasten thine eyes vpon me, I come to naught like as a cloude is consumed & banished away: euen so he that goeth downe to hell, cometh nomore vpon, nor turneth agayne into his house, neither shal his place knowe him any more.

Therefore I will not spare my mouth, but will speake in a trouble of my spryte, in bytternes of my minde will I talke. I am as a see or a walpysh, & thou kepeste me so in prison: When I thynke: my bedd shal cōferte me, I shall haue some refreshing by talking by my self vpon my couch. Thou troubleste thou me with dreames, & makest me so afrayd thow with visions, & my soule wisheth rather to be stragled, & my bones to be deed.

I can see no remedy, I shall lyue no more: Spare me the, for my dayes are but vaine: What is man, that thou hast him in such captivity, & settest so much by him: Thou takest diligent care for hym, & so delly doest thou trye hym.

Why goest thou not fro me, nor lettest me alone, so longe tyll I swallow downe my spelle: I haue offended, what shal I do vnto

the, O thou preseruer of men: Why hast thou made me to stand in thy way, & am so heavy a burden vnto my self: Why doest thou not forgeue me my sinne: Wherefore takest thou not away my wyckednes. Beholde, now I must slepe in the dust: & yf thou seekest me to morow in the morning, I shalbe gone.

Job is reprehended and noted to haue deserued his payne. A description of hypocrites.

The. viii. Chapter.

He answered Baldad the Shuhite, & sayde: How long wilt thou talke of soche thynges: how longe shall thy mouth speake so proude wordes: Doth God peruerthe the thyng that is lawfull: Or doth the Almyghty destroy the thyng that is right: When thy sonnes synned agaynst him, dyd not he punyssh them for theyr wyckednesse: If thou woldeste now resorte vnto god by tymes, and make thyn humble prayer to the Almyghty: yf thou woldest liue a pure and a godly life: shulde he not wake vpon vnto the immediatlye, & geue the, the bectie of rightuousnes agayne: In so much, that wherein soeuer thou hadest litle afore, thou shuldeste now haue greate aboundaunce. Enquire of them that haue bene before the, scarthe dyligently amonge thy forefathers: Namely, that we are but of yester daye, and cōspyre not, that oure dayes vpon earth are but a very shadowe. They shal shew the, they shal tell the, yee they will gladly cōfesse the same.

May a ryssh be grene withoute moystnesse: maye the grasse growe without water: No: but (or euer it be shot forth, & or euer it be gathered) it withereth, before any other herbe. Euen so goeth it with all the, that forget God: & euen thus also shal the hypocrites hope come to naught. His cōfydence shalbe destroyed, for he trusteth in a spyders webbe. He nameth his vpon his house, but he shal not stand: he holdeth his fast by it, yet shal he not endure. Oft tyme a thing doth flourish, & in a thynke it maye abyde the sonne shynnyng: it shuteth forth the braunches in his garde, it taketh many rotes, in so much that it is lyke an house of stoness.

But yf it be take out of his place, euery man denieth it, saying: I knowe the not. And thus is it with hym, & cōspyreth in his owne doynges:

The Boker

boynges: and as for other, they grow out
of the earth.

Behold, God wyl not cast away a vertuous mā, nether wyl he helpe the vngodly. They mouth shal he fyl wth laughing, & they lippes wth gladnes. They that hate the shal be rōfounded, and the dwellynges of the vngodly shal come to naught.

¶ Job declareth the benefites of god, & that mānes
syghewelnes is nothyng.

The. ix. Chapter.



He answered, & sayd: As for
 I, I know it is so of a trueth,
 that a man compared vnto
 God, can not be iustificed. If
 he wyll argue wth the hym, he

shall not be able to answer him vnto one
amonge a thousande. He is wise of herte,
and mightie in strenght. And ho euer prosper
ed, that toke parte agaynste hym. He
translateth the mountaynes, or euer they
be a wate, and ouerthroweth them in his
wraath. He remoueth the earth out of her
place. that her pylers shake vnder. He com-
mandeth the Sonne, and it ysleth not: he
closeth vp the starres, as it were vnder a
spynnet. He him self alone spredeth out the
heauens, and goeth vpon the waues of the
see. He maketh the baynes of heauen, the
Orions, the. vii. starres and the secret pla-
ces of the southe. He dothe greate thinges,
soche as are vnsearchable, yee and won-
ders without nombre.

26 If he came by me, I might not loke vpo
him: yf he went his way, I shuld not per-
ceauc it. If he be hasty to take eny thing a
way, who will make hi reffoze it agayne?
Who wil say vnto him: what doest thou?
He is god, whose wrath no mā may with-
stand: but the proudest of all must scoupe
vnder him. How shuld I the answer him:
or what wordes shuld I find out against
him? Yee though I be righteous, yet wil I
not geue hi one worde againe, but meke-
ly submittē my self to my iudgc. All be it &
I call vpon hym, & he heare me yet am I
not sure, & he hath herd my voyce: he trou-
bleth me so with the tempest, & woundeth
me out of measure wout a cause. He wyl
not let my sprete be in rest, but sellecth me
with bytternesse.

If men wil speake of strength, he is the strongest of al: yf men wil speake of rich-
tuousnes, who darre beiny record. b* If I

will iustifie my self, my owne mouth shall
redebme me: yf I wil put forth my self for a
perfect mā, he shal proue me a wicked doer:
for I shuld be an inocēt, my cōscience kno
weth it not, yee I my self am weery of my
life. This one thig wil I say: he despiteth
both I righteous a vngodli. And though
he say sodenly withe the scourge, yet lau
gheth he at the punishment of the inocēt.
As for the world, he geueth it ouer in to I
power of the wycked, soch as I rulers be,
wherof al lādes ar ful. Is it not so: wher
is there eny, but he is soch one?

My dayes haue bene moze swift then a
runner: they are gone sodenly, & haue sene
no good thyng. They are passed away, as
the shippes that be good vnder sayle, & as
the Regle that bastieth to þe pray. When I
am purposed to forget my cōplaynynges
to chaung my countenance, & to cōforte
my self: the ain I afraied of al my works,
for I know, thou fauourest not an euell
doer. If I be the a wicked one, whi haue I
laboured in vaine? Though I washed my
self w snow water, & made myne handes
netter so cleue, yet shuldest þe dyppe me in
the inper, & myne owne clothes shulde de-
fyle me. for he þe I must geue answere bi
to, & with whomin I go to lawe, is not a mā
as I am. Nether is ther any dayes mā to re-
proue both the partes, or to laye hys hand
betwixte vs. Let hi take his rod away fro
me, pee let him make me no moze afayed
of him, & then shal I answere hym wout
any fear. for as lōg as I am in soch fear
fuknes, I cā make no answere: And why?
it greueth my soule to lyue.

The Notes.

a * Von träffet alle die moſtſaynes, not only
theſe of ſerch, but alſo the arrogāt & proude
traytours, & the great realumes of the world,
which by a borrowed ſprache ſte often times
in the Scriptureſuppied by moſtſaynes &
hilles. So translated by Pharaō. Exod. iiii. g
& kynge Senacherib. Eſaie. xxi. g.

b* Here is it good to te þ Job pzelumethe
not of his owne rightwines, but plainlicke
fellethe hym selfe burpghtwes & a spinner be-
foze god, although befoze the woꝛld he had
lyued blamelesse. God loketh on the hearte
though the men looke but onely on þ outwarde
be appeaunser. His aduersaryes thoughte
that he shulde neuer haue had soche a crosse
layde on hym, in tesse then he had also ouer-
wardly & openly lyued in wickednesse. And þ
answerethe Job in dpuerte places that he
therein was not culpable, and therfoze accus-
eth as it were after the maner of me, the iud-
gement

gemt of Job, concerninge sochas are out:
wardlye rpghtwes: & studious to lye ver:
tuously: namelye soche a lyer without blame
amonge men, & that bothe entende & do well
to all men, and yet are wapped in many my:
stries and wretchednes of tyme over cruel.
And herein litch the chese of p cotrauerly be:
twixt Job and his abuersaries, that Job de:
ferreth hym self not to haue deserued his pu:
nishment by his outward lypunge: where as
his aduersaries armed only with manly and
fleshy wyl, thought god to be vnrighwes,
p the wolde so greuoulye punishe hym that
had not bene outwardlye spenne againste him.
Job, hys conspence bearynge hym witness,
had lpyed innocentelye and streghthele, &
hurte no man, had alwayes feared God, and
worrypped hym onely, his chyldren also had
be nouriured to the feare of god, and could of
no man be accused of wyckednesse. Yet wyl:
neseth he iustlye here (as al p godly do) that
he was not betterlye with out synne, for other
wyse had he bene a liar. i. John. i. If we say,
we haue no synne, we decaue our selues, & tru:
th is not in vs. Wherefore in the places
where he sayeth that he hath not deserued
his punishment, and that shulde seame to shew
him blamelesse, know, that he speaketh of his
outward maner of liuing, not of the inward
thoughtes and despers of the hearde, wherein
he was indouted an offender.

Job is werry of his life, & seareth out his feaull
be before God. He desyre the tyme to repyte. A des:
cription of death.

The. x. Chapter.

Euerthelesse, now will I put
forth my wordes: I wil spea:
ke out of p very heuiness of
my soule, & will say vnto god:
O do not cōdene me, but shew
me the cause, wherefore thou iudgeste
me on this maner. Chynckest thou it well
done, to oppresse me, to caste me of (being
a worke of thy handes) and to maynteyne
the counsell of the vngodlye: Hast thou
fleshy eyes then, or doest thou lōke as mā:
lokerh: Are thy dayes as the daies of mā,
and thy yeares as mans yeres: that thou
makest soche inqysycion for my wycked:
nesse, & searchest oute my synne: where as
(notwithstandynge) thou knowest that I
am no wycked per'onne, and that there is
no man able to delyuer me out of thine hā:
de. Thy hādes haue made me, & fashioned
me alltogether round about, wylt p then de:
stroy me suddenlye: O rem: bre (I beseeke p)
how p thou madest me of the mould of p
earth, & shalt bypunge me to earth agayne.
Hast p not implked me, as it were in plick:
& turned me to cruddes lyke chese: Thou
hast couered me wythe skynne & flesh, and
topned me together w bones & synowes,

Thou haste graunted me lyfe, & done me
good: & p diligēt hede that thou tokest bp
on me, hath pserued my sprete.

Though p hydest the thynges in thynne
hert, yet am I sure, that p remembreste the
al. Wherefore didest thou kepe me, when I
synned, & hast not cōfessed me fro mine offē:
ce: If I do wyckedlye, wo is me therfore:
If I be ryghteous, yet darre I not lift bp
my heade: so ful am I of confusyon, & se:
myne owne mysery.

Thou huntest me out (beynge in heu:
nesse) as it were a Lion, and troubleste me
oute of measure. Thou bypngest freys
witnesses againste me, thy wyath increaseth
thou vpon me, very many at the plagis p
I am in. Wherefore hast thou brought me
out of my mothers wombe: O that I had
perysshed, & that no eye had sene me. If
they had caried me to my graue, as sone as
I was borne, then shoulde I be now, as
though I had neuer bene.

Shal not my short life come soone to an
ende: O hold p fro me, let me alone, that I
maye ease my self a lytle afore I go th:
ther, fro whēce I shal not turne agayne.
Painely, to that land of darcknesse & sha:
dow of death: yee into that darck cloudy
lād & deadly shadow, wher as is no ordre,
but terrible feare as in the darcknesse.

Job is vntullye reprehended of Sophar God is
in cōprehensibie. He is mercifull to the repentant

The. xi. Chapter.

He answered Sophar p. Aa I
amathite, & sayd: Shuld not
he that maketh many wordes
be answered: Shuld he p ba:
bleth moch, be cōmeded there:
in: Shuld men geue care vnto the onelye:
Thou wilt laugh other mē to scoyne, and
shal no body mocke the agayne. Wylte p
say vnto God: The thing that I take in
hād is perfect, & I am cōfide in thy sighte:
O that God wolde speake, & open his lip:
pes againste the, that he might shew p) out
of hys secrete wysdoine) howe many fol:
de hys Lawe is: then shuldest thou kno:
we, that God had forgotten the, because
of thy synes.

Wylt thou fynd out god w thy sekynge:
wilt thou attayne to p perfectnesse of the
allmyghtie: He is hie the heauen, what
wilt thou do: Deper the the hel, how wylt
thou

The Boke

thou the know him: His length exceedeth the length of the erthe, & his breadth & breadth of & see. Though he turne all thynges vp side downe, close the in, or thrust them to gether, who darre check him therfore?

C For it is he that knoweth the vanpetye of men: he seyth their wickednes also, shulde he not the consyde it? A vayne body exalteth hym selfe, & the sonne of man is like a wyloe asses foale. If thou haddest now a right hert, and lyftedst vp thyne handes toward hym: yf thou woldest put awaye the wyckednesse whych thou hast in hand, so that no vngodlynesse dwelt in thy house: Then myghtest thou lyft vp thy face wythout shame, the shuldest thou be sure, and haue no nede to feare.

D Then shuldest thou forget thy misery, & thynke no more vpon it, then vpon the waters that rúne by. The shuld thy life be as cleare as the noone day, and spyng forth as & moonyng. Then myghtest thou haue coufory: he, in & hope that thou hast: & slepe quyetly, whē & arte buryed. The shuldest thou take thi rest, and no man to make the aftraied, yee mani one shuld set much by &. As for & eyes of & vngodli, they shalbe coufumed, & not escape: their hope shalbe mysery and sorow of wynde.

C Job in shewing his payence declareth & myghte and power of God.

The. xii. Chapter.

S Job answered, and saide: The (no doute) ye ar & in a lone, & wysdom shal peryshe w you. But I haue vnderstandig as wel as ye, & am no lesse the ye. Yee who knoweth not these thynges: Thus he that calleth vpon God, and whō God heareth, is mocked of his neyghbour: the godly and innocent mā is laugh ed to scozne. Godli nesse is a light despised in the hertes of the ryche, and is set for the to stōble vpon. The houses of robbers are in wealthe & prosperyte & they & inalyceouslye medle agaynst God, dwell without care: yee God geueth all thynges ryche lyfe wyth hys owne.

D Like the catell, & they shal infourme the: the fowles of & ayre, & they shal tell the: Speake to & earth, & it shall shewe &: Or to the fyshes of the see, and thei shal certifie the. What is he, but he knoweth & the

hand of the lord made al these: In whose hande is the soule of euery lyuing thyng, & the bryeth of all men. Haue not the eares pleasure in hearing, & the mouth in tastynge the thing that it eateth: Among old perlonnes there is wysdome, and amōg the aged is vnderstandinge. Yee wythe God is wysdome and strenght, it is he that hath counsell and for knoweledge. If he breake downe a thing, who can set it vp agayne? If he shut a thyng, who wyl open it. Behold, yf he witholde & waters, they drie vp: Yf he lett them go, they destroye the earth. Wroth hym is strenght and wysdō: he knoweth bothe the dysceant and hym that is disceaued.

He caryeth a way & wise mā, as it were a spole, & bringeth & iudges out of they wyttes. He lowseth the gyrdle of kynge, & gyrdeth their loynes with a bond. He ledeyth awaye the & reastes into captiuyte, & turneth the myghtye vpsyde downe. He taketh the verite fro out of the mouthe, & disapointeth the aged of their wysdō. He poureth out confusyon vpon & princes, & couforyeth them that haue bene oppressed. Loke what lyeth hyd in darcknesse, he declareth it openly: and the very shadowe of death bringeth he to light. He both increaseth the people, and desitropeyth the: He maketh the to multiplye, & driueth the away. He chaūgerth the herte of the & princes and kinges of the earth, & disapoynteth the: so that they go wandryng out of the traye, & grope in the darck without light, stakceringe to and fro lyke droncken men.

C Job rejoyceth his frendes w their owne sayges, and condemneth hyr poyse.

The. xiii. Chapter.

In al this haue I sene wythe mine eye, heard wyth mine eare, & vnderitād it. Loke what ye know & I same do I knowe also, nether am I inferiour vnto you. Neuertheles I am purposed to talke w the almighty, & my desyre is to comē wyth god. As for you, ye are workmansters of lies, & vnpofytable & bilicias al to gether. Wolde God ye kept your tongue, that ye might be taken for wise men. Therfore heare my wordes, & pōndre the sentence of my lyppes. Wyl ye make an swere for God wyth lyes, and maynteyne hym

him with disceate: Will ye accepte the per-
son of God, & intreate for hym? Shall
that help you, when he callethe you to reko-
nyng. **¶** Thynke ye to begyle hym, as a mā
is begyled: He shall punish you, & reproue
you, yf ye do secretly accept any personne.
Shall he not make you astrayed, when he
sheweth hym selfe? Shall not his terrible
feare fall vpon you? your remembraunce
shalbe lyke vnto the duste, & your pryde
shalbe turned to claye. Hold your tonges
nowe, and let me speake, for there is some
thinge come in to my intende. **¶** Wherefore
do I beare my flesh in my teth, & mine soule
in mine handes? No, ther is nether comfort
nor hope for me, yf he wil say me. But yf
I shew a reproue mine owne waies in his
syght, he is euē the same, that makethe me
whole: & why there maye no hypocryte co-
me before hym. Heare my wordes, & pōde
my saynges in youre eares. **¶** Beholde,
now haue I prepared my iudgmente, and
knowe I shalbe found rightwes. What
is he, that wyl go to lawe with me? For yf
I holde my tōge, I shall die. Neuertheles
graunte me two thinges, and then wyl I
not hyde my selfe from the.

Withdrow thyne hand frō me, & let not
the fearfull drede of the make me astray-
ed. And then sende for me to the lawe, & I
maye answer for my self: or els, let me spea-
ke, & geue thou the answer. Howe greate
are my mysdedes & synnes? Let me know
my trasgressions & offences. **¶** Wherefore
hydest thou thy face, and holdest me for
thyne enemye? Wilt thou be so cruel & ex-
treme vnto a flying leafe, & folow hypōcrite
stubble: that thou laiest so sharply to my
charge, & wylt utterly vndo me, for I syn-
nes of my youth? Thou hast put my fote
in the stocks: thou lokest narrowly vnto
all my pathes, & markest the steppes of my
fete: wher as I (not withstanding) must co-
sume lyke as a foule cariō, and as a cloth
that is moche eaten.

The Notes.

¶ Wherefore &c. These both are prouerby
all spoken, of them that offer their luyes to
Jeopardy, and spare not the selues. For he
spareth not hym self that feareth hys fleshe
with his teeth: and agayne he that beareth
his soule in his hande, carpeeth it as a thynge
ready to be solde, euē as though he woulde
straight leaue it, and cast it of.

¶ Behold, &c. this is his meaning. The su-

me of my cōfession was this, thus sayd I or-
der and defende my cause agaynst your rea-
sons that my hope is to be iustified. Armed
with this sayth: I come without feare vn-
to iudgemente. He will not pronounce hi vn-
rightwes that so vnfaignedly hath trusted to
hys mercye. Hypocrites, they nether at to
iudgement the moare the feare: I the nether
am to dreth the moare strong is my hope.

¶ c. Wherefore hidest thou my face. What
hyding of his face meaneth loke deu. xxxi. d.

¶ Job describeth the life of a mā, & prophesieth of
his resurrection. Hope faileth not the godly, wyl they
obtaine that they loke for.

The xliii. Chapter.



In that is bozne of a womā,
hath but a short tyme to liue, &
is ful of diuerse miseries. He
cometh by & falleth away li-
ke a flour. He steth as it were
a shadowe, & neuer cōtinueth in one state.
Thinkest thou it nowe well done, to open
thine eyes vnto such one, & to bringe me be-
foree in iudgment? Who can make it cleane
that cometh of an vnclane thinge? No
body. The dayes of mā are short, & nōbge
of hys monethes are knowne onelye vn-
to the. Thou hast apoynted him his bou-
des, he can not go beyonde them. So from
hym, that he maye reste a lytle: vntyll his
daye come, whyche he loketh for, lyke as
an hyrclyuge dothe.

If a tre be cut downe, ther is some hope
yet, that it wyl sproute and shutte forth
the braunches agayne: for though a tote
be warden olde & deed in the grounde, yet
when the flock getteth the sent of water, it
wyl budde, and bynge forth bowes, lyke
as whē it was fyrst planted. But as for
man when he is deed, persshed & consu-
med awaie, what becommeth of him? The
floudes when they be dreyed vp, and the ry-
uers whē they be emptye, are filled agayne
thorow the flowyng waters of the see: but
whē man slepeth, he ryseth not agayne: vn-
till the heauē perish: he shall not wake vp
nether ryse out of his slepe. **¶** If thou woldest
kepe me, and hyde me in I bell, vntyll thy
wraethe were spyled: and to appoynte me
a tyme, wherin thou myghteste remembre
me. Maye a deed man lye agayne? All the
dayes of this my pilgrimage am I lokin-
gynge, whē my chaūginge shal come. If I
woldest but call me, I shoulde obey the:
only despise not the worke of thyne owne
handes.

The Boke

I For thou hast nombred all my goiges, yet be not thou to extream upon my synnes. Thou hast sealed by mine offences, as it were in a bagg: but be merciful vnto my wyckednesse. The mountaines fall awaye at the laste, the rockes are remoued out of their place, & waters pearle thorow the very stoues by lytle & litle, the floudes wash away the grauell & earth: Euen so destroyest thou the hope of mā in lyke maner. Thou pꝛeuailest against him, so that he passeth awaye: thou chaungeste his estate, & puttest hi frō þ. Whether his thylde come to worshippinge, or no, he can nott tel: And yf thei be wē of low degree, he knoweth nat. While he liueth, his flesh muste haue trauaile: & while the soule is in hym he must be in sorowe.

The Notes.

a* God remembreth a mā whē he helpeth him. Here. p. c.

Elphas reprocheth Job because he ascribeth the wickd & puresnes to him self. & describeth þ case þ falleth on the wycked rekenyng Job to be one of þ nombꝛe.

The .xv. Chapter.

T He answered Elphas þ The manite, & said: *† Shulde a wyle mā aswene in the scēce of þ wid, & lyl his belly wpyth the wind of the est: Thou reprovest w wordes, that ar nothing worth: & speakest þ thynge, which cā do no good. As for thaine, þ haste set it aside, els woldest þ not make so many wordes before god: but thy wyckednes teacheth thi mouth, & so thou hast chosen the a craftie tongue. Thine owne mouth condemneth thee, & not þ: yce thyne awne lippes shapen the answer. Art thou the fyrst man, that euer was borne? Or, wast thou made before the hilles: hast thou herde the secrete coucell of god, that al wyl dome is to litle for the: What knowest thou, that we knowe not: What vnderstādest thou, but we can the same: Wpyth vs are olde and aged men, yce soche as haue lyued longer then thy foyrfathers.

Thynkest thou it a smal thynge of the consolacions of God: & are they with the a* & thynge worde: Why doth thyne heart make þ so proude: Why standest thou so greatly in thine owne cōceite: Where vnto loke thyne eyes, þ thy mynde is so puffed by agāst god & lettest soch wordz go out of thi mouth: What is man, that he shuld

be cleane: what hath he (which is borne of a womā) whereby he might be knowe to be righteous: Behold ther is no trust to hys sauntres: yea þ a* very heuēs are not cleane in his sight. How moch more the an abhominable and vyle mā, which a* drinketh wyckednes like water: I wyl tel the, heare me: I wyl shew the a thing, that I know: which wyle wē haue tolde, & hath not bene hyd frō their fathers: vnto who onely the lande was geue, that no straunger shulde come amonge them.

The vngodly despayreth al the dayes of his lyfe, & the nobꝛe of a tyrantes peres is vnknewen. A fearful sounde is euer in hys eares, & when it is peace, yet feareth he destruction: he beleueth neuer to be deliuered out of darckenesse, the swerde is allwape before his eyes. Whē he goeth forth to get his lyfing, he thinketh playnly, that the dape of darckenesse is at hand. Sorow and carefulnes make him afayed, & compassen him rounde aboute, lyke as it were a king with his host ready to the battel. For he hath stretched out his hand agāst god, and armed him self agāst the almyghty: he runneth proudly vpon him, & with a stiff necke fighteth he agāst him: wher as he couereth his face with faines, and maketh hys body wel lykinge. Therefore shall hys dwelling be in desolate cyties, & in houses whych noman inhabiteth, but are become heapes of stoncs.

He shal not be rich, nether shal his substaunce continue, ncr encrease vpon earth. He shal neuer come out of darckenesse, the flame shal drye vp his brāches, with the blast of the mouth of god shal he be taken away. He wyl nether applye hym selfe to faytyfulnes ncr truth, so soze is he discaued with vanite.

He shal perishe afore hys tyme be wroge out, and his hand shal not be grene. He shal be plucked of as an vntymely grape frō the vine, & shal let his floure fal, as the olyue doth. For the cōgregation of ypocrites is vnfruteful, & the fyre shal consume the houses of soch, as are greedy to receaue giftes. He conceaueth trauaile, he beareth mischefe, & his body bygerth forth disceat

The Notes.

*† That is. Shuld a wyle man speake bayne wordes, & shuld he hym selfe be bayne and puffed

puff bp with bnp: of stable & trespunge doe: crine. The east wynde dyleth bp all thinges, & therfore bp a hely filled with it, is spgnyfied by a borrowed speache, a stomacke o: hert, oute of whiche p:oceadethe soche false doc: trine as dyetthe bp the mo: yntnes of the sou: le in trespung out the truethe.

*† Some reade, secret. The whole sentence doth hab. mole thus expouid. God ca pet co: forth & againe in this life, & regardethe & so lytel his comfo: rhes & takest them for a lye: O ther. thus: Seame the comfo: rtes of men of grautie b: lbad & Sophar b: nwo: thie for &, and seme they to the lyes.

a* Under the name of & heuens bnderstā: dethe be the aungelles.

b* To d: ynke wyckednes like water, is, to be filled with wyckednesse. It is a maner of, speaking of the Heb: ues, so to d: ynke skoz: fulnes spgniffeth to be filled therewith, after as in the. xxxiii. a.

Job repeting his mysery, sayth that he suffereth more then hys wyckednesse hath deserued.

The. xvi. Chapter.

I Ob answered, and sayde: I haue oft tymes herd soch thinges. Miserable geuers of co: fort at ye, al the sorte of you. Shall not thy vaine wordes come yet to an ende? O: hast thou yet eny more to sai: I could speake, as ye do also. But wolde god, that your soule were in my soules steade: then shulde I heape bp wordes agaynst you, and make my heade at you. I shuld co: fort you w my mouth, and release your payne with & talkyng of my lyppes. But what shall I do: For all my wordes, my sorow wll not cease: and though I holde my tonge, yet will it not departe from me. And now that I am full of payne, and all that I haue destroyed (wherof my wyrcles beate wytnesse) ther standethe bp a dysssembler to make me answer wth lyes to my face. He is angrey at me, he hateth me, and gnashethe bpon me w his teeth. Mine enemye skouleth bp on me with his eyes.

They haue* opened their mouthes wide vpon me, and synpiten me vpon the cheke despytfully, they haue cased the sel: ues thorow mine aduersite. God hath ge: uen me ouer to & bngodli, & deliuered me in to & handes of & wycked. I was some tyme in wealth, but sodenly he hath brought me to nought. He hath take me by & neck, he hath rent me, & set me, as it were a marke for him to shute at. He hath compassed me rounde about w his darters, he hath wound

ded my loynes, and not spared. My bowels hath he pored bp & gr: ud. He hath geue me one wounde vpon another, and is fallen vpon me lyke a giaunte. I haue so wed a sack cloth bp my skinne, & lie wth my strength in the dust.

My face is swollē w wepyng, & myne eyes ar waxē dimme. Howbeit there is no wyckednesse in my handes, and my praitce is cleane. b* O erth, couer not my bloude, & let my crye synd no rowme. For lo, my witness is in heauē, & he & knowethe me, is aboue in & heygth. My frendes laughe me to scozne, but myne eye pouteth out teares vnto god. Though a body might please w God, as one man doth with another, yet the nomb: re of my yeares ar come, and I must go the waye, from whence I shall not turne agayne.

The Notes:

a* To open their mouthes, spgniffeth to th: caten with most extreme & cruel punishment, & to reproue wth shamefull, & sppt: ful wordes, as in the Isal. xxi. c.

b* O earth couer not my bloude, that is, as habi. Abrahā expouideth it, hyde not my bloude so but that it be auenged, lett not the auengement therof be unknowē, but opē b: to all mens eyes: as was the auēgemente of Nathan and Abiram, whom the earth swalowed. Num. xvi. e pe may also expouid it thus, hyde not my bloude, but let it testyfy and wytnesse myne innocenpe, as dpo the blood of Abell, of whō we reade & his bloude cried from the erth. Gene. iiii. b.

Job sayth that he consumeth away, and yet doth patiently abyde hys

The. xvii. Chapter.

M y b: zeth faileth, my dayes are shortened. I am hard at deathes doze. I haue discaued no man, yet muste myne eye continue in heuynesse. O deliuer me, and set me by the: who shall then be able to th: uste my handes to geather? Thou hast withholde their hertes fro bnderstandyng, therfore shall they not be sett vpon hys. He promyseth hys frendes parte of hys good, but his owne chyldren spede it. He hath made me as I were a by: worde of the comon people. I am his ge: styng stocke amonge the. My cōtenuā: ce is heuie for verpe anger, & the me: bres of my hadye are become lyke a shadowe. Vertuous men therfore shal wel cōspore this, & the innocent shall take part agaynst the ypocryte.

The Boke

The righteous will kepe his waye, & he that hath cleane hâdes, will euer be strôger & strôger. As for you, turne you, & get you hence, for I cannot se one wyse mā amôg you. My dayes at past, my thoughtes are banished awaye, which haue vexed myne herte, chaunging the night in to daye, and the night into darcknes. Thoughe I tarpe neuer so moche, yet the graue is my house, and I must make my bed in the darcke. I cal corruptiō my father, & the wyymes call I my mother & my sister. What helpeth then my longe tarpeng? Or, who wyl fulfyl the thing, that I loke for? All that I haue, shal go downe into the pytt, & lye wpyth me in the dust.

Baldad rehereth the paynes of the vnfortunall & wpyked.

The xliiii. Chapter.

The answered Baldad þ Suhte, & sayd: whē wyl þe make an ende of youre wordes? Marke well, & consydre, we wyl speake also. Wherefore at we couēted as beastes, & reputed so bple in youre syghte: why þe destroyest thou thy selfe wpyth anger? Shal þe earth be forsake or the stoncs remoued oute of theyr place because of the? Shall not the lighte of the yngonly be put out: þe flame of his fyre shal not burne. The light shalbe darcke in hys dwelling, & hys candle shalbe put out wpyth hym. Hys presumptuous goinges shal be kept in, & hys owne counsell shal caste hym downe. For hys fete shalbe take in the net, and he shal walcke in the snare. Hys fore shalbe holden in the gylder, and the thurstie shal catche hym. The snare is layed for him in the ground, and a pitfall in the waye.

Fearfulnes shal make him afrayed on euery syde, that he shal not knowe, where to get out. Hôger shalbe his substance, & myfortune shal hange bpō him. He shal eate the strength of hys skynne, & the first borne of death shal eate hys membres. All hys cōforte & hope shalbe roted out of his dwellinge, berpe fearfulness shall bzyng hym to the king. Other men shal dwell in hys house (whyth nowe is none of hys) and bymynone shal be scattered vpon hys habitation. Hys rotes shalbe dyed bp berpeth, and aboue shal hys haruest be cutte

downe. Hys remembrance shal perishe fro the earth, and hys name shal not be prayced in the stretes: he shalbe dyuēd fro the lyght into darcknes, and be cast cleane out of the world. He shal nether haue chyldre nor kynnsfolkes amonge hys people, nor ncr eny posterite in hys countrey: younge and olde shal be astonished at hys death. Soche are now the dwellinges of thee wpyked, and thys thee place of hym that knoweth not God.

The Notes:

* That is, an horrible and sodayne death

Some reade the prince of death.

* Or, he shal dwel, that is to saye his wyfe wpythoute hym.

Job receyeth his myseryes and gredous paynes the prophesier of the general resurrection.

The xlv. Chapter.

Answered: & sayd: howe long wyl þe vex my mynde: & trouble me wpyth wordes? Lo, ten tymes haue ye reproued me: are ye not ashamed, for to laugh me to skorne: yf I go wrong I go wrong to my selfe. But yf ye wyl in haunce your selues agaynst me, & accuse me to be a wicked person because of þe shame that is come bpō me: knowe this then, that it is God, whyth hath handled me so violentlye and hath compassed me aboute with his scourges. Behold, though I crye, yet violence is done vnto me, I cannot be herde: Though I complayne, ther is none to geue sentence wpyth me. He hath hedged bp my path, I cannot get away, he hath set darcknes in my gate. He hath spoyled me of myne honour & take the crowne awaye fro my head. He hath destroyed me on euery syde, & I am vndone: My hope hath he taken awaye fro me, as it were a tre pluckte bp by the rote. His wrath is kindled agaynst me, he taketh me, as though I were hys enemye.

His men of warre came together, which made theyr waye oute me, and beseged my dwelling rounde aboute. He hath put my brethren farre awaye fro me, & soch as were of myne acquaintance, are become straungers vnto me. Myne own kynnsfolks haue forsake me, & my frendes haue put me oute of remembrance. The seruantes & maydens of myne owne house take me for a stranger, & I am become as an aleaūt in their syghte.

Wohe I cal vpon my seruānt, he geueth me

Thou Job and loch as thou.

me no answer: no though I pray hym w
my mouth. Myne owne wyfe maye not a-
hyde my bzeth, I am saynte to speak fafte
vnto the chyldren of mine awne body. Ye þ
very desert fooles despise me, & whē I am
gone from them, they speak euil vpon me
All soche as were my moſte familliers, ab-
horre me: & they whom I loued best, ar tur-
ned agaynst me. My bone hangeth to my
skynne, & my fleshe is awaye, only there is
left me the skynne about my teth. Haue py-
te vpo me, haue pyte vpo we (O ye my frē-
des) for the hand of the lord hath touchēd
me. Why do ye persecute me? as God, &
are not satisfyed of my fleshe?

¶ That my wordes were wyrtten, & þ
they were put in a boke: wolde God they
were grauen w an yron penne in leade or
in stone. For I am sure, that my redemer
lyueth, & that I shall ryle out of the earth
in þ latter daye: that I shall be clothed a-
gaine w this skynne, & se god in my flesch.
Yee I my self shall behold hym, not wyth
other but wythe these same eyes. My rep-
nes ar consumed within me, whē ye saye:
Why do not we persecute hi: we haue fou-
de an occasyon agaynst him. But beware
of the swearde, for the swearde wylbe auē-
ged of wyckednesse and be sure, that ther
is a iudgemente.

The Notes.

a* Rabi Abraham vnderstandethe by the
croune, the dignitie that comethe to the ry-
che by the meanes of theyr rychesse: for al me
haue the ryche in honoure, all though he come
vnderstande thereby his chyldren, as in the
prouer. The croune of olde men are theyr
chyldrens chyldren. Other some, vnderstand
the begynnyng that came vnto him of his wyl-
dom & cunnynge. So Jobs meaning is, that
of a wretchedfull & ryche man, he is become
poore and despyed.

b* The Hebrewes reade as they do, meanin-
ge the cruell which are not satisfyed wythe
his fleshe, soche wold he not that his frēdes
shuld counterfet.

c* Are not satisfyed of my fleshe. To eate &
be satisfyed of a mannes fleshe, is a borrowed
speache take both in the good & euil part. In
the good parte it signifieth to loue, to iudg
frendly, and then at the length to fall to eat-
ing. In the euill parte, it is cruelly and bea-
stly to mislaie, & (as it were) to teare with spi-
ritual and hapnouse wordes.

¶ Sophae saith, that the vnfaithful, the couetouse
and the wycked shall haue a shorte ende.

The .xx. Chapter.

Then answered Sophae the
Naamathite, & said: For the
same cause doo my though-
tes cōpel me to aswere. And
why? my mynde is tossed he-
re and there. I haue suffyrrently herd thy
checkynge and reppose, therfore am I pur-
posed to make answer after myne vnder-
standynge. Knowest thou not thys, name-
lye: that from the begynnyng (euer sence
the creacion of man vpo earthe) the praise
of the vngodly hath bene shorte, and that
the tope of ypocrites cōtinued but þ twink-
lynge of an eye? Though he be magnify-
ed vpo to þ heauē, so that his head reacheth
vnto the cloudes: yet he perissheth at þ last
lyke dounge. In somoch that they whych
haue sene hym, saye: wher is he? He
vanyssheth as a dreame, so that he cā no
moze be founde, & passeth away as a vylp-
on in the nyghte. So þ the eye which saw
hym befoze, getteth now no sight of him, &
his place knoweth hym nomoze. His chy-
ldren go a begynge, theyr hādes bying the
to sorow and heuynesse.

¶ Fro his youth his bones ar full of vyce;
which shall lye downe w hym in þ earthe.
Whē wyckednes is swete in hys mouth,
he hideth it vnder his tōg. That he fauou-
reth, þ wyl he not forsake, but kepeth it
close in his throte. The meate þ he eateth,
shall be turned to the poyso of serpentis,
w in his body. The ryches that he deuoti-
reth, shall he perbryake agayne, for God
shall draw them out of his bely: & he shall
suck þ serpentis heed, & the adders tonge
shall slay him: so that he shall nomoze se the
ryuers & brokes of hony & butter: But la-
boure shall he, & yet haue nothinge to cate.
Great trauayle shall he make for ryches,
but he shall not entoye the. And why? he
hath oppressed the poore, & not helped the:
houses hath he spoyled, & not builded the.
Hys bely coude neuer be filled, therfore
shall he perish in his couetousnes. He deu-
oured so greedely, that he left nothyng be-
hid, therfore his goodes shall not prospere.
Though he had plenteousnesse of euerye
thyng, yet was he poore, and therfore he
is but a wretch on euery syde.

¶ For though the wicked haue neuer so-
moche to fil his bely, yet god shall send hys
wryath vpon hym, & cause hys battayll to
tt.iii. raygne

The Boke

hagge ouer hym: so that yf he fle the yron
weapen, he shalbe shot wpyth the kele bowe
The arrowe shalbe take forth, & go oute at
his backe, and a glistering sweard thoww
the gall of hym, feare shal come vpon him
b* There shal no darknes be able to hyde
him. And vnknolled fyre shal consume him
and loke what remapneth in hys house, it
shalbe destroyed. The heauen shal declare
hys wyckednes, & the earth shal take part
agaynst him. The substance that he hath
in his house, shalbe taken away & perpyche,
in the daye of the Lordes wyathe. This is
the portyon that thee wycked shal haue of
God, and thee heretage that he maye loke
for of the Lord.

The Notes.

b* He shal luke the serpent's head. This, he
shalbe subject to all cursednes & suffer all ma-
ner sorowes. It is soch a manner of speech as
is before in the. xv. b. of drinking wyckednes
b* That is, he cannot hyde hym from per-
celles.

Job receybeth the prosperite of his wycked, & after
describeth theyr todaye a ruyne and destruction.

The. xxi. Chapter.

Ob answered, & sayd: O hea-
re my wordes, & amende your
felues. Suffre me a lyttle, &
I may speake also, and then
laughe my wordes to scorn,
yf ye wyll. It is wpyth a man, that I make
this disputatio: which yf it were so, shul-
de not my spyte be then in soze trouble?
Marke me wel, be abashed, & lay your ha-
de vpon your mouth. For whē I ponde &
consydre this, I am afrayed, & my flesh is
synnetyth wpyth feare. Wherefore do wycked
men lyue in health and prosperite, come to
theyr olde age, & increase in ryches? Theyr
chyldeys chyldren lyue in theyr syght, and
theyr generacion before theyr eyes. Theyr
houses at safe from al feare, for the rodde
of God doth not synpte the. Their bullock
gendreth, and that not oute of tyme: theyr
cowe calueth, and is not vnfructfull.

They send forth their chylde by flockes,
& theyr sonnes leade a daunce. They beare
with them tabyettes and harpes, and haue
instrumētes of musycke at their pleasure.
They spende theyr dayes in welthynesse:
but sodenlye they go downe to hell. They
saye vnto God: go from vs, we desyre not
the knowledge of thy wayes. What man-
ner of felowe is the Almighty, & we shul-

serue hym: What profyt shulde we haue,
to submyt oure selues vnto hym? Lo, there
is bitterly no goodnes in the, therefore wyll
not I haue to do wpyth the countell of the
vngodly. Howe ofte shal the candle of the
wycked be put out: howe ofte cometh the
destruction vpon them? What sorowe
shall God geue them for theyr part in his
wyath? Yea they shalbe euen as chaf befo-
re the wynde and as duste that the storme
carryeth awaye.

And thoughe God saue theyr chyldeys
fro soch sorow, yet wyll he so reward them
selues, that they shal knowe it. Their owne
destruction and myserye shal they se wpyth
their eyes, & drynke of the fearful wyath of
the Almighty. For what careth he, what
become of his household after hys death:
whose monethes passe away swyfter then
an arrow. In as moche then as God hathe
the hyest power of all, who can teache hym
any knowledge? One dyeth now when he
is myghtie and at his best, riche, & in pro-
fperite: eue when hys & bowelles are at the
fattetst, & his bones ful of marve. Another
dyeth in sorowe & heynesse, & neuer hadd
good dayes. Howe slepe they both a lyke
in the earth, & the wyrmes couer the. But
I knowe what ye thinke, yea and what ye
ynagin agaynst me vnrightheous. For ye
saye: where is the Dynces palace: where
is the dwelling of the vngodly: Aske any
man that goeth by the waye, & yf he wyll
not regarde their tokens & dedes, he shall
tel you, that the wycked is kepte vnto the
day of destruction, and that the vngodlye
shalbe brought forth in the day of wyath.
Who darre reprove him for his wayes to
his face: who rewardeth him for the vn-
graciousnes that he doth? Yet shall he be
brought to hys graue, and watch among
a heape of the dead. Then shal he be faine
to be buryed amonge the stones by a bro-
ke syde. All men must folowe hym, & there
at innumerable gone before hym. How
bayne is the comforte that ye geue me:
Are not poure answeres cleane contrarye
to ryght and treuth?

Eliphaz reprehendeth the Job of vnmercifalnes.

The. xxii. Chapter.

Eliphaz the Themanite
gaue answer, & sayd: Hape a
man be copared vnto God



in wylde, though he seme to hym self, for
to delpe hym: what pleasure hath god
in that thou art righteous? What doth
it profite hym, that thy wayes are perfect?
As he asayed to reprove thee, & to steppe
forth with the into iudgement: Commeth
not this for the great wickednes, & for thy
ne yngratious dedes which ar innumera-
ble: Thou hast take the pldge fro thy bre-
thre for nought, and robbed the naked of
theyr clothing: To soch as were wery, hast
thou geuen no water to drinke, thou haste
withdrawe bred fro the hungrye: Shuld
soche one then as blethe violence, wronge
and oppression (doinge all thing of parcial-
lite, & hauinge respect of personnes) dwell
in the lande: Thou haste sente wyddowes
awaye empye and oppressed the poore sa-
thelisse.

Therefore art thou cōpased about with
snates on euery syde, & sodely bered with
fearre. Shuldest thou the se no darknesse?
Shuld not the waterfloode rūne ouer thee?
Now because þ God is hyer the heuē
and because thou seyst þ the starrs are so
hye, wilt thou therfore saye: Tush, howe
shuld God know: Both his dominio rea-
che beyond the cloudes: Tush, the cloudes
couer him that he may not se, for he dwel-
leth in heauē. Wel, thou wilt kepe the olde
way, that al wicked men haue gone: bothe
olde & yong, whose foundatiō is a running
water, which sape vnto God: go fro vs, &
after this maner: Tush, what wyl the Al-
mightie do vnto vs, wher as he (not with
standing) fylleth their houses w al good.
Which meaning of the vngodly be farre
fro me, for with ioye shal þ godly, & with
gladnes shal the innocent se, that their in-
crease shal be hewen downe, & their poste-
rite consumed with fyre.

Therefore reconcile the vnto God, & be
contēt, so shal al thinges prosper w þ righ-
te wel. Receaue the law at his mouth, and
sape vp his wordes in thine hert. For yf þ
wilt turne to the Almighty, thou shalt sta-
de fast, & al vnrighteousnes shall be farre
from thy dwellinge: He shall geue the an-
haruest, which in plenty & aboundaūce shal
exceade the dust of the erth, & the golde of
Ophir, like ryuer stones. Yea the Almightie
hys owne selfe shal be thine harueste, &
the heape of thy moneye. Then shalt thou

haue thy delpte in the Almighty, & lyft vp
thy face vnto God. Then shalt thou ma-
ke thy prayer vnto hym, & he shal heare þ;
and thou shalt kepe thy promyses. Then,
loke what thou takest in hand, he shal ma-
ke it to prosper with the, & the lighte shal
shyne in thy wayes. For who so humblyeth
hym selfe, hym shall be set vp: and who so
lokethe meakelye, shall be healed. Yf thou
be innocent, he shall saue the: and thow we
thee vnglypnesse of thyn handes shalt
thou be delpuered.

Job affirmeth that he both knoweth & feareth the
power & sentence of the iudge, & sayth that he hath
walked in hys ryghteousnes.

The. xlii. Chapter.



Job answered, and sayd: My
saying is yet this daye in bit-
ternes, & my harte heuy among
my gronnynges. O þ I myghte
se him & synde hym: O that
I myghte come befoze hys scate, to plete
my cause befoze him, and to fyl my mouth
wth argumētcs. That I myght knowe,
what answer he wolde geue me: & that I
myghte vnderstande, what he wolde saye
vnto me. Wyl he plete agaynst me wth
hys greate power and strength, or wyl he
leane hym selfe vtterlye vpon me? Oh no:
let hym not do so wth me. But lette hym
geue me lyke power to go to the lawe, then
am I sure to win my matter. For though
I go befoze, I fynde hym not: Yf I come
behynde, I can get no knowledge of him:
Yf I go on the left syde to pōndze his wo-
kes, I cannot attayne vnto them. Agayne
yf I go on the righte syde, he hydeth hym
selfe, that I cannot se hym. But as for my
waye, he knoweth it: and tryeth me as the
golde in the fyre.

Nevertheless my fete kepe his path, hys
hys strete haue I holde, and not gone oute
of it. I haue not forsake the cōmaūdemēt
of his lippes, but loke what he charged me
with his mouth, þ haue I shutte vp in my
herte. It is he him self alone, who wyl tur-
ne him backe: He doth as him listeth, and
byngeth to passe what he will. He rewar-
deth me into my bosome, & many other thi-
ges mo doth he, as he may by hys power.
Thys is the cause, that I shrinke at hys
presence, so that when I consyde hym, I
am asrayed of him. For in so moche as he
is God, he maketh my herte soft & seynge
that

The Boke

that he is Almighty, he putteth me in feare. Thus can I get out of darknes, the cloude hath so couered my face.

Job describeth the wickednes of man, & sheweth what curse belongeth to the wicked.

The. xxiij. Chapter.

Consyderinge then that there is no tyme hys fro Almighty, howe happeneth it, that they which knowe hym, wyll not regard his dayes: for so me men there be, that remoue other mens landemakes: that robbe them of their catel, and kepe the same for theyr owne: that dyspue awaye the assc of the fatherlesse: & take the wyddowes ore for a pledge: that thrust the poore oute of the waye, and oppresse the symple of the worlde togather. Behold, the wyld asses in the deserte goo by tynges, as theyr maner is, to spoyle. Yee the very wyldernes in mynistrthe foode for their chyldren. They reape the corne feld that is not their owne: & gather the grapes out of his vineyard, whō they haue oppressed by vyolence. They are the cause that so manye men are naked and bare, hauinge no clothes to couer them & kepe them from colde: So that when the thowens in the moūtagnes haue rained vpon them, & they be all wet, they haue none other succoure, but to kepe them among the rocks.

They spoyle the sucking fatherles chil dze, & put the poore in prison: In somoch that they let the go naked wout clothing, & yet the hungrye beate the theeuers. The poore are faine to labour in their oyle milles, yee & to treade in their wyne presses, & yet to suffre thirst. The whole citie cryeth vnto the lord with syghyng, the soules of y flaine make their complaynte. But God desitropeth them not for all this, where as they (not withstandinge) are rebellious & dysoberdient enemyes: whych seke not his lighte & waye, ner turne agayne in to hys path. Tymely in the moynynge do they aryse, to murther the symple and poore, & in the nyght they go a stealyng.

The eye of the vngodly is like y aduou turer, y waiteth for y darknesse, & sayeth thus in him selfe: Cusch, ther ys al no mā se me, & so he disgiseth his face. In y nighte reason they search the houses, and hide the

feluces in the day tyme, but wyl not knowe y light. For as soone as the day breaketh, the shadowe of death cometh vpo them, & they go in horrible darknes. The vngodly is very styfte: y his porcion also vpon erth were swifter the y rūning water whi ch suffreth not y shipmā to behold y faire & pleasaūt vineyardes. y they (for y wickednesse which they haue done) were drawē to y hel, soner the snow melteth at the heat. y al cōpassiō vpo the were forgot tē: y their dainties were wormes, that they were cleane put out of remēbraūce, & vtter ly helwen downe like an vnfrutefull tree. For they mainteine y baren, & make the y they cā not beare, & vnto widowes they do no good. They pluck downe y mightie y theyr power, & when they the feluces are got ten vp, they are neuer without feare, as lō ge as they lyue. And though they myghte be safe, yet they wil not receaue it, for their eyes loke vpon their owne wayes. They are exalted for a lytle, but shortly are they gone, brought to extream pouerte, & take out of the waye: yee & vtterly plucke of, as y eares of corne. Is it not so: who wyll then reproue me as a lyar, & saye that my wordes are nothyng worthe?

Baldad proueth that no mā is cleane & with out synne before God.

The. xxv. Chapter.

Then answered Baldad y Su hite, & said: y Power & feare is w him about, y maketh peace, sittig in his highnes, who se me of warre at sunnumera ble, & whose light ariseth ouer al, but how maye a mā cōpared vnto God, be iustified: y, how can he be cleane, that is borne of a womā: Beholde, the Moone shineth nothing in cōparisōn to hym, and y starres are vncleane in his syght. How moche moze then mā, y is but corrup cō: & y son ne of man, which is but a worme.

Job sheweth that mā can not helpe god, and proueth it by hys myracles.

The. xxvi. Chapter.

Then answered, & said: y how helpest thou y weak: what cōforte geuest thou vnto him y hath no strengthe: y where is y counsell that thou shuldest geue him, whiche hath no wydom: y

Wolste thou so shew thyne excellent rygh-
 tuousnes: Before whom hast thou spoke
 those wordes: Who made the bzeith to co-
 me out of þe mouth: The gyauncies & wo-
 thies þe are slayne, & lye vnder the worlde
 wth their companions: yee & all they which
 dwell benethe in the hell are not hyd from
 him, and the very destructiō it self cā not
 be kepte oute of his syghte. He stretcheth
 out the north ouer the empyte, & hangeth
 the earth vpon nothyng. He byndeth the
 water in hys cloudes, that they falle not
 downe togeather. He holdeth bak his stou-
 le, that it can not be sene, and spredeth hys
 cloudes before it.

He hath copased the waters wth certayne
 boundes, vntyll þe day & night come to an
 ende. The very pillars of heaue treble &
 quake at hys reproche. He styllth þe see wth
 his power, & thorow hys wysdom hath he
 set forth þe world. Wth his spere hath he
 garnished the heaues, & wth his hād hath
 he wounded þe rebellious serpēt. This is
 now a shorte summe of his doinges: But
 who is able suffretyently to rehearte hys
 workes: Who can perceaue & vnderstan-
 de the thoudze of his power,

The Notes.

a* Heuē & erth haue properly no pylers net
 any thinge to leane to þe shuld sustaine & bere
 them vp, as it apereth of the earth, aboue in
 this chapter: but Job taketh his similitude
 of our erthly dupldiges because his hearers
 shuld so the soner vnderstand hym.

¶ The constanties and pfectures of Job, & þe parte
 of the vnsayethfull with God,

The xxvii. Chapter.

AD Job proceeded & wente
 forth in his comunicaciō, say-
 ing: As truly as God lyueth
 (which hath take away my po-
 wer fro me) & þe Almyghtye,
 þe hath vexed my mind: My stippes shall tal-
 ke of no vanite, and my tonge shall spea-
 ke no dysceate, whyle my bzeith is in me,
 & as long as the wynde (that God hathe
 geuen me) is in my nostrils.

God forbiddeth, þe shuld graunt your
 cause to be ryght. As for me, vntyll myne
 end come wll I neuer goo fro myne inno-
 cēcy. My ryghtwes dealyng kepe I fast,
 which I wil not forsake: my hert sha-
 not reprove me of my dates. Therefore mine
 enemy shalbe found as the vngodly, & he þe
 taketh parte agaynst me, as the vngodly

ous. What hope hath þe hypocrite, though
 he haue great good, and though god geue
 hym rythes after his hertes desyre: Wth
 God heare him the soner, whē he crieth vnto
 him in his necessite: hath he soche plea-
 sure and delyte in the almyghty, & he darre
 alwaye call vpon God: I wll teache you
 in the name of god: and the thinge that I
 haue of the Almyghty, wll I not kepe fro
 you. Beholde, ye staide in your owne con-
 ceit, as though he knew al thynges. Where-
 fore then do ye go about with soche vaine
 wordes, sayig: This is þe porcion that thee
 wicked shal haue of God, & the heretage þe
 vyauncies shall receaue of the Almygh-
 ty. If he get many chyldze, they shall pe-
 rish wth the swearde, & hys posterite shal
 haue scarcnesse of bzeith. Take whō he lea-
 ueth behinde him, they shal dye & be bury-
 ed, & no mā shal haue pite of hys wyddo-
 wes. Though he haue as moche monye
 as the duste of the earth, & raymēt as rea-
 dy as the clape, he maye well prepare it:
 but the godly shal put it vpon hym, & þe
 innocēt shal deale out the money. His hou-
 se shal endure as the moth, and as a booth
 that the watch mā maketh. When þe ryche
 mā dyeth, he carieth nothyng wth him:
 he is gone in þe twinklyng of an eye. De-
 structiōn taketh holde vpon him as a wa-
 ter floude, & the tempest stealeth hym away
 in þe night season. A vehement wynd cari-
 eth him hēce, and departeth: a storme pluc-
 keth him oute of hys place. It runneth in
 vpon him, and sparet he hym not, he maye
 not escape fro the power therof. The clap-
 men their hādes at him yee & nash of him,
 when they loke vpon his place.

The Notes.

a* Understand, misse spent. He meaneth þe
 he wil not suffice that his cōscience be faultie,
 and that he wyl not haue an euell conscience
 for misse spendyng of his lyfe tyme, in which
 he had lyued moste innocētly.

¶ Job sheweth that the wysdom of God is vnsay-
 ethable.

The xxviii. Chapter.

There are places where floure
 is molten, & wher golde is tri-
 ed: where yron is dygged out
 of the ground, and stoness re-
 solued to metall. The darck-
 nesse shall once come to an ende, he can
 seke oute the grounde of all thynges: the
 stoness, the darcke, & the horrible shadowe.
 Wth the

The Boke

Sooth the ryuer of water parteth he a sun-
der the straung people, þe knoweth no good
neighbourheade: soch as are rude, vnma-
nerly & boynstoures. He bygeth fode out
of þe erth, & that which is vnder, consumeth
he wth fyre. There is founde a place, whose
stones are cleane Saphirs, & wher þe clot-
tes of þe erth are gold. Ther is a way also
þe þe byrdes know not, that no vulturs eye
hath sene: wherin þe proude & hye mynded
walke not, & where no lyon cometh: Ther
putteth he his hand vpon the stony rockes,
and ouerthroweth the moūtaines. Riuer
flow out of the rockes, & loke what is plea-
saunt, his eye seyth it. Out of droppes by-
geth he great floudes together, & the thin-
ge that is hyd bringeth he to light. Howe
cometh a mā thē by wysdome: wher is þe
place that mā fynde vnderstanding: Merc-
ly no mā can tell howe worthy a thing the
is, neyther is the founde in the lande of þe
lyuyng. The depe saicth: he is not in me.
The see sayeth: he is not wth me. She
can not be gotten for the most fine golde,
neither may þe price of her be bought wth
enye moneye: No wedges of golde of Sa-
phir, no precyous Onix stones, no Sa-
phirs may be copared vnto her. No, neither
gold ner Chrystal, neither swete odours ner
golde plate. There is nothing so worthy,
or so excellent, as oncs to be named vnto
her: for perfect wysdome goeth farre beyō
de them al. The Copas that cometh oute
of Inde, maye in no wise be lickened vnto
her: pee no maner of apparell howe plea-
saunt and fayre so euer it be.

From whence then cometh wysdome: &
wher is the place of vnderstanding: She
is hyd fro the eyes of al men, pee & fro the
foules of þe aire. Destruction & death saie:
we haue herd tel of her wth our eares. But
God seyth her waye, & knoweth her place.
For he beholdeth the endes of the world &
loketh vpon al that is vnder heauen. Whē
he weied þe wyndes, & measured þe waters:
when he sett the rayne in ordre, & gaue the
myghtie floudes a law: Thē did he se her,
thē declared he her, prepared her & knewe
her. And vnto man he said: Behold, to fea-
re þe Lord, is wysdome: & to forsake euell,
is vnderstandyng.

Job complain: th of þe prosperitie of the time past,
saith he reprouyng hys frendes of iniurie, because
they said þe Job suffered according to his deservyng

The .xxix. Chapter.

So Job proceeded and went
forth in his communication,
sayig: O þe I were as I was
in þe monethes by past, & in þe
dayes when God preserued
me: whē his lyght shyned vpon my heade:
when I went after the same lyght & shyn-
nyng euē thow the darknes. As it stode
w me, when I was welthi & had ynough:
whē God prospered my house: whē þe Al-
myghtie was wth me: when my houshol-
de folkes stode about me: whē my waies
rāne ouer wythe butter, & when the stony
rockes gaue me riuer of oile: when I went
thow the citie vnto the gate, & whē they
set me a chaire in the strete: whē the pouge
men (as soone as they sawe me) hudd them
selues, & when thee aged arose, and stode
vnto me: when the princes left of their
talking, & lated they had to their mouth:
when the myghty kept syl their voyce, &
whē their tōges cleued to the rofe of their
mouthes. When al they that heard me, cal-
led me happye: and when all they that saw
me, wysshed me good. For I deliuered the
poore when he cryed, & the fatherlesse
that wanted help. He that shuld haue ben
losse, gaue me a good worde, and the wy-
dowes herte prayled me. And why: I put
vpon me: & rightuousnesse, which couered
me as a garmente, and equyte was my
croune. I was an eye vnto the blind, and
a fote to þe lame. I was a father vnto the
poore, and when I knewe not their cause,
I sought it out diligently. I brake þe cha-
res of the vntyghuous, and pluckt þe spoy-
le out of their teth.

Therefore, I thought vnto myschance, & I shuld
haue dyed in my nest: & þe my dayes shuld
haue bene as many as þe sandes of the see.
For my rote was spred out by þe water si-
de, & þe dew lat vpon my corne. Myne honou-
re increased more & more, & my howe was
cutt the stronger in my hād. Vnto me mā
gaue eare, me they regarded, & wth sylence
they taried for my counsell. If I had spokē,
they wolde haue it none oðer wayes: my
wordes were so well taken among them.
They wayted for me, as the erth doth for
þe rayne: & gaped vpon me, as the grounde
doth to receaue the latter shower. Whē
I laughed, they knew wel it was not car-
nest:

ne: & this testimony of my countenance pleased the nothing at al. When I agreed vnto their waye, I was the chiefe, & sat as a king among his scruauntes: Or as one that comforteth soche as be in heuynesse.

The Notes.

a* This rightwelsnes is no nother thing, cha to lye iustly amōgst mē, hurting no mā & geupng vnto euery mā that whiche belongeth vnto him Gene. xxx. e. & Isai. xli. a. b* Wp p latter shouer is vnderstand hole: some doctryne whych causeth iustice & iudge ment to sprynge.

The great despyting of men & ruelle of God that Job saith. ceth

The. xxx. Chapter.

BUT now they p are myne in-
fectionours & younger then I, ha-
ue me in derisio: yee eue they,
whose fathers I wold haue
thought scoone to haue set w
p dogges of my catel. The power & streng-
th of theyr hādes might do me no good, &
as for their age, it is spēt & past away w-
out any profit. For very mysery and hon-
ger, they wēt aboute in p wilderness lyke
wretches & beggers, pluckinge bp herbes
fro among the bushes, & p Junipers ro-
te was their meate. And whē they were dyl-
uen forthe, men cried after them, as it had
bene after a thefe. Their dwelling was be-
side foule brokes, yee in: p caues & dens
of the earth. Upon p dype heeth wēt they
aboute cryinge, & in the byome hylls they
gathered them together. They were p chil-
dren of foolcs & bylaynes, which are deyd
away fro the world. Now am I their sōg,
& am become theyr teasting stock: they ab-
horre me, they fle farre fro me, & skāne my
face with spetle. For the lord hath opened
his quiter, he hath hyt me, & put a bydle
in my mouth. Wpō my right hād they rose
to geather agaynst me, they haue hurte
my fete, made a waye to destroye me, and
my pat ye haue they clene marred. It was
so easy for the to do me harme, that they ne-
ded no mā to helpe them. They fell vpon
me, as it had bene the breakyng in of wa-
ters, & came in by heapes to destroye me.
Fearefulnesse is turned agaynst me.

Myne honoure banyssheth away more
C Wpō the wind, & my prosperite depat-
teth hēce like as it were a cloud. Therefore
is my mind poured ful of heuynesse, & the
dayes of trouble haue take hold vpo me.
My bones are pearced thorow in p nyght
sea. on, & my sinewes take no rest. accithal

their power haue they chaūged my garme-
te, & girded me therw, as it were w a coa-
te. I am eue as it were clay, & am become
like ashes & dust. Wōhe I crye vnto the, p
doest not heare me: & though I stand before
p, yet thou regardest me not. Thou art be-
come myne enemye, & w thy byolent hād
p takeste patt agaynst me. In times past
thou didest set me vpo hie, as it were abo-
ue p winde, but now hast thou geue me a
breyt soze fal. Sure I am, p thou wilt deli-
uer me vnto death: wher as a lodgyng is
prepared for al men lyung. Now vsc not
inē to do byolēce vnto the, p are destroyed
al ready: but whet hurte is done, there vsc
thei to helpe. Did not I wepe in p tyme of
trouble? Had not my soule cōpassio vpon
p pooze? Yet neuer thelesse wher as I lo-
ked for good, euil hapened vnto me: and
wher as I wāpted for lyght, there came
darknesse. My betwels seeth wīn me, &
take no rest, for p dayes of my trouble are
come vpo me. Mekali & lowly came I in,
yee & wout any displeaūte: I rode bp in
the congregacyon, & cōmūed with them.
But now, I am a cōpanion of dragons, &
a felow of Estriches. My skinne vpo me
his turned to black, & my bettes are byent
with hate: my harp is turned to sorow, &
my pype to wepyng.

Job receyterh the innocēcy of his spynge and
nombz of his vertues.

The. xxxi. Chapter.

IA* Wāde a countenance w p the
mine eyes, p I wolde not loke
vpon a dāsel. For howe grea-
te a porcio shal I haue of god
fro aboue: & what inheritaū-
te from p almighty on hye: As for p vn-
godly & he p toyneith him self to p cōpanie
of wicked doers shal not destructio & mi-
sety come vpo hi: Wōth not he se my wal-
es, & al my goynges. If I haue cleued vū
to banite or yf my fete haue runne to dyl-
cease: let me be weyed in an euen balaun-
ce, that God mai se my innocēcy. If so be
that I haue withdrauē my fote oute of
the right way, yf my heart hath folowed
mine eye sight, yf I haue starved or defi-
led my handes: W then is it reason p I so
me, & another eate, yee that my generacion
and posterity be cleane roted oute. If my
herte hath lūg ed after my neyghbours
wpō

The Boke

wylfe, or yf I haue layde wayt at his doze.
Whe let my wylfe be another mas harlot
 & let other lpe wyth her. for this is a wyl-
 kednes & synne, that is worthy to be puni-
 shed, yea a fyre that bitterly shulde consu-
 me. & rote out al my substāce. **W**yd I euer
 thinke storne to do right vnto my seruāts
 & mayds, whē thei had any matter agāst
 me. But seing þ God wyl lye in iudgmet
 what shal I do? And for so moch as he wil
 nedes biset me, what answer shal I geue
 him? He that fashione me in my mothers
 wombe, made he not hym also? were we not
 both shapē a lyke in our mothers bodies?
 Wōhē the pooze despyeth any thing at me,
 haue I denied it them? haue I caused the
 wyddow stand waytting for me in bayne?
 haue I eatē my porciō alone, that the fa-
 therles hath had no part w me? for mercy
 grew bp wth me fro my pouth, & cōpassiō
 fro my mothers wombe. haue I sene any
 mā perish thozow nakednes & wāt of clo-
 thing? Or any pooze man for lack of ray-
 met, whose sides thancked me not, because
 he was warmed wth þ wolfe of my shepe
Wyd I euer lift bp myne hand to hurt
 the fatherles, yea in the gate wher I sawe
 my self to be in auctorite: the let myne ar-
 me fal fro my shulder, & myne arme holes
 be broke fro the ioyntes. for I haue euer
 feared þ vengeānce & punishmet of God,
 & knew very wel, þ I was not able to bear
 his burthe. haue I put my trust in golde?
 Or haue I sayd to the fynest golde of all:
 thou arte my cōfydence? haue I reioysed
 because my substāce was great, & because
 my hand gat so moch? **W**id I euer greatly
 regard the rylinge of þ sunne: or had I
 the going downe of the moone in great re-
 putaciō? hath my hert medled pryuelly w
 any disceat? Or, did I euer kisse mine own
 hande: that were a wyckednesse worthy to
 be punished, for then shuld I haue denied
 the God that is aboue. haue I euer reioy-
 sed at the hurt of myne enemy? Or was I
 euer glad, þ any harme happened vnto hi?
Oh no. I neuer suffred my mouth to doo
 such a syn, as to wylsh him euell. Yet thei of
 mine owne household saye: who shal let vs
 to haue our belly ful of his fleshe? I haue
 not suffred a straūger to lie wout, but ope-
 ned my dozes vnto hi. haue I euer done a
 wycked dede wher thozow I shamed my

self before men: or any abhomytiō, þ I
 was faine to hide it: for yf I had feared
 any great multitude of people: or yf I had
 bene dispiet of the simple, & thā shuld I
 haue bene afrayed. Thus haue I quyetly
 spēt my life, & not gone oute at þ doze. **W**
 that I had one which wold heare me. Lo,
 this is my cause. Let þ almighty geue me
 āswer: & let him that is my contrary par-
 ty, sue me w a libel. Then shal I take it
 vpon my shulder, & as a garlād about my
 head. I haue told þ nōber of my goynges,
 & deliuered the vnto hym as to a pynce.
But yf case be that my: * lād crye agāst
 me, or þ the forowes therof make any cō-
 playnt: yf I haue eatē þ frutes therof vn-
 payed for, yea yf I haue greued any of þ
 plowmē, the let thyssles grow in steade of
 my wheate, & thoznes for my barlye.

Here ende the wordes of Job;

The Notes.

a* To make a couenaūt wth his eyes, is,
 to mortific þ concupiscēce of the hert, that cō-
 meth by the meanes of the eye: whiche is to
 plucke out the eye, as is sayde Mat. v. c.

b* To regard the rylinge of the sonne & the
 goig downe of þ moone, is, to be glorious in
 prosperite, & to hēte the thinges of this world
 to pleasure. Here. x. b. c. for on them that be
 in prosperite is the sonne counted to shine,
 & the moone to go downe preciously & pleasā-
 ly: & on the contrary parte, to the that be in
 tribulaciō, are both the sonne & þ moone col-
 led cloudy and darcksome.

c* The lande cryeth agāst him, whē the
 housband men defrauded of thir wages crye
 therfore agāst hym: so the herte of þ work-
 men cryeth. Iaco. v. a. And the forowes make
 lamentacion, when they þ plowe the groun-
 de and make the forowes, are depriued of
 thei dūtpe.

Eliu after the other had finished thei commu-
 nicacion, rejoyceth them of fol. lxxv. **W**ge maketh
 not a man wylfe, but the spere of God.

The. xxxii. Chapter.

So these thre mē wold stryue
 nomoze with Job, because he
 held hi self a righteous mā.
But a* Eliu the sonne of Ba-
 rachel the Bussite of þ kyn-
 red of Irā, was very soze displeased at Job
 þ he called him self iust before god. And
 w Jobz thre frindes he was angrie also,
 because they had foude no reasonable an-
 swere to ouercome him. Now tarped Eliu
 tyll they had ended thei comunicaciō w
 Job, for why they were elder then he.
So when Eliu the sonne of Barachell
 the Bussite sawe, that these thre men were
 not

not able to make Job answer, he was in content: so that he gaue answer him selfe, and sayd: Consydering, that I am yong & ye be me of age, I was afrayed, & durst not shew forth my minde, for I thoughte thus wythin my selfe: It becommeth olde men to speake, & the aged to teache wisedom. Every mā (no doute) hath a mynde, but it is the inspiratiō of þe Almyghtie þe geueth vnderstanding. Al mē are not wise, nether doth every aged man vnderstand the thinge that is lawfull. Therefore wyl I speake also (in so farre as I may be heard) & wyl shew you myne opinion. For when I had waited tyl ye made an ende of your talkinge, & heard your wisedom, what argumentes ye made in your comunicatiō: yea when I had diligently pondered what ye said, I coulde not one of you that made any good argument against Job, or þe directly coulde make answer vnto his wordes: lest ye shuld praysse your selues, to haue found out wisedom: because it is God that hath cast hi out, & no mā. Neuertheles, I seynge he hath not spokē vnto me, therefore wyl not I answer hym as ye haue done (for they were so abashed, that they could not make answer nor speake one word) but in so moch as ye wyl not speake, standing wyl lykedown mē and makinge no answer: I haue a good hope for my parte to shappe hi an answer, and to shewe him my meaning. For I am ful of wordes, & the spere þe is within me, compelleth me.

Beholde, I am as the new wyne, which hath no vnte, and bursteth the newe vessels in sunder. Therefore wyl I speake, that I may haue a vnte: I wyl open my lippes, & make answer I wyl regarde no maner of personne, no mā wil I spare, for yf I wold go aboute to please mē, I knowe not howe sone my maker wolde take me awaye.

The Notes.

a* S. Hierome in his treatise of þe tradiciōs of the Hebrewes bpō Genesis sayth, that this Eliu was þe Balaa, of whō is spokē Num. i. xxi.

¶ Eliu dwelleth wherein Job offedeth, with the God may we not strue, nor curiously seache oute hys workes.

The xxxiii. Chapter.

Wherefore heare my word: (O Job) & herke vnto me al that I wyl saye Beholde, I wyl open my mouth, and my to-

ge shal speake out of my thawes. My her te shal orde my wordes a right, & my lippes shal talk of pure wisedom. The spere of god hath made me, & þe bryth of þe Almyghtie hath geuen me my lyfe, If thou canst, then geue me answer: prepare thy selfe to stande before me face to face. Behold, before god am I euē as þe, for I am fashyoned & made euen of the same mould. Therefore, thou nedest not be afrayed of me nether nedest thou to feare, that my auctorite shalbe to heuy for the. Now haue thou spoken in myre eares, & I haue herde the voice of thy wordes: I am cleare wout any faute, I am innocent, & there is no byckednes in me. But lo, he hath pikēd a quarrell against me, & taketh me for hys enemy: he hath put my fote in þe stok, & loketh narrowly vnto all my pathes. Behold, vnto these vntreasonable wordes of thyne wyl I make answer.

Shulde god be reprovēd of mā: Why doest þe then strue agaynst him, because he geueth þe no accōptes of al his doiges: For whē god doth once comaund a thing ther shulde no man be curious, to seache whether it be ryght. In dreames & visiōs of the nyght season (when slombryng cometh bpō men, that thei fal a slepe in their beddes) he rowndeth the in the eares, he in fourmeth them, and sheweth them playnly, þe it is he, which draweth mā from euyl, deliuereth hym from pryde, kepeth hys soule from destruction, & his lyfe fro the swearde. He chaſeneth hym wythe syknesse, & byngethe hym to hys bed: he laſeth sore punishment vpon his bones, so that hys lyfe maye awaye with no bryd, & hys soule abhorreth to eate anye dayntye meate: In so moch that his body is cleane consumed awaye, & his bones appeare no more. His soule draweth on to destruction, & his life to death. Now yf ther be a messenger (one among a thousande) sente for to speake vnto man, and to shew him the ryght waye: then the Lorde is mercifull vnto hym, & sayeth. He shall be deliuered, that he fal not downe to destruction, for I am sufficiently reconciled. Than his flesh (which hath bene in misery & trouble) shal be as it was in hys yowthe. For yf he submytte hym selfe vnto God, he is gracious, & sheweth hym hys countenance to-
b b. i. fullpe,

That is, an instructor in þe wordes of god.



The Boke

fully & rewardeth man for his rightuou-
nes. Soche a respecte hathe he vnto men.
Wherefore let a mā confesse (and say) I of-
fended, but he hath chastened & reformed
me: I dyd vnrightheously, neuertheles he
hath not recompensed me thereafter. Ye he
hath deliuered my soule fro destruction,
& my lyfe, that it seith the lychte. Lo, thus
worcketh God alwaye with man, that he
kepeth hys soule from perishinge, & let-
teth hym enioye the lycht of the lycht.
Hearke wel (O Job) and heare me: hold
the still, vntil I haue spoken. But yf thou
hast any thinge to saye, then answer me,
& speake, for thy answer pleaseth me. If
thou hast nothinge, then heare me, & holde
thy tounge, so shall I teache the wysdome.

¶ Thou prayest the iustice of god, whych iudgeth
the worlde, and governeth all.

The xxxiii. Chapter.

In proceeding forth in hys
communicacion, sayde: Heare
my wordes (O ye wyse men)
heke vnto me, ye shall haue vn-
derstanding. For like as the
mouth talketh & meates, so shall heare proueth
& discerneth the wordes. As for the iudge-
ment let vs seke it out amonge our selues, &
we may knowe what is ryght. And why?
For he hath sayd: I am ryghteous, but god
dothe me wronge. I muste needs be a li-
er though my cause be right, and violent-
ly I am plagued where as I made no fau-
te: wher is ther soche one as Job, & dyne-
beth by scornewlincs like water: whyche
goeth in & company of wicked doers, & wal-
keth wth vngodly mē. For he saith: Thou-
gh a mā be good, yet is he naught before
God. Wherefore hearken vnto me, ye that
haue vnderstandyng.

Farre be it from God, that he shoulde
medle with wickednes: and farre be it fro
the almyghty, & he shoulde medle wth vn-
ryghtuous dealyng: but he rewardeth the
workes of man, and causeth euery mā to
fynde accordyng to his wayes. For sure
it is, that God condemneth no mā wro-
ouly, and the iudgement of the Almyghtie
is not vnrightheous. Who ruleth & erth
in hys seade? Or, whom hath he set to go-
uerne the whole worlde? To whom hathe
he geuen hys berte, for to drabe his spere
and bytch vnto hym? All these shal come

together vnto naught, & al men shal tume
againe vnto earth. If thou now haue vn-
derstanding, heare what I saye, & heke to
the voyce of my wordes.

Wape he be made whole, that loueth no
right. If thou were a very innocent man,
shuldest thou then be p^{un}ished: for he is
euē the same, that knoweth the rebellious
kinges, & riseth to Princes: vngodly mē
are ye. He hath none respecte vnto the per-
sonnes of the lordlye, & regardeth not the
riche more then poore. For they be all the
workes of his handes. In the twyncklyn-
ge of an eye shall they be slayne: & at myd-
nyght, when the people & the tyrantes ra-
ge, then shall they perishe, & be take a waie
wythout handes. And why? hys eyes loke
vpon the wales of man, and he seith al his
goynge. There is no darknes nor thyck
shadowe, that can hyde the wycked doers
fro hym. For no man shalbe iustified to go
into iudgment with God.

Many one, yee innumerable doth he pu-
nish, and setteth other in theire seades: for
he knoweth their euell & darcke workes,
therefore shal they be destroyed. They that
were in the seade of Shears, dealete lyke
vngodly mē. Wherefore turned they backe
trayterously & vnfaithfully from hym, &
wolde not receaue his wates. In so moch
that they haue caused the voyce of & poore
to come vnto hym, & now he heareth the co-
playnte of soche as are in necessite. If he
deliuer and graut pardon, who wil iudge
or condemne? But yf he hyde alwaye hys
countenance, who wil turne it about agay-
ne, whether it be to the people or to an iwar-
re. For the wyckednesse and synne of the peo-
ple, he maketh an pprophete to regne ouer
them. For so moch then as I haue begon-
ne to talke of God, I wyll not hynde &.
If I haue gone a myste, enfourme me: yf
I haue done wro^g, I wil leaue of. Wylt
thou not geue a reasonable answer? Art
thou afrayed of any thyng, serue thou
begynest fyrst to speake, & not I: for els
the mē of vnderstandyng & wysdom, that
haue herd me, might say: What canste &
speake. As for Job he hath neither spokē
to the purpose nor wysely. O father, lett
Job be wel tried, because he hath turned
hym self to the wycked: yee aboue his syn-
nes he hath blasphemed, whyche offence

toke before
in the. x. b.

¶

he hath done ene before vs, in that he stry-
ueth agaynst God with hys wordes.

Neither doth godlynes pfect, or vngodlynes hurte
to God, but to man.

The. xxxv. Chapter.

In spake more ouer, & said:
Thinkest thou it righte that
thou sayest: I am rightuous
before God: Seeing I sayest
so, how dost thou knowe it?
What thinge hast thou more excellent the
I, that am a synner: Therfore wyl I ge-
ue answer vnto the and thy fryndes: loke
vnto the heauith, & beholde it: conpore the
cloudes, howe they are hyer then thou. Yf
thou synnest, what doest thou vnto hym:
Yf thyne offences be manye, how getteth
thou his fauoure: Yf thou be ryghtuous
what geuest thou hym: Or what receiuest
he of thy handes: Of soch an vngodly per-
son as thou, & of the sonne of man that is
righteous as thou pretendest to be: there is
a greate crye and complaynt made by the
that are oppressed wth byolence, yea eue-
ry man complayneth vppon the cruel ar-
me of tyrauntes. For soch one neuer sayth
C Whether is God that made me: and that thy-
neth vpon vs, that we myghte praysse him
in the nyghte: Whye geueth vs more vn-
derstanding the he doth the beastes of the
earth, and teacheth vs more the the foules
of heauen.

Yf any soche cōplayne, no man geueth
answer, & that because of the wickednesse
of proud tyrauntes. But yf a man call vpon
God, doth not he heare him: Doth not the
Almightye accepte hys crye: Whan thou
spakest then, shuld not he pardon the, yf
thou open thy self before him, and put thy
trust in him: Then vser he no violence in
his wrath, nether hath he pleasure in curi-
ous and depe inquisiciōs. Therfore hath
Job opened hys mouth but in bayne, and
folishly hath he made so many wordes.

Which sheweth wherfore God punisheth and cor-
recteth.

The. xxxvi. Chapter.

In proceeded forth in hys tal-
kyng and sayde: Holde the sty-
le a lytle, and I shall shewe thee,
what I haue yet too speake on
Goddes behalfe. I wyl open
vnto the yet more of myne vnderstanding

standing, and proue my maker righteous:
True at my wordes, & no lyer: & the know-
ledge wherwithal I argue agaynst the, is
perfect. Behold, God casteth not away the
mighty, for he him self is mighty in powere
and wysdome.

As for the vngodlye, he pfectueth the
not, but helpeth & pooze to the, ryght. He
turneth not his eyes away fro the ryghte-
ous, he setteth vp kyniges in their trone, &
confirmeth the, so that they alwaye sty the
in. But yf they be layde in prison and chey-
nes, or bound wth the bondes of pouerte:
then sheweth he the the, workes & dedes
and the synnes where wth they haue vsed
cruell violence.

As he wth punishing and nurtinge of
them, roundeth them in the eares, warneth
them to leaue of fro the, wyckednes, and
to amend. Yf they now wyl take hede and
be obedient, they shal were out their dayes
in prosperite, & the, yeares in pleasure &
foye. But yf they wyl not obeye, they shal
go thorow the swearde, & peryshe or euer
they be a warre. As for soche as be fay-
ned, dissemblers and ypocrites, thei heape
vp wrath for them selues: for they call not
vpon hym, though they be his prisoners.
Thus the, soule perysmeth in folyshnes,
and the, lyfe wth the condemned. The
pooze deliuereth he out of his straymisse,
and comforteth soch as be in necessite and
trouble. Euen so shall he kepe the yf thou
wylte be content from the bottomelesse pyt
that is benethe: and yf thou wylte holde
the guyet, he shall fyll thy table wth plen-
teousnesse.

Neuertheles thou hast condemned the
iudgement of the vngodly, yea eue soch a
iudgement & sentēce shalt thou suffre. For
the shal not thy cause be stylled with cru-
tie, nor pacified wth many gyftes. Hath
God ordened the, that the glorious lyfe of
the, & al soch mighty men shuld not be put
downe: Prolouge not thou the tyme, tyll
ther come a myght for the, to set other peo-
ple in thy stede. But beware that thou tur-
ne not & lyde to wickednes and synne, whi-
che hytherto thou hast chosen more then
mekenesse. Beholde, God is of a myghty
hys power: Where is there soche a gyde
and lawe geuer as he: Who wyl reprove
him of his waye: who wyl saye vnto him
b. ii. thou

The Boke

saye vnto hym: thou hast done wrong.

W conspoyze how greate & excellent hys
worckes be, whom all men loue & prayse:
per wondze at hym, & yet they se hym but
a farre of. Beholde, so greates is God, that
he passeth oure knowledge, nether are we
able to come to the experyence of hys pea-
ces. He turneth the water to smal droppes
he dryueth the hys cloudes to geather for to
rayne, so & they poure downe and droppe
vpon men. He can sprede out the cloudes
(a couerynge of hys tabernacle) and cause
hys lychte to shyne vpon them, & to co-
uer the botom of the see. By these thinges
gouerneth he hys people, & geueth the a-
boundaunce of meate. In & turning of a
hande he hydeth the lycht, & at hys comma-
dement it cometh agayne. The rplyng
bp therof sheweth he to hys frendes and
to the catell.

The Notes.

* Wpth punyng & nuryng to reff
be them in the eares. is. to bringe them to
knowledge of their synnes, and to cause the
to be perswaded in the selues that they be pu-
nyshed for them.

* Thou proueth that the wysdom of god is vnsearch-
eable.

The xxxviii. Chapter.

This wy herte is astoned, &
moued out of his place. Hea-
re the & sound of his voyce, &
thenoyse & goeth out of hys
mouth. He gouerneth euerp
thyng vnder & heuē, & his light reacheth vn-
to the ende of the world. A roaring voyce
foloweth him: for hys glorious maiestye
geueth such a thōde clappe, & (though he a
mā heare it) yet may he not perccue it after
ward. It geueth an horrible sounde, whē
god sedeth out hys voyce: greate thynges
both he, which we cā not cōprehēd. When
he commaundeth the snowe, it exalteth vpo
the earth: As soone as he geueth & rayne
a charge, immediatly the flowres haue
their strengthe, and fal downe. He sedeth
feare vpon euery mā, that they might kno-
we their owne worckes. The bestes cipe
into their denues, & take their reste. Oute
of the south cometh the tempeste, and
colde out of the north.

At the * bryth of God, the frost cometh,
& the waters are shēd abrode. The cloudes
do they labour in geuynge moystnesse,
the cloudes poure downe their rayne. He

distributeth also on euery spde, accordyng
as it pleaseth hī to deale out hys worckes, &
they maye do, whatsoeuer he commaundeth
them thow the whole worlde: whether it
be to punyche any lande, or to do good vn-
to them, that seke hym.

Herken vnto thys (Job) stand still, &
considze the wonderous worckes of God. **A**
Arte thou of counsell wpyth God, when he
dothe these thinges? When he causeth the
lyghte to come forth of hys cloudes? Arte
thou of his counsell, when he spredeth oute
the cloudes? Hast thou the perfect know-
ledge of hys wonders? & howe thy clothes
are warme, when the lande is sylt thow the
the South wynde? Hast thou helped hym
to sprede out the heauen, which is to lōke
vpon, as it were caste of cleare metalle?
Teach vs what we shal say vnto him, for
we are vnnmete because of darknes. Shal
it be told him what I saye? Shuld a man
speake, or shuld he kepe it backe? For eue-
ry man seyth not the lycht, that he keepeth
cleare in & cloudes, which he cleaseth when
he maketh the wynde to blowe. Golde is
brought out of & Rothe, but the prayse &
honour of Gods feare, cometh fro God
hym self. It is not we that can fynd out &
almightye: for in power, equitie, & righte-
ousnes, he is hpyr thā can be expessed. We
tinge the that euery body feareth hym, why
shulde not all wyle men also stande in fea-
re of hym.

The Notes.

* The bryth of God here signifieth a stre-
ge & vehement wind, as is the north wynde.

* The wonders and manuelles that the Lord hath
done from the beginning.

The xxxviii. Chapter.

He spake the Lord vnto Job
out of & storme, & sayd: what
is he that hideth his mynd in
folish wordes? Gyrde vp thy
loynes lyke a man, for I wyl
questyō the, se & geue me a directe answer.
Whether wast thou, whē I layd the founda-
tions of & earth? Tel playnly yf thou hast
vnderstandyng. Who hath measured it,
knowest thou? Or, who hath spred & lyne
vpon it? Whether vpo stāde the pylers of it?
Or, who laid the corner stone? Whether wast
thou, * whē the morning starrs prayled
me together, & all the chyldren of god reioy-
sed triumphatly? Who shut the see wythe
dores,

dores, when it brake forth as a chylde out of his mothers wōbe: wōhē I made & clou des to be a couering for it, & swadled it w the darck: wōhē I gauē it my commaunde mēt, making dores & barres for it, sayig:

Hither to shalt thou come, but no farther, and here shalt thou lay downe thy proud & hie waues. Hast thou geuē the morning hys charge, as soone as thou wast bozne? & she took the dawe springe hys place, & it might take holde of the corners of the earth, & that & vngodly might be shakē out: they to kings & weapes hast thou turned like clat, & sett them vp agayne as the chaūging of a garnēt. Yce thou haste spoyled the vngodly of theyr lyghte, & broken thee arme of & proud. & amest thou euer into & grou de of the see: or hast thou walked in & low corners of & depe: haue & gates of deeth bene opened vnto the, or haste thou sene & doze of euer: aspyng treasure: haste thou also perceaued howe broade the earth is: Now yf thou hast knowledg of all, then shew my where lyghte dwelleth, & where darknes is: that thou mayeste bynge vs vnto their quarters, yf thou canst tel & way to theyr houses.

Knewest thou (wōhē thou wast bozne) howe old thou shuldest be: wōdest thou euer in to the treasures of the snowe, or haste thou sene the secreete places of the hayle, whych I haue prepared agaynst the tyme of trouble agaynst the tyme of batell and warre: By what waye is the lyght parted, & thee heat dealt out vpon the earth: wōho deuydeth the aboundaunce of waters into ryuers, or who maketh away for the stormy wether, that it watereth & moystureth the drye and baren groundes: to make & grasse growe in places where no body dwelleth, and in thee wylde rnes where no man reapeth: wōho is the father of raine: wōho who hath begottē the droppes of dewe: wōho of whose wōbe came the yce: wōho hath gendred the colones of & ayre: & the waters are as hard as stones, & lye conge led aboute the depe. Hast thou brought & bit. starrs together: wōarte thou able to byke the circle of heauē: Canst thou byn ge forth the morninge starre or the euenin ge starre at couenient tyme, & conueye the hoine agayne: knowest thou & course of heauen, that thou mayest set vp the ordi-

naunce thereof vpon the erth: Moreover, canst thou lift vp thy voyce to the cloudes: that they may poure downe a great rayne vpon the: Canst thou thondre also that they may go theyr waye, & be obediēt vnto the, saying: Lo here are we. wōho geueth sure wylde dōm or stedfast vnderstandinge: who nombzeth the cloudes in wylde dō: who syl leth the behemēt waters of & heauen: who turneth the clottes to dust, & the to be clot tes agayne: Huntst thou the praye from the lye, or fdest thou hys weltes lying in theyr dennes, & lurking in their couches: who prouideth meate for the rane, wōhē his youngeones crye vnto God, and sle about for want of meate:

The Notes

* Be sayth not & heauē was made before the erth, but wōhē his godly wisd made ther he sayth he had a dwelling place and that he needed no earthy mansyon: for then was he prapled of the angelles/whych here are called the chyl dren of God. He meaneth also & ther was no man by or helped him/when he made the starrs and created the intellectuall & spē rituall natures.

God speaketh vnto Job, shewing him by the crea ples of hys woordes, that hys rightousnes is vns searchable.

The xxxiij. Chahter.

Knowest thou the tyme when the wylde goates bynge forth their yōng among the Rony rocks: wōlape thou wayt wōhē the bindes vse to fawne: rekenest thou the monethes after they engendre, & thou knowest the tyme of theyr bearing: or when they lye downe, wōhē they cast theyr yōunge ones, and when they are deliuered of theyr trauayle & payne: Now theyr yōunge ones growe vp & wake great thozowe good fedynge: who lettereth thee wylde asse go fre, or who lowseth the bones of the mule: wōnto whom I haue ge uen the wylde rnesse to be theyr house, and the butylled lande too be theyr dwellinge place. That they may geue no force for & multitude of people in the cyries, nether re garde thee crynge of the dyuer: but seke their pasture about the mountaynes, & folowe the grene grasse. wōyll thee vnicorne be so tame as to do the seruice, or to abyde syl by thy cribbe: Canst thou bind & rock aboute hym in thy fogowes, to make hym plowe after the in the halleyes: wōhast thou truste hym, because he is stronge, or

The Boke

by conyette thy labour vnto hym: Mayest thou beleue him, that he wyl bying home the corne, or to carpe anye thinge vnto the barne: The Estrich (whose fethers are faster than the winges of the sparow hauke) whē he hath layd hys egges vpon the groude, he breedeth the in the duste, & forgetteth them: so that they might be trode with fete of broken with some wyld beast. So hath he as he bryd hys yonge ones, as though they were not hys, and labourereth in vayne without any feare. And that because God hath taken wysdom from him, & hath not geuen hym vnderstanding. When his ymer is, he steyth vpon hys, & careteth neyther for horse nor man.

Hast thou geue the horse hys strength, or learned him to bowe downe his neck in feare: that he letteth the hym selfe be dyuyned forth like a greshopper, wher as the floute deyrng that he maketh is fearful: he breaketh the ground with the hooves of his feete fearfully in his strength, & runneth to mete the harness men. He layeth a hyde all feare, hys stomack is not abated, neyther starteth he a back for any sword. Though the quyncers rattle vpon him, though the speare & the glastre: yet russeth he in fearfully and beatech vpon the ground. He feareth not the noise of the tropettes, but as soone as he heareth the charmes blowe ruche, sayth he for he smelleth the battel & farr of the noise, the Captaynes and the shoutinge.

Commeth it thorow thy wysdom, & the Colhouke flyeth towarde thee Souther: Dost thou mount vpon, and make hys nest on hys at thy commaundement: He abydech in the stony rockes, & vpon the hye toppes of harde mountaynes, wher nomā can come. From thence may he behold his praye, and loke farr about wth his eyes hys yonge ones are fedde wth bloude, and where anye dead bodye lyeth, there is he immediatly.

Moreover, God spake vnto Job & said: Can he p strueth wth the almighty, be at rest: Shuld not he touche disputeth w God, geue him an answer: Job answered the Lord, saying: Beholde, I am to hyle a person, to answer the, therefore wll I laye my hand vpon my mouth. Once or twyse haue I spoke, but I wll saye nomore.

The Notes.

* To put his hand vpon his mouth, is to holde his peace & to be still & astonied at the sodayn anger of God. Mich. vii. d

Job humbleth hym self vnto god, the description of an Elephant, Leuiathan.

The .xl. Chapter.

The spake the Lord vnto Job out of the storme, & sayd: Gyd vpon thy loynes lyke a mā, and tel me the thinges that I wll aske the. Wilt thou disanull my iudgement: Or wilt thou condene me that thou thy selfe mayest be made righteous: Is thyne arme then lyke the arme of God: Maketh thy voyce such a founde as his doth: The arme thy self with thine owne power, vpon decke the in thy sely aray poure oute the indignacion of thy wrath: se that thou caste downe all the proude, loke well, that thou makest all soche as be stubburne, to obeye: treade all the vngodly vnder thy fete, cast them downe into the myre and couer them faces wth darknes. The wyl I confesse also, that thyne owne right hand hath saued the.

Behold, & Behemoth (whō I made the) whiche eateth haye as an oxe: lo, howe stronge he is in hys loynes, & what power he hath in the nauele of his bodye. He spyedeth out his tayle lyke a Cedre tree, all hys baynes are styf. His Wynges are like pipes of brasse, hys pygge bones are lyke stauces of yron. First when God made him, he ordered the wyldernesse for hym, & the mountaynes shuld geue hym brasse, wher all the bestes of the wilde take their pastyme. He lyeth amonge the cedres in the bowles, the fennes hyde hym with their shadowe, and the wyldewes of the broke couer hym round about. Lo, without any labour myghte he drinke out of the whole floude, & suppe of Jordan without any trauayl. Who darre laye hand vpon him opene, & vnder take to catch hym: Or, who darre put a hooke thorow hys nose, & laye a snare for hym.

Warest thou draw out & Leuiathan w an angle, or binde his tonge with a snare: Cast thou put a ring in the nose of him, or boze hys chaftes thorow wth a naule: Wyl he make many saye wordes with thee (thinkest thou) or flatter the: Wyl he make a couenaunt with the: Or art thou able for to cōpel hym to do the continuall seruice

acolyte

Wouldest thou take thy passyng wythe hym
as with a byrd, or geue him vnto thy may-
dens, that thy companions may hew him in
peces, to be parted amonge the marchaūte
men? Canst thou fyll the net with his skin
or the fyshie pammier with his head? War-
rest thou lape hand vpon hym? It is bet-
ter for the to consydre what harme myght
happen the ther thowow and not to touche
hym. For when thou thinkest to haue hold
vpon hym, he shal begyle the: Euery man
also that seyth hym, shall go backe. And
why: ther darre none be so boldc as to ray-
se hym vp.

The Notes.

a* Arme for power, strength or might: as
in Psalm. lxxxviii.

b* The Bebyes vnderstand by Behemoth
the greatest beast in the earth that is an Ele-
phant. Other vnderstand thereby any ear-
thy beast that is great: but vnto an Elephant do
all the properties here recyted right wel agre
wherefore it seemeth mooste agreeable to the
truth, that by the worde be signified an Ele-
phant.

c* Leuiathan as diuerse learned men ex-
pounde, signifieth the greatest fysh that ly-
ueth in the see, whych is a whalle.

¶ Of the same Leuiathan wherof is mencioned in
the Chapter afore.

The. xlii. Chapter.

Who is able to stande before
me? Or, who hath geuen me
anye thinge afore hand, that
I am bounde to rewarde him
agayne? All thynges vnder
heauen are myne. I feare hym not, whe-
ther he threathen or speake fayre. Who syl-
tereth hym vppon, and styppethe hym oute of
hys clothes, or who taketh hym by the byt
of hys byddle? Who openeth the doore of
hys face: for he hath horrible teeth round
about. Hys bodye is couered wythe scales
as it were wythe shylles, lockte in, kepte,
and well compacte together. One is so
topned to another, that noo ayre can come
in: Yea one hangethe so vppon another,
and clyckethe so together, that they canot
be vndered. Hys nesynge is lyke a glasse-
synge fyre, and hys eyes lyke the moztown
ge fyre. Oute of hys mouthe go torches
and fyre byandes, out of hys noshels ther
goeth a smoke, lyke as oute of an hote se-
thinge pott. Hys byethe maketh the coales
burne, the flaine goeth oute of hys mouth.
In hys necke remaineth strengthe, and

before hys face sorow is turned to glad-
nes. The membris of his bodye are topned
so strypte one to another, and cleue so fast
to gether, that he can not be moued.

Hys herte is as herde as a stone, & as
faste as the spynne that the hammer man
synsteth vpon. When he goeth: the mygh-
tiest of all are afrayed, & the waues heuy.
If he drawe out the swerde, there maye
nether spere, ner byrre plate, abyde hym
he setteth as moche by a strawe as by
pyr, and as moche by a rotten stocke as by
metall. He starteth not a way for him that
bendeth the bowe: and as for synge stones
he careth as moche for stubble as for the.
He counteth the hammer no better then a
strawe, he laugheth hym to skorne that
maketh the speare. He treadeth the gold
in the myre lyke the warpe pottsherdes.
He maketh the thee depe too seethe and boy-
le like a pottle, and stereth the see together
lyke an oynement. The wawe is light af-
ter hym, the depe is hys walkynge place.
Vpon earthe is there no power lyke vnto
hys, for he is so made that he feareth not.
If a man wyl consydre all hys thynges,
this same is a kynge ouer all the chyldre
of pryde.

¶ The repertaunce of Job. He prayeth for his frendes,
& his goodes are restored double vnto hym.

The. xliii. Chapter.

The Job answered the Lord,
and sayd: I knowe that thou
hast power ouer al thynges, & ther is no thought
hyd vnto the. For who can kepe hys
owne coucell so secrete, but it shalbe know-
ne? Therefore haue I spoken vnto myselfe, se-
ynge these thynges are so hie, & passe mine
vnderstandynge. O herken thou vnto me
also, and lett me speake: answere vnto the
thinge that I wyl aske the. I haue geue
dyligent care vnto the, & now I se the
myne eyes. Wherefore I geue mine owne
selfe blame, & take repentaunce in þe duste
and ashes.

Now when the Lord had spokē these
wordes vnto Job, he saide vnto Eliphaz
the Temanite: I am displeased with the
and thy thre frendes, for ye haue not spo-
kē the thyng that is ryght before me, lyke
as my seruaut Job hath done. Therefore
take, vii. oxen and, vii. rammes, and go to
my

The Boke of Job

Mar. 1.

my seruante Job, offre vp all for youre selues a byentofferinge: and let my seruante Job praye for you. Him will I accept, & not deale wythe you after youre folyshnes: in that ye haue not spoken the thyng whych is ryght, lyke as my seruante Job hath done.

So Eliphaz the Themanite, Baldad the Shuhite & Sophar the Naamathite went their waye, & dyd accordyng as the Lorde commaunded the. The lord also accepted & perfonne of Job, & the Lorde turned him vnto Job, whē he prayed for hys frendes: Yes the Lorde gaue Job twyfe as moche as he had afore.

And then came there vnto him all hys bretheren, all his sisters, with all them that had bene of his acquaintaunce afore, and theye dwelt with him in hys house, wonderynge at hym, & comfortynge him ouer al the trouble, that the Lorde had broughte vpon him. Every man gaue him a shepe and a Jewell of golde.

And the Lorde made Job rycher then he was before: for he had, xliiij. M. shepe, vi. M. camels, a. M. yocke of oxen, and a. M. asses. He had chyldren also, vii. sonnes and, iii. daughters. The fyrste called Day: the second Dourte: & thyrde Al plen treousnes. In al þe land were none foue so fayne, as þe daughter of Job, & their father gaue them enheritaunce amonge their bretheren.

After this lyued Job, xl. yeres, so þe he saw his chyldren, & his chyldres chyldren to the fourth generacye.

And so he dyed, being olde and of a perfect age.

in f. hand 1

in story

in felfen

in brennfeld

in ceruiclon

in flambard

in yalman

in curio

in wileb

in helson

in pynafexi

in misforles

The Psalmes of David

The first psalme.

Those that forsake the counsels and traditions of the wicked, and wholy geue them selues to know the Lawe of God, and to shewe it in theyr lyuynge: both this psalme pronounce blessed, both here and in the worlde to come: & the contrary parte, in both the worlde; miserable and wretched



Blessed is the manne that goeth not in the counsel of the vngodly: that abideth not in a waye of synners and sitteth not in the sea-

te of the scornerfull.

But relyeth in the lawe of the Lord, and exerciseth hi selfe in his lawe, bothe day and night.

Suche a man is lyke a tree, planted by the water syde, that byngeth forth the frute in due season.

His leaues shall not fall of, & looke what soeuer he doth, it shall prosper.

As for the vngodly, it is not so with them: but they are lyke the dust, whiche the wynde scatereth awaye from the face of the ground.

Therefore the vngodly shall not be able to stand in the iudgement, neither the synners in the congregation of the righteous.

For the Lord alloweth the waye of the righteous, but the waye of the vngodly shall perish.

The notes.

* The waye of synners, is, their maners & ordinaunces, in which they walke as it were in a waye. Waye in the scripture is take for whatsoever we do or go aboute, be it good or euill, as in the laste verse of this psalme.

* To lyte in the seat of the scornerfull, is, to conspire with them, and to become felowes of their mischefe as in the psal. xxi. b.

* To stande in iudgement, is, to wyne the processe, and to haue sentence pronounced on theyr synnes: as to robbe iudgement, is, to let the processe to haue sentence pronounced agaynst right and trouth. Cla. r. a. So then this text meaneth nomore but that the wycked shall haue suche a terrible sentence geuen vpon them, that they shall not be able to abyde, when the Lord shall come to the general iudgement: it meaneth not the wycked shall not appear in the iudgement.

The. ii. psalme.

They that knowe not God, are moued agaynste the kyngdome of Christe with wonderfull intenses, but in vayne yet runneth their rage thow the whole worlde. The only waye to health, is to comit thy selfe to Christ.

Why do the heathen grudge: why do the people imagin vaine thinges:

The kinges of the earth stande by, and the Rulers are come together, agaynst the Lord and agaynst his anointed

Let

* Let vs breake their bondes asunder, & cast awaye their yoke from vs.

* Neuerthelesse he that dwelleth in heauen, shall laugh them to scorne: yea euen the Lord hym selfe shall haue them in derysion.

Then shall he speake vnto them in his wrath, & bere them in hys sore dyspleasure.

Yet haue I set my kynge vpon my holy hyll of Syon.

* As for me I will preache the lawe wherof the Lord hath sayde vnto me: Thou art my sonne, this daye haue I begotten thee

Desyre of me, and I shall geue thee the heathen for thyne inheritance, yea the vttermoost partes of the worlde for thy possession.

Thou shalt rule them with a rod of yron and breake them in peces lyke an earthen vessel.

We wyle now therefore, O ye kyniges, be warned, ye that are Iudges of the earth.

Serue the Lord with feare, and reioyse before him with reuerence.

* Kysse the sonne, lest the Lord be angrie, and so ye perishe from the right waye.

For his wrath shall be kindled shortly: blessed are all they that put their trust in hym.

The notes.

* To speake vnto them in hys wrath, is, to ordeine and determe to destroye them. Jerem. xlii. a. b. * A rodde of yron for a sure and vnbowable downfalle, as it is sayde. psal. lxxviii. e. and Cla. xlii. b.

* Kysse the sonne, so readeth the Heb. It is a figuratiue speache, in which by the signe, is vnderstande that, whiche is signified thereby. For by the kysse of the synners hande euen nowe adays in many regions, do the subiectes testifie, that they wylbe in the faythe and power of the synge. He calleth hym sonne because he before brought in the father sayinge, Thou art my sonne. The synge receaue instruction or be learned: meaning thereby that they shalbe subiects to them selues vnto the synge Christ, & receaue hys instruction & chastenynge.

The. iii. psalme.

David speaking vnto the lord, wondreth both at the numbrye and confidence of his enemies, whiche came agaynst hym and committed hym selfe with greate safetie vnto hys helpe: although his enemies were at hande ready to stryke hym, both because no man els can saue hym: and because none can be partakers of health or saluation but they that beleue in hym and trust to him.

As psalme of David when he fledde from the face of Absalon.

* psalme in Heb. & Syon that is a song: or as some wil, the sounde of an harpe.

The story of this title is in the second of the kinges from the. xv. Chapter vnto the. xx.

As

The

Why are they so many, O Lord, that trouble me: a greates multitude are they, that ryle agaynste me.

See many one there be that save of my soule: there is no helpe for hym in God. *** Selah.**

But thou, O Lord, art my defender, my worshyppe, and the lyfter vp of my head.

I call vpon the Lord wyth my voyce, and he heareth me out of his holy hill. **Selah.**

I layd me downe & slept, but I rose vp agayne, for the Lord sustayned me.

B I am not afrayed for thousandes of the people, that compasse me round aboute.

Up Lord, and helpe me. O my god: for thou smytest all myne enemyes vp on the cheke bones, and *** breakest** the teth of the vngodly.

Helpe belongeth vnto the lord, therfore let thy blessinge be vpon thy people.

The Notes

*** Selah** This worde after Bab. him was a sygne of token of liftinge by the voyce, and also a monition & aduertisement to enforce the thought & minde earnestly to geue hede to the meaninge of the verbe vnto which it is added. Some will that it signifye perpetually or verely. *** To breake the teth of the vngodlye,** is, to brynge to naught the blasphemie of them that withstande the trueth of the Psal. lvi. d

The. iiii. Psalme

David prayeth the beniuolence & the ready helpe of God towarde hym in the conspyracye of Absalon. He reproueth the madnes of the heades & rulers of Israel that conspyred agaynst him, and calleth the agayne to amendement: and after he glorifyeth of the aboundaunce of goodes, peace, and safety restored agayne vnto him by the benefite of the Lord

*** To the Chaunter Inb* Reginoth**
A Psalme of David

*** That is here translate/To the Chaunter/** is in Hebrue Lamnaseah: which word after the mynde of Abrah. Ezra & David Kimhi, expolitours in Hebrue signifyeth, To the cheafe of the syngers: which we comely call in Englysh, letter of the queare or chaunter. This interpretacion also do both the most & the best learned of the Latynistes best allowe, & therfore haue I folowed the same the whole Psalter thow expyessing it by this worde, Chaunter. Forwithstandinge diuers Authoures do dyuersly interpretate it. Some saie that it signifyeth, To the victorie or ouercounter: some, to the victorie: which may thus agre and concord together yf thou take a Psalme to be a synging & an exhortacion to put our trust in God, beinge sure to obtaine the victorie. And where som interpret vnto pende, vnderstande euen the same for therfore do we put oure truste in god, that we maye cometo the ende of the victorie. Som translate the tyle thus: A vehement and often made exhorta

tion in instrumentes of musyke. a Psalme of David: that is as they them selues expound it a Psalme feuelate to David, for David is in Hebrue daispue case not the genetyfe.

*** Reginoth** signifyeth the tune or note of instruments, wher after the Psalmes befoze which it is prefixt, were songe: for the Psalme wer song at certeyn instrumentes, but so that the swete tunes melodye of the instrumentes prepared the mind more perfectlye to perseeue the wordes of the holy wyse

Hete me when I call, O God of my ryghtuousnes: thou that comfortest me in my trouble: haue mercye vppon me, and harkenne vnto my prayer.

O ye sonnes of men, how long will ye blaspheme mine honour: why haue ye such pleasur in vayne, and seke after lyes? **Selah**

Knowe thys that the Lord dealeth maruelously wythe his saynte: and when I call vpon the Lord he heareth me.

Be angrye, but synne not: comen to your owne hertes vpon your beddes, and remembre your selues. **Selah.**

Offer the sacrifice of rightuousnes & put your trust in the Lord.

There be many that saye: who will do vs any good? Lord *** lyft** vpon vs the lyght of thy countenaunce.

Thou reioycest myne herte, though their encrease be greates bothe in cornes and wyne.

Therfore wyll I laye me downe in peace, and take me rest: for thou Lord onlye settest me in a sure dwellinge.

The Notes

*** That is loke loungly vpon vs sauer vs** stretche forth thy goodnes towarde vs, for no such as we fauour loke we amplye and beholde them with a countenaunce that wyne the frend myppe.

The. v. Psalme.

A prayer of hym that is oppressed of wyched enemyes, whom when he knoweth that they can not but be hated of God, he taketh hart that after he is deliuered from al feare he shall geue thanckes to God his saourer in the compaignie of the holy: Therfore besecheth he the Lord to leade and condeh hym that he be not trapped with their wyles, & further, to ouerthrowe them and to reare & incourage the godly

*** To the Chaunter by * Nehiloth**
a Psalme of David

*** Loke** in the tyle of the Psalme that goeth next befoze.

*** Nehiloth** signifyeth by interpretacion he citages: as some wyll a certen instrumente of musyke.

Heare

Hear my wordes (O Lord) con-
fesse my call ynge.

O make the voyce of my petry-
on, my kynge and my god, for vnto þ
wyl I make my prayer.

Hear my voyce: by tymes (O Lord)
for early in the mornynge wil I get
me vnto the, yee & that with diligence
for thou art not the god that hath
pleasure in wickednesse, there may no
vngodly personne dwell with the.

Soche as be cruell may not stand
in thy lycht, thou art an enemy vnto
all wycked doers.

Thou destroyest the lyers: the lord
abhorreth the bloude thurstye and
dyscreatfull.

But as for me, I wyl come into thy
howse, euen vpo the multitude of thy
mercy: and in thy feare wil I worshyp
toward thy holy temple.

Rede me (O Lord) in thy rightuous-
nesse because of mine enemyes, & make
thy way playne before me.

For there is no faithfulness in the
mouthes: they dessemble i their hertes
their throte is an open sepulchre: with
their tonges they disceiue.

Punyshe them (O God) that they
may perishe in theyr owne ymaginacions
cast them out because of the multitude
of theyr vngodlynesse, for they rebell
agaynst the.

Againe, let althem that put their trust
in the, reioyse: yee let them euer be ge-
uing of thanks, because thou defend-
est the: that they which loue thy name,
may be topfull in the.

For thou Lord geuest the blessinge
vnto the rightuous: & with thy fauor-
able kyndnes: thou defendest him as
with a thyld.

The Notes

* He sayth the byymes & early in the mornynge be-
cause the tyme is conuenient to praye and to heare
the word of God in: at which tyme also they custo-
mably came to gether bothe to the tabernacle and
vnto the temple of God.

The. vi. Psalm

The Psalm contayneth a feruent prayer of on
that is oppressed with greefe, and that greately ab-
horreth death feareynge lest the glory of God shuld
be any thyng darkened threwythe, and that also
gloryeth of the helth restored agayne vnto hym.

* To þ chaunter, by Regynoth vpo

* Sheminith, a Psalm of David.

* * * * * Ioke in þ title of þ fourth Psal. for the both
* * * * * Sheminith is as moche to saie as an eygh, or an
instrument of musyke that hath eyght stringes.

D Lord rebuke me not in thine
anger: O chasten me not in thy
heuy dyspleasure.

Haue mercy vpo me (O Lord) for
I am weake: O Lord heale me, for all
my bones are vexed.

My soule also is in greate trouble,
but Lord how longer

Turne the (O Lord) & deliuer my soule
O save me for thy mercyes sake.

For in death no man te membryeth
þ O who wil geue þ thanks in hele
I am weery of groning: euery night
waly I in my bedde, and water my cou-
che with my teares.

My countenance is chaunged for
very in ward greefe, I consume away,
I haue so many enemyes.

Awaye fro me al ye wycked doers,
for the Lord hath herde the voyce of
my weppynge,

The Lord hath hearde my humble
petryson, the Lord hath receauid my
prayer.

All myne enemyes shalbe confounded
and soore vexed yee they shalbe turned
backe & put to shame, and that righte
soone.

The Notes

* Rebuke me not in thine anger, &c. That is so
bruely as one that were angred & moued with gre-
ate and hpenouse indignacion. Some expoude an-
ger & heuy dyspleasure, or (as the common transl.
readeth) furie. to signifye the dreadfull iugement
of God, which no man auoydeth, but he that here
seeketh the stitir merite. And where god, iudgeth
w tranquillite & peasablenes, & hath nether anger or
furi in him yet cannot the scripture shew vnto vs
what God shal appeare vnto them that shal feele
his iudgement: but if it speake after our maner, of
God as though it spake of a man as in the Psalm,
it c Ioke after the Psalm. xxxviii. &c. * My bones
are vexed, &c. Of this ye haue sayd. xxxviii. c.
* They be in the death and in hell that dyspayre
and blasphemie God, as it is sayd Psalm cxi.

The. vii. Psalm

He desyryeth to be saued from the greate and gre-
uouse persecucion of Saul. He mencyoneth the
owne innocencie: he prayeth that he maye obtayne
the kyngdome promysed him to thintente that the
people might be gathered to God, and the mischefe
of the wycked expelled: Then sayth he that the wy-
cked shal perishe with their owne wordes endeth the
Psalm with the prayr of god.

* Signaion of David, which he sang
for wordes of Cas the son of Kemint.

Reade the story in the. ii. of the bynges xvi.
* * * * * Signaion as some wyl, signifyeth an excrepse. þ
is, a paynful and heuy temptacyon of David, &
ther interprete it an ignoraunce, because he knew
not the faulte that was layde vnto him. Some say
that it was one of the instrumentes wherewith al the
Psalmes before which it is set, were song. Some
thinke that it is scertaine kynd of melody.

That is here called Cas in the place of the kynges
aboue reherced is called Sheminith.

A Lord my God, in the do I trust:
 saue me from all them that per-
 secute me, & delyuer me.

Let b* he hantch by my soule lyke a-
 lyō, and teare it in peces, while there is
 none to helpe.

O Lord my God, yf I haue done
 anye suche thyng, yf there be anye
 vntightuousnes in my handes,

If I haue rewarded euill vnto the
 that dealt frendly with me, or hurt the
 wout any cause are myne enemyes.

*Then let myne enemye persecute
 my soule / & take me: ye let hym treade
 my life downe in the earth / and lay mi-
 ne honour in the dust. d* Selah.

B Stande by (O Lord) in thy wrath /
 lyft by thy selfe ouer the furyous in-
 dygnatyō of myne enemyes: arise by
 (for me) in the vengeance that thou
 hast promysed.

That the congregacyō of the peo-
 ple may come aboute the, for their sa-
 kes therfore lift by thy selfe agayne.

C The Lord is iudge ouer the people:
 auenge methen (O Lord) according to
 my rightuousnes & innocenye.

Oy let p* wyckednes of the vngodlye
 come to an ende: but maynteyn p* iust,
 p* rightuous god / that *trest the veri
 hertes and the reynes.

My helpe cometh of God / which pre-
 serueth them that are true of hert.

God is a rightuous iudge / and God
 is euer threatenynge.

D If men wyl not turne / he hath whette
 his *swearde: he hath bent hys bowe
 and made it ready.

He hath prepared hym p* weapons of
 deth / & ordened hys arrows to destroye.

Beholde / he traunpleth with myl-
 chese / he hath coceaued vnhappynesse /
 and brought forth a lye.

He hath graue and digged by apit-
 te / but he shall fall hym selfe into the
 pytte that he hath made.

*For his vnhappynesse shall come by
 on hys owne head. & hys wyckednes
 shall fall vpon hys owne pate.

As for me, I wyl geue thākes vnto
 p* Lord for his rightuousnes sake & wyl
 prayse p* name of p* Lord the most hpest

The Notes.

b* That is, Lus. After the Hebrewes is Saul vnder
 hand therby.

* By these iii. is vnderstand an vtter destruction

Clap. vii. a.

d* Loke in the. iii. Psal. a.

c* That is, examynest and lokest on the thoughtes,
 delectacions, desizes, & pleasures of man.

f* Swerde. Loke Clap. xxi. a.

g* That is, the euill which he doth vnto other shal
 fall vpon him selfe. & celestia. xxi. b.

The. viii. Psalme.

The prayseth and greatly wondereth at the in-
 mable benifite and sphealyte of God maker of al
 thynges toward mankinde which enery wher with
 an vnspeakable glory shewith his euerylasting pow-
 er and strength.

* To the chaunter b* vpon Githith
 a Psalme of David.

a* Loke in the Tytle of the fourth Psal.

b* Githith after some signifyeth as moche as for
 the wyne perfumes. After some, concerning the Ges-
 thites. After other it is an instrument of musyke.

Lord our gouernor, how wonder

D full is * thy name in all p* world
 how excellent is thy glory aboue
 the heauens:

Out of the mouth of the very babes
 & sucklynges p* haste ordeyned prayse,
 because of thyn enemyes, that p* mygh-
 test destroy the enemye & theaunger.

For I cōspyre thy heauens, euē the
 woꝝke of thy fingers: the moone & the
 starres which thou hast made.

Oy what is mā, p* p* art so intndful
 of hī: ether p* sōne of mā p* bītest hī?

After thou haddest for a leason made
 him lower the the aungels, thou *cro-
 wnedst hīm with honour and glorie.
 Thou hast set hīm aboue the woꝝkes
 of thi handes: and thou hast put al thi
 ges in subieccyon vnder his fete.

All thepe and oxe, pee and the bea-
 sts of the felde.

The foules of the ayre, the frysh of p*
 see, and whatsoever walcketh thorow
 the wayes of the see.

O Lord oure gouernour, how won-
 derfull is thy name in all the woꝝdes:

The Notes.

* What is signified by hys name: ye haue Psal.
 viii. c.

d* That is, that thou so knowest hym, carest and
 poruphest for hym. * To crowne him. & cete. i. to
 make him a King whiche thyng was fulfilled in
 Chyste after his resurrection. Mat. xxi. d.

And of hym doth the epistle to the Hebrewes expos-
 deth this verse. Hebrewes. ii.

The. ix. Psalme

The geneth thanks for a great victory obtained
 for the fall of a greete enemy, suche as Goliath by
 some other pynce of the pphylitines. He prayseth
 the rightwysnes of God which alwaies auengeth
 his pꝛaieth God to pull vnder the wycked.

* To the chaunter vpon b* Almut

Laben a Psalme of David.

a* Loke the tytle of the. iiii. Psalme.

b* Almut Laben, as some thinke, signifyeth as
 cecaygne

certaine instruments of musycke. Some saye, that
Almuth signifieth, of the death: whiche same vn-
derstande by laben, Goliath or some other p hy-
lisme: Some reade the title thus: A behement
often made exhortacion of a secret or folp sonne
They vnderstande therby the ryghtwelle which by
faith is the sonne of god: & the same is to the world
folp, because he is continually in death and se-
crettes: for his lyfe is hydde in Christ til the hidde
things be shewed agayne in p iuge ment of God,
the Hall it appeare p the death of this worlde is
glopy. Felix reade the title thus: vnto the victor
or ouercomer of the death of a sole. whiche maye
wel vnderstand of the deth of folp Antychrist: of
the ruyne of his bigdome: howbeit this title shuld
seme more conuenient for the next psalme, whi-
ch after the Hebrys is adistinct psalme from this
where as the Latyns make this and the nexte
bothe one.

I will geue thanks vnto the
Lorde with my whole hert, I wil
speake of all thy meruelous wo:-
kes.

I will be glad, and reioyce in the,
see my longes wil I make of thy name
O thou moost hyest.

Because thou hast dyuē myne ene-
mies abacke, they were dylconfyted,
and perished at thy presence.

For thou hast mainteined my right
and my cause: thou sittest in the thzone
that art the true iudge.

Thou rebukest the Hethen, and del-
torest the vngodly, thou puttest out
their name for euer and euer.

The enemyes swerdes, are come to an
ende, thou hast ouerthrowen their: ci-
ties, theyz memorial is pershed with
them.

But the Lord endureth for euer, he ha-
th prepared his seate vnto iudgemēte.

He gouerneth the world with righ-
tuoulnes, and ministrerh true iudge-
ment vnto the people.

The Lorde is a defence for the pooze,
a defence in the tyme of trouble.

Therefore they that know thy name
put their trust in the: for thou (Lord) ne-
uer faylest them, that seke the.

O prayse the Lorde, whsch dwelleth
in Ston, Hew p people of his doiges

And why? he maketh inqursycon
for theyr bloude, and remembzeth the:
he forgetteth not the: complaynte of
the pooze,

Haue mercy vpon me (O Lord) cōspire
the trouble that I am in among mine
enemyes, thou that listest me vpon f

*gates of death.

That I make thew al thy praisles with
in the: portes of the daughter of Sio

and reioyce in thy sauring health.

As for the Hethen, they are sun-
cken downe in the pitte that they made
in the same nett whiche they spred out
pryuelly, is their owne feete taken.

Thus the Lorde is knowne to execute
true iudgemente when the vngodlye is
trapped in the workes of his owne han-
des. Selah.

The wycked muste be turned vnto
Hell, and all the Hethen that forgette
God.

But the pooze shall not alwayes be
out of remembraunce, the pacient aby-
dunge of such as be in trouble shall not
perishe for euer.

Up Lorde: let no man haue the vpper-
hande, let the Hethen be condempned
befoze the.

O Lorde set a scholmaſter ouer the,
that the Hethen maye knowethem sel-
ues to be but men. *Selah.

The notes

c* Cytyes here signifye the defences, succours, ac-
mour wyl doctrine sayned ryghtuoulnes, and al
that the worlde trusteth in agaynst p Lorde: as in
Eſaye, cxi. b.

d* O as some wyl, he requyrrh their bloude or
slaughter that is, he leaueth not innocent bloude
vn auenged, nor forgetteth the crye of the afflicte,
Gene. xlii. d.

e* The complaynte of the pooze, is the seruēt de-
ſyre and burning affeccion wherewith they cry vn-
to the Lord, and he hearde. By the pooze in the ſcrip-
ture are vnderstande the afflict which ſeale theyz
neade and temptation, and which ſozow and lamēt
that the trueth is ouer troden, which put no trusts
at al in any thyng that is in this worlde: see which
are deſpyſed and forſake of the worlde and cleaue
only to the lyuynge God assured that at his hande
they ſhal finde healy, though p worlde be neuer ſo ex-
treame agaynst them, as in the next psalme. d

f* The gates of death are the iudgemētes of death
the counsellies of p wicked p cōgregaciō of Sathā
p doctrines of fallnes, and whatſoeuer leadeth to
death.

g* The portes or gates of the daughter of Sio are
the companies of the good and faithfull in whiche
are receyted the truthes of God and all that leade to
lyfe, psal. lxxvii. a.

h* O Selah loke the. iii: psalme: a

The. x. psalme.

A prayer agaynst ſtowardes, malicioſe & wicked
men, which both with wyles and violence oppreſſe
al that are pooze and helpeleſſe, wherin alſo theyze
intolerable pryde and vngodlynnes, with their ſtudy
and deſyre to hurte other, are deſcribed.

There is no title in Hebrews,



By arte thou gone ſo farre
of, O Lorde, wylt thou hy-
de thy ſelfe, in tyme of trou-
ble.

Wylle the vngodlye hath the ouer-
hande, the pooze muſt ſuffre perfecutiō
O that they were taken in the vna-
gtnactiō which they go aboute,

Al. iii

For

For the vngodly maketh booste of
hys owne hertes desyre, the Couctous
blesseth hi self, & blasphemeth the Lord.

B The vngodly is so proude and ful
of indignacion, that he careth not: ney-
ther is God before hys eyes.

Hys wayes are allwayes fylthye, thy
iudgementes are farre out of his syght
he despieth all his enemyes.

For he sayth in hys harte: Cull, I
shall neuer be cast downe, there shall no
harme happen vnto me.

Hys mouth is full of cursinge, frau-
de and disceate: vnde his tong is a* tra-
uayl and sorowe.

He lieth lurking in the gardens,
that he maye ppyuely murther the inno-
cent, hys eyes are set vppon the poore.

C He lyeth waytynge secretely, as yt
were a lyon in his denne.

He lurketh that he maye raiushe the
the pore ye to raiushe the poore, when he
hath gotten hym into his net.

Then smyteth he, then oppresseth he
and casteth downe the poore, wyth hys
auctoritie.

For he sayth in hys harte: Cull he,
God hath forgotten, he hath turned a-
way hys b* face, so þ he wyll neuer se it.

Arise, O Lord God: lyft vp thyne
hande, and forgett not the poore.

Wherefore should the wycked blas-
pheme God, and say in hys herte: Cull
he careth not for it.

This thou sayst for thou considerest
the mysery and sorowes.

D The poore geueth him selfe ouer in
to thy hande, and comytteth hym vnto
the, for þ art the helper of the frendlesse.

Breake thou the arme of the vngod-
ly and malicious, search out the wicked-
nesse which he hath don þ he mapperyth.

The Lord is kinge for euer, the he-
then shall perithe out of hys lande.

Lord thou hearest the c* desyrous
longinge of the poore: they herte is su-
te, that thyne eare harkeneth therto.

Helpe the fatherlesse and poore vnto
they right, that the vngodly be no mo-
ze exalted vpon earth.

a* Tranel's sorowe in the Scripture are taken for
wyckednes & malice, as in the Psalm. cxi. c.

b* The face of god in þ scripture signifieth often
the fauour grace of benyuolence of god, as in the
Psalm. lxxx. b. & cxi. c.

c* Take the Psalm next before. b.

C The. xi. Psalm,

The reasoneth his wronge with them that thynke
him lord of all the dominion of Israel, so that he
founde no place to a hyde in. He prayeth his confi-
dence to god warde, & the iudgement of God bothe
towards the good and euil.

To the chaunter of Dauid

a* Take the title of the fourth þ Psalm.

In the Lord put I my trust: how
I wyll ye then say to my soule: þ he
should be as a hyde vpon your hill:

For lo b* the vngodly haue bent
their bow, & made redy their arrowes i
þ quauer, þ they make ppyuely shute at
them, which are true of herte.

The very foundacion haue they caste
down what can þ righteous the do wale

But the lord is in his holy temple
the Lordes seate is in heauē: he con-
sidereth it with his eyes, his c* eye lid-
des be holde the chyldren of men.

The lord seeth both the righteous
& vngodly, but who so despieth in wis-
kednes him his soule abhorreth.

Vpon þ vngodly he shall rayne sna-
res, fyre byrmeston storme and tempest:
thys reward shall they haue to dynche

For the Lord is righteous, and he
loueth rightuolnes his countenaunce
beholdeth the thinge that is iuste.

The notes

b* The vngodly haue bent they bowe i
That is a borrowed spech by which is signified þ
þ wicked enemies of Dauid were most ppye-
to destroye him. For this Psalm as some suppose
was made when he fled fro Saul, & hid him self fro
him i dyuers & sondy places as ye rede. i. Regi fro
the xxi chap. to þ. xxi where his persecutio was
to greate þ at þ length he was faine to fle out of þ
coastes of Israel vnto þ felicitie. After like maner
do our soules daily persecut þ Psalm. xxxviii
c* Take in the. xxi. Psalm.

The. xxi. Psalm.

The explaineth þ rightuolnes & faith are euery
where decayed & þ wyll & pleth flatterers rule al,
prayeth þ lord to haue compassion on the afflicted,
which they cruelly were also to helpe the according
to his word, which only can not deceaue, and to be-
lyue his, from the fylthy company of the wicked.

a* To the chaunter vpo b* Shinnith
a Psalm of Dauid

a* Take þ title of the. xxi. Pla. b* Take þ title
of the vi. Psalm

Help lord for there is not one faith-
ful more: very few faithfull are ther
amonge the chyldren of men.

Euery man telleth lyes to his neigh-
bour: they do but flatter with their lip-
pes and dissemble in thir herte.

That the lord wold rote out all
dysseitfull lypes, and the tonge that
speketh proude thynge

which say: out tog shuld preuayl: wear
they ought to speke, whois lord ouer vs

Now for the troubles sake of the op

pressed, & because of the cōplaynt of thee poore, I will bp (sayth the Lorde) I will helpe them, and let them at rest.

The wordes of þe Lorde are pure wor- des, euē as the syluer, which frō earth is tried & purified ** vnto tymes in the fyre.

Kepe þe therfor (Lorde) & p̄serue vs from this generacion for euer.

And why: when vanitie and ydolnes getteth the ouerhand among the childe- ren of men, al are full of the vngodlye. * That is often times a * that is, such & such men, after him. But after Abz. C. x. a thy wordes

The. xiii. Psalme.

David being in a leopardus case & in great petel doth earnestly w̄ pitifulnes desyre gods helpe, to the t̄t þe his enemies shuld not reioyce at his deeth, but þe rather might reioyce of his healthe obtayned, & w̄th helpe magnifye and prayse his p̄seruer God.

* To the chaunter, a psalme of dauid.

* Take the title of þe. iiii. Psalme,

How long wilt thou forget me, O Lorde for euer: how longe wylte thou hyde thy face fro me?

Oh * how longe shall I seeke councel in my soule: how long shal I be so vex- ed in myne harte: how longe shall myne enemye triumphe ouer me?

Considre, & heare me, O lord my God: * lighte mine eyes: * I slepe not in deth

lest myne enemye, say, I haue p̄- uayled against hys: if I be cast downe, they that trouble me wyl reioyce at it. But my trust is in thy mercy, & my hart is ioyful in thy sauing health. I wyl sig of þe lord, þe dealeth so louingly w̄ me (Vee I wyl prayse the name of the Lorde the moost hyest)

* That is how longe shall I take deliberation. * lighten. * c. That is, make me circūspect, & diligēt * I neither set lyght to do þe which ought to be done nor folowly attēpt þe which ought to be eschued, & so come vniwysely in þe hādes of myne enemyes, & be op- pressed of th̄: & therfor do some reade: kepe me awa- ke for that waych is here reade lyghen myne eyes. * That I slepe not in deeth, that is that I slepe not the slepe of deeth, that I dye not and be ouerco- me of mine enemyes: & therfor foloweth it, least myn enemye saye: I haue p̄uayled. & c.

The. xiiii. Psalme.

The bewailer that al places are ful of wycked & open sinners, & describeth their most corrupte, fyl- thy and vpolente condycyon: and further, he p̄- phereth vengauce to them, and saluacyon to the innocent whom they oppresse and deuoure.

* To the chaunter of David

* Take the title of þe. iiii. Psalme, **T**he folow bodles say in theyr her- tes thus: there is no god They are corrupt & becōe abomynable in ther doig ther is not one þe doth good The lord loket down from heaue vpon þe chylde of me, to se þe there were any

that wold vnderstand & seeke after God But * they are al gone out of the waye they are altogethet become vnprofi- table: ther is nō þe dothe good, no nor one.

How cā they haue vnderstādig, that wōke mischefe, eatig vp my peple, as it were bred, & cal not vpon the Lorde:

Therfor shall they be brought in greate feare, for god standeth by the * generacion of the rightuous.

As for you, * ye haue made a mock at þe counsell of the poore, because he putteth his trust in the Lorde.

Oh that the sayng health were ge- uen vnto Israel out of Sion.

Oh that the Lorde wold deliuer his people out of captyvtye.

Then shulde Jacob reioyse, and Israel shulde be ryght glad.

* They are al gone out of þe way, & is, they are al departed frō the waye of God & haue set aside his lawe, & are fallē to the p̄uayne inuencions, coun- cels and p̄uaysones of sal, iiii, a. Woma, iii, b.

* The generaciō of þe ryghtwysē & al these which by fayth are, made the sonnes of god, iustified by the ryghtwysnes of Christ. Psal, xiii, a. d. * ye haue made, a mock, & ce, that is, ye haue cōtemned blas- phemed, & made he reioyce the counsell of the poore. Despi- sed, and ryghtwys man: because he forsoke al p̄- uayson for hym selfe but that only which he vnfa- nedly beleued to haue of God, for his sayng heal- the sake. Chypt. * By Iacobe of Israel is vnder- stande the doctryne, & offspryg of Iacop or Is- rael, as in the Psalme, xx, a

The. xv. Psalme,

This sal. describeth what maners cōdiciōs þe brei- terys of heuē & eby: & of þe church of god must haue.

A Psalme of David.

Lord, who shal dwell i thy taberna- cle: who shal rest vpon thy holy hyll

Euē he that leadeth an vncorrupt life that doth þe thing which is right & that * speaketh the truth frō hys hert:

He that blyeth no disceat in hys tonge he þe doth no euell to his neighbour,

& slaundereth not hys nryghbours He þe setteth not bi þe vngodli, but ma- keth much of the þe here þe lord: he þe swe- reth vnto his nebor & dispoiteth i iurēt

He þe geueth not his money vpon vsury & taketh no reward agāst the innocent

Who so doth thesē thinges, shal neuer be remoued

* To speake þe truth frō hys hert is to meane good sayth: & to do þe p̄uayson so that he fauore not in word another thing the he thicketh i hert. Psal, xvi

The. xvi. Psalme.

The describeth God to be hys defender. He p̄- phereth that he is geuen to the fauour of the sayntes & that he abhoyreth Idolaters, & loketh to haue the perfect and contynual loye of the syght of god:

* Michtam of David,

pre

i Of Dauid Psal: xvi & xvii

PReserue me (O God) for in the do
I trust.

I haue sayde vnto the Lorde: thou
art my God, my goodes are nothinge
vnto the.

All my delyte is vpon the^b sainc-
tes that are in the earth, and vpo such
lyke.

But they that runne after another
shall haue greate trouble.

Their brynte offeringes of bloude
wyl not I offer, nether make mencyō
of their name in my mouth.

The Lorde hym selfe is my good &
my portyon, & maynteynest myne enhe
rtaunce.

The lot is fallen vnto me in a faire
ground, yee I haue a goodly heritage.

I wyl thancke the Lorde for gee-
uing me waiting: my reynes also haue
chaftened me in the nyght season.

Afoze hande sawe I God al waies
befoze me, for he^c is on my right hand
that I shoulde not be moued.

Therefore did my hert reioyce, & my
tounge was glad, my kisse also shall
rest in hope.

For why^d thou shalt not leue my
soule in hell, nether shalt thou suffre
thy saincte to be corrupcyon.

Thou hast shewed me the wates of
lyfe: thou shalt make me ful of ioy w
thy countenance.

At thy ryght hand there is pleasure
and loye for i tier moze.

The Notes

^b Here and in many other places, the scripture cal-
leth the faithfull saynctes, as in the Psal. xii. a. and
the Apostle in many places of his epistles. ^c Is on
my ryght hande, that is, helpeth and defendeth
me, and is prest and redye thereto. Psal. cix. d.
^d Thou shalt not leue my soule in hell, that is,
thou shalt not so forsake me that my soule shall dy:
And that foloweth, Neither shalt thou suffer thy
saynct to be corrupcyon, signifieth: thou shalt not
suffer my bodye to abyde in the graue also to coze
rupt. So doth peter expound this place of Christ.
Act. ii. Paul. Iet. iii.

The. xvi. Psalme

A vehement and seruente prayer of Dauid that
he myghte be deliuered from the persecutions of
Dauid he innocently prayseth his owne innocencye
as he did in the vii. Psalme. He cryeth for helpe, de-
scribeth the proude conditions and vayne inten-
tions of his persecuters, and confelleth that hys
felcype consisteth in the knowledge of God

A prayer of Dauid.

Here the right (O Lorde) considze
my cōplaynte: herken vnto my
prayer, that goeth not oute of a

fayned mouth.

Let my sentence come for the frō thy
pzelentes: and loke vpon the thyng
that is equall.

Thou hast proued, and bysytēd mine
heret in the night season: thou hast tri-
ed me in the^a fyre and hast founde no
wickednes in me: for I bitetly purpo-
sed that my mouth shoulde not offende

Be cause of the wordes of thy lip-
pes. I haue kept me from the wordes
of men: in the waye of the murtherer.

Oh order thou my goynges in thy
pathes: & my fote steppes shalpe not.

For vnto the I^b crye: heare me O
god: encline thine eares to me: & he-
ken vnto my wordes.

Shew thy meruetious louing kind-
nesse, thou that sauest them which put
their trust in the, from such as relise
thy right hande.

Kepe me as the apple, of an eye de-
fed me vnto the^c shadow of thy wynges

From the vngodly that trouble me
fro myne enemyes which compasse my
soule rounde aboute.

Which maynteyne their okne wel-
thynges with opprellion, & their mouth
speaketh proude thynges.

They lye wayting in our waye on
euerye side, turning their eyes downe
to the grounde.

Like as a lyon that is gredey of his
praye, and as it were a lyons whelpe
lockinge in his denne.

Up Lorde, by saypoynt him and caste
hym downe deliuer my soule with thy
swerde from the vngodly.

From the man of thy hand (O Lorde)
from the man of thy world which haue
they? porcyō in this lyfe: whose helpes
thou fyllest with the treasure.

They haue chyliden at they? desire
and leaue the rest of they? substance
for they? babes.

But as for me, I wil behold thy pre-
sence in rightuolnes: & when thy glo-
ry appeareth, I shall be satisfyed.

^a The assyryō sent of god is the fyre that tryeth
all the faithfull, as in the Psal. li. c. i. Petri. iiii.
^b To crye is not to roare in the queare, but to
praye in stantly & affectuously and with the whole
heret, as Psal. xviii. a

^c The shadow of his wynges here signifieth the pro-
tection & vnspcachable goodnes of god by which
only we stand in safetie. It is a borrowed speech of
nature

nature of a henne, which nourisheth, sedeth and defendeth her chyghens vnder her wynges y^e fyghtereth for the, & dispyleth her owne lyfe to saue the. Christ dooweth a lyke speache in mathew, xxiii.

The. xlviii. Psalme.

First he describeth þe grate and fervent confidence which he had in God, and then þe uelles wherewith he was ouer laden: after that the power of God and good wyll towarde hym: Then sheweth he his owne deliuerance, his innocency & the iudgement of God towarde alme. And after these, the greates victory obtained of his most myghty enemy and that the coales of his kyngdome were maruelously enlarged and hys power confirmed for euer: at last he endeth the Psalme with praises and with a prophesy of Christe.

To the chaunter of David seruante of the Lord, which sayde vnto the Lord the wordes of this song, on the daye in which the Lord deliuered hym from the hand of al his enemies, and from the hande of Saull, & sayd.

I wil loue þe (O lord) my strength. The Lord is my succour my refuge, my Sauour: my God, my help in whome I trust: my buckler, & the hope of my health, and my protection.

I will praise the Lord, and call vpon hym, so shall I be safe fro myne enemies.

The sorowes of death compassed me, and the brokes of vngodlines made me assayed.

The paynes of hell came abut me, the snares of death toke hold vpon me.

Yet in my trouble I called vpon the Lord and complayned vnto my God.

So he hearde my voyce out of hys holy temple, and my complaynte came before hym, yee euen into his eares.

Then the earthe trembled and quaked, the very foundacions of the hylles shoke and were remoued, because he was wrothe.

There wente a smoke oute of hys nostrils and a consumynge fyre out of hys mouth, so that coales were kindled at it.

He bowed the heauens & came downe, and it was darcke vnder hys feete.

He rode vpon the Cherubins and vpon fleshe came strengthe with the wynges of the wynde.

He made darckenesse hys pauplyson rounde aboute hym, with darcke water and thicke cloydes tocouer

hym.

At the brightnes of his presence the cloudes remoued, & hayle stones and coales of fyre.

The Lord also thondered out of the heauen, and the heygthe gaue his thonder whaile stones & coles of fyre.

He sent out his arrowes and scattered them, he caste foze lyghtenynge, and destroyed them.

The springes of waters were sene, & the foundacions of the round world were dyscouered at thy chydynge (O Lord) at the blasting and bryeth of thy dyspleasures.

He sent downe fro þe height to fetch me, & toke me out of greates waters.

He deliuered me fro my strong enemyes, and fro my foes whiche were to myghty for me.

They preuentid me in þe tyme of my trouble, but the lord was my defence.

He brought me forth also into lybertye: and deliuered me, because he had a fauour vnto me.

The Lord shall rewarde me after my rightuous dealing, and accordyng to the clenness of my handes shall he recompence me.

For I haue kepte the wayes of the Lord: and haue not behaued my selfe wickedy agaynst my God.

I haue an eye vnto all hys lawes & cast not out his comaundementes fro me. Uncozrupte wil I be before him, & will eschue myne owne wickednes.

Therefore shall the Lord rewarde me after my ryghtuous dealing, and accordyng vnto the clenness of my handes in his eyesighte.

With the holy thou shalt be holy, and with the innocent thou shalt be innocent. With the cleane thou shalt be cleane and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppressed, and bring downe the hye lokes of the proude.

Thou lyghtest my candle, O lord my God: thou makest my darckenes to be lyght.

For in the I can discomforte an host of men: yee in my God I can leape ouer the wall

The

1 Ps. David Psal. xliii

C The waye of god is a perfect waye: the wordes of the lord are tryed in the fyre: he is a shylde of defence, for al the that trust in hym,

For who is God but the Lord? Who hath any strenght, but our God?

It is God that gyrded me with strength, and made my waye vncorrupte.

He hath made my fete lyke hertes fete & set me vpon hye.

He teacheth myne handes to fyght, & maketh myne armes to breake euen a bowe of kele.

Thou haste genen me the defence of thy health, thy right hande vpholdeyth me, and thy lounge correctyon maketh me greake.

Thou hast made **h*** rowme ynough vnder me for to go, & my fote steppes shoulde not slyde.

I wyl folowe vpon myne enemyes and take the: I will not turne tyl they be discomforted.

I wyl smyte them, they shall not be able to stand, but fall vnder my fete.

T Thou hast gyrded me with strength vnto the battel, thou hast thowen the all downe vnder me, & rose vp against me.

Thou hast made myne enemyes to tourne their backs vpon me; thou hast destroyed them that hated me.

They cried but there was none to helpe them: yee euen vnto the lord but he herde them not.

I wyl beate them as small as the dust clape in the winde, I will cast the out as the clape in the stretes.

Thou shalt deliuer me from the stryges of **h*** people, thou shalt make me the **h*** heade of the heathen.

A people whom I haue not knowe shall serue me.

As sone as they heare of me, they shall obey me, but the **h*** straunge chyldren dyssemble with me.

The straunge chyldren are waken olde, and go haltpnge out of theyr pathes.

C The Lorde lyueth: and blessed be my helpar, prayled be the God of my health.

Euen the God whyche seyth that I be auenged and subdueth the people

vnto me.

It is he that deliuereth me from my cruell enemyes: thou shalt lyft me vp from them that ryle agaynst me & shalt rydde me from the wycked man.

For this cause I wyl geue thanks vnto the (O lord) among the gentiles, and singe praises vnto thy name.

Great prosperite geueth he vnto his kynge, and sheweth lounge kyndnesse vnto Dauid his anoynted, yee & vnto his seide for euermore.

The Notes

B * He calleth **GOD** the hoine of his health, because by hym he had subdued his enemyes, and obteyned health. It is a borrowed speache of horned bestes, whiche with their hornes defende them selues and dyue awaye them that fyght agaynst them. **Psalm. xliiii. a.** * By the sowowes of death And by the shewes of vngodlynes (by whyche is mente the obstynate multitude of the wicked and vngodlye) the paynes of hell, and the snares of death: are signified the iopardous, and terribil. feares which by the wickednes of his enemyes happened vnto hym, and broughte hym verie often euen to deathes doore: so that by the iudgement of the flesh he thought hym selfe vtterly caste awaye.

B * Coales after the vse of the scripture signifie the (inpynges) the anger of the indignacyon of god **Psalm. cxx. a.** * Of this ye haue, **Gene. xi. a.** * **Cherubin** in hebrewe signifieth in Englyshe swyft. bit des. By all the thynges here reher sed is described the power, mighte and maiesty of almyghty God, whyche he declareth in tempestes; of whiche the whole. **Psalm. entreateth**, and in **Job. xxxviii** are like thynges mencioned to the settinge out of his power. Often tymes we reade, that God whiche woulde more openlye and moare expressely declare his power vnto men, caused thunder, lightnyng, and earthe quakes. & As in **Ezo. xix.** when the law was geuen. And in **Regum. xii.** when the people desired a kinge. **Mat. xxviii** when Christe was on the crosse. **Act. ii.** when the holpe goste came vpon the Apostles. **Act. xiii.** when they prayed. With such lyke wondres do som suppose that God byd alone tyme of other shewe his benyolente to Dauid, and conspyred his promys / with Makynge of the earth, sendyng thunder, lightnyng, hayle, cloudes stormes and other terribil tokens, wherewith he holpe Dauid, and ouerthrew his enemyes. Neither lettesth it that the scripture mentioneth not therof in any place. For it mentioneth not the tempest whiche **Esai** propheted to come in the deliuerance of Ierusalem from the Assyrians, yet who wil denie but that it was in very deade so done.

G * By the waters, are signified, myghty and valyante enemyes from whiche he sayth he was deliuered by the hande of god.

H * Rowme ynough signifieth abundaunce of prosperite of all thynges. **Psalm. cxi. d.** * **Heed** for ruler of governere **H** * **Straunge chyldren** are those that ought to be of the housholde of god, and that also auance them selues therof, but be in dead waye help, and walke not in the pathes of his commaundementes as they haue promysed to do.

Wherof is spoken **Esai. i. a.**

The. cxi. Psalme

C He describeth the power of God, wonderfullye declared by the workman shipp of the heauens He sheweth the excellencye of the lawe of god, deliuereth to be saued from synne, and wissheth that whate

conspire

Forer he ether thiketh in heert or speaketh w mouth
maye be good and acceptable to God.

To the chaunter a Psalm of David
a * Loke the title of the fourth Psalm.

The very heauens declare the glo
rye of God. and the very firmamēt
sheweth hys handys worke.
One daye telleth another, and one
nighy certifyeth another.

There is nether speach nor langage,
but thei voices are herde amōg them
Thei sounde is gone out into al
landes, and thei wordes in to the en
des of the worlde.

In them hath he set a tabernacle for
Sunne, whiche cometh forth as a byr
degrome out of his chābre, and reioy
seth as a geaunt to runne his course.
It goeth forth frō the one ende of the
heauen, and runneth aboute vnto the
same end, and ther may no man hyde
hym selfe from the heate therof.

**The lawe of the Lord is a per
fekte lawe it quickeneth the soule.**

The testimony of the lord is true,
and geueth wisdom euē vnto babes
The statutes of the Lord are right,
and reioyce the herte: the commaunde
ment of the Lord is pure and geueth
light vnto the eyes.

The feare of the lord is cleane, and
endureth for euer: the iudgements of
the Lord are true and ryghtuous al
together.

Howe pleasaunt are they then golde,
ye then much fyne golde: sweter then
hony and the hony combe.

These thy seruauit kepeth, & for ke
eping of them there is greate rewarde.
Who can tel, how oft he offendeth: Oh
cleuse thou me fro my secreete fautes.

Kepe thy seruauit also frō presumptu
ous synnes, lest they get the dominion
ouer me: so shal I be vndefiled and in
nocent from the greate offence.

See the wordes of my mouth and
the meditacyon of my herte shalbe ac
ceptable vnto the, O Lord, my helpe
and my reademer.

**The lawe of the Lord is an introduction to ly
fe well commaundynge & whyche must be done, & for
bydynge the contrarie: vnto which the hert of mā
nunt fauour. & desyre to do it, & exerce hys selfe,
therin, as it is sayde Psalm. i. a.**

The. xx. Psalm.
A prayer wherein the people desyre the heith to
king David, going to adifficillite and icopardus
battell, also a thankesgeuinge of heath and vic

toye geuen from aboue.

To the chaunter, a psalme of David
a * Loke the title of the fourth Psalm.



Lhe Lord heareth in the tyme
of trowble, & name of the
God of Jacob defende
Sende the helpe frō thy Sa
tuary, and strength the out of Sion.
Remembze all thy offerynges, and ac
cepte thy byent sacryfyce, * Selah.

Graunte the thy hertes desyre, and
fulfyll all thy mynde.

We wyll reioyce in thy health, & triu
phe in the name of the Lord our God
lozde perfourme all thy peticyons:

Now knowe I, that the lord helpeth
his anointed, and wil heare hym from
hys holpe heauen: myghtye is the help
of hys ryght hande.

Some put thei trust in charrets, and
some in hores but we wyll remembze
the name of the Lord our God.

They are brought downe and fallen;
but we are rylen and stand by ryght.

Save, Lord, and helpe vs, O ki
nge, when we call vpon the.

The Notes.

b * That is, the maiesty.

c * By the God of Jacob or Israel is vnderstande
the God of the whole stock, progeny of sprynge of
Jacob or Israel, & further of all the people of the
Lord: as in Esa. xliiii. a The cause why, is, that
Jacob, which as ye reade Genesis. xxxv. b. was af
ter called Israel, was father vnto the xii. Patriar
ches, of whom the, xii. trybes and the whole pro
ple of Israel descended.

d * Loke the Psalm. iii. a.

The. xxi. Psalm.

A thankesgeuinge which the people vsed for
victory and other benefytes that David about
dautly receaued.

To the chaunter, a Psalm of David.
a * Loke the title of the fourth Psalm.

Lord, how ioyful is thy kinge in thy
strength: O how excedyng glad is
he of thy sauynge health.

Thou hast geue him his herts desyre,
and hast put hym from the requeste of
his lippes * Selah.

For thou hast preuented hym with ly
berall * blessinges, and set a crowne
of golde vpon his heade.

He asked lyfe of the, and thou gauest
him a longe lyfe, euen for euer & euer.

His honour is greate in thy sauynge
health, gloze and great worshyp shal
thou laye vpon him.

For thou shalt geue him everlastinge
felycite, and make him glad with the
ioye of thy countenance.

And

i. Of David

Psalm: xxi. & xxi

And why? because the kyng putteth his trust in the lord and in the mercye of the moost hyst he shall not mysarry.

Let all thyne Ennemyes feelee thy hande: let thy righte hande fynde oute all them that hate thee.

B Thou shalt make them lyke a fyre ouen in tyme of thy wrathe: the Lord shall destroye them in hys displeasure, and the fyre shall consume them.

Theyr feute shalt thou rote out of the earthe, and theyr sede from amonge the chyldren of men.

For they intended mischefe against thee, & ymagined such deuises, as they were not able to performe.

Therefore shalt thou put the to flight and with thy stringes thou shalt make ready thyne arrowes against the faces of them.

Be thou exalted Lord in thyne owne strength, so wyl we synge and prayse le thy power

The Notes

b* Take the Psalm. iii. a.

c* Blessings for honours as in Gen. xii. I wyl blese them that, blese the. & c.

d* This is also an vsuall thyng in the scriptures/ to take the hand of God for the vengeance which he taketh on synners. Job xix. a. Psalm. x. c. & xxxix. c.

The. xxi. Psalm.

David declareth very evidently in this Psalm that he was a figure of Christe. First he declarerh Christes dejection and small estimation, & then the exaltation and dilatation of hys kingdom, euen to the coastes of the earth and ende of the worlde. and all vnder the figure and shadowe of hym selfe.

G* To the Chaunter vppon* Aleleth* of the dawning, A Psalm of David.

a* Take the tytle of the fourth Psalm.

b* Aleleth signifieth a certen instrument of musike or as some wyl. a certen kynde of melodye. Diuers suchours do diuersely expounde it.

c* Of the dawning. This Psalm was made of our Saucour Christ, and because it was not conuenient to describe hym without a mistycall word, he calleth hym the dawning, or (as some wyl) the moynynge starre.

My God my God: why hast thou forsake me: the wordes of my complainte are farre fro my healthe.

O my God I crye in the daye tyme, but thou hearest not: & in the night season also I take no rest.

Yet dwellest thou in the sanctuarie, O thou worshippe of Israell.

Our fathers hoped in thee, they trusted in thee, and thou dydeste deliuer them.

They called vpon thee, and were hel-

ped: they put their trust in thee and were not confounded

But as for me, I am a worme & noo man, a very scoorne of men, and the outcaste of the people.

All they that se me, laugh me to scoorne, they shote out theyr lippes. and make theyr heades.

He trusted in God, let hym deliuer hym: let hym helpe hym, if he wyl haue hym.

But thou art he that toke me out of my mothers wombe, thou wast my hope, when I hanged yet vppon my mothers brestes.

I haue bene left vnto thee euer sence I was borne, thou art my god, euen from my mothers wombe.

O, go not fro me then, for trouble is harde at hande, and here is none to helpe me.

* Create bulles are comme aboute me, fatte oxen close me in on euery syde.

They gape vppon me with theyr mouthes, as it were a rapping and roaringe vpon.

I am poured oute lyke water, all my bones are out of ioynt, my hert in the midst of my bodie is euen lyke meltinge ware.

My streng th is dreyed by lyke a pot: My tounge cleueth to my gumes and thou hast brought me into the dust of deathe.

* For dogges are come aboute me, the counsell of the wicked hath layde siege against me.

They pearced my handes and my fete: I myght haue tolde al my bones, as for them, they stode staring and looking vpon me.

They haue parted my garmentes amonge them, and caste lottes vpon my vesture.

But bee not thou farre from me, O Lord: thou art my succoure, haste thee to helpe me.

Deliver my soule from the sword, my dearelyng, from the power of the dogge.

Saue me from the Lions mouth, & heare me from amonge the hornes of the unicornes.

So wyl I declare thy name vnto my bretheren

brethren, in the myddest of the congregacion wyl I prayse the,

O praise the Lord ye that feare him
Magnify him all ye lede of Jacob, &
let al the leade of Israel feare him.

For he hath not despyled nor abhorred the miserable estate of þe pooze: he hath not hid his face fro me, but when I called vnto him, he herde me.

I wyl prayse the in the greate congregacion, and perfourme my vowes in þe sight of al them that feare the.

The pooze shall eate & be satysfied: they that seke after the lord shall praise him our hert shall lyue for euer.

All the endes of the world shall remember them selues, and be turned vnto þe lord, and all the generacions of the heythen shall worshippe before him,

For þe kyngdom is the lordes, & he shall be the gouernour of the heithen. All such as be fat by crith shall eat al so & worshyp: All they that lye in dust, and lyue so hardly, shall fall downe before hym.

The lede shall serue hym, and preache of the Lord for euer.

They shall come, and declare hys ryghtuousnes: vnto a people that shall be borne, whom the lord hath made,

The notes

b* What is signified by crying in the scripture. ye shall fynde in the Psalm xv. a

c* Under the name of beasts are vnderstand the heedes, rulers and myghty of power, which are fattened with the riches of this world, Amos, iiii. a

f* To gape open their mouthes wide, is expounded in Job, xxi. b.

g* By dogges are vnderstande the tyrannye & the crueltie of the Jewes toward christ. Like dogges are they at all tym, which Jewisshly and hainously persecute þe members of Christ, that is: the faithfull. h* By these vnicornes vnderstande the comen people of the Jewes which cruelly & furiously put them selves in peace agaynst Christ, crying, Crucifige hi. Crucifige hi. Math. xxvi.

i* The greate congregacion is the whole compaignie multitude of the that feare God, as wel of þe Jewes as of the gentyles thowout the whole world: þe they beleue to receaue the promyses of God for Christes sake only as it is laide Joel. ii. g And the time shall come that whosoener call, &c.

k* Toke in the Psalm, lxxviii. d. l* Som vnderstand this of þe deed: other of þe rych th for their misery are like vnto þe deede & cannot prolonge their lyfe.

The. xliiii. Psalme.

He describeth the wonderful suertye & great grace of a faithfull and sure confidence in God.

A Psalme of David

The Lord is my shepherde, I can want nothyng:

He feedeth me in a grene pasture & ledeth me to a fresh water.

He quickeneth my soule, & brygeth me forth in the waye of ryghtuousnes for hys names sake.

Though I shuld walke now in þe valley of shadow of death, yet I feare no euil, for thou art with me: thy staffe & thy shepe hoke comfort me:

Thou preparest a table before me agaynst myne enemies: thou anointest my head with oyle, and fillest my cup full,

O let thy louynge kyndnes and mercy folowe me all the dayes of my lyfe, that I may dwel in the house of the lord for euer.

a* The freash water is the healthful water of the worde of God, of which is laide, E. lai. lv. a

b* Shadowe for darknes & affliction, as it is laide E. lai. li. e

c* Toke the. Psalm. lxxviii. c.

The. xliiii. Psalme.

When the Lord, had shewed vnto David that þe thersynge flour of Man þe Jebusite/which was in the hylle Moria, was the place where he wolde haue a temple buylded for hym, David monissheth to the singular goodnes of god toward the Israelites amongst whom he had chosen hym a dwelling place, describeth to whom the place of God doth verely belonge/and whych is the very nation of God, and amongst whome he vouchsaunth to dwel. Then he exhorteth them to the buylding of the temple.

A Psalme of David.

The earth is the Lordes, and all þe therin is: the compasse of þe world, and all that dwell therin.

For he hath founded it vpon the sees and buylded it vpon the floudes.

Who shall go by vnto the hyll of the Lord: Or, who shall remaine in hys holye place?

Euen he that hath innocent handes & a cleane hert: which lyfteth not by his mynde vnto vanitie, and sweareth not to deceaue, he shall receaue the blessing from the, lord and mercy fro god his Sautour.

This is the generacion of them that seke hym, of them that seke thy face, O Jacob. Selah.

Open youre gates (O ye princes) let the euerlasting doores be opened, that þe kyng of gloire maye come in.

Who is this kyng of gloire? It is the Lord, strong and myghty, Euen the lord myghtie in battell.

Open your gates (O ye princes) let the euerlasting doores be opened, that þe kyng of golde maye come in.

Who is this kyng of gloire? It is the

B b

the

i Of David Psal. xxbi & xxvi

the Lord of Hostes, he is the king of glorie. * Selah.

a * Which lyftech not vp hys minde vnto vanitie, that is, whych glorifyeth not hym selfe nor esteemeth of setteth by him selfe as though he were some what, but taketh hym selfe for nothyng, Gala. vii. b * That is the fauour of thy god. c * Loke in the xxiij. Psalm, a.

The. xxv. Psalme.

A prayer of David oppressed both with sinne & with enemies. He prayeth the lord to deliuer him from his synnes to shewe him his wayes and to ridde him from the fure of his enemies. In the ende he prayeth for all the people.

Of David.

Unto the Lord I lyfte vp my soule. My God, I truste in the: Oh lett me not be confounded lest mine enemies triumphe ouer me. For al they that hope in the shal not be ashamed: but such as be scorneful despisers without a cause, they shalbe put to confuſyon.

Shewe me thy wayes, O Lord, & teach me thy pathes.

Leade me in thy trueth and lerne me, for thou art the god of my health, & in þ is my hope all the daye longe.

Call to remembraunce, O lord, thy tender mercyes and thy louinge kindnes: les which haue bene euer of olde.

Oh remembre not the synnes & offences of my yowth, but accorde vnto thy mercy thinke vpon me, O Lord, for thy goodnesse.

How frendly & rightuous is the Lord, therfore will he teach synners in the waye.

He ledeyth the symple aright, & such as be: make then lerneth he is wayes

C All the wayes of the lord are verie mercy & faithfulness, vnto such as kepe his testament and couenaunt.

For thy names sake, O lord, be mercifull vnto my synne, for it is greates

Whatsoeuer he be that feareth the lord, he shal shewe hym the waye that he hath chosen.

His soule shal dwel at ease, and his sede shal possesse the lande.

The secretes of the Lord is among them that feare him, and he sheweth them his couenaunt.

Myne eyes are euer lokynge vnto the Lord, for he shal plucke my sete out of the net.

Turne the vnto me and haue mercye

vpon me, for I am desolate & in misery:

The sorowes of my hert, are great, & byynge me out of my troubles.

Take vpon mine aduersite & mysery, and forgiue me al my synnes.

Considre how mine enemies are many, and here amalicious hate against me.

Kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in the.

Let innocency and ryghtuous dealing waite vpon me, for my hope is in the.

Deliuer Israell, O God, out of all hys trouble.

a * To knowe the wayes of the lord, is to line a life that pleaseyth God, that is to lyue in his sayth: to let him leade vs by his goodnes: þ same is the way of lyfe, before in the. xvi. c

b * Loke after in the Psalme. xxxiii. a.

c * A Testament is properly the last wil of him that dyeth, which may not be chaunged or altered. When for the Testament of Christ is the promys and the word whereby we be elect and chosen the chyldren of God thow know him, as he saith. Heb. i. d.

The. xxvi. Psalme.

He describeth to the ensample of the good, what endeuerance he gaue to innocency: howe warly he eschued the company of the euell: then prayeth he to escape the vengeance that abideth þ wicked, so that he lyueth holely, and despyeth nothing more, than to set out the glory of God.

Of David

Be thou my iudge, O Lord, for I walke innocentely: my truste is in the lord, therfore shal I not fall.

Examine me, O lord: and proue me, trie out my reynes and my harte.

For thy louing kindnesse is before myne eyes, and I walke in thy trueth.

b * I sitte not amonge bayne parlours, and haue no fellowshipp with the deceiptfull.

I hate the congregation of the wicked, and I wyll nott lytte amonge the vngodlye.

I washe my handes with innocency, O Lord, and so go I to thyne altar.

That I maye shewe þ voyce of thy prayse, & tell all thy wonderous workes

Lord, I loue the habitacion of thy house, and the place where thy honour dwelleth

Destroy not my soule, with thers: nets, nor my lyfe w the bloudthurs.

In whose handes is wickednesse, and their ryght hand is ful of gyftes.

But as for me I wyll walke innocentely: Deliuer me, and be merciful vnto me.

Myne eyes shal stande the ryght: I wyll prayse

praple p (O Lord) in p congregacions

The Notes

a* By the herte and cyenes will he spgnifie the delectacions and affectiōs of the flesh, which let hi to folowe God. As above in the Psal. xvii. b.
b* To syt amonge vayne persones, is, to conspire with the vnbeleuing and to be a companiō of their vnbelefe as above in the first Psal. a of p scoznesul
c* Of this loke p Psal. xxviii. a
d* Note in the Scriptures is taken for the affectiōs desyre of wil of the hert as after in the Psal. xxxvi. b
e* Let not the fore of p yde ouertake me.

The xxviii. Psalme.

This Psalme made David vpon some greate & feopardous perill against which he bertened him selfe not alptel, with calling to remembraunce p pzo mes of god: and therby perswaded him selfe that he shoulde haue the victorie, and after line, peaceably in the trade of godly lyuing.

Of David.

The Lord is my lyght and my helth: whome then shoulde I feare, the Lord is my strengthe of my lyfe, for whome then shoulde I be afrayde?

Therefore when the wycked, euen myne enemies and my foes, come vpo me to eate vp my flesh, they shalbe & fel

Though an host of men were layd against me, yet shall not my hert be afrayed: & though they rose vp warte against me yet wil I put my trust in hi.

One thyng haue I desyred of the Lord, which I will requyre: namely, p I maye dwel in the house of the Lord all the dayes of my lyfe, to beholde the fayre bewtye of the Lord, and to byset his temple.

For in the time of trouble he hath hid me in his tabernacle, yee in the secrete place of his dwelling hath he kept and set me vp vpon a rocke of stone

And now hath he lpt vp my hed a boue myne enemyes that compassed me round aboute.

Therefore will I offer in hys dwellinge, the oblacyon of thankesgeuing: I will singe and speake praples vnto the Lord.

Herken vnto my voice O Lord when I crye vnto the: haue mercye vpon me and heare me.

My hert speaketh vnto p: my face seeth p, yee Lord, thy face will I seke.

d* hide not thou thy face from me, cast not thy seruaunt of in displeasure.

Thou art my succour, leaue me not nether forsake me, O god my sayoure.

For my father and my mother haue forsaken me, but the Lord hath taken

me vp.

Shewe me thy waye O Lord and leade me in the ryght path, because of mine enemyes.

Delpue me not into p wyles of mine aduersaries, for there are false wytnes risen vp agaynst me, and they pynmagin mischefe.

Neuerthelesse I beleue verely to se the goodnesse of the Lord in the lade of the lyuing.

d* tary thou the Lordes leasure, be strōge, let thine herte be of good comfort, and waste thou still for the Lord.

The notes

a* The scripture doth often take a rocke for strength and stablesse figured of Christ, which is the true & sure foundation of the church Psal. xl a

b* That is vanquished mine enemyes.

c* To hide his face from him, not to care for him is not to care for him to trouble him, and not to heare him: And on p contrarye part not to hyde his face from him is to care for him to help him, and succor him and fauorably to heare him.

Psalm. xxxiii. li. ci. cxlii.

d* This is expounded in the Psalme. cxlii. b

e* To tarye the Lordes leasure is not to determyne God a time when he shoulde heale vs, but patiently to abide assured p help wil come. Psal. xxxviii. f. a. e

The xxviii. Psalme

The prapeth p Lord not to forsake hi in his great necessite he desyeth that he beyng innocent be not auenged with the wycked: and wisheth p euen they also maye not haue such iudgement as they haue deserued. Then geueh he thynkes to god for the victorie and prapeth for the people.

Of David

Anto the will I crye, O my stronge defence: thyncke no scō of me, lest, yf thou make p as though he thou herdeste not, I be come like them, p go downe in to the byt

Here the voyce of my humble petition, when I crye vnto the, and holde vp my hands toward tht holy temple.

d* plucke me not awaie among the vngodly & wicked doers, which speake frendly to their neighbour, but pmargin mischefe in their hertes:

Reward them accoꝝdinge to their dedes and wickednesse of their owne inuencions.

Recompence them after p woꝝkes of their handes, paye them that they haue deserued,

For they regarde not the woꝝkes of the Lord nor the operacyon of his handes: therfore shall he bꝛeake them downe, & not buyldethem vp,

Prayled be the Lord, for he hath herd the voyce of my humble petition.

B b. ii

The

The lord is my strength and my helpe: my heart hoped in him, and I am helpe: therfore my heart daunteth not, and I will synge psalmes vnto hym.

The lord is the strength of his people, he is the defender & Saviour of his anoynted.

O helpe thy people, geue thy blessing vnto thyne inheritaunce: sede them, & sett them vp for euer.

a * Loke in Exod. xlii. d. i. Reg. vii. b.
b * Ditt. for pson or graue in the earth. Psalm. lxxviii. a.

The. xxxix. Psalme.

The psalmist God by the power that he sheweth in thunder and other repectes, and reioyseth of his goodnes toward the people of Israel.

A Psalme of David.

A Scribe vnto the lord, O ye mightie, ascribe vnto the lord wylde strength.

Geue the lord the honour of his name bowe poure selues to the holy magist of the lord.

It is the lord that commaundeth the waters: It is the glorious God that maketh the thunder: it is the lord that ruleth the see.

The voyce of the lord is mightie in operacion, the voyce of the lord is a glorious voyce.

The voice of the lord breaketh the Cedre trees: yee the lord breaketh the Ceders of Libanus.

He maketh them to skyppe like a calfe: Libanus and Sirion lyke a ponge vnto yee.

B The voyce of the lord depydethe the flames of fyre: the voyce of the lord maketh the wylde nesse, yee the lord maketh the wylde nesse of Cades.

The voyce of the lord moueth the hyndes and discouereth the thicke bushes: in his temple shall euery man speake of his honour.

The lord stilleth the water floude, & the lord remayneth a kynge for euer.

The lord shall geue power vnto his people, the lord shall geue his people the blessing of peace.

b * That is maketh the hidcouche and terrible beastes of the wylde nesse to quake.

The. xxx. Psalme.

The geunth thankes for the obayninge of his health he greatly prayseth the goodnes of God, which sendeth not aduersitie vnto his people but for the best, & pproseth, that he despyeth not the long denyng of his lyfe for any other cause, then to rest:

oare and set forth the thinges that make for the life of Gods profet of the sayntes

A Psalme and song of dedication of the house of David.

a * Under stande of God.



L ord magnify the, O lord, for thou hast let me vp, and not suffred my foes to triumphe ouer me.

O Lorde my God, I cryed vnto the, and thou hast healed me.

Thou Lorde hast brought my soule out of hell: thou hast kepte my life, wher as they go downe to the pytte, synge psalmes vnto the lord (O ye sayntes of hys) geue thankes vnto hym for a remembraunce of his holynesse.

For his wrath endureth but the twinkling of an eye, and his pleasure is in lyfe: heynesse maye well endure for a night, but solemmeth in the moynig as for me, when I was in prosperite, I sayd: Cuth, I shall neuer salmoie.

And wher thou lord of thy goodnesse hadest made my hyl so stronge.

But as soone as thou turnedest the face fro me, I was brought in feare.

Then cryed I vnto the, O Lorde, yee vnto the Lorde made I my prayer.

What profyt is there in my bloude, yf I go downe in to corrupcion?

May the dust geue thankes vnto the? O what it declare thy faithfulness?

Heare, O Lorde, and haue mercy vpon me: lorde be thou my helper,

And so thou hast turned my heynesse in to loye thou hast put of my lacke cloth, & gydded me with gladnesse.

That myne honour myght synge psalmes vnto the withoute cealyng. O lorde my God, I will geue thankes vnto the for euer.

The Notes

b * Loke. Exo. xlii. d. i. Reg. vii. b.
c * Here is it manifest that hel is taken for the estate of the deed, as well of the good as of the euell, as it is sayde Gene. xxxvii. g.

d * To put of his sackcloth is, to put away the sadness of hys heart: he cause they bled to cloth the selues with sackcloth in tyme of theyr extreme sadness. As ye see in Esther in many other places.

The. xxxi. Psalme.

The sheweth wherwith he strengthened his hope what he despyed for, what he complained of, in what case he was, and how he was mynded, when he and his were besett rounde about in the wylde nesse of Moab: he sought a meane to escape. He prayseth the great goodnes of God toward all such as feare him And moueth men to the feare and loue of God which cannot forsake them that leane vnto him.

a * To the chaunter a psalme of David

In the, O Lord, is my trust: let me neuer be put to confusion, but deliuer me in thy ^{b*}righteousnes.

Bow downe thyne eare to me, make hast to deliuer me: be thou my strong rocke and a house of defence, that thou mayest saue me.

For thou art my stronge holde and my castel, O be thou my gyde, and leade me for thy names sake.

Draw me out of the nett, that they haue lapde pryncely for me: for thou art my strength.

Into thy handes, I commende my spytethou: hast deliuered me, O Lord thou God of trueth.

I hate them that holde of vanities, & my trust is in the Lord.

I wylbe glad and reioyse in thy mercy: for thou hast considered my trouble thou hast knowen my soule in aduersitie.

Thou hast not deliuered me ouer in to the handes of the ennemye, but haste let my fete in a large towne,

Haue mercy on me, O Lord: for I am in trouble, myne ey is consumed for very heuynesse, & my soule & my body

My lyfe is waken olde with heuynesse, and my yeares with mournynge.

My strength fayleth me, because of mine aduersite, & my bones are corrupt

I am become a very reptoise among all myne enemyes, my neyghbours and they of myne own acquaintaunce are a trayd of me they that se me in the strete: conuerse them selues from me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessel.

For I haue harde the blasphemie of the multitude: euery mā abhorreth me they haue gathered a counsel together agaynst me, and are purposed to take away my lyfe.

But my hope is in the Lord, and I saye thou art my God.

My tyme is in thy hand: deliuer me from the hande of myne enemyes, and from them that persecute me.

Showe thy seruaunte the lycht of thy countenaunce, helpe me for thy mercies sake.

Let me not be confounded, O Lord

for I call vpon the: let the vngodly rather be put to confusion, and brought vnto the hell.

Let the lying lyps be put to silence, which cruelly, disdainfully & despitul ly, speake against the righteous.

O how greate and manyfold is the good, which thou hast hyd for the that feare the?

O what thinges bringest thou to passe for them that put ther trust in the, euen befoze the sonnes of men?

Thou hidest them pryncely by thine owne presence from the proude men, thou keepst them secretly in thy tabernacle, from the stiffe of tonges.

Thanks be to the Lord, for he hath shewed me metuelous greate kindnes in a strange cytie.

For when the Lord seate came vpon me, I sayde: I am cast out of thy syngh

Neuertheles, he herd my humble prayer, when I cryed vnto the.

O loue the Lord (al ye his saintes) for the Lord preferueth the faithfull, & plentifully rewarde he the proude doer

Be stronge therfore & take a good hert vnto you, al ye that put your trust in the Lord.

The Poise

^{b*} The righteousness of God in the Psalms. is his goodnes, mercy and kyndnes, whereby he redemeth vs from the bondage of Satan and lyberalle geuereth vs his kyngdome. Psalms. xxxv, b. xl. b. v. c. c. Luke. Exode. xiii. c. i. Reg. vii. b.

The xxxii. Psalme.

He sheweth that all aduersities come of synne, and that he therfore is happye, that hath by synnes forgiven: And further, that both forgiveness of synnes & the protection and defence of God are obtained by earnest acknowledginge of oure offences & seruente prayer.

^{b*} An instruction of David.

^{b*} Dintelligence.

Blessed are they whose vnrightheousnesses are couered.

*Blessed is the man vnto whome the Lord imputeth no synne, in whose synne there is no gyle. ^{*Rom. iiii.}

For while I helde my tongue, my bones consumed away thowowe my dayly complaynynges.

And because thy hande was so he up vpon me both day and nyghte, my moisture was lyke the drouth in Sommer, ^{b*} Selah.

Ps. lxx.

Therfore

i Of David Psal xxii & xxiii

Therefore I confessed my sinne vnto þe,
and hyd not myne vnrighuousnesse,
I sayde: I wyl knowledg myne offere,
& accuse my selfe vnto the lord, and so
thou forgauest me the wickednesse of
my synne. Selah.

For thys shall euery sapiente make
his prayer vnto þe i due season, therfor
shall not the greates water floudes
come nye him.

Thou art my defence in the trouble
that is come aboute me, O compasse þe
me about also with the lope of deliue-
raunce. Selah.

I wyl enforme the, & shewe the the
waye wherin thou shalt go: I wyl
fasten myne eyes vpon the.
Be not ye now lyke horses and mules,
which haue no vnderstandynge.

Whose mouthes thou must hold w
bit and bzidle, yf they wil not obeye þe.
Great plagis shall the vngodly haue
but who so putteth his trust in the lord
mercy shall compasse him on euery side
Be glad, O ye rightuous, & reioyse in
the lord, be loyefull all ye that are
true of hert.

The Notes

b * Take the thirde Psal. a.,
c * Of these waters ye haue in the Psal. viii: c of
the floude, Gen: vi, c
d * I wyl fasten myne eyes vpon the, that is I wil
se to þe by my prouision, & be thy helper & counfytter
e * Of this take the Psal. lxxii, b

The. xxiii. Psalme.

Heerhoereth and moueth men diligently to praise
God: And sheweth that all thynges are full of hys
goodnes.

Reioyce in the Lord, O ye rygh-
tuous, for it becommeth wel the
lust to be thankfull.

Praise the lord with harpe: synge
psalmes vnto him with the lute and in
strumment of ten stringes.

Sing him anew song, yee sing luste-
ly vnto him, and with a good corage,

for the worde of the Lord is true
& all his workes are saythfull.

He loueth mercy and iudgmēt, þe ear-
th is ful of the goodnesse of the lord,

By the worde of the lord were the
heauens made and all the hostes of
them by þe bryth of his mouth.

He gathereth the waters together
as it were in a bottell, & lateth vp the
depe in secrete.

Let all the earthe feare the Lord

and lett all them that dwel in the wo-
rld, stande in awe of him:

for loke what he saith, it is done:
and loke what he commaundeth, it shal
deth fast.

The lord byngethe the councell
of the wittes to naught, and turneth
the deuyces of the people.

But the councell of the lord endureth,
and the thoughtes of his herte
from generacyon to generacyon.

Blessed are the people that hold þe
lord for their God, and blessed are the
folke whom he hath chosen to be hys
heritage.

The Lord loketh downe from he-
uen, and beholdeth all the chylderen of
men: from hys stronge seate he con-
sidereth all them that dwell in þe world.

He onely hath fashioned all the
hertes of the, & knoweth al their workes.

A kynge is not helped by hys owne
greate hoost, neither is a giant saued
thow the might of hys own strength

A horse is but a bayne thyng to sa-
ue a mā, it is not the power of his stren-
ght that can deliuer hym. Beholde, the
eye of the Lord loketh vnto them that
seate hi & put their trust in hys mercy:

That he maye deliuer theyr soules
fro death & deliuer the in the dere tyme

Let oure soule paciently abyde the
Lord, for he is oure helpe and shyld.

So shall oure herte reioyse in hym,
because we haue hoped i hys holy name.
Let thy mercifull kindnesse O Lord,
be vnto vs lyke as we put our trust in þe

The Notes

a * Heauē is called the strong seate abisacle of dwel-
lynge place of God, because it is perpetuall & peris-
meth not, but dureth euer. Psal. ii.

The. xxiiii. Psalme.

David prayeth the lord because he proude-
th for his chosen in tyme of neede: and moueth alme
to endeuor them selues to innocency & godlynes,
because such as are endued therewith, are ryd for the
of al perils & aboundantly rewarded with all good-
nes.

* Of David, when he sayned him selfe
to be madde befoze Achimelech, which
droue him awaye and he departed.

I wil alwaye geue thanckes vnto
the lord, his prayse shall euer be
in my mouth.

My soule shall make her boast in
the lord: the humble shall heare ther
of and be glad,

O praise

Prayse the Lord with me, and let
us magnifie his name to gether.

I sought the Lord, and he herd me,
pee he deliuered me, out of al my feare

They that haue an eye vnto hym,
shal be lightened, and their faces shal
not be ashamed.

This pooze manne cryed vnto the
Lord, and he herd him, pee and delyue-
red him, out of all his troubles.

The Angell of the Lord pytcheth
his tent rounde aboute him that feare
him, and delyuer them.

Caste, and se, how frendly the Lord
is, blessed is the man that trusteth in hym

He feare the Lord, ye that be hys
sayntes: for they that feare him lacke
nothinge.

The more they shall want, and suffer
hunger, but they which seke the Lord: shal
want no maner of thinge that is good

Come hyther, O ye chyldren, hearken
vnto me, I will teach you the feare of
the Lord.

Who so lysteth to lye, and wolde
sayne: see good dayes.

Let him refraine his tonge from e-
uill, & his lippes from speake no gyle

Let him eschue euell, and do good:
let him seke peace and ensue it.

For the eyes of the Lord are ouer the
rightuousnes; and his eares are open
vnto their prayers.

But the face of the Lord be holdeth
them that do euell, to destroy the remem-
braunce of them out of the earth.

When the rightuous crye, the Lord
heareth them, and delyuereth them, out
of all their troubles.

The Lord is nye vnto them that are
cōtryte in hert, and wyl helpe such as
be of an humble spete.

Great are the troubles of the rightuous
but the Lord delyuereth them out of hell.

He kepeth al their bones, so that not
one of them is broken.

But my fortune shal slaye the vn-
godlye, and they that hate the rightu-
ouse, shal be giltye.

The Lord delyuereth the soules of
his seruautes, and all they that put
their trust in him, shal not offende.

The Notes
The humble or meake are al such as haue deter-
myed with them selues to beare the crosse, which

are euell intreated of the worlde because they be not
of the worlde. Joh. xv. c. All suche are displeased wth it
their owne euell, & christ rightuousnes: & in renoun-
cing of them selues do wholly cōmpt them into the
hande of God, as before, in the Psal. xxxv. b.

* By the the riche are vnderstande the cruel, raup-
ners vsurers & such, as lye of the swete, and labour
of other. Psal. ix. e

* To se good dayes is, to lye in peace to liue quiet-
ly in tranquillite, & to leade a peaceable life. Pet. iii.

* The eyes of the Lord do comenly signifie his fa-
uour Psal. xi. b.

* To ke after in the Psal. li. b.

The xxxv. Psalme.

The delyue the Lord to fight for him against Saul
& his adherents, & to deliuer him forth of their handes,
Of David.

Strive thou with the, O Lord,
that strue with me, fight thou a-
gainst them that fight against me.

Late hand vpon the shield & speare,
and stande by to helpe me.

Draue out thy swerde, and stoppe
the waye agaynst them that persecute
me, laye vnto my soul: I am thy help.

Let them be confounded & put to
shame, that seke after my soule: let the
be turned back and brought to cōfusiō,
that ymagin myschefe for me.

Let them be as the dust before the
winde, and the aungel of the Lord scat-
teringe them.

Let their waye be darcke and App-
perpe, and the aungell of the Lord to
persecute them.

For they haue p̄uely layed their
nett, to destroy me without a cause, pee
and made a pytt for my soule, which
I neuer defetued.

Let a soden destructyon com vpon
him vnwarres, and nett that he hath
layde p̄uely, cathe him selfe, that he
maye fall into his owne myschefe.

But let my soule be ioyfull in the
Lord, and reioyse in hys helpe.

All my bones shal say: Lord, who is
lyke vnto the, which delyuerest the poze
fro those that are to strong for him, ye the
pooze and the nedye from his robbers.

Falle witnessers are risen by, & layed
to my charge things that I know not.

They reward me euell for good, to
the greate discomfort of my soule.

Neuerthelesse, whē they were sicke, I
put on a sacke cloth: I humbled my
soul with fasting, & my prayer turned
into myne owne bolome.

I behaued my self as though it had
bene my friend or my brother I wente
heuely;

i. David Psal. xxi

heulep, as one that mourneth for his mother.

But in myne aduersite they reioyse, & gather them to gather: Yee the very lame come together against me vnwares, makinge mowes at me, and cease not.

With the greedy and scozeful hypocrites they gnashed vpon me with their teeth.

Lord, when wilt thou loke vpon this?

Restore my soule from the wicked rumour of them, my dearilyng from the lyons.

So wyl I geue the thanckes in the greates congregacion and prayse the amonge much people.

Let them not triumphe ouer me at mine enemies for naught: Let them not wincke wth their eyes, that hate me without a cause.

And why: their comensng is not of peace, but they imagyn false wordes a gaynste the outcastes of the lande.

They gape vpon me with their mouthes sayinge, there, there: we se it with oure eyes.

This thou seist, O Lord: holde not thy tonge then, go not farre from me, O Lord.

I wake lord, and stand byprauenge thou my cause, my God, and my Lord.

Judge me O Lord my God, accordinge to thy rightuousnesse, that they triumphe not ouer me.

Let them not saye in their hertess there there, so wolde we haue it: Let them not saye: we haue ouer come him

Let them be put to confucion and shame, that reioyce at my trouble: let them be clothed with rebuk and dishonoure, & boost them selues against me.

Let them also be glad and reioyse, & fauour my righteous dealing: yee let them saye alwaye: blessed be the lord, which hath pleasure in the prosperitie of his seruante.

And as for my tonge it shall be talkinge of thy rightuousnes and of thy prayse al the daye long.

The Notes

a* What the standing vpon: & raisinge of god signifyeth he shall finde after in the Psal. lxxviii. a
b* By this said in the scripture is vnderstande all

maner of chastening of body & mortification of flesh. Psal. xxx. c. lxx. Reg. xxi. c. Tob. xii. c. Iudit. lxxi.

The xxxvi. Psalme.

The prayseth the goodnes of God exceedingly, in that, he setteth not by his mercy from the vngodly, when they haue greuously offended him. He setteth also, that the chiefe receaue his goodnes before other, and prayeth hym more largely to bestow his benefytes vnto them that know hym: and to de liuer hym from the violence of the wyched: whose fall & ruyne he also prophesyeth.

* To the chaunter, of David the seruante of the lord.

* Take the title of the lxxvi. Psalme.

Mercy sheweth me the wickednesse of vngodly, that, there is no feare of god before his eyes: For he dyssembleth before his face, so long till his abhomyable synne be founde out.

The wordes of his mouth are brought to nought, and deceate, he will not be lerned to do good.

He ymagyneth mischefe vpon his bedde, he wil come in no good waye, nor refuse & thinge that is euell.

Thy mercy O lord, reacheth vnto the heauen, and thy faythfulnes vnto the cloudes.

Thy rightuousnes standeth like strong mountaynes, and thy iudgement like the greates depe.

Thou Lord preferuest both men and beestes.

How precious is thy mercy, o god & thy childe of men make put their trust vnder the shadow of thy winges.

They shall be satisfied wth thy plenteousnesse of thy house, & thy shall geue them dynke of the ryuer of thy pleasures.

For by the is the well of lyfe, and in thy lyght, shall we se lyght.

Spredde forth thy louing kindnes vnto them that knowe the, & thy rightuousnesse vnto them that are true of herte.

Let not the fote of pride ouertake me, let not the hande of the vngodly cast me downe.

As for wicked doers, they fall they are cast downe, & are not able to stand.

a* Bedde after & scripture signifyeth & secretes of herte, as in Psal. lxxi. b. i. Eccle. x. d. b* By welles fountes, ryuers & springes are vnderstande & helpe, consolacions, & comfortes of god & fertilityte & fruitfulness of the holy goost. Gal. xii. a. c* By the fote of pride & hand of vngodlines, he signifyeth & violence, oppression & tyrany of the euell Ex. xxiij. iij.

The xxxvii. Psalme.

Take the prosperite of the euell quide greue the good, he saith: that vnto such as feare god and lyue rightously, all thinges shall happen well and that they

they shall in verie deade be happy where as the vngodly although he the same to flourish for a time shall at the last be rotted, & wiped cleane out of the waye

A Psalme of David,

Net not thy selfe at the vngodly, be not thou enuious against the euell doers.

For they shall soone be cut downe like the grasse, and be withered euen as the greene herbe.

But thou thy truste in the Lorde, & bee doing good: so shalt thou dwell in the lande, and verily it shall fede thee, Delyte thou in the Lorde, and he shall geue the thy hartes desyre.

Committe thy waye vnto the Lorde, let thy hope in hym, and he shall bring it to passe.

He shall make thy rightuousnes as clare as the lyght, and thi iust dealing as the none daye;

Hold the still in the Lorde, and abyde patientlye vppon him: but greue not thy selfe at one that hath prosperitie and lyueth in abhominaton.

Leave of from wrath, let go displeasure, let not thy gelousye moue the also to do euell.

For wicked doers shall be rotted out, but they that patientlye abyde the Lorde shall inherite the lande.

Suffre yet a litle whyle, and the vngodly shall be cleane gone: thou shalt looke after his place, and he shall be away. But the *meke spitted *shall possesse the earth, & haue pleasur and much rest.

The vngodly layeth wayte for the iust, and gnaweth vpon him in his teth. But the Lorde laugheth hym to scorn, for he seyth that his day is commig.

The vngodly *draw out the sword and bende theyr bow, to cast downe the simple and poore, and to slay such as go the right waye.

Nevertheless, theyr sword shall growe thow theyr owne hert, and theyr bowe shall be broken.

A smal thyng that the rightuous hath is better then the great riches of the vngodly.

For the *armes of the vngodly shall be broken, but the Lorde vpholdeth the rightuous.

The Lorde knoweth the dayes of the godly, and theyr inheritaunce endureth

for euer.

They shall not be confounded in the perillous time, & in the dayes of death they shall haue ynough.

As for the vngodly, they shall perishe: and when the enemyes of the Lorde are in theyr floutes, they shall consume, yee euen as the smoke shall they consume away.

The vngodly *boroweth & payeth not agayne, but the rightuous is mercifull and lyberall.

Such as be blessed of hym, shall possesse the lande: and they whome he curseth: shall be roted oute.

The Lorde ordeteth a good mannes goynge, and hath pleasure in hys way.

Though he fall he shall not be hurt for the Lorde vpholdeth hym with his hand.

I haue bene yung, and now am olde: yet saw I neuer the rightuous forsake nor hys seide to seke theyr breade:

The rightuous is euer mercifull, & lendeth gently, therefore shall his seide be blessed,

flee from euell, and doo the thyng that is good so shalt thou dwell for euer.

For the Lorde loueth the thing that is ryght he forsaketh not hys sayntes, but they shall be preserued for euermoze: as for the seide of vngodlye, it shall be roted out.

Yee the rightuous shall possesse the lande and dwell therein for euer.

The mouth of the rightuous, is exercised in wisdom, and hys tonge talketh of iudgemente.

The Law of his God is in his hert, therefore shall not hys fotesteppes slide.

The vngodly seyth the rightuous, and goeth aboute to slaye hym.

But the Lorde wyll not leaue hym in hys handes, nor condemne hym when he is iudged.

Hope thou in the Lorde, and keape his waye, and he shall so promote thee that thou shalt haue the lande by inheritaunce, and se, when the vngodly shall perishe.

I my selfe haue sene the vngodly in greate power, and flourishynge like a greene bay tre, but when I went by, lo, he was goone: I soughte hym, but he could no where be founde.

Kepe innocencye, & take hede vnto the thyng

ii. Of David

thyng that is ryght, for that shal bryng
a man peace at the last.

As for the transgressors, they shal pe-
rishe together, and the vngodly shal
be roted out at the last.

The helpe of the ryghtuous com-
meth of the Lorde, he is their strength
in the tyme of trouble.

The Lorde shal stande by them, &
saue them: he shal deliuer the from
vngodly, and helpe them, because they
put their trust in hym.

The Notes

a * This is the true honour and seruyce of God, as
it is sayde. Cro. x. g.

b * This is expounded befoze in the psalme.
xxxiii. a.

c * Not that thei shal be lordes of the earth: but shal
continue longer than these that desyre vengeance
and shal haue the treueryon of all good thynges.
as moche as shal suffice them.

d * These are boiowed speeches, by whiche is sig-
nified that they wyl be prest & readye to destroy
the godly, as befoze in the psal. xi. a

e * That is, the power of the vngodly. psal. xliiii. f
a * Somt reade thus, The vngodly lendeth vpon v
surp and not for naught.

The. xxxviii. psalme.

David taken with a feruent dyscase, desyreth
to be ryd therof, although hys synnes haue deserued
to be chastened. He complayneth wnderfully of the
intolerable violence of his syknes, of the sayntes
of his frendes which forsoke him and of the cruel-
nes of hys enemyes: Then requyrez he the heale of
god, vnto whome he wholly committeth him selfe.

a * To the chaunter, to bryng to re-
membraunce. b *

a * Like the tytle of the. lxxx. psalme.

b * Vnderstande, the benefyte of God in to the hee-
tes of the people, because he had deliuered him from
so painful a dyscase, and restored him to his health
Howbeit some thinke that this whole psalme in-
treateth of the sicknes of the soule, that is, of the si-
nes, wherewith dauid was exercepled. And they vn-
derstand the tytle thus. To bryng to remembraunce
& to know our corruption and frailnes, take awaie
by Christ, so as many as repent and beleue.

a P * Let me not to rebuke (O Lord)
in thine anger: O chasten me not
in thy heuy dyspleasure.

For thyne arrowes sticke fast in me, &
thy hande pzeiseth me soze.

There is no whole parte in my body,
because of thy dyspleasure: there is no
rest in my bones, by reaso of my synnes,

For my wyckednesses at gone ouer
my heade, and are lyke a soze burthen
to heuy for me to beare.

My woundes stynke and are cor-
rupt, chozow my folyshnesse,

psal xxxviii

I am broughte in to so great trou-
ble and mysery, that I go mourninge
all the daye longe.

For my loynes are cleane dyped vp, and
there is no whole parte in my bodie.

I am feble & soze synetten, I roare for
the very dysquyetnes of my hert.

Lorde, thou knowest all my desyre, &
my grompyng is not hyd from the.

My hert panteth, my strength hath
fayled me. & the lyght of myne eyes is
gone fro me.

My louers and frendes stand lo-
kyng vpon my trouble, and my kyn-
men are gone a farre of.

They that sought after my lyfe, &
to do me euell, spake of lyes & ymagi-
ned disceate all the day longe.

As for me, I was like a deafe man
& herde not: and as one that were dom-
me, not openinge his mouth.

I am become as a man that heareth
not and that can make no resistaunce
wyth hys mouth.

For in the, O Lorde, is my trust, O
halt heare me, O Lorde my God.

My desyre is, that mine enemyes tri-
umphe not ouer me, for yf my fote slip
pe, they reioyce greatly agaynst me.

I am redy to suffice trouble, and my
heuenesse is euert in my syght.

For I confesse my wickednesse, and
my synne greueth me.

But mine enemyes lyue, & at mig-
htie: and they that hate me without a
cause, are many in nombze.

They & rewarde me euell for good,
speake euell of me, because I folow
thyng that good is,

For sake me not (O Lorde my God)
O go not farre fro me.

Haste the to helpe me, O Lorde my
succoure.

The Notes

a * But me not. x. Some suppose that this psalm
and the. vi. & the. xxx. & xxxii. do describe some great
& feruent syknes, wherewith dauid was soare trou-
bled and vexed: And that he in this and the other
three recyted psalmes complayneth vpon the gre-
uous paynes, whiche he suffered by the means of
that syknes: Whiche paynes (saye they) he here cal-
leth a chasteninge in anger, and heuy dyspleasure, &
the arrowes and hande, that is, the plague of God
like befoze in the psalme. vi. a

The. xxxix. psalme.

He sheweth that although he were vexed wth greate paynes of his syknes, yet he kept hi selfe so with in his boundes, that he let no vnspyringe wordes escape him in the tyme of his complayning: chesely wyle the wicked heard hym.

To the chaunter for^b * Iudithun, a psalme of David.

*** * * * *** Loke the tyle of the. iiii. psalme.

b * Iudithun is the name of a chaunter. i Paralip. xvi. d. and reb. a. Kimhi thinketh that David made this psalme and that it was wont to be song of p^rynce of syngers ouer which Iudithun bare rule. Some think it to be a ceten songe, after whose tyme the psalme was sung.

I sayde: I will kepe my wayes & I offended not in my tonge. And so shut my mouth, while vngodly layed wayte for me.

I helde my tonge, I was domme, I kepte sylence, yee euen from good wordes, but it was payne and greke to me. My hart was hote with i me, & while I was thus musing, the fyre kyndled: so that I spake with my tonge.

Lord let me knowe myne ende, and the nombze of my dayes: & I maye be certyfyed what I want.

Beholde, thou hast made my dayes a spanne long, and my life is as it were nothing before the.

O how bayne are al men lusinge: *** * Selah.**

Yee euerye mā walketh as it were a widow, and disquieteth hym selfe in bayne: he heapeth vp ryches, and can not tel to whom he gathereth them.

And now Lord wherin shall I cōfōrte me: my hope is in the.

Deluyer me from al mine offences & make me not a scozne vnto the foolish. I kepe sylence, and opē not my mouth for thou hast done it.

C Turne thy plagēs awayne from me, for I am consumed thowow the feare of thy^d * hande.

When thou punishest man for sinne, p^r chastenest him: so p^r his bewtye consumeth away like as it were a moth. O how bayne are al men: **Selah.**

Hear my prayer. O Lord. and cōfōrte my callynge: Wewe not thy selfe as though thou sawest not my teares.

For I am a straunger and pylgrym wpyth the, as al my fozefathers were.

O spare me a lytell that I maye refreche my selfe, before I goo hence & be no moze sene.

*** * *** Loke the thied psalme. a

b * Of this is spoken before in the psalme. xxi

The. xl. psalme.

He reioyseth that he is rydde forth of his greate ieopardy by p^r helpe of god, & wondereth at his vnspcakalle goodnes toward them that feare him: & for it, lyth he setteth not by sacrifices, but requyeth the whole man, he comiteth him selfe vnto hym: sayth that he will prayse his rightwefnes & goodnes contynualy: He sheweth he p^r greuousnes of p^r ieopardy where in he was, and p^r cause thereof, whiche was his synnes. At the last he beseecheth god to ouerthrow his enemies, & to glad p^r herts of p^r good

*** * *** To p^r chaunter, a psalme of David

*** * *** Loke the tyle of the. iiii. psalme.



D I waited patiently for the lord which enclined hi self vnto me: & herd my callig: He brought me out of p^r horrible ppyttee, out of the intze & clay: he sett my fete vpon the rocke, and ordered my goynges.

He hath put a newe songe in my mouth, euen a thanckesgeuynge vnto oure God.

Many men seynge this, shall feare the lord, and put their trust in him.

Blessed is the mā p^r setteth his hope in p^r lord, & turneth not vnto p^r proude and to such as go aboute wpyth lyes.

O Lord my God, greate are thy wondrous worckes which thou hast done: and in thy thoughtes toward vs ther maie none be lpkensd vnto p^r.

I wolde declare them, and speake of the: but they are so manye, that they can not be tolde.

Sacrifice and offeringe p^r woldest not haue^b * but a body hast p^r ordained me: burnt offerings and sacrifice for synne thou hast not allowed.

Then sayde I: lo, I come. In p^r beginning of the booke as it is wrytten of me p^r I shuld fulfil thy wil O my god and that am I not contente to do: yee thy lawe is within my hert.

I wil preach of thy rightuousnes in the greate cōgtegacion: Lo, I will not reftaine my lypyes, O lord, and p^r thou knowest.

I do not hyde thy rightuousnes in my hert, my talkinge is of thy treuthe and sauing helth: I kepe not thy louig merce and faithfulness backe from the greate congregacion.

Turne not thou thy mercy from me O lord, but let thy louynge kyndnes & ruthalwaye pferue me.

For innumerable troubles art come about

i Of David Psal. xli. xlii

aboute me: my synnes haue taken such holde vpon me, that I am not able to loke vp: yee they are mo in nōbre then the heates of my heade and my herte hath sayled me.

Lord let it be thy pleasure to deliuer me, make hast (O lord) to help me

Let them be ashamed and confounded that seke after my soule to destroye it: let them fall backward and be put to confusyon, & with me euill.

Let the soone be brought to shame, that crye ouer me there

But let all those that seke the, be toyfull and glad in the: and let all such as delight in thy sauing health, say alway the Lorde be praised.

As for me, I am pooze and in mysery, but the lorde careth for me.

Thou art my helper and redemer, make no longer tarpeng, O my god.

The Notes

b* Some reade thus: but myne eares hast thou opened, vnderstand to heare roundly and to obeye.
c* Soule forlyse as in Mat. vi. c. xvi. and Luk. ix.

The xli. Psalme.

In this Psalme also spekeh he of a disease wher in whyle he was holde his enemyes were greatly reioysed, hoppyng that he shuld be made away with by violence of his disease, And in which also his frendes had forsaken him, but god holpe him which all wayes wolde preserve him And therefore in þe beginning, he pronounceth him happy which per ceaueth þe counsel of god concerning him,

a* To þe chaunter, a Psalme of David
a* Loke the title of the. iiii. Psalme.

Blessed is he, that consydereth the
b* pooze, the lord shall delpyer hi in the tyme of trouble.

The lord shall preserve him, and kepe him alsiue: he shall make hym to prospere vpon earthe, and shall not delpyer hym into the hyll of hys enemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bedde yee thou makest his bedd in al his sicknesse.

I sayde: Lorde be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

Myne enemyes speake euell vpon me: when shall he dye, and hys name perishe?

B Though he come in to se, yet meaned he falsed in his herte, heappnge mischeffe vpon him selfe.

All they that hate me, runne together agaynst me, and ymagyn euell a-

gaynst me.

They haue geuen a wicked sentence vpon me: when he lyeth, he shall rise vp no more.

Yee eue myne owne famlyer frend whō I trusted which dyd eate my bread hath lyft vp his hele agaynst me.

But be thou mercyfull vnto me (O Lorde) raple thou me vp, and I shall rewarde them.

By thys I knowe thou fauourest me, that my enemye shall not triumph ouer me.

Thou haste vpholden me because of my innocency, and set me before thy face for euer.

O blessed be the Lorde God of Israell, from hence forth and for euer in oze. Amen. Amen.

The Notes

b* Pooze in the scripture signifieth not only hi hath no money, or goodes, of this world: but also hi that hath a sorrowful hert and him in whom ther is no hye minde, but only meakenes & louinge lowyness.

The second treatyse

The xlii. Psalme

The sheweth how sorrowfull he was, because he was let from the holy assemble & fest of the lord by þe conspiracye of his sonne Absolon & howe he was disquieted with the voyces of the wicked, which blasphemed the desyre of godlynes where vnto he was geuen for a bayne & vnprofitable thyng

a* To the chaunter, a moucyon of the sonnes of Corah.

a* Loke the title of the. iiii. Psalme.

Like as the herte despyeth the water brokes, so longeth my soule after the, O God?

My soule is a thirst for God, yee eue for the lyuing god: when I shall come and beholde the face of God.

My teares ate my meate day and night, while it is dayly sayd vnto me, where is now thy god?

Now when I thincke there vpon, I poure out my hert by my selfe: for I wold sayne go hence to the multitude and passe ouer with them vnto the house of God. in the voyce of prayle and thankesgeuinge, amonge such as kepe holydaye.

Why art thou so full of heynnes (O my soule) and why art thou so vniquiet within me?

O put thy truste in God, for I will yet geue hym thanks, for the helpe of his

his countenance.

My god, my soule is vexed within me
therfore I remembre the lade of For-
dane, and the lytle hyl of Hermonim.

One depe calleth another with the
voyce of thy whystles, al thy waues &
water floudes are gone ouer me.

The lord hath promysed bys loupng
kyndnesse dayly therfore wil I praise
him in the night seasō, & make mi prai-
ce vnto the god of my lyfe.

D I wyl say vnto God my stony rock
why hast thou forgotht me: why go I thus
bruely, while my enemy oppresseth me:
while my bones are broke, & while
mine enemies cast me i the teth, daily
saying vnto me: wheris now thy god.

Why art thou so heuy (O my soule)
& why art thou so disquieted within me:
O put thy trust i god, for I wil yet tha-
ke hym for the helpe of his countenance
& because he is my God.

C The. xliiii. Psalme.

a He desyeth to be deliuered fro the cosplyers in
Abolon, that he maye worshely praye god in his
holy temple.

G a* Cue sentēce vpon me (O god)
I defende my cause agaynst the
vnholpe people: Oh delpue me
fro my deceatful, and wycked man.

For thou (O god) art my strength:
why hast thou shot me from the: why
go I then so heuely, while the enemye
oppresseth me?

Oh sende out thy light and thy truth,
that they may leade me and bying me vn-
to thy holy hil, and to thy dwellynge.

That I may go in to the aulter of
god, euen vnto the god whyche is my
loye & pleasure & vpon the harpe to ge-
ue thākes vnto the, O god, my God.

Why art thou so heuy (O my soule) &
why art thou so disquieted withi me?

O put thy trust in God, for I wil
yet geue hi thākes for his help of his cou-
tenance, and because he is my God.

The Notes

a* Some reade. Reuenge me.

C The. xliiii. Psalme.

C He complayneth that Israell suffereth so gre-
uous persecution for the honoure of God and ho-
ly pynnes sake, and that yet god is not presente
with him in myacles doing as he in times past was
And prayeth him to put forth his power, & deli-
uer him from the iniurpes of the wycked.

C a* To the, chaunter an instructioun
of the Sonnes of corage,

a* Take the tytle of the, xliiii. Psalme.

U We haue herde with the oure eares
(O God) oure fathets haue told
vs, what thou hast done in theyr
tyme of olde.

How thou hast bylucen out the Hey-
then with thy hande, and planted the
in: how thou hast destroyed the nactons
and cast them out.

For they gat not the land in possessiō
thorow theyr owne swerde, neyther was
it their owne arme that helped them:

But thy ryghte hande, thyne arme
and the lyght of thy countenance: be-
cause thou haddest a fauour vnto them

Thou arte the kynge and my God,
thou sendest helpe vnto Jacob.

Thorowe the, wyl we ouerthrowe
oure ennemtes, and in thy name wyl
we tread them vnder, & ryse vp against
vs.

For I wyl not truste in my bowe, for
is not my swearde, that shall helpe me.

But it is thou that sauest vs from
our enemyes, and puttest them to confu-
sion that hate vs.

We wyl alwaye make our boast of
God, & praye thy name for euer. Selah

But now thou forsakest vs, and put-
test vs to confusyon, and goest not forth
wpyth our hostes.

Thou makest vs to turne oure bac-
kes vpon oure enemyes: so that theye
whiche hate vs spyle our gooddes,

Thou lettest vs be eatē vp lyke she-
pe, and scatertest vs amonge the bethen.

Thou sellest thy people for naught,
and takest no monye for them,

Thou makest vs to bee rebuked of
oure neyghbours, to be laughed to scoz-
ne and had in derisyon, of them, that ar
rounde about vs.

Thou hast made vs a very byworde a-
mong the Heythen, and that the people
make theyr heades at vs.

My confusyon is dayly before me,
and the shame of my face couereth me.

For the voyce of the sclanderer and
blasphemer, for the enemye and auen-
ger.

All this is come vpon vs and yet haue
we not forgotten the, nor behaued oure
selues vnfaithfully in thy couenaunte

Our herte is not turned backe, ney-
ther, our steppes gone out of thy waye.

C For

For thou hast smitten vs in þe place
of dragons, and couered vs wþ the
Shadowe of death.

D If we had forgotten the name of
oure god, and holden by oure handes
to eny straining god.

Shoulde not god fynde it out: for
he knoweth þe very secretes of the hert.

But for thy sake we are killed all þe
daye longe, and are counted as shepe
appointed to be slayne.

Up lord why sleepest thou: & wake,
and cast vs not of for euer.

Wherfore & hydest thou thy face:
whyt thou cleane forget our mysery &
oppression?

For our soule is brought lowe euē
vnto the dust and oure hely cleueth vn
to the grounde.

Arise O Lord, help vs and deli-
uer vs for thy mercy sake.

The Notes.

b * That is oure fathers;

c * arme is generally taken for a nyte thyng where
vnto we leane & trust, as here for fleshy and worldy
power, and in the Psalm. x. d. It followeth, But
thy right hande, & c. that is thy strength, thy helpe,
thyne ayde, & c.

d * Like the thyrd Psalm.

e * That is thou hast condemned vs, to the place
of serpentes or dragons, or thou hast dyuen vs into
the place of serpentes or dragons.

By the place of serpentes is vnderstand, the bondag
among the hepythen which in cruelnes are lyke vn
to serpentes: The same calleth he the shadowe of de
eth, for it is worse then death, & more to be feared,
to be put in all thynges to the abyttment, and ple
sure of the vngodly, to heare continually the name
of God blasphemed, and all Godlynes despised, and
all manner of iniuries and wrongs done vnto the fa-
uours thereof. Therfor sayth he Thou hast couered
vs with the shadowe of death, that is: with the very
darknes of death. Eclaj. xv. e.

f * God is said to hide his face, when he suffereth the
good to be persecuted of the euell, as it is sayde of
hys awaking Psalm. lxxviii.

The. xlv. Psalm.

The sonnyes of Corah praye Salomon for the
dewtie, eloquence, strenght, power & noblenes both
of hym and of hys wyfe: & also for the nobyltye of
theyr chyldren. In them do they also figure Chryste
and the power and nobyltye of hys kingdome.

a * To the chaunter, vpon b * Solanini
an instroccion of the chyldre of Corah
a songe of loue.

a * Like the title of the liii. Psalm.

b * It is a certayne instrument of musyke.

After I speake of that whiche I
haue made of the king: My tong is the
penne of a redy wyter.

Thou art þe faprest among the chil-
dren of men ful of grace are thi lippes,
therfore god blesseth the for euer.

gyde the with thy swerd vpon the
thynghe (O thou mighty) with worship
and renoune.

Good lucke haue thou with thyne
honoure, ryde on with þe truthe, meke-
nesse and rightuoulnesse: and thy ryght
hand shal teach þe wonderfull thynges.

Thy * atowes are sharpe; þe people
shal be subdued vnto the, euē in þe mid-
dest among the kinges enemyes.

Thy seate (O god) enduteth for euer:
the scepter of thy kyngdom is a ryght
scepter.

Thou hast loued rightuoulnesse, and
hated iniquite: wherfore God (whych
is thy god) hath anoynted the with the
oyle of gladnes aboute thy felowes.

All thy garmentes are like myrrer,
Aloes and Cassia, when thou comest
out of thine puerpe palaces in thy beu-
tiful gloze.

Kynges daughters in thy godly as-
raye, and vpon thy right hande stan-
deth the quene in a bestur of most fine
golde.

Herken (O dougeter) conpyder, and
encline thine care: forget thyne owne
people, and thy fathers house.

So shal the kinge haue pleasure i
thy bewty, for he is the Lord and thou
shalt worshippinge him.

The daughters of tye shal be there
with gyftes, the riche among þe people
shal make theire supplicacion before þe.

The kinges daughter is all glo-
ryous wythin, her clothyng is full of
brought gold.

She shal be brought vnto the king
in rayment of nelbe worcke, and map-
dens after her: such as be next her shal
be brought vnto the.

With ioye and gladnes shal they be
brought & go in to the kynges palace.

In steade of thy fathers thou shalt
gotten * chyldren, wome þe shalt make
princes in all landes.

I wyll remembre thy name from one
generation to another therfore shal
the people geue thanckes vnto the,
worlde with out ende.

c * The awes of God maye signifie the wyrd
wherwith the conscience is pricked the now shal
of the iust iudgment of God: Job. vi. a

d * By these chyldren are figured the Apostles, & by
ch one tyme are called princes or iudges Eclaj. i
Psalm. ix.

ii. Of David. Psal. Elvi: Elviit & Elviii. Ciiiii

The. xlv. Psalme.

The surety wherein the godlye be in all maner of
troublers, by the helpe of god.

To the chaunter, a songe of p̄ chil-
dren of Corah vpon b̄ almuty.

a* Take the title of the. liii. Psalme.

b* Take the title of the. ix. Psalme.

I haue fonde, p̄ God is our refuge,
oure strenght and helpe.

Therefore wyl we not feare, though
p̄ erth fell, and though the hilles were
carped into the myddest of the see.

Though the waters of p̄ see raged
& were neuer so troublous, & though the
mountaines shoke at the tempeste
of the same. Selah.

For there is a floude, which w̄ his
rivers reioyleth p̄ cytie of God, p̄ holy
dwellinge of the most hysite.

God is in the myddest of her, there-
fore shal he not be remoued: for God
helpeth her and that right early.

The heithen are madd, the kyng-
domes make much a doo: but when he
sheweth his voyce, the earth melteth a-
waie.

The Lord of Hostes is with vs, p̄
god of Jacob is our defence. * Selah

O come hither, and beholde the wor-
kes of the lord, what destruccions he
hath brought vpon the earth.

He hath made warres to cease in al
the world: he hath broken the bow, he
hath knapped the speare in sonder and
brent the charrettes in the fyre.

Be still the and confesse that I am
God: I wyl be exalted among p̄ heit-
hen, and I wyl be exalted vpon earth.

The Lord of Hostes is w̄ vs, p̄ *
god of Jacob is our defence. Selah.

b* Take the title of the. xlv. Psalme.

c* Of this ye haue in the. xx. Psalme

The. xlvii. Psalme.

Of the excellent gloire of god declared thow the
whole world of p̄ conuersion of kinges and people
vnto God.

To the chaunter, a Psalme of the chil-
dren of Corah.

Clappe youre handes together)
a) All ye people) O singe vnto god
w̄ the voyce of thanckes geuig.

For the Lord p̄ most hysite is to be
feared, and he is the greate king vpon
al the earth.

He shal subdu the people vnder vs,
and the heithen vnder our fete.

He chooseth vs for an heritage, p̄ beu-
tife of Jacob, w̄ hom he loued. * Selah

God is gone bp with a mery noyse,
& the Lord w̄ p̄ sound of the tromper.

O singe prayles, syng prayles vnto
god: O syng prayles, singe prayles vnto
to oure kinge.

For God is kyng of al the earth O
syng prayles vnto hym w̄th vnder
standinge.

God is kinge ouer the heithen, god
sytteth in his holy seate.

The princes of the people are ga-
thered to gather vnto the god of Abra-
ham: for god is farre hier exalted, the
the myghtye lordes of the earth.

b* Take the third Psalme.

The Notes

* Some reade. The protectours of defenders of
the earth belong to god, Roma. xiii. a

The. xlviii. Psalme.

The greate gloire & felicity of the Church & con-
gregacion, in that they haue God euer present with
them to be their defender: described vnder the fy-
gure of Jerusalem.

A songe of a Psalme of the childre of
Corah.

Great is the Lord & hysite to be
prayed, in the cytie of oure god,
euen vpon his holy hyl.

The * hyl of Sion is like a faire
plante, wherof al the lande reioyleth:
vpon the nozthe syde lieth the cytie of
the greate kyng.

God is well knownen in her palaces,
p̄ he is the defence of the same.

For lo, kynges are gathered, & gon
by together.

They marueled, to se such thynges:
they were astonted, & sodeli cast doune.

Feare came there vpon them, & so-
rowe as vpon a woman in her trauail.

Thou shalte breake the shippes of p̄
see, thow the east winde.

Aske as we haue herd, so se we in p̄
citty of the Lord of Hostes, in p̄ citty of
our god. god bpholdeth the same for
euer. * Selah.

We wayte for thy louing kyndnes
(O god) in the myddest of the temple.

O God, accordyng vnto thy * name
so is thy prayse vnto p̄ worldes ende

b* thy right hand is ful of rightuones

Oh let the mount Sion reioyle, &
the daughters of Juda be glad becase
of iudgementes.

Walke aboute Sion, go rounde a-
rounde

C c ii

boast

ii. Of David Psalme xlii & l

aboute her, and tel her, *tolwe.

Marcke wel her walles, set vp her houses, that it may be told them, that come after.

Foz this god is oure god foz euer & euet, & he shal allwape be oure gyde

a * By the hill of Sion (s vnderstande the church as aboue in the ii. psalme. b. and. lxxviii. g

b * Loke the thirde psalme. a. **c** * By the name of god, is signified hys maiestye, hys power wysdom, & goodnes aboue in the. viii. a

and. xxi. b. xxviii. a. hether in the. lxxiii. b. c. xlii. a. c. xlii. b

d * That is, that which thou doest is rightwys: **e** * Loke the psalme. xxi. b

The. xlii. psalme.

C The mystry and madnes of them that sett by recheffe, which receaue their filicpie in this worlde, & shal after conyually remayne in hyl: wher as the vertuous shal haue euerclastyng ioye.

a * To the chaunter, a psalme of xii chyl dym of Corah,

a * Loke the tytle of the. lxxiii. psalme.

Hearc this, all ye people: pounder it wel, all ye shal dwell vpon hearth nye and lowe, rythe and pooze, one with an other.

My mouth shal speake of wysdom, & my hert shal muse of vnderstandyng.

I wyll enclyne mine eare to the parable, and shewe my darke speache vpon sharpe.

Wherfore shoulde I feare the euell days, when the wickednes of my heles compasseth me rounde aboute?

They that put theyr truste in the God and boaste them selues in the multitude of theyr riches.

No man maye deliuer hys brothet, nor make agreement vnto him foz God.

Foz it costeth moze to redeime theyr soules so sh he must let that alone foz euer,

Yee though he lyue longe, and see not the graue.

Foz it shalbe sene, that such wyse men shal, dye and perishe together, as well as the ignoraunte and folysh, and leaue theyr goodes foz other.

Loke what is in theyr howses: it continueth styll: theyr dwelllyng places endure from one generatyon to another, & are called after theyr owne names vpon the earth.

Neuertheles manne abydethe not in such honour, But is compared vnto the brute beastes and becometh lyke vnto them.

This wape of theirs is very folysh

nesse, and yet thei posteryte praye it with thei mouth. **b** * Selah.

They ly in the hel like wepe, death shal gnawe vpon them, and the tyghuous shal haue dominacion of them in the moynyng by tymes: thei strenght shal cōsume, & hel shalbe thei dwellig But god shal deliuer my soule from the power of hel, when he receaueth me: **Selah.**

Be not thou astaid, whē he is made riche, & sh glōry of his house increased:

a * Foz he shal cary nothyng away with him when he dyethe, nether shal hys pompe folowe him.

While he liueth, he is cōsided an happy mā: and so long as he is in prosperite, men speake good of him.

But when he foloweth his fathers generatyon, he shal neuer se lyght any moze.

When a man is in honoure & hath no vnderstandyng, he is compared vnto the brute beastes, and becometh lyke vnto them,

The Notes

b * Loke the thirde psalme, a

c * That is from perdyon & eternall dampnation

The. l. psalme.

C The prophetieth, that god wil call all nations of the earth vnto him, by the gospell: And that he will requyre the confession & prayyng of his name: not sacrifice, And howe: at li he wil a bhogeth which boast them selues to be religious and holy: as in deade nothyng lisse,

The psalme of Asaph:

The Lorde euen the myghty God hath spokē, & called the world fro the rising vp of the sonne, vnto sh goynge downe of the same.

Out of Sion apareth the gloryous beutye of God.

Dure god shal come, & not kepe silence: there goeth befoze him a confluence of ryze, and a myghtie tempest to sh de aboute him.

He shal cal the heauens from aboue, & sh earth, that he may iudge hys people.

Gather my sanctes together vnto me, those that set moze by the cōsumatō then by any offeryng.

And the heauens shal declare hys rightuousnesse, foz god is iudge hym selfe. **a** * Selah.

Hearc, O my people: let me speake, let me testefye amonge you, O Israell

I am God, euen thy god.

I reproc the not because of thy sacrifice, thy burnt offerings are alway before me.

I wyl take no bullockes of thy house, neergotes out of thy foldes.

For all the beastes of the felde are myne, and thousandes of catell vpon the hylls.

I knowe all the soules vpon the mountaynes, and the wilde beastes of the felde are in my syght.

If I be hongrye, I wyl not tel the: for the whole worlde is myne, & all that therin is.

Thynkest thou that I wyl eate the flesh of oxen, or dryncke the bloude of goates?

Offre vnto God prayse and thankesgeuing, and paze the bowes vnto the most hyest.

And call vpon me in the tyme of trouble, so wil I heare the, & thou shalt thank me.

But vnto the vngodly sayeth god: Whi doest thou preach my lawes, and takest my couenaut in thy mouth.

Where as thou hatest to be reformed, and castest my woordes behynde thee: If thou seist a thefe, thou runnest wyth hym, and art partaker with the aduocaters.

Thou lettest thy mouth speake wyckednesse, and thy tong paynteth discearte.

Thou syttst and speakest agaynst the thy brother yee sleaundersst thyne owne mothers sonne.

This thou doest whyle I holde my tounge: and thynkest me to be euen such one as thy selfe, but I wyl reproc the and let my selfe agaynst the.

I confidre God ye that forget God least I plucke you awaye, and there be none to deliuer you.

Who so offreth me thanks and prayse, he honoureth me: and this is the way wherby I wyl shewe hym the sauinge helth of God.

The Notes
a * Of this Psalme. iii. a
b * That is after the will of God.

The. li. Psalme.

A prayer of Dauid wher in he earnestly acknowledged his synnes, he desyareth the holy ghoost, & prayeth, for the church is the true Jerusalem

a * To schauiter, a Psalme of Dauid wher the Prophet Nathā came vnto hym, after he was gone into Bethsabe.

a * Take the Tytle of the iiii. Psalme.

b * That is, had companied with,

Due mercie vpon me (O God) after thy goodnes, & according vnto thy greates mercies, do a waye myne offences.

Wash me wel fro my wickednesse, and cleanse me fro my synne.

For I knowledge my fautes, & my synne is euer before me.

Agaynst the only, agaynst the hane I synned, and done euil in thy syght: that thou mightest be iustified in thy saynges, & shuldest ouer come when thou art iudged.

Beholde, I was bozne in wyckednesse, & in synne hath my mother conceiued me.

But lo, thou hast apleasure in thy trueth and hast shewed me secrette wisdomme.

O purge me with. I hope and I shalbe cleane: washe thou me. & I shalbe whiter then snow. Oh let me heare of ioye & gladnesse, that the bones which thou hast broken, maye reioyce.

Turne thy face from my synnes, & put oute all mynedes.

Make me a cleane hert, O God, & renue a ryght sprete with in me,

Call me not awaye from thy presence & take not thy holy sprete from me.

O geue me pccofort of thy help agayne and stablish me with thy fre sprete.

Then shal I teach thy waies vnto the wycked, & synners maye be conuerted vnto the.

Deliuere me from bloude giltinesse O God thou art the god of my healthe, & my tōg may praise thy righteuousnesse

Ope my lippes, O Lorde, that my mouth maye shewe thy prayse.

For yet thou hadest pleasure in sacrifice, I wolde geue it the: but thou delist not in burnt offerings.

The sacrifice of god is a troubled spyt a broken and contrite herte. O god, Malt thou not despyse.

O be fauorable & gracious vnto Sion. & the walles of Jerusalem may be buylded.

For then shalt thou be pleased with thy sacrifice of ryghteuousnesse, with the

Ec. iiii. burnt

a* To the chaunter bpōb* Mahalath
an instruction of David.

The Notes
 * In the solempne sacrifice for sinne, of which Au-
 riii, there was yflope annexed & ioyned to. By that
 yfprinking was fignified right purenes of herte:
 for that praiech he here, that is, for full remiffion
 of his sinne: which ones had, & þ fauour of god ob-
 tained, þ mid reioyced vnbefpeakeable ioy, & becometh
 moche whiter to the eye of the foule than doth any
 fnowe to the bodely eye, Some vnderftande by þ y-
 flope, the pallis of Chrift by which onely we are pu-
 rified from our finnes.

b* It is a certayne longe oz instrument of musicke
signifyinge dyscase, oz heritage.

Thesolpſme bodyes ſaye in theire
hertes Cuſh, their is no God. 3
Corrupt are they and become ab
homtnable, in the; wyckedneſſes: ther
is not one that doth good.

God looked downe from heauen vpon the children of men, to see if there were anye that woulde vnderstande, or * seke after God.

But they are all ^{to} gone out of the way, they are all become unprofitable, there is none that doth good no not one.

How can they haue vnderstanding
that are the workers of wickednes: en-
tinge by my people as it were bread
and^e call not vpon God?

They are afrayde where no feate is
for God breaketh the bones of them &
besiege the: thou puttest them to confu
sion, for God despyseth them.

Oh that the saving health were ge
uen vnto Israel out of Sion Oh that
the Lorde wolde deliuer his People
out of captiuitie,

Then shoulde Jacob. reioyse and
Israell shoulde be ryght glad.

The Notes

e* To ſee after God is, at no hand to ſeeke our
 ne in any thinge: but both to do and ſuffre all things
 ges to the glory of God and prophoe of our neigh-
 bours, to renue our ſelues: all oures: be come the
 ſeruauntes of al men: And this is the ſpeciall poſſe
 of godlynes, agaynſt which no men ſtrive moſt ſti-
 ly, then þe bloud thurly and deceitfull, which thiſt
 they ſeeke God, and ſeeke them ſelues.

d* The meanig her of thal ye fide in ¶ Psal. xiiii
e* Of this ye haue in Esai. lxxiii. c.

The. liiii. Psalme
The sheweth how he despyzeth helpe of the lordes
 was heard, when he was brought into greate Zeo
 pardre, by the treason of the zephites: howe God
 toke vengeance of his enemyes.

a* To the chaüter in Peginoth, an instruction of Dauid, when the sephletes came and sayd vnto Saul, Dauid is hid amongst vs.

* Take the tytle of the, iiii. psalme.
The stozp of this tytle is in, i. Reg. xliii. b

Help me (O God) for^b* thy names
sake, & deliuer me in thy strength
Heare my prayer O God, consi
der the woordes of my mouth.

For straungers are risen vp against
me.

b* The sacrifice of ryghtwelsnes is the mortifyng of the fleshe and the meakenyng of the herte, the praysonge of God and knowledgyng oure selues synners. Psal. lxxxvi. b.

The. 1st. Psalm

¶ He describeth the frowarde mynde and intente of Doeg, and after that, his banishment, and the ioyfulness that the ryghtwes had therof.

at To the chaunter, an exorcacyon of
David whē Dorg the Edompte came
to Saul, & shewed him, sayng: David
is come to the house of Abimelech.

a* Take the tytle of the, iiii. psalme.

The story of this Tytle is in. it, Reg. ii. b.

Why boastest thou thy self, thou
Tyrant, that thou canst do mis
chefe.

Whether as the goodnes of God endu
teth yet dayly.

Thy tong Imagineth wickednes,
and with lyes it cutteth lyke a Sharpe
rasour.

Thou louest vngraciousnes more
then good, to talke of lyes moate then
rightuousnes. Selah.

Thou loueſt to ſpeake all woꝝdes
that maye do hurte: O thou falſe tong

Therefore O all god cleane destroye
the, smyte the in peces, pluckethe oute
of thy dwellynge, and roote the out of
the lande of the lyvinge. Selah.

B The righteouse shall see thyng and
feare and laugh hym to scorne.

¶ Lo, this is the man, that toke not God
for his strenghte, but trusted vnto the
multitude of hys riches: & was mightie
in hys wickednes.

As for me, I am lyke a grene olyue tree. in the house of God, my trust is in the tender mercye of God for euer, and euer.

I wyll alwayes geue thanks vnto thee, for that thou haste done, and wyll hope in thy name, for thy sainces lyke it well:

The. liii. Psalm.

The complaineth that al places are ful of the wicked and vngodly, as befoze in the. xliiii. Psalmes,

me, and I mightie (which haue not god before their eyes) (seeke after my soules) Selah.

But lo, god is my helper: it is he I upholdeth my soule.

He shall rewarde euell vnto myne enemies: and in thy truth shalt thou destroye them.

A fre wyl offering wyl I geue thee, and prayse thy name O Lorde, because it is so comfortable.

For thou hast deliuered me out of all my trouble so that mine eye seeth his deliuey vpon mine enemies.

The Notes
b* These wordes of Ihesus for thi names sake i thine name, for thy name, or by thy name, signify as much to vs, as i, for or bi thy maiesty glori goodnes, magnificence, power wisdom &c. pfa. xlv. c
c* This is expounded i pfa. iii. a d* The pfa. xvii

The. lv. Psalme.

He complaineth I he was brought into a great strait, through most wicked and crafty men, who he toke for his cheafe frendes.

a* To the chaunter in Reginoth, an instruction of David.

a* Take the Epile off he. iiii. Psalme.

Before my prayer, O God, a hyde I not thy self fro my proteccion.

Take hede vnto me and here me, howe pyteously I moyne and complainne.

The enemye creepeth so, and the vngodly commeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set against me.

My herte is heuie within me, and the feare of death is fallen vpon me.

B Fearefulness and trembling are come vpon me, and an horrible drede hath overwhelmed me.

And I said: O that I had wings lyke a doue, that I myghte flee some where, and be at rest.

Lo, then woulde I get me awayne farre of, and remayne in the wilderness. * Selah.

I wolde make haist to escape from the stormy wynde and tempest.

Destroye their tonges (O Lorde) and deuide them for I see vnrighthousenesse, and strife in the citie.

This goeth daue and night about the walles, myschefe and vice are in I myddest of it.

Wickednesse is therein, delectate and gile go not out of her stretes.

If it were mine enemye that railed

me I cold beare it: or if one that ought me euell wyl dyd threaten me I wolde hide my selfe from him.

But it is thou my companyon my gyde and myne owne familiar frende.

We had swete and secrete communion together in the howse of God.

Let death come hastily vpon them, and let them go downe quick into hel for wickednes is amonge them in their dwellynge.

As for me I wyl cal vnto God, & the Lorde shall helpe me.

In the euening, in moynge and at noone day wyl I mourne and complain and he shall heare my voyce.

It is he that deliuereth my soule I peace from them that lay waite for me for they are many against me.

Yee eue God that endureth for euer shall heare me, and bying them downe Selah.

For they wyl not turne: and whye they feare not god.

Yea they laye handes vpon such as be at peace with him, and so they breke his couenaunte.

Their mouthes are softer then butter, and yet haue they battell in theyr mynde: theyr wordes are smother, then oyle, and yet be they very swerde.

O caste thy burthen, or care, vpon the Lorde, he shall nozise the, and not leaue the rightuous in vniquietnesse.

But as for them, thou (O GOD) shalt caste downe into the pytte of destruction.

The bloud thirstie and disceatful shall not lyue out halfe theyr days. Nevertheless my truste is in the

The. lvi. Psalme.

He sheweth how he called on the helpe of Iho: d. when he was in jeopardy before Achis king of Geth and how he accused the wiles and violence of Saul and his adherentes, which had dyen him into I perell.

a* To the chaunter, vpon b* the domme stocke downe: which stieeth ferre of. * Michram of David, when the Philistines toke him in Geth.

a* Take the Epile of the. iiii. Psalme.

b* Abia. Cra thincketh that I dome stocke downe was the begynnyng of a songe, after whose tune the Psalme was songe. Kimhi and other suppose I David called him selfe dome stock downe which flew farre because he comitted him selfe wholly vnto

vnto god, and getting none answer to his aduersaries fled farre from his owne nacion vnto the Philistines, which were not onli straungers, but also enemies. The storie here of is reade, i. Reg. xxi.

c* Take notice in the title of the. xvi. psalme

Merciful vnto me (O God) for men wil treade me downe they are daily fighting and troubling me. Mine enemies treade me dayly vnder their fete for they be many & proud ly fight against me.

Neuerthelesse, when I am afrāde, I put my trust in the.

I wil comfort my self i gods word yee I will hope in god, and not feare: What can * flesh do vnto me.

They ber me daily in their wordes all that they imagin is to do me euil.

B They hold all to gether, & kepe the selues close: they marke my steppes, how they maye catch my soule.

But in vaine for it shall escape the: and why: thou (O god) in thy displeasure shall cast downe suche people.

Thou tellest my flyttinges, thou puttest my teares in thy bottell, and nombrest them.

When locust I cal vpon the, mine enemies are put to flight: wherby I know that thou art my god.

In godes worde will I refoyce, in the Lordes word wil I comfort me.

Yee i God wil I trust, and am not afrāde what can mā then do vnto me

Vnto the (O god) wil I paye my bowes vnto the wil I geue thanckes and prayse.

For thou haste deliuered my soule from death, and my fete from falling, that I maye walke before god in the light of the liuinge.

The Notes

d* Flesh doth oftē signifi as much as mā Rom. iii. For by the dedes of the lawe shal no fleshe be iustified, that is no man and like wise here.

The. lvi. psalme.

D He sheweth how he committed hym self to the lord, and escaped al icopardye when he was in the caue and his souldiers w him, & w what affection he gaue thanckes vnto the Lord therfore: with a description of the malice and hate of his enemies to ward him.

a* To the Chaunter, b* Destroye not

* Nictam of David, when he fled for Saul into the caue.

a* Take the title of the. iii. psalme.

b* O Thou shalt not destroye or make a waye (as some wyl) By this he signifieth, after the mind of him that he wylle with stode and killed his souldiers whiche moued him to destroye and kil Saul. Ezra thinketh it to be a certē tune & manner of singing * Of this in the title of the. xvi. psalme

Mercyfull vnto me, O God, be a mercyfull vnto mee, for my soule trusteth in the: and vnder the shadowe of thy wynges shall be my refuge, vnto the wickednes be ouer past.

I call vnto God the moste hiest, eue the God that shall help me by agayne, he shall sende from heauen and saue me from reproche of hym that wolde swalow me by. Selah.

Thys shall God sende for his mercy and faytfulnes sake.

I lye wyth my soule among the cruell Lyons: euen amonge the chyldren of men, whose teeth are speares and arrowes, and their tonge a sharpe swerde.

Set by thy self e, O god, aboute the heauens, and thy glorye aboute all erth

They haue layde a net for my feete and pressed downe my soule: they haue dygged a pytte before me, and are falle into it them selues. Selah.

B By hert is ready, O God, my herte is ready to synge and geue prayse.

Awake, O my * gloye, awake lute & harpe, I my selfe wil awake righterly

I wyl geue thanckes vnto the, O Lord, amonge the people I will synge prayles vnto the amonge the people

For the greatnes of thy merce reacheth vnto the heauens, and the faytfulnes vnto the cloudes.

Set by thy selfe, O God, aboute the heauens, and thy glorye aboute all the earthe.

d* Take the thys psalme. a.

e* Of this is sayde Psalme. b.

f* Gloze here signifieth the psalm by which he prayseth God: or after some: the soule of hym that prayseth.

The lviii. psalme.

D An inuective agaynst the flatterers and adherents of Saul with whose punishment he prophesied the righteous shall be wonderfully reioysed.

a* To the chaunter b* Destroye not Nictam of David.

a* Take the. iii. psalme.

b* Of this in the title of the psalme next before.

c* The significatio here of, ye haue in the title of the. xvi. psalme.

I f your myndes be vpon righte ioulessein deade, then iudge the thinge is right, O ye sons of me

But ye ymagyne mischefe in youre hartes & your handes deal w wickednes

The vngodlye are frowarde, euen from theyr mothers wombe: as sone as they be bozne they go astraye and speake lyes.

They are as furious as the serpent
even lyke the deaf Adder that stoppeth
her eares.

That the shoulde not here þ boice
of þ charmer, charme he neuer so wisselt
* Bysake thet teth (O God) i their
mouthes, smyte the chafe bones of the
lyones whelpes in sonder, O Lorde.

That they maye fal awaye, like wa-
ter þ runneth apace: & that when they
shote their arrowes, they may be broke.

Let the consume awaite like a snatle
like the vntimely frute of a womā, &
let them not se the sunne.

O cuer youre thornes be sharpe, þ
wzath shal take the awaye quicke, like
a stormy wind.

The righteous shal reioyce, when
he seith þ vengauce, & shal wash his
fete in the bloude of the vngodly.

So that men shal saie, verely there
is a reward for the righteous: doubtles
there is a god that iudgeth the earth.

The Notes
* O, Is the iustice in dede domine that ye ought to
pronounce, & the rightwes thingges þ ye ought to
iudge. O ye sonnes of men: O ye þ hold the coucel
pronounce ye in dede, þ which is rightwes: ye sonnes
of men, iudge ye after the thinges that right are.
* That is byinge to naught the b' shewyng of them
which cal me, a seducer. Psal. ii. b

The lxix. Psalme.
He desireth help against his enemies. He boasteth
his innocency. He describeth the maners of his ene-
mies, and prophesieth their auengment.

* To the chaunter, * Destroye not, *
Michtam of David, when Saul send
to watch þ house to thintent to kil hi.

* Take the tittle of the liii. Psalme
* O this in the lvi. Psalme
* The significacion herof is shewed before in þ
xvi. Psal. The story of this tittle shal ye fynde in the
first of the Kinges the. xix. Chapter.

Delpuer me fro mine enemies (O
my God) and defende me fro the
that rise bp against me.

O delpuer me from the wycked do-
ers, and saue me from þ bloudthursty
men.

For lo, they lye waiting for my soule,
the mighty men are gathered together
against me, without any offence or fault
of me, O Lorde.

They runne, and prepare them sel-
ues, with out my faute: Arise, come þ
helpe me, and beholde.

Stand bp, O Lorde, God of Hostes
thou God of Israel: * to byset al they-
then: be not merciful vnto them that of-

fend of malycious wyckednes Selah
Let them go to and fro, and runne
about the cytte, howlyng like dogges.

Beholde, they speake (against me)
with their mouth, wordes are vnder
their lippes, for who reproueth them?

But thou (O Lorde) shalt haue the
in derision, thou shalt laugh al theyr
to scoyne.

My strength do I ascribe vnto þ,
for thou (O god) art my defender.

God sheweth me his goodnes plen-
teously, god letteth me se my desire bp
on mine enemies.

Slaye them not, lest my people for-
get it: but scatter them abrode w thy po-
wer, & put the down, O lord my defence.

For the synne of their mouth, for þ
wordes of their lippes, and because of
their pryde, let them be taken and whye
their preaching is of cursing and lies,

Consume them in thy wzath, con-
sume them that they maye perishe, and
knowe that it is god, which ruleth in
Jacob and in al the worlde. * Selah.

Let them go to and fro, and runne
about the cytte howlyng lyke dogges.

Let them runne here and there for
meate, and grudge when they haue not
ynough.

As for me I wyll synge of thy pow-
er, and prayse thy mercy by tymes in þ
mornynge: for thou art my defence and
refuge in the tyme of my trouble.

Vnto þ (O my strength) wyll I synge
for thou (O god) art my defence, & my
merciful god,

The Notes
* To visite for to chasten: as in the Psal. lxxix, c
* Take the Psalme. lii. a

The lx. Psalme.
He sheweth how God being displeased had in times
past geuen the people of Israel vnto the handes of
their enemies, but did yet mercifully helpe them a-
gayne: He sheweth also the power and domynion of
the Israelytes vnto whom now ar subdued þ Mo-
abytes & the Philistines: and hopeth by the power
of god to haue the victorye of the Amorytes.

* To the chaunter, vpo the tose of wist-
nise, * Michtam of David, for to tea-
che when he fought against: * Siria
of Mesopotamia, and Siria of zobas
and when Joab turned back, and Que-
ren. thousand & domptes in the valley
of Salt.

* Take the tittle of the liii. Psalme.
* What is signified herby ye shal fynde in the
tittle of the. vi. Psalme.

That

ii Of David Psal LX lxi & lxii

c* That is, that part of Syria which is called the
soporania & that which is called zoba.

God, þ that hast cast vs out
a scattered vs abrode, thou
þ hast bee solory displeased
at vs, confort vs agayne.

Thou þ hast remoued þ lād a deuy
ded it, hele þ sores theof, for it maketh.

Thou hast shewed thy people heuy
thinges, thou hast geue vs, dyncke
of wine, that we slombe with ail.

Yet hast thou geuen a token for soch
as feare the, that they may cast it vpin
the trueth. *Selah.

That thy beloued myghte be dely-
uered, helpe the with thy ryghthande,
a heare me.

B God hath spokē in his Sanctuary
(which thinge retyerth me) I wyl de-
uypde Sichē, a meate oute the valleye
of Suchoth.

Galaad is myne, Manasses is myne,
Ephraim is the strength of myne hea-
de, Iuda is my Captayne.

Moab is my washpotte, ouer Edom
wyl I stretche out my shoue, Phyliste
a shalbe glad of me.

C Who wyl leade me into the strōg cite
who wyl bynge me into Edom?

Shalt not thou do it: O God, thou
that hast cast vs out: thou god, that we
test not out with oure hostes?

O be thou oute helpe in trouble, for
payne is the helpe of man.

Thow god we shal do great ac-
tes, for it is he þ shal tread downe our
enemies.

b* This dische of wyne, a c. signifieth the anger of
the lord, or þ sustenance of som plage, or the cuppe
of anger, Apoca. xiiij. b

The lxi. Psalme.

He desyeth to be delyuered from perell, a strag-
gle wayes, with a promys of thanke geuing boar-
reth, that his desyre is hearde. He maketh him selfe
a figure of Christ, retyerlyng of his kingdome,
which lasterth euer.

a* **C** the chaunter vpon b* Reginoth,
of David.

a* b* Take the tytle of the, liii. Psal for them both

Hearde my cpynges (O god) geue
me shede vnto my prayer.

c* From the endes of þ earth wyl
I cal vnto the, whē my hert is in trou-
ble: Oh set me vp vpon an: hye rocke.

For thou art my hope, a strong tower
for me agaynst the enemye.

I wyl dwel in thy tabernacle for e-

uer, that I may be safe vnder the coue-
rynge of thy wynges.

For thou, O lord, hast harde my de-
syres, thou haste geuen and heretage
vnto those that feare thy name.

Thou shalt graunce the kinge a lōg
life, that his yeres may endure thow
out all generacyons,

That he maye dwel befoze god for
euer: Oh let thy louing mercy a sayth
fulnesse preserue hym:

So wyl I alway synge prayes vnto
thy name, that I may daily perfour me
my bowes,

The Notes

c* To crye from the endes of the earthe, is, bynge
in a farre contrey, to synge with affection and pray
wyl feruent desyre to come out of the tribulacion
and aduersitie wherein we are oppressed in those far
contres and to be brought agayn to the place where
we wolde wysse vs.

Read the. liii. of the syn-
ges the. viii. Chapter. i. David was byngen into þ
wite rmoote coastes of all Isracc, both when Saul
and Absolon persecuted hym. And therfoze say he
he, how farre souer I be outlawed, yet wyl I call
vpon the lord and trust fully to obteyn my request

The lxi. Psalme.

He teacheth to trust to God onely, and not to
men, nether to any of theyre strengthes or armys
And desceybeth they: frowardnesse and vanite,
the vengeance that abydeh it from aboue.

a* **C** to the chaunter, for b* Iduthun,

a psalme of dauid.

a* Take the tytle of the, liii. Psalme

b* Of this psalme in the tytle of the, xxxij. Psal

My soule waiteth only vpon god,
for of him commeth my helpe.

He only is my strength, my sal-
uacion, my defence, so that I shal not
greatly fail.

How long wyl ye ymagyn mischefe
against eueti man: ye shalbe slayneal
þ loze of you: pee as atotring wal shal
pe be, and lyke a broken hedge.

Their deuyce is only howe to put
him out, their desite is in lyes: thei ge-
ue good wordes with their mouth, but
curse w their herte. Selah.

Neuerthelesse, my soule abideth onli
vpon god, for he is my god.

He only is my strength, my saluacio, a
my defence: so that I shal not fail.

In god is my health, my glozi, my mig-
ht, and in god is my trust.

O put your trust in him alway (ye
people) poure out youre hertes befoze
him, for god is oure hope. *Selah.

As for men, they are but batne-men at
disceatful: vpon þ weightes thei are al
together lyghter than vanite it selfe.

Of Dauid Psal lxiiii lxiiii lxi: xx

Do trust not in wronge and robbery
geue not youre selues vnto vanyte, yf
tyches encrease, set not your hert vpon
them.

God spake once a worde, twyse haue
I heard the same: that power belógeth
vnto God.

That thou Lord art mercifull, and
that thou rewardest euery man accor-
dyng to his workes.

*c** To fall to be remoued in the scripture is, to be
confused, troubled, & to haue a quaking & treblig
conscience. Before in the Psal. xv. b. and. xx. b.
*b** Loke the thirde Psalme. a

The. lxiiii. Psalme.

He sheweth how he gaue his mynde to the con-
templation of the goodnes and power of god, and
was therewith wonderfully comforted, when he was
absent from the holy feast in the wilderness of Iuda,
thoughe the persecucion of Saul: and how he saw
by the spete, both his exaltacion and the destruc-
cion of his enemies: wherein he also figureth Chri-
st vnder the person of hym selfe.

A Psalme of Dauid, when he was in
the wilderness of Iuda.

*b** He meaneth the wilderness of Iaph, which fell to
the lot of Iuda.

God, thou art my god: early will
I seke the.

My soule thrusteth for the, my
flesh longeth after the in a barren and
drye lande, where no water is.

Thus do I loke for the in thy Sac-
tuary, that I might beholde thy power
and glory.

For thy louinge kindnesse is better
then lyfe my lyppes shall prayse the.

As long as I lyue will I magnify the,
and lyft vp my handes in thy name.

My soule is satisfied eue as it were
with matyr & fatnesse, whé my mouth pray-
seth the with ioyfull lyppes.

In my bedde wyl I remembre the,
and when I wake my talkinge shalbe
of the.

For thou hast bene my helper, and
vnder the shadow of thy winges wyl
I repose:

My soule hangeth vpon the, thy rig-
ht hande vpholdeth me.

They seke after my soule, but I bat-
ne, for they shall go vnder the earth.

*b** They shall fall into thy swerde,
and be a porcion for foxes,

But the Kyng shall repose in God,
all they that sweare by hym, shalbe con-
demned, for the mouth of lyers shalbe
stopped.

*b** He meaneth Saul & his hoste,

The. lxiiii. Psalme.

Capayer agaynst betrayers whose dysposi-
cyon he describeth, & prophceyth their augmente

*a** To the chaunter, a Psalme of Dauid

*a** Loke the title of the. lxi. Psalme.

Hear my voyce, O God, in my
complaynte, preserve my lyfe fro
feare of the enemye:

Hyde me from the gathering to ge-
ther of the frowarde, from the heape of
wycked doers.

Whych whet theyr tounge lyke a
swerde, & shute with theire venimouse
wordes lyke as with arrowes,
That they may ppytely hurt the inno-
cent, & sod only to hyt by woutanyfeare.

They haue diuised mischefe, and co-
muned among the selues, how they may
lay snares: tush (say they) whoshal seth
They pynagyn wickednes, and kepe it
secrete among them selues, euery man
in the depe of hys herte.

But God shall sodenly shute wyth
an arrowe, that they shal be wounded: **B**

Yee theyr owne tonges shal make
them fall, in so much that who so seyth
them, shal laugh them to scorn:

And all men that se it, shal say, this
hath God done, for they shal perceaue
that it is hys worke.

The righteous shal repose in the
Lord, & put his trust in hym, & all they
shal be true of hert, shalbe glad therof.

*b** The true of herte, are those that nether for the
prosperite of the vnfaithful, nor pouerte of good
are seduced: but alwaye iudging well of God, are
pleased w that he doeth, contented only with hys
promes containyd in his worde Psal. lxi. a

The. lxi. Psalme.

He sheweth that god which princypally & properly
ruleth in Sion (by which is signified the congrega-
cion of the faythfull) ought to be knowne and wor-
shipped of al men: because he geneth aboundance,
both of thynges pertainyngh to this life, & of heu-
enly thynges also.

*a** To the chaunter, a Psalme a songe
of Dauid.

*a** Loke the title of the. lxi. Psalme

Thou, O God art praised in Sion,
& vnto the is thy vow performed.

Thou hearest the prayer therfor
commeth al fleshe vnto the.

Dure misdedes preuaile agaynst vs
Oh be thou mercifull vnto our sinnes

Blessed is the mā whome thou cholest
and releauest vnto the that he maye
dwel in thy courte: he shalbe satisfied
with the pleasures of thy house, euen
of thy holy temple.

Hear

Hearc vs, according vnto thy wonderfull rightuousnes, O God our saluacion: thou that art the hope of all pccndes at pcc earth, and of the broadc see.

Which in his strength setteth fast pcc montaynes and is gyrded about wcc power.

Which stytleth the raginge of the see, pcc roaringe of his waues, and the woodnes of the people.

They that dwell in the vttermoste partes are afrayed at thy tokens, thou makest both the moynng and euenig starrs to prayse the.

Thou visitest the earthe, thou waterest it, and makest it very plenteous.

The ryuer of God is full of waters, thou preparest man his cozne, and thus thou proudest for the earth.

Thou waterest her forowes, pcc breakest the harde clottes therof, thou makest it soft with the droppes of rayne, and blestest the increase of it.

Thou crownest the yere with thy good and thy pcc fote steps drop fatnes.

The dwellinges of pcc wyldernes are fat also, that they droppe with all: a pcc lytle hylles are pleasaunt on euery side.

The foldes are ful of shepe, pcc balleyes stand so thicke with cozne pcc they laugh and synge:

The Notes.

b* Rab Kim vnderstandeth thys of the cloudes. Rab. Ezra of rýning waters.

The. lxxvi. Psalme

A thankesgivinge for the deliuerance of the people of Israel, wherein pcc Psalmist moueth all me to the praýsing of the lord.

a* To pcc chaunter, a Psalme of David

a* Take the title of the. lxxvi. Psalme.

Be ioyfull in God, al ye landes, singe prayes vnto the honor of his name, make his praýse to be glorious.

Saye vnto God: O how wonderfull are thy woꝝkes: thow the greatnesse of thy power shal thine enemyes be confounded.

O that all the worlde wolde woꝝshippe the, singe of the, and prayse thy name. Selah.

O come hither and beholde pcc woꝝkes of god, whych is so wonderful in his doýnges amonge pcc chyldren of men.

He turned the see into drye lande, so that they wente thow the water on

fote: therfore will we reioyse in hym.

He ruleth with his power for ever, his eyes behold the people: the renagates shall not be able to exalte themselves. b* Selah.

O magnific our God, ye people, make the voyce of his praýse to be heard, which holdeth our soule in life, & suffereth not our fete to slippe.

For thou, O God hast proued vs, pcc hast tryed vs like as siluer is tried.

Thou hast brought vs into captiuite, & layed trouble vpon our loynes,

Thou hast suffred men to ride ouer our heades, we wet thow fire & water but pcc hast brought vs out, & refreshed vs.

Therfore will I go into thy house with bzent offerpynges, to paye the my bowes, which I promised with my lippes, and spake with my mouth, when I was in trouble.

I will offer vnto the fatt bzent sacrifices wcc smoke of rammes, I will offer bullockes & goates. Selah.

O come hither & herken, all ye that feare god, I wyl tel you, what he hath done for my soule,

I called vnto hym with my mouth, and geue him prayes with my tounge.

If I encline vnto wickednes with my hert, the lord will not heare me.

Therfore God hath herd me, & conserued the voyce of my prayer.

Prayed be God, which hath not cast out my prayer, nor turned bys mercye fro me.

The Notes.

b* Take the Psal. lxxvi.

The. lxxvi. Psalme.

He wyl shew the fauour of God to the people of Israel, to thýntent pcc therby the knowledg & praýse of his godly goodnes maye be spredd thow wcc worlde.

a* To the chaunter, in b* Rephinoth, a Psalme & songe.

a* b* Take the title of the. lxxvi. Psalme forthe both

God be mercýfull vnto vs, blese vs & shewe the lyght of his countenance vpon vs. * Selah

That we maye knowe thy waýe vpon earth, thy sauýng health amonge al Heathen.

Let the people prayse the, O God, pee let all people prayse the.

O let the peple reioyse and be glad that thou iudgeste the folke rightously.

ouslye, and gouernest the nacyns vpon earth.

Let the people prasse the, O god, let all people prasse the.

God, euen oure owne god, geue vs his blessinge, that y^e earthe maye bying forth her encrease.

God blesse vs, and let the endes of the worlde feare him.

The Notes
* In the Psalm. lxxviii. a, is the meaning of thys word Meued:

The lxxviii. Psalme,

The sheweth y^e great goodnes & wonderful power which the Lozde exercised toward his people & y^e holy cite Jerusalem, in geuing them the victorie (as some expounde) of the Syrians, the Edomytes, & the Ammonytes: figyuring openly therein the byng dome of Christ, vnto whom he saue by the spere that the holl worlde shulde obey: wherfore he exhorteth all men to geue prayse vnto the lozde.

* To the chaunter, a Psalme and song of David.

* Take the tittle of the. lxxviii. Psalm

Let * God, arte so that his enemyes be scattered, and they that hate him, shall flee before him.

Like as y^e smoke vanissheth, so shalt thou driue them a waye: and lyke as waxe melteth at the fire, so shall y^e vngodly perishe at the presence of god.

But the righteous shall be glad and reioyce before god, they shall be mery & ioyful.

O singe vnto god, sing praises vnto his name: magnifie hym that riseth aboute the heuens (whose name is the Lozde) and reioyce before him.

He is a father of the fatherlesse, he is a defendet of widowes: euen god in his holy habitation.

He is the God that maketh men to be of one mynde in a house, and bynggeth the prisoners out of captiuite in due season, but letteth the rennagates continue in scarcenesse.

O God, whē thou wentest forth before the people, when thou wentest thorow the wyldernes. Selah.

The earthe shoke, and the heaucns dropped at the presēce of god iⁿ Sina: at the presence of god which is the god of Israel.

Thou O god sendest a * gracious raine vpon thine inheritaunce, and refreshest it, when it is drye.

That thy beastes maye dwel therein

which thou of thy goodnes hast prepared for the poore.

The Lozde shall geue the word, with greates hostes of Euangelistes.

Kinges with ther armies shall flee, and they of the household shall deuide the spoyle.

If so be, that ye lye among the pales, the bowes fethers shall be couered wth syluer, and her wynges of the colour of golde.

When the almighty setteth kinges vpon the earth, it shall be cleare euen in the darckenes.

The hill of Basan is gods hill, the hill of Basan is a plenteous hill.

Why hope ye so, y^e * greates hiles?

It pleaseth god to dwell vpon this hill, yee the lozde shall abyde in it for ever.

The charettes of god are many wth tyme a thousande, the lozde is amonge them in the holy Sina.

Thou arte gone vpon an hie, thou haste led captiuite captiue, and released gyltes for men: Yee euen for thine enemies, that they might dwell with y^e Lozde God.

Praised be the lozde dayly euen the god which helpeth vs, ad poureth his benefites vpon vs. * Selah.

The god that is our Saviour eue God the Lozde by whome we escaped death.

The God that smitteth the enemies wth the heades vpon y^e heary scalpes such as go on stil iⁿ their wickednes.

The Lozde hath saide: some will I bringe againe fro Basan, some will I bringe againe from the depe of the see.

That thy fote maye be dipped in y^e bloude of thine enemyes, & y^e thy dogges maye lycke it vp.

It is wel sene, O god, how y^e goest, how thou my god and king, goest in y^e Sanctuary.

The singers go before and then the mynstrels amonge the maydens with the tymbrels.

I geue thanks vnto god the lozde, in the congregacion, for the welles of Israel.

There lytle Benjamin, the princes of Juda, the princes of Zabulon, and

Do the

ii Of David Psal lxx

the Dynces of Rephthaly beate rule amonge them.

The God hath committed strength vnto the, stablysh the thing. O god, & thou hast wrought in vs.

For thy temples sake at Jerusalem

shal Kinges brynge presentes vnto the
Repyoue the beastes amonge the
recedes, the heape of bulles with the cal
ues: those that dyue for money.

Oh scatter the people that delite in
batayle.

The Dynces shal come out of E-
gypt, the moztas land shal stretch out
her handes vnto God.

Synge vnto god, O ye kingdome
of the earth: O sing praises vnto the
lozde* Selah.

Which sitteth in the heauens ouer
al from the beginnig: Lo, he shal send
out his voice, yee & & a mightie voice.

A scribe ye the power vnto god, his
gloze is in Israell and his mighte in
the cloudes.

God is wonderful in his Sanctu-
ary, he is & god of Israell, he wil geue
strength and power vnto his people:
Blessed be god.

The Notes

b* God ariseth when he sheweth & he hath a wil to
help & to saue Psal. xlii. b. xxxv. a. xliiii. d. & c
c* By this gracious raine is signified the word
gospel which is the law of the spete & of life Psal.
the. cxlviii. b.

d* That is mighty kinges.

e* A oke the Psalme. iiii. a

The. lxx: Psalme.

A coplaynt of & great aduersities of David, be-
ryng the figure of Christe, & of the sayntes & Chris-
ten his membes. And after a prayer for deliuerance
therfrom: Then a ioyfull reioysing for help geuen,
with a prophete of the encrease of the church ioyned
therunto.

a* To the chaunter vpon b* Hosanim
of David.

a* Take the tittle of the. iiii. Psalme

b* Of Hosanim ye haue in the tittle of the xlv.
Psalme.

A Elpe me O god, for the* waters
are come in euen vnto my soule.

I Ricke faste in the depe myze,
where no grūd is I am come into depe
waters, and & floudes wyl drowne me.

I am wery of cryenge, my throte is
drye, my syght faileth me, for wayting
so longe vpon my god.

They that hate me without acause

are mo then & hearres of my head they
that are mine enemies & wold destroy
me gillelesse I am faine to
paye the thinges that I neuer toke.

God thou knowest my simplenesse, &
and my fautes are not hyd from the.

Let not the that trust in & O Lord
god of hostes be ashamed for my cause
let not those that seke me, be confoun-
ded thowd w me O god of Israel,

And why? for thy sake do I suffer
reprofe, shame couereth my face.

I am become a straunger vnto my
brythren, and an aleaunt vnto my mo-
thers chyldzen.

For the* zeale of thine house hath e-
uen eaten me, and the rebukes of them
that rebuke the, is fallen vpon me.

I wepte and chastened my selfe
with fastinge, and that was turned to
my reprofe.

I put on a sacke cloth, and therfore
they tested vpon me.

They that late in the gate, spake &
gaynst me, and the dronckerdes made
songes vpon me.

But Lord I made my prayer vnto
the in an acceptable time:

Hear me, O God, with thy greate
mercye and sure helpe.

Take me out of the myze, & I synch &
not: Oh let me be deliuered from the &
hate me, and out of the depe waters.

Let the water floud drowne me &
the depe swalowe me not vp, and that
the pytte shal not her meuth vpo me.

Hear me, O Lord, for thy louinge
kindnesse is comfortable: turne the vn-
to me acording vnto thy gre at mercy.

Hyde not thy face from thy seruant,
for I am in trouble: O haste the to
helpe me:

Draue ny vnto my soule, & saue it Oh
deliuer me because of mine enemies.

Thou knowest my reprofe my shame
and my dyschour: myne aduersaries
are all in thy sight.

The rebuke breaketh my hert & ma-
keth me heuy: I loke for some to haue
pytpe vpo me, but there is no mā: & for
some to comfort me but I finde none.

They gaue me gall to eate, & when
I was thursty they gaue me vynegar
to drinke.

Let

Let their table be made a snare to take them selues with all, an occasyon to fall & a rewarde vnto them.

Let their eyes be blinded, that they see not: and euer bow down their backs. Bowe out thine indignacion vpon the, and let thy wrathfull displeasure take holde of them.

Let their habitacyn be voyde, & no man to dwell in their tentes.

For they persecute him whom thou hast smitten, and helpe thy woundes they haue geuen him moo.

Let them fall from one wickednesse to another, and not come into thy rightuousnesse.

Let the be wypped out of the booke of the liuing, and not be wypte among the rightuous.

As for me, I am pooze and in heuynesse, let thy helpe defend me. O God.

That I may prayse thy name of god with a song, and magnify it with thankesgeuinge.

This shal please the lord better then a bullocke, that hath hornes & hooves

O confydre this and be glad (ye be in aduersyte) seke after God, and poure soule shal lyue.

For the lord heareth the pooze & dispyleth not his prisoners.

Let heauen and earth prasse him, the see and all that moueth therein.

For God wil saue Syon, & buylde the cyties of Iuda, that men may dwell there, and haue them in possession.

The seide of his seruauntes shal inheret it, and they shall loue his name shall dwell therein.

The Notes

ex Waters here signifye the greates and panges of death.

dx Of this zeale of zelousye haue i Cro. xx. deu

iiii. d. and. iii. Reg. xix. b

s Let their table be made a snare. i. c. That is, let

their opinion & doctrine be the cause of their step-

nes & destruccion as it is com to the Jewes. Ro. xi. b

The hebreu Paraphras, saith thus: Let soche a di-

ner be set before the wherunto they may be saboude

that they can not escape. The scripture is a snare to

the vngodly, wherewith they be trapped: although they

benewer so wel lerned. For only the spirituall per-

ceaueth the meaning therof. One the otherfyde

vnto the godly, though they haue neuer so litel lern-

ing or non at all, it is the ryuer of the water of life

John. vii. f

fx That is let the be wypped out of the nombre of the

whome thou hast chosen to lyfe. The boke of the ly-

uing is no nother thing, than the euerlasting elec-

tion & predestinacion of god, the which vndoubted

foloweth vocacyon & iustificacio. Daniel. xii. a.

Philipp. iiii. a. & Apocal. iii. a

The lxx. Psalme.

The despayreth helpe, & the auengemur of his enemies,

that the sayntes maye reioyce of his ayde.

xx To the chaunter, of David to byng

to remembzaunce.

xx Take the style of the. iiii. Psalme.

Aske the, O God, to delpyer me. A

As to helpe me, O Lord.

Let them be shamed & confound-

ed that seke after my soule: let them

be turned backward, and put to con-

fusyon, that with my euill.

Let the sone be brought to shame,

that crye ouer me, there therre.

But let all those that seke the, be toy

full & glad in the: and let al soch as de-

lite in thy sayung health, say alwaye:

O Lord be prayfed.

As for me, I am pooze and in mysery,

haste the god for to helpe me.

Thou art my helpe, my redeamer and

my god: O make no longe taryenge.

The lxxi. Psalme.

The sheweth how he was comforted of the Lord,

which has he had preserved hisse he was a chyld,

so he wold not forsake hi in his age, wher he despyed

helpe agaynst them (as it is supposed) that conspi-

red with Absalon: how he gaue praise and thank-

es to him.

In the, O Lord, is my trust, let me

neuer be put to confusyon, but ryd

de me, & delpyer me thorow the

rightuousnesse: encline thine eare vnto

me, and helpe me.

Be thou my strong holde (where vnto

I maye alwaye fle) thou that haste

promised to helpe me: for thou art my

house of defence and my castell.

Delpyer me, O my god, out of the

hand of the vngodly, out of the hande

of the vntightuous and cruell man.

For thou, O Lord god, art the thing

that I longe for, thou art my hope euen

fro my yowth.

I haue leane vpon the curesence I

was borne, & art he that toke me out of

my mothers wombe, therfore is my praise

alwaye of the.

I am become a wonder vnto the mul-

tytude, but my sure trust is in the.

O let my mouth be fylled with thy praise

and honour all the daye longe.

Cast me not away in myn old age for

sake me not wher my strength fayleth me

for myne enemyes speake agaynst

me, & they that lay wayte for my soule,

take theyr counsell together, sayenge:

Ad. ii.

God

ii, Of David Psal. lxxii.

God hath forsaken him, persecute him,
take hym, for there is none to helpe hi.

Go not farre from me, O God: me
God haste the to helpe me.

Let them be confounded and perre the,
that are agaynste my Soule: let them
be couered with shame and dishonour,
that seke to do me euell.

C As for me, I will patientely abyde
alwaye, and wyl euer encrease thy pray
se.

My mouth shall speake of thy rightu-
ousnes and sauving health ^{a*}all the day
longe, for I knowe no ende thereof.

Let me go in (O Lorde God) and I
wyl make mencion of thy power and
rightuousnes onely.

Thou, O God, hast lerned me fro my
youth by vntyll now, therfore wyl I
tell of thy wonderous woꝝkes.

Forsake me not, O God, in mine old
age when I am gray headed: vntyll I
haue shewed thyn arme vnto chylders
chylderen, and thy power to al the that
are yet for to come.

Thy reghitousnes O God, is verye
hygh, thou that dost great thynges. O
God, who is lyke vnto the?

D What great troubles and aduer
sities haste thou shewed mee: and yet
dyddest thou turne and refreshe me: yee
and broughtest me from the depe of the
earth agayne.

Thou hast brought me to great ho-
nour, and comforted me on euery syde.

Therfore wyl I prayse the and thy
faythfulnes, O God, playing vpon the
lute, vnto the wyl I synge vppon the
harpe, O thou ^{b*}holly one of Israell.

My lypys wolde fatne synge prayses
vnto the: and so wolde my soule who
me thou hast deliuered.

My tonge talketh of thy rightuou-
nesse all the daye longe, for they are co-
founded and brought vnto shame that
sought to do me euell.

The Notes

^{a*} All the daye longe is often taken for continual-
ly and without ceasinge, as in the Prouerb, xxi. d.
Esa. li. d.

^{b*} The holly one of Israell signifyeth Chyste
Psalme. lxxii. c.

The lxxii. Psalme.

The prayeth that the kingdome of God maye co-
me: thow Christ, and prophesieth of the noblenes,
rightousnes plentifulnes and durablenes of this

kingdome but al vnder the shadowe of the kynge-
dome of Salomon.

Of Salomon.

Gue the kynge thy iudgemente,
O God, and thy rightuousnesse
vnto the kinges soune.

That he maye gouerne thy people
acording vnto right, & defende thy poe-
ple: that the ^{a*}mountaynes maye bynge
peace, and the lyttle hylles rightuous-
nes vnto the people.

He shall kepe the synple folke by
theyr righte, defende the chyldren of the
poore, and punish the wrong doers.

Thou shalt be feared as long as the
sunne and mone endureth, from one ge-
neracion to an other.

He shall come downe lyke the rayne
into a flete of wolles, and lyke the drop-
pes that whater the earth.

In his tyme shall rightuousnesse
flourish, yee and aboundaunce of peace
so longe as the mone endureth.

His domynion shall be from the one
see to the other, and from the floud by
to the worldes ende.

They that dwell in the wildernesse
shall knele befoze hym, and his enemy-
es shall ^{b*}lyke the dust.

The kynge of the se and of the fles
shall bynge presentes, the kynge of
Araby and Saba shall offre gyftes.

All kinges shall worchippe hym, &
all heathen shall do hym seruice.

For he shall deliuer the poore whe-
he cryeth, & the nedy he hath noo helpe.

He shall be sauourable to the synple
and poore, he shall preserue the soules
of suche as be in aduersitie.

He shall deliuer theyre soules from
extortion and wronge, and deare shall
there bloude be in his syght.

^{c*} He shall lyue, and vnto hym shall
be geuen of the golde of Araby:shal
er shall be made euer vnto hym, and day-
ly shall he be praysed.

There shall be an heape of corne in
the earth hye vpon the hylles, his frut
shall shake like libanus, & shall begreine
in the cite lyke grasse vpon the earth.

His name shall endure for euer, his
name shall remayne vnder the sunne a-
monge the posterities, which shall bee
blessed thow hym, & al the hethen shall
praple

praise hym.

Blessed be the Lorde God, euen the God of Israell, which onely doth wonderful thynges.

And blessed be the name of his mate ste for euer, and all landes be fulfyllid wth hys glozpe. Amen. Amen.

The Notes

a* By the mountaynes are vnderstande the great men and rulers, that receaue the word of peace: and by the litle hilles, they? subiectes. Psalm. cxlii. a. cxlii. b. Luke. iii. b.

b* That is, shalbe humbled euen to the hyssynge of the grounde. Esa. xlii. g.

c* That is to wete the kinge. after Rab. Sal. D. f poore, after some.

¶ Here endeth the p^rayers of Dauid the sonne of Jesse.

¶ The thyr^d treatise.

¶ The lxxiii. Psalm.

¶ The sheweth vnto the consolati^on of f^r Godly, which are greued and offended with the prosperitie of the wicked, how vngreatious an ende it shall haue. And agayne how fortunate and happy an ende the myse-rye wherewith the godly seame here to be exercised shalbe rewarded wth.

¶ A Psalm of Asaph.

¶ How louing is God vnto Israell, so such as are cleane of hert:

¶ Neuerthelesse my fete were almost gone, my treadinges had wel ny nypt.

¶ And why? I was greued at the wyc- ked, to se f^r vngodly in such prosperite.

¶ For they are in no parell of deathe, but stande fast lyke a palace.

¶ They come in no mysefortune lyke o- ther folke, nether are they plagued lyke other men.

¶ And thys is the cause that they bee so putt vp in pryde, and ouerwhelmed with crueltie and vngreatuousnes.

¶ They? eyes swell for fatnes, they do euen what they lyke.

¶ Corrupt are they, and speake blasphemies maliciously, proud and p^resump- tuous are they? rewordes,

¶ They stretch forth they? mouth vnto the heauen, and they? tong goeth thorow the world.

¶ Therefore sal the people vnto them, and there out sucke they no small auan- tage.

¶ Cuth (saye they) howe shulde god per- ceauie it: is ther knowledge in the most hyghest?

¶ Lo, these are the vngodlye, these p^ro-

spere in the world, these haue riches in possession.

¶ Shoulde I then cleanse my herte in bayne (thought I) and wash my handes in innocency?

¶ Whether shulde I be then punished daily, and be chastened euery mozning?

¶ Yea I had almost also sayde euen as they, but lo, then shoulde I haue con- dempned the generacion of thy childre.

¶ Then thought I to vnderstand this, but it was to herde for nie:

¶ Untyll I wente into the sanctuary of god, and considered the ende of the- se menne.

¶ Namely, how thou hast set them in a slippery place, that thou mayst cast the downe headlynges and destroye them.

¶ How soderly do they consume, perish and come to a fearful ende:

¶ yea euen lyke as a dreame when one awaketh, so makest thou thet^r b^r image to banish out of the citie.

¶ Thus my herte was greued, and it w^ete euen thorow my reines.

¶ So folyllhe was I and ignoraunte, and as it were a beest before the.

¶ Neuerthelesse I am alwayes by the, thou holdest me, by me ryght hande,

¶ Thou ledest me with thy counsel, and afterwarde receauest me vnto glozpe.

¶ What is there prepared for me in heauen: there is nothyng vpon earth, that I desyre in comparison of the.

¶ My selfe and my hert sayleth, but God is the strenghte of my herte, and my porcion for euer.

¶ For lo, they that forsoke the shall per- ish, thou destroyest all them that comitte fornicacion against the.

¶ But it is good for me, to holde me fast by God, to put me trust in the Lorde God, and to speke of al thy woorkes,

The Notes

a* To walsh his handes in innocency, is, to shewe his lyfe to be pure and without reprove, as it is sayde Psalm. xvi.

b* that is their estimacion of glozpe.

c* They committe fornicacion agaynst hi, that put they? trust in any other than in him alone,

¶ The lxxiii. Psalm

¶ The complayneth of the destruction of the temple and of the blasphemy of the wicked people agaynst God and his holy thynges: And after he hath menti- oned in the power of God in the principall thynges of this world, to the strengthening and confirmig of hope, he prayeth, that the saintes & godly perlo- ns maye be auenged, and the bythen brought vnder wth woorthy punishment.

iii Of Dauid Psal lxxiii & lxxv

An instruction of Alaph.

A God, wherfor dost thou cast vs
so cleane away: why tethi^a* wza
th so hote against the shepe of thy
pasture:

Thynke vpon thy congregacion,
whom thou hast purchased from y be-
ginning: the state of thyne inheritaunce
whom thou hast redemed, euē this hyl
of Sion wherin thou dwellest.

Treade vpon them with thy fete: and
cast them downe to the grounde, for y
enemye hath destroyed all to gether in
the Sanctuarie.

Thine aduersaries roare in thy how-
les, & let bp theyr banners for tokens.

B When may se the axes glyster aboue,
like as those that hewe in the wodd
They cut downe all the slyng woꝝcke
of y Sanctuaries with billes and axes.
They haue set fyre bp y Sanctuaries,
they haue despoiled the dwelling place
of thy name. euē vnto the grounde.

Yee they saie in their hertes: let vs
spolie them altogether, thus haue they
brent bp all the houses of God in the
lande.

We se oure tokens no moze, ther is
not one Prophet moze, no not one that
vnderstandeth any moze.

O god, how longe shall the aduersa-
ry do thys dyshonour: how longe shall
y enemy blasphem thy name: for euer:

C Why withdrauest thou thy hand:
why pluckest thou not thy righthande
out of thy bosome, to consume thyne
enemies:

But god is my kyng of olde, the
helpe that is done vpon earth, he doth
it hym selfe.

Thou deuydest the see thozow thy
powet, thou breakest the heades of y
dragons in the waters.

Thou symtest the heades of A cutathā
in peces, & geuesthim to be meate for y
people in the wilderness.

Thou diggest bp welles and bzokes,
thou dryest bp mightye waters.

The day is thyne, and the night is
thyne: thou hast prepared the lyghtes
and the sunne.

Thou hast set al the borders of the
earthe thou hast made bothe sommer
and wynter.

Remembze this, O Lorde, how the
enmye rebuketh, and howe the folye
people blasphem thy name.

O dely uer not the soule of thy tur-
tle doue vnto the beastes, & forgat not
y congregacion of the b* pooze for euer.

Loke vpon the couenaunt, for the
darcke howles of the earthe are full of
wyckednes.

O let not the simple go awaye a-
shamed: for the pooze and nedye geue
prayles vnto thy name.

Arple, O god: and mainteine thyne
owne cause, remembze how the folye
man blasphemeth the dayly.

Forget not y voyce of thine enemies,
for the presumption of them that hate
the, increaseth euer moze and moze.

The Notes

a* The wꝝath of God is some time taken for the
vengeance wherwith he punisheth synners, as in y
Psal. lviii. a But here it signifieth the punishment
wherwith he chasteneth his. Psal. lx. a.

b* Loke the Psalme. ix. b.

The. lxxv: Psalme.

Oure sauour here vnder the shadow of Dauid
glopyeth of power geuen vnto him, wherwith he
wil restoze the world now drawing to an ende: and
warneth that no mā be so hardy as to withstā his
kingdom: and also prophesieth greuous vengeance
vnto al that go therabon, and al maner of prosper-
rite to them that beleue in hym.

a* To the chaunter, b* Destroye not,

a Psalme & songe of Alaph.

b* Of this ye haue in y Psal. lvii. Here it hapely
signifieth that the wycked goo aboute to despoise
Christ: & those that beleue in him, but that it ca not
be when the Lord forbiddeth.

Anto the, O God, wyl we geue
thanckes, yee vnto the wyl we
geue thanckes, and seinge thy
name is so nye, we wyl tel of thy won-
derous woꝝkes.

Whē I may get a conuentent tyme,
I shall iudge accordyng vnto ryght.

The earth is weake and all that is
therin, but I beate bp her pylers.

I sayde vnto the madde people, de-
ale not so madly: and to the vngodlye,

* let not bp your hoznes:

Set not bp your hoznes on hye, &
speake not with a styf necke.

For promocyon commeth nether
from the East ner frō the west, ner yet
from the wyldeynes.

And why? god is the Iudg: he put
theth downe one, & setteth bp another.

For in the hand of the Lorde there
is a cup ful of stronge wyne, and he
poureth out of the same:

as for

li. Of David: Psal. lxxvi & lxxvii xxii

As for the dregges therof, al þ vn-
godly of the earth shall dyncke them,
and sucke them out.

But I wyll talke of the God of Ja-
cob, and prayse him foreuer.

All the hornes of the vngodly wyll
I breake, and the hornes of the rightu-
ous shall be exalted.

The notes

* To set vp the hornes here is, by pryde to shewe
their powe r. Amos. vi. d.
* That is, the South: because Jewry, hath a wyl-
denesse toward the South.
* Cuppe in the scripture signifieth affliction and
all that is offered vs by the wyl of god.

The. lxxvi. Psalme

The sheweth that Ierusalem was maruelous-
ly defended of the Lord, & therby his exceding
and terrible power.

* To the chaunter, in * Regynoth, a
Psalme and songe of Asaph.

* * These are both expounded in the title of the
iiii. Psalme.

In Iuda is god knowe, his name
is grate in Israel.

At * Salem is his tabernacle,
and his dwelling in sion.

There breaketh he the arrowes of þ
bowe, the shylde, the sword, & the whole
battayle. * Selah.

Thou art of moze honoure & might
then the hylls of robbers.

The proude shall be robbed & slepe
their slepe, and the mighty shall be able
to do nothyng with their handes.

When thou rebukest them, O god
of Iacob, both the charettes and horse
men shall fall on slepe.

Thou art feareful, for who maye a-
bide in thy sight, when thou art angry.

* When thou lettest thy iudgemēt
be herde from heauen, the earth trem-
bleth and is still.

Yee when God aryseth to geue iudg-
ment, and to helpe all them þ be in ad-
uersite vpon earth. Selah

When thou punysheste one man,
he must knowe that thou art redy
to punysh the other mo.

Take what ye promyse vnto þ lord
pout god, se that ye kepe it, al ye that be
counde about him: bring presentes vn-
to him that ought to be feared.

Which taketh awaye the brethren of
Princes, and is wonderfull amonge þ
kinges of the earth,

The Notes

* That is, Ierusalem.

* * Take the iii. Psalme.

* This is spoken of the godly and heavenly pow-
er, whereby he dothe maruelles, suche as was that of
Sennacherib. iiii. Reg. xix And. ii. Paral. xx. against
the sonnes of Amon.

The. lxxvii. Psalme.

He sayth that he was greued aboute measure for
þ mytery of þ holy people, & with sorowful thoughts
euen almost myndelesse: And againe that he came to
him selfe, and was comforted, by the remembraunce
of the wonders and maruelles, which the lord had
done for his people.

* To the chaunter, for * Iouthun.

a Psalme of Asaph.

* * Take the title of the. iiii. Psalme.

* * Of this ye haue in the title of the. xxxix. Psalme

I cried vnto god with my voice, ye
vnto God cried I with my voice,
and he herde me.

In the time of my trouble I sought
the Lord, I helde vp mine handes vn-
to him in the nyght season, for my soul
refused all other comforte.

When I was in heutenesse, I thought
vpon God: when my hert was vexed,
then dyd I speake. Selah.

Thou heldest myne eyes wakinge,
I was so feble, þ I coulde not speake.

Thē remembred I the times of old,
and the yeres that were past.

I called to remembraunce my song
in þ night, I comuned with mine owne
hert, and sought out my spete.

Wyll the Lord cast out for euer?

Wyll he be no moze intreated?

Is his mercy cleane gone?

Is his promyse come vtterly to an
ende for euermore?

Hath þ lord forgottē to be gracious?

O. hath he shut vp his lounge
kindnesse in dyspleasure? * Selah.

At the last, I came to this poynte, þ
I thought: O why art thou so folow-
the right hande of the most hyeste can
chaunge all.

Therefore wil I remembre the wor-
kes of the lord, and call to mynde thy
wonders of olde tyme.

I wyll speake of all thy workes,
and my talking shall be of thy doings.

Thy waye, O God, is holy: who is
so greate and mighty as God?

Thou art the God that both won-
ders, thou hast declared thy power a-
monge the people.

Thou with thine * arme haste deli-
uered

iii: Of David Psal Lxxviii

ucted the people, euen the sones of Jacob and Joseph. Selah.

The waters sawe the, O God, the waters sawe the, and were afrayd, the depthes were moued.

The thicke cloudes poured out water, the cloudes thondered, and thine arrows went abrode.

Thy thunde was heard rounde aboute, the lighteninges shone vpon þe groundes, the earth was moued and shoke with all.

Thy way was in the see, and thy pathes in the grates watters, yet coude no man knowe thy secretes.

Thou leddest thy people like a flock of shepe, by þe hande of Moyses & Aarō.

The Notes

d* Like the Psalme. liii. a.

e* Arme for strength & power. As in Job. xl. a:

f* The secretes of the Lord signifie the knowledge and perceurance of his workes. i. Peter. ii. d

The. lxxviii. Psalme

He sheweth that it is the commandment of god and a special good thing, perfectly to remembre the actes and deedes of þe lord done to his people. The faith he, that all though they were vnfaithfull, yet dyd he wonders in Egypte, and brought them from thence, and though they prouoked hym to anger in the wyldernesse, gaue them a bondantie of his benefytes. And after that, when they were destroyed which came forth of Egypt, for their wickednes: yet brought he their sones (although they folowed their fathers vnfaithfulness, & despised the wonders done in the wilderness for their fathers) in to the land promised, & dyone out þe inhabitants: in which, although he often punished them grievously, whē they prouoked and tempted him, & at the last in toke of a grate feruent wrath, by the great slaughter suffered also the Arche to be taken from them in the time of Ely the Priest: yet beheld he the fauourably againe, geuing them David to their King, and restoring goodnes againe at Ierusalem, in which this he also prophesyeth of Christ vnder the shadow of David

An instruccyon of Asaph.

Here my lawe, O my people, encline your eares vnto the wordes of my mouth.

I wyl open my mouth in parables, and speake of thynges of olde.

Which we haue herd and knowe, & such as our fathers haue tolde vs.

That we should not hyde them from the childe of the generacions to come, but to shewe the honour of the Lord, his myghte and wonderfull workes þe he hath done.

He made a couenaunt with Jacob, and gaue Israel a lawe, which he commaunded oure forefathers, to teache their children.

That their posterite myght knowe

it, & þe childe which were yet in boorn.

To thintent that when they came, vp, they myght shew their childe the same.

That they also might put their trust in god, & not to forget what he had done but to kepe his commandementes.

And not to be as their forefathers, as fromwarde and ouerthwart generation, a generacion that set not their hert a right, and whose spere was not true towarde God.

Lyke as the childe of Ephraim, which being harnessed and carryng booties, turned them selues, back in the time of battayll.

They kept not the couenaunt of god & wolde not walke in his lawe.

They forgate what he had done, and the wonderful wordes that he had shewed for them.

Martulous thynges dyd he in the syght of our fathers in the lande of Egypte, euen in the felde of soan.

He deuided the see and let them go thorow it, and made þe waters to stand lyke a wall.

In the day tyme he led them with a cloude, and all the nyght thorow with a lyght of fyre.

He cloasue the hard rockes in the wilderness, & gaue them drinke therof, as it hath bene out of the great deaphe.

He brought waters out of the stony rocke, so that they gushed out lyke the ryuers.

Yet for al this they sined against him, and prouoked the moost hyeste in the wilderness.

They tempted god in their herts, and requyred meate for their lust.

For they spake agaynst god, & said: yee yee, god shal prepare a table in the wilderness. shal he?

Lo, he smote the stony rocke, that the watery streames gushed out, & þe streames flowed w all: but how can he geue bred & prouide flesh for his people?

When þe Lord hearde this, he was wroth: so þe fyre was kindled in Jacob & heuy displeasure agaynst Israel.

Because they beleued not in Gods helpe, put not their trust in his helpe.

So he commaunded the cloudes aboue

He opened the doores of heauen.

He rained downe Manna vpon them for to eate, and gaue the bread fro heauen.

Then ate the angels: fode, for he sent them meate ynough.

He caused the East wynde to bldwe vnder the heauē, & thozow his power he brought in the south wynde.

He made flesh to rayne vpon the as thicke as dust, and fethered foules like as the lande of the see.

He let it fall amonge theyr tentes rounde aboute their habytacions.

So they ate and were fylled, for he gaue them their owne desyre.

They were not dysapointed of their luke.

But while þ meate was yet i their mouthes: the heuy wrath of god came vpon the, slew the welchiest of the, & smote downe the chosen men of Israel.

But for al this they sinned yet moze, & beleued not his wonderous woꝝkes.

Therfoze their dayes were consumed in vanitie, and sodenly their peaces were gone.

Whē he slew them they sought him, & turned them early vnto God.

They thought then that god was their succoure, & that the hye god was their redemer.

Neuerthelesse they did but flatter him in their mouthes, and dyssembled with him in their tonges.

For their herte was not whole with him, nether continued they in this couenaunt.

But he was so merciful, þ he forgaue their mysdoes, and destroyed the not.

Yee many a tyme turned he his wrath awat, and wold not suffre his whole dyspleasure to aryse.

For he considered þ they were but fleshe euen amyd that passeth away and commeth not agayne.

How oft haue they greued him in the wilderness?

How many a tyme haue they prouoked hym in the desertte?

They turned backe, and tempted god & moued the holy one in Israel.

They thought not of his hand, in the day when he deliuered them from the

hande of the enemye,

How he had wrought his miracles in Egypte, and his wonders in þ land of soan.

Howe he turned their waters in to bloude, so that they might not dysyncke of the ryuers.

How he sent lice among them, to eate the bp, & frogges to destroy them.

How he gaue their frutes vnto the catzpyller, and their labour vnto þ grethopper.

How he bett downe their bynepar des w hayle stones, and theiꝝ molbery trees with the frost.

How he smote their catel w haile stones, and their flockes with hote thō der boltes.

How he set vpon them þ furtousnesse of his wrath, anger and dyspleasure: with trouble and falling i of euell Angels.

When he made away to his fearful indignacio, and spared not theiꝝ soules fro death, yee & gaue theiꝝ catell ouer to the pestilence.

When he smote all the fyrstborne in Egypt, the most princypall and myghtyest in þ dwellynges of Ham.

But as for his owne people, he lead them forth like shepe, and caried them in þ wilderness lyke a flocke.

He brought them out safely, þ they wold not feare, & ouerwhelmed their enemyes with the see.

He caried them vnto the borders of his Sanctuaty: euen into thys hil, which he purchaseth with his righthād

He dyd cast out the heathen befoze the, caused their lande to be deuoyd amonge them for an heritage, & made þ tribes of Israel to dwel in their tentes

For al this they tempted & displeased the most hye god, and kept not his couenaunt.

But turned their backs, and fell away lyke the fozefathers, startynge asyde lyke a broken boowe.

And so they greued him w their by places, and prouoked hym with theyꝝ ymages.

When god heard this, he was wroth, & toke soze dyspleasure at Israel.

So that he forsoke the Tabernacle

iii Of Dauid Psal. lxxix

In Silo, euen his habytacyon wherin he dwelt amouge men.

He deluycted their power in to captyvite, & their glozy into the enemies had

He gaue his people ouer to þe swerd, for he was wraþh with his herptage.

The fire consumed their ponge inē, and their maydens were not geuen to marriage.

Their prestes were slaine with the swerde, and there were nowyddowes to make lamentacion.

So the Lord^m awaked as one out of slepe, and lyke a gyaunte refreshed with wyne.

He smot his enemies in þe hinder partes, and put them to a perpetual sham.

He refused the tabernacle of Joseph, & chose not the tribe of Ephraim.

Neuerthelesse, he chose the tribe of Juda, euen theⁿ byll of Ison which he loued.

And there he buylded his temple on hye, & layed þe foundacyon of it like the ground, þe it might perpetually endure.

He chose Dauid also his seruaunt, & toke him awaye fro the shepe fouldes.

As he was folowynge the powes greate with yong, he toke him, that he might fede Jacob his people, and Israel his enherytaunce.

So he fed them with a faithfull & true herte, and ruled them wyth all the diligence of his power.

The Notes

a* Of a froward generation loke. Mat. xii. c
b* Although Ephraim in Iosue. xiii. signifie but one tribe of the chyldren of Israel: neuerthelesse for the most part, in the prophetes by Ephraim are vnderstand the x. tribes, which were vnder Jeroboam: as it appereth Ise. llii. d. i. v. a. b.

* D? Canis

d*. By the tabyl is vnderstand al sortes of vytayles necessary for mā: yet is it often taken for the bredde and water of the wisdom of the worde of God, as in the Psalme, xxiii. b

e* Harna is called the fode of angels, not that þe angels vse such fode, but because it came doune fro heauen, which is the dwelling place of the angelles: And therfore do come reade here, the bredde of the cloudes, because it came from the cloudes: some the bredde of the mightye, because it came from the almyghthy. Eze. xvi. d. Sapien. xvi. c. i. Ioan. vi. d

f* By the welthy, or fat in the Scriptur, and by the chosen are signified the noble and mighty princes and Prelates: and al those that are most esteemed & honoured in this worlde. Psal. xxii.

g* Fleth for man, as the Psal, lvi h*. That is, to put them to deeth,

i* Some reade lyues.

k* Ham for Egypt: because Mizraim of whome the Egyptians came was the sonne of Ham. Genesis. x.

l* That is to the land of promise: where his sanctuary and holy place was.
m* The Lord awaketh when he ouerthroweth the wycked and seteth vp the Godly.
n* Before in the psal. xlviii. a.

The lxxix. Psalme

The complaineth of þe misery don to Ierusalem by Antiochus, & desireth þe helpe of God agaynst him.

A Psalme of Asaph.

God, the Heathen are fallē in to thyne heritage: the holpe temple haue they defiled, and made Ierusalem an heape of stones,

* The deed bodyes of thy seruautes haue they geuen vnto þe foules of þe ayre to be deuoured, and þe flesh of thy sayntes vnto the beastes of the land,

Their bloude haue they shed lyke water on eueryside of Ierusalem, and there was no man to bury them.

We are become an open shame vnto our enemies, a very scoone and defilō vnto them that are round about vs.

Lord, how longe wilt thou be angrye Shall thy gelously burne lyke fyre for euer?

Reuenge out thyne indignacyō vpon the Heathē þe know the not, and vpon þe Kingdomes þe call not vpon thy name:

* for they haue deuoured Jacob, & layed waste his dwelling place.

D* remembre not our old synnes, but haue mercy vpon vs, and that sone, for we are come to greates mylery.

Helpe vs, O God our sautour, for þe glozy of thy name: o deliuer vs, & for geue vs our synnes for thy names sake,

Wherfore shall the Heathen saye: where is now their god?

¶ Let the vengauce of thy seruautes blood that is shed be openly shewed vpon the Heathen in oure syght.

¶ Let the sorrowfull syghyng of the pefoners come before the, and accorde vnto the power of thine arme, preferue those þe are appoynted to dy.

And for the blasphemy wherwith our neibours haue blasphemed the, rewarde them, O Lord, seuen foulden to their bosome.

So me that be the people & shepe of thy pasture, shall geue the thanckes for euer, and wyl al way be shewyng forth thy prayse more and more.

The Notes

God

^a God remembreth not our synnes when he forgetteth the, and punisheth them not as they haue deserued, as he sayth *Ezech. xviii. f. & lxxxi. d*

The. lxxx. Psalme.

The people of God committed to the handes of the wicked desireth to be ridde out of their bondage and sheweth the former benefytes of god vnder a bowed speache of a vineyarde conferred to their present misery, to the fortifying and strengtheninge of their hope.

^a To the chaunter, vpon ^b Solanin, a Psalme of Asaph.

^a Loke in the title of the. lxxxi. Psalme.

^b It is expounded in the title of *ps. xlv. Psalme.*

Eare O thou Shepherde of Israel, thou ^p ledest Jacob lyke a flocke of shepe: Hew thy self, thou that sittest vpon the Cherubyns.

Before Ephraim, Benjamin, and Manasses: shewe vpon thy power, & come helpe vs.

Turne vs agayne, O God, shewe ^p lyght of ^p countenance, and we shall be whole.

O Lord God of Hostes, how long wylt thou be angry ouer the prayer of thy people?

Thou hast fed them with the bred of teares, yet thou hast geuen them plenteousnes of teares to dyncke.

Thou hast made vs a very strepe vnto oure neyghbours, and oure enemyes laugh vs to scoone.

^b Turne vs agayne, thou god of hostes, shewe the lyght of thy countenance, and we shall be whole.

Thou hast brought a vineyarde out of Egypt, thou dydest cast out the Hea then, and plante it.

Thou madest rowme for it, & caused it to take rote, so that it fylled the lande.

The hylls were couered with the shadow of it, also were the strong Cedre trees in the bowes therof.

She stretched out her braunches vnto the sea, and her bowes vnto the water.

Why hast thou then broken downe her hedge, that all they whiche go by, plucke of her grappes?

The wylde boze out of the wod hath toted it by, and the bestes of the feld haue deuoured it.

^c Turne the agayne, thou god of hostes, loke downe from heauen, beholde and vplet this vineyarde.

Answer vnto it, that thy ryght hande

hath plated, and the sonne whom thou madest so iuche of for thy selfe:

For why: it is bzent with the fyre, and lyeth waste: O let them perishe at the rebuke of thy wrath.

Let thy ^c hand be vpon the ^d man of thy ryght hande, and vpon the man whome thou madest so moche of for thyne owne selfe.

And will not we go back from thee: O let vs lyue, & we shall call vpon thy name

Turne vs agayne, O Lord God of Hostes, shewe the lyght of thy countenance, & we shall be whole.

The Notes

^c Hande here is take for auocyppe, maiestye, strength and ayde. Psalme. lxxxix. f.

^d That is Christ, which after manner of speaking of the scripture, sitteth on the ryght hande.

The. lxxxi. Psalme.

The exhorteth to serue and worship god earnestlye and meyneth his benefytes done vnto Israel the receyeth he by the what aduersite they receaved for their setting lyght by god, and how much felicitie they might haue hadde, if they had bene obedient vnto hym.

^a To the chaunter vpon ^b Githith, of Asaph.

^a Loke the title of the. lxxxi. Psalme.

^b Of this ye haue before in the title of *ps. lxxxi. Psalme.*

Sing merely vnto god which is our strength, make a chearfull noyle vnto the god of Jacob:

Take the Psalme, byng hyther the tabret, the mery harpe and lute.

Blowe vpon the trompettes in ^p new mone, vpon oure solempne feast daye.

For this is the vse in Israel, and a lawe of the god of Jacob.

This he ordeined in Joseph for a teste mony, when he came out of Egypt, and had hearde a straunge language.

When he eased his sholder from the burthen, and when his handes were deliuered from the pottes.

When thou calledst vpon me in trouble, I helped the, and hearde the, what tyme as the storme fel vpon the, ^a I proued ^p also at ^p water of strife. ^a Selah

Hear, O my people for I assure the O Israel, yf thou wilt herke vnto me

There shall no straunge god be in the, nether shalt thou worshippe any other god,

I am the lord thy God, which brought the out of ^p lande of Egypt, ^c open thy mouth

iii. Of David Psal lxxxii & lxxxiii

mouth wyde, and I shall fyll it.

But my people wold not heare my
voyce, and Israell wold not obey me.

C So I gaue them vp into their owne
herres lust, and let them folow their
owne ymagynations.

¶ That my people wold obey me, for
yf Israell wolde walke in my wayes:

I wulde soone put downe their ene-
myes, & turne myne had against their
aduersaries.

The haters of the Lord shuld myste
Israell, but their time shulde endure
for ever.

He shuld leade the with the fyneste
wheate floure, and satysfye them with
hony out of the stony rocke.

The Notes

b* Take the Psalme. iii. a

c* That is a maner of speakeinge of the Hebrewes
for that we say: What thou wilt, and I will ge
ue it the John. xiii. b

The. lxxxii. Psalme.

The many thet synners to endeuer them selues
to ryghtuousnes, and accuseth the most of them of
iniustice. He beseecheth God that he wil vouchsafe
to iudge the world by Christ vnto whose inheri-
taunce he also ppherseth that al the gentils shal fal

A Psalme of Asaph.

A God standeth in the congregacyō
of the goddes, and is a iudg a
monge the Iudges.

How long wyl ye geue wronge iudg-
mente, and accepte the personnes of y
vngodly? Selah.

Defende the pooze and fatherlesse, se y
such as be in nede and necessite, haue
ryght.

Delpuer the outcaste & pooze, & saue
him, from the hande of the vngodly.

B Neuerthelesse, they wyl not be learned
and vnderstande, but walcke on styll
in darcknesse: therfore must al y fou-
dacions of the lande be moued.

I haue sayde: ye are goddes, ye ar
al the chyldren of the most hys.

But ye shall dye lyke men, and fall
lyke one of the tyrauntes.

b* Arise, O God, & iudg thou the ear-
th, for al heathen are thync by enheri-
taunce.

c* Christ expoundeth thys in John. x. f.

d* The rising of God is the declaying of hys po-
wer against his enemyes. Arise, O God That is,

steppe forth, and shewe thy power against myne en-
emies to my deliuerance, as in the Psal. iii. b. Up
Lorde and helpe me.

The. lxxxiii. Psalme.

The holy peple cōplayneth that all the borderers
about them had conspired to destroye the, & pray-
eth y they may vterly be consumed & wasted, euen
as their olde enemyes were consumed and wasted.

A song and Psalme of Asaph.

Hold not thy tonge, O God, kepe
not styll silence, restrapne not thy
selfe, O God.

For lo, thynne ennemites make a mu-
muring, and they that hate the lyfte vp
their heade.

They ymagine craftely against thy
people, and take counceyl agaynst thy se-
cret ones.

Com (say they) let vs rote them out fro
among the people, that the name of I-
sraell maye be put out of remembraun-
ce.

For they haue cast theyr heades toge-
ther with one consēt, and are confedera-
te agaynst the.

The tabernacles of the Edomites
and Ismaelytes, the Moabites, and
Hagarrenes.

Giball, Ammon, Amalech: the philisti-
nes with them that dwell at Tyre,

Assur also is toynd vnto them, And
helpe the Chylderen of Lotham* Selah.

But do thou so to them as vnto the
Madianytes, vnto Siserā, and vnto
Iabin by the broke of Kyson.

Whych perished at Endor, and be-
came as the donge of the earth.

* Make theyr princes lyke Meb, &
zeb. Ye make all theyr princes lyk as
zebea and Salmana.

Which saye, we wyl haue the hou-
ses of God in possession.

Oh my God, make them lyke vnto
a whele, & as the stuble befoze the wind

Lyke as a fyre that burneth by the
wood, and as the flame y consumeth y
moungtaynes

Persecute them euen so wyth thy te-
pest, and make them afrayde with thy
royme.

Make theyr faces ashamed, O, loy-
de that they maye seke thy name,

Let the be confounded, and bered euer
more and more, let them be putt to sha-
me

perithe.

That they may know that thou art alone, that thy name is the Lorde, and that thou only art the most hyst ouer all the earth.

* Of this ye haue in the psalme. iij. a

The. lxxviii. Psalme.

There is desired the excedyng fervent desire of
David to come vnto the holy assemble, and y^e felici-
tie of them y^e come vnto it, & that prayse god in it.
yp^a* **Guthth.** a Psal. of y^e sonnes of
Corah.

a* Of this ye haue in the title of the. viii. psal

Howe ampyable are thy^b*dwel-
lynges, thou Lord of hostes?

My soule hath a delyze and long-
gynge for the court of the lord, my hert
and my flesh reioyce in the liuing god.

for the sparrow hath founde her an
house, and the swalow a nest, wher she
may laye her yong: euē thy altars O
lord of Hostes, my King and my God.

How blessed are they that dwell in thy house, they are all waye praylinge the' Selah.

Blessed are the mē whose strength
is in the, in whose herte are thy wayes.

Which goinge thorow the vale of
mystery use it for a well, and the poles
are filled with water.

They go from strength to strength;
and to the God of goddess apereth vn-
to them in Sion.

O Loꝛde God of hoſtes, heare my
prayer: hearken O* god of Iacob.

Behold **G**od our defence, ^d* look
upon the face of thine anointed.

For one day in thy court is better
then a thousande.

I had rather be a doze keeper in the house of my God, then to dwell in the tentes of the vngodly.

For the Lord god is a lycht and de
fence. the lord wil geue grace a worship
and no good thinge that he wylth hold
from them that lyue a godly lyfe.

**O Lord god of Hostes, blessed is the
man that putteth hys truste in the.**

The Notes

¶ Dwellynges here signifie the congregacions of the faithful people as in Ru. xiii. a howe goodly are the tentes of Jacob. &c. wherby tentes are signified their dwelling places: for at that time had they no other thing to dwell in.

* To looke upon the face is to

ously, and to shewe a token of benyuolence, as in,
Rum. vi. d.

The lxxxv. Psalme,

A prophesye of the Kingdome of Christ, & a prai-
ser for hys comminge: with a descryption of the ty-
pocritic wherewith all thinges shal be ful, when it shal
happen.

a* **To the chaunter, a Psalm of the
sonnes of Cozah.**

Look in the tytle of:iii. Psalm.

LOve, thou barest a loue vnto thy
land, thou dydest bynge agayne
the captiuite of Iacob.

Thou diddest forgive the offence of
thy people, and couerdest al their syn-
nes; Selah.

Thou tokest away all thy dysplea-
sure, and turnedeste thy selfe from thy
wrathful indignacion.

Turne vs the, O god our Saviour,
and let thine anger cease from vs.

Wylt thou be displeased at vs for
euer: wylt thou stretch out thy wrathe
fro one generacion to another?

Woe it thou not turne away, and
quicken vs, that thy people may reioy
se in thee?

I wyl hearken what the lozde god wyl
saye,* for he shall speake peace vnto
his people & to his sainc tes, that they
turne not them selues vnto folyshnes.

For his saluacion is ny them that
feate hym,so that glozy shall dwell in
our lande.

Mercy & trueth are met together, right
tuoufnesse and peace kysse ech other.

Trueth shall ryse out of the earth,
and ryghtuousnesse shall lōke downe
from heauen.

And why the Lorde shal thewe lo-
nyng kyndnesse, and oure lande shal
geue het encrease,

and prepare the way for his coming.

The notes.

6* Look the 3rd time iii. a

c* The speaking of flozde is a manyfest shewing
and euident declaring of his wyll in the hertes of
men: as ye maye se by the Worde of Mischeach, iii.
Regum, xxiij. Sodely speech vseth heuē, for he is
a freite John iiii.

D * D *Disparth & fydilitie,*

¶ The. lxxxvi. Psalme.

The prayer wherin he prayeth that he maye
lyue innocently, & then fortunatly & in safely from
his enemies. He mencyoneth also the power and
goodnes of god, & hath a shalbermoost a boundatly
shewed, both vnto him & to other,

A prayer of David.

Bowe downethyne care, O lord,
and heare me, for I am comfort-
les & poore.

Kepe my soule, for I am holy
Ce
my

my God, helpe thy seruante that putteth his trust in the.

Be merciful vnto me, O Lord, for I call dayly vpon the.

Comfort the soule of thy seruant for vnto thee, O Lord, do I lift vp my soule

For thou Lord art good and gracious, and of greates mercie vnto all the that call vpon the.

Geue care Lord vnto my prayer, and pounder my humble desire.

B In the time of my trouble I call vpon the, for thou hearest me.

Amonge the Goddes there is none lyke vnto the, O Lord, there is not one that can do as thou doest.

All nations whom thou hast made shall come and worshippe before the, O Lord, and shall glorify thy name.

For thou art greates, thou dost wonderfull things thou art god alone.

Leade me in thy way, O Lord, that I may walke in thy trueth: O let my heart delite in fearinge thy name.

I thanke the, O Lord my god, and will prayse thy name for ever.

For great is thy mercie toward me, thou hast deliuered my soule from the ^b*nethermost hel.

C God the proude are rysen agaynst me, and the congregacion of the myghtye seeketh after my soule, and let not the befoze their eyes.

But thou, O Lord God, art full of compassion, and mercie, long suffering, greates in goodnes and trueth.

O turne the the vnto me, haue mercie vpon me: geue thy strength vnto thy seruante, and helpe the sonne of thine handmayde.

Shew some token vpon me for good, that they whyche hate me, maye see it, & be ashamed: because thou lord hast helped me, and comforted me.

^{The notes}
a* What to call of crepe signifieth in the scripture is sayde in Exo. xiii. d. i. Reg. vii. a Psalm. xv. a
b* that is, out of extreme fopardyes.

C The lxxvii. Psalm.

The prayseth the heuenly Jerusalem, that is the congregacion of the faithfull, vnto which he prophesieth that very many shall come of all nations.

A Psalm and songe of the sonnes of Corah.

Her foundations are vpon the holy hill. The lord loueth the gates of

Sion more then all the dwellinges of Jacob.

Very excellent things are spoken of the thou^b* cyte of god. Selah

I will thynke vpon the ^a* Rahab & Babylon, so that they shall knowe me.

Yee the Philistines also, and they of Tyre with the Mozyans. For there was he borne.

And of Sion it shall be reported, for he was borne in her euen the most hieft which hath buylded her.

The lord shall cause it to be preached and wytten amonge the people; that he was borne there. Selah.

Therefore the dwellinge of all synners and dauncers is in the.

^{The notes}
a* The gates of sion signifieth the congregacions of the faithfull, as befoze in the Psalm. ix.
b* The cite of god signifieth the church of God, as in the Psalm. xlv. a For there is a house which his ryuers reioyseth the cite of god.
* That is Egypt: which is so called in Esa. li.
c* Some vnderstand this of Salomon, bearing the figure of Christ.

C The lxxviii. Psalm.

A vehement complainthe wherein he complaineth that he is oppressed, and euen all most deed, with extreme aduersite: that as it seemeth, as well of some greivous spekenesse, as of persecucion of his enemies.

A Psalm and songe of the sonnes of Corah to the chaunter vpon the ^a* Mahelath, for the ^b* affliction, an instruccyon of the ^c* men the Gabyte.

^a* What this signifieth is befoze sayd in the title of the lxx. Psalm. Some read, as touching the ^b* afflictions
^b* The Greke to answer, or syng
^c* Of that he man, which was one of the thesesingers. i. Par. vi. a xvi.

D Lord God my salueure. I crye daye and nyght before the: O let my prayer enter into thy presence, enclyne thine eare vnto my calling.

For my soule is full of trouble, and my lyfe draweth nye vnto hel.

I am counted as one of the that go downe vnto the pytte. I am euen as a man that hath no strength.

Fre amonge the deed, lyke vnto them that lye in the graue, whyche be oute of remembraunce, and are cut awaye from thy hande.

Thou hast layed me in the lowest pytte in the darcknesse and in the depe

Thine indignacion lyeth heere vpon me, & thou vexest me w^al thy fowles. Selah.

Delah.

Thou hast put away myn acquayn-
saunce farre fro me, and made me to be
abhorred of them: I am so fast in pre-
son, that I can not get forth.

My syght faileth for very trouble:
Lorde I call dayly vpon the, & stretch
out myne handes vnto the.

Doest thou shewe wonders, among
the deed:

Can the Physycians rayle the by a
gayne, that they may prayse the?

Have thy louyng kyndnes be the
wed in the graue, or thy faythfulnesse
in destruction?

What thy wonderous workes be known
in the darcke, or thy rightuousnes in
lode wher al thynges are forgotten?

Vnto the I cry, O Lord, and early
cometh my prayer befoze the.

Lord, why puttest thou away my soule,
wherfoze hidest thou thy face fro me?

My strength is gone for very sorow
& myserie, w^{ch} fearfulness do I beare
thy burthens.

Thy wrathful displeasure goeth ouer
me, the feare of the oppresseth me:

They come rounde about me daily
lyke water, and compasse me togeth^r
on euery syde.

My louers and frindes, haste thou
put awaye fro me, and turned awaye
myne acquaintaunce.

The Notes

* Take the third Psalme,

The lxxxix. Psalme.

The elegantly & copiously declareth, that p^r new
and everlasting couenaunt, which is made by christ
the sonne of David, betwixt god and p^r chosen, shal
never be broken, & that vnder the figure of David
& his posterite. In p^r begynnyng of the Psalme he
recolleteth the goodnes of god, by which he vouchsa-
fed to make a couenaunt with his saintes.

An instruction of Ethan the Ezrahite

My longe shal be alway of the lo-
uynge kyndnesse of the lorde, w^{ch}
my mouth wil I euer be shewing
thy faythfulnesse, from one generacyon
to another.

For I haue sayde: mercy shal be set
vp for euer, thy faythfulnesse shalte p^r
stablysh in the heauens.

* I haue made a couenaunt with my
chosen, I haue swozne vnto David
my seruante.

Thy sede wyll I stablysh for euer, & set
vp thy throne from one generacyon to

another. *** Delah.*

O Lorde, the very heauens shal pra-
se thy wonderous workes, yee and thy
faythfulnes in the congregacyon of
the sayntes.

For who is he among the cloudes, w^{ch}
p^r may be compared vnto the Lorde?

Yee what is he among the goddes
that is lyke vnto the Lorde?

God is greatly to be feared in the con-
cell of the saintes & to be had in reue-
rence of al them that are aboute hym.

O Lord god of Hostes who is lyke
vnto the in power: thy truethe is con-
fide aboute the.

Thou rulest p^r pride of the see, thou stil
lest the waues therof, when they aryse.

Thou breakest the proude, lyke on
that is wounded, thou scatereste thine
enemyes abrode w^{ch} thy myghtye
arme.

The heauens are thine, & earth is thine
thou hast layed the foundacion of the
conside worlde, and all that therein is.

Thou hast made the north and the
south, Tabor and Hermon shal reioyse
in thy name.

Thou hast a myghtye arme. Strong is
thy p^r hand, and hye is thy right hand:

Rightuousnes and equite is the ha-
bitacion of thy seate, mercy and trath
go befoze thy face.

Blessed is thy people, O Lord, that
can reioyse in the, & walketh in thy lig-
ht of thy countenaunce.

Their delite is in thy name: * al the
day longe, and thorow thy rightuous-
nesse they shal be exalted.

For thou art the glory of their streng-
th, & thorow thy fauour shalt thou lyft
vp our hornes.

The Lord is our defence, and the
holp one of Israel is oure kynge.

Thou spake st somtyme in bysons
vnto thy sayntes, and saydest: I haue
layed helpe vpon one p^r is myghtye, I
haue exalted one chosen out of p^r people
I haue founde David my seruante,
w^{ch} my p^r holy oyle haue I anointed bi.

My hand shal holde hym fast, and
myne arme shal strengthen hym.

The enemye shal not ouercome hym
& * the sonne of wyckednesse shal not
hurte hym.

Cell. I

iii Of Dauid Psal. xc

I shall smyte downe his foes befoze his face, and plage them that hate him.

My trueth also & my mercy shall be with him, and in my name shall his bozne be exalted.

I will set his hand in the see, and his right hande in the floudes.

He shall call me: thou art my father, my god, and the strength of my saluacion.

And I will make him my first bozne hyper then the kynges of the earth.

My mercy will I kepe for him for euermore, and my couenaunt shall stand fast with hym.

His sede will I make to endure for euer, yea his trone as the days of euer.

But yf his chyldren forsake my law, & walke not in my iudgements.

Ie they breake mine ordynances, and kepe not my commaundementes.

I will byset their offences with rodde, & their synnes with scourges.

Nevertheless, my louing kindnesse, will I not utterly take from him, nor suffer my trueth to faile.

My couenaunt will I not breake, nor dysanulle the thyng that is gone out of my lippes.

I haue swozne once by my holinesse that I will not faile Dauid.

His sede shall endure for euer, and his seate also like as the sunne befoze me.

He shall stande fast for euermore as the moone, and as the faythful witnes in heauen.

But now he hath forsaken & abhorrest thine anointed, and art displeased at him.

Thou hast turned backe the couenaunt of thy seruants, and cast his crowne to the grounde.

Thou hast ouerthrowne al his hedges, & broke downe his strong holdes. All they that goe by spoyle him, he is become a rebuke vnto his neyghbours.

Thou settest by the ryght hande of his enemyes, and makest al his aduersaries to reioyse.

Thou hast taken awaye the strength of his swerde, and geuest him not victory in the battayle.

Thou hast put out his gloze, & cast his trone downe to the grounde,

The dayes of his youth hast thou shortened, and coueted hym with dysho-

nour. Selah:

Lord, how longe wilt thou hide thy selfe: for euer? Shall thy wrath burne lyke fire?

Remember how short my time is, haste thou made all men for naught: what man is he that lyueth, and shall not see death?

Have a mercie vpon his owne soule from the hande of hell: Selah.

Lord, where are thy olde louinge kindnesse, whiche thou swarest vnto Dauid in thy trueth?

Remember lord the rebuke that is multitude of the people do vnto thy seruantes, and howe I haue bozne it in my bosome.

Where with thyne enemyes blaspheme the, and sclaunder the footsteps of thine anointed.

Thankes be to the lord for euermore: Amen: Amen.

The Notes

- a* Take the thirde Psalme a
- b* Hande, loke befoze in the Psal. lxxv. c.
- c* That is ordinarily, as in the Psal. lxxv. c.
- d* By the holy one of Israel is alway signified christ
- e* By the holy one is vnderstande the holy good grace, mercy, & word of God: by the which the soule is refreshed & deliuered from payn to spiritual ioye
- f* That is, wickednes.
- g* That is, his power, gloze, & maiesty shall be encreased
- h* That is, I will punish as in Exo. xxxi.
- i* Of Selah is spoken in the iii. Psalme a

The fourth treatise.

The. xc. Psalme.

The complayneth of the vanitie of this present lyfe & desireth the fauour of god, that he will bouch safe to prosper the thynges which he goeth about.

A prayer of Moses the man of God



Order thou our refuge from one generacion to another.

Befoze the mountayns were broughte forth, & euet the earth & the world

were made, thou arte God from euer: lastyng and world without ende.

Thou turnest man to destruction, Agayne, thou sauest: come agayne ye chyldren of men.

For a thousand yeaeres in thy sight are but as yesterdaye that is past, and lyke as it were a nyght watch.

As sone as thou scatterest the, they are euen as a slepe, and fade awaye suddenly lyke the grasse.

In the morning it is grene and groweth
by, but in the evening it is cut down
and withered.

For we consume away in thy displeasure,
and are affrayed at thy wrath
full indignacion.

Thou settest our misdeeds before thee,
and our secreete sinnes in the sight of thy
countenance.

For when thou art angry, all our daies
are gone, we bringe oute yeares to an
ende, as it were a tale that is tolde.

* The daies of our age are, iiii. score
yeares and ten: and though men be so
strong when they come to, iiii. score yeares,
yet is their strength then but labour
and sorrow: so soone passeth it away, and
we are gone.

But who regardeth thy power of thy
wrath, thy fearful and terrible displeasure?

Teach vs to number our daies,
that we may applye our hartes vnto
wisdom.

Turne thy agayne (O Lord) at the last,
and be gracious vnto thy seruantes.

Satisfie vs with thy mercy, and
soone: so shall we reioyce and be glad
all the daies of our lyfe.

Comforte vs againe, now after the
tyme that thou hast plagued vs, and
for the yeares wherein we haue suffered
aduersite.

Showe thy seruantes thy worke, and
their chyldezen thy glory.

And the glorious maiesty of the lord
our god be praised: prosper thou
the worke of our handes vpon vs, and
prosper thou our handy worke.

The Notes

* Understand: to life and welfare. Some, to repentance.
b * The daies of our age, for the daies of our life.

The xcii. Psalm.

He declareth how safe and free from all euill he
is, which is assured faith comitteth him selfe to god.

Who so dwelleth vnder thy defence

Under thy most hyest, and abydeth vn-
der thy shadow of thy Almightye.

He shall saye vnto the lord: O my hope
and my strong hold, my God, in whom
I will trust.

For he shall deliuer the from the
snare of the hunter, and from the noy-
some pestilence.

* He shall couer the vnder his win-

ges, that thou maiest be safe vnder his
fethers: his saythfulnesse and tructh shall
be thy shield and buckler.

So that thou shalt not neede to be af-
fraid for any bugges by nyghte, nor
for the arrowe that flyeth by daye.

For the pestilence that creepeth in the
darknesse, nor for thy sicknesse shall destroy
the in the noone daye.

A thousande shall fall besyde the, and
ten thousande at the ryght hande, but
it shall not come nye the.

Yee with thyne eyes shalt thou be
holde, and see thy rewarde of thy vngodly.

For thou lord art my hope, thou hast
set thyne house of defence very hye.

There shall no euell happen vnto
the, neither shall any plage come nye thy
dwellinge.

For he shall geue his angels charge
ouer the, to kepe thee in all thy wayes.

They shall beare the in their handes, and
thou shalt not be hurt against a stone.

Thou shalt go vpon the Lion and the
Aser, the yonge Lyon and the Dragon
shalt thou treade vnder thy fete.

Because he hath set his loue vpon
me, I shall deliuer hym: I shall defend
hym, for he hath knowne my name.

When he calleth vpon me, I shall
heare him: yee I am with him in his trou-
ble, wher out I will deliuer hym, and bring
him to honour.

With longe lyfe will I satisfie hym,
and geue hym my saluacion.

* This snare here signifieth all naughty doctrine,
wherit be taken of the scrifture euill expounded
of the euill inuencions of men, as it is laide before
in the Psalm. lxx. c. x. b * He shall couer the vn-
der his winges: c. That is he shall succoure and
defende the by his protection: he pe the in safety.
They be speeches borrowed of the nature of a hene,
which by her wiges fethers defendeth and saueth her
chekyns.

The xcii. Psalm.

He sabboth day is a mete and convenient tyme
to prayse the lord, because ther is then leasure to
thinke of his benefites and to geue hym thankes
therefor.

A Psalm of David for the sabboth day

It is a good thing to geue thanks
vnto the lord, and to synge praises
vnto thy name, O most hyest.

To tell of thy louing kyndnesse earli
in the morninge, and of thy tructh in
the night season.

Vpon an instrument of ten stringes, vpon
the lute and with a songe vpon the harp.

Ce. iii

for

iiii. Of David. Psal. xciii. & xciv

For thou lord hast made me glad thou
show thy workes, and I wyl reioyse o-
uer þy operacyon of thy handes.

O lord, how glorious are thy wor-
kes, thy thoughtes are very depe.

An^a* butt the mā wil not know this,
and a foole wyl not vnderstande it.
That the vngodly ar gren as þy grasse,
& that al the workers of wickednes do
flozpysh, to be destroyed for euer.

But thou lord O most hyst, abydest
worlde without ende.

For lo, thyne enemyes, O Lord, lo,
thyne enemyes shall perishe, and al the
workers of wickednesse shall be scat-
tered abroad.

But my hohne shall be exalted lyke
þy hohne of an^b* Unicorn, & shall be a-
nointed with freshe oyle.

C Mine eye also shall see his lust of mine
enemyes and myne eare shall heare his
desyre of the wycked that tye vp agai-
ste me.

The ryghtuous shall flozpysh lyke
a palme tree, and growe lyke a Cedre
of Libanus.

Such as be planted in the house of the
lord, be fruteful, plenteous and grene.

That they maye shew, how true þy
Lord my strength is, and that ther is
no vnrightuousnesse in him.

The notes
a* In vntyl semā is he that is vnfaithful, an hypo-
crite, or one þystrusteth god, p. 10. xii. a. E. l. a. xxi. a.
b* In unicorn in the scripture is some tymes also
wed and prayes, as in the psal. lxxviii. & some ty-
me despayred, as in the psal. xciii.

The xciii. Psalme.

The playeth the maiestye of god for the creatyon
of the worlde, and ouerthwpyng of fearfull and
mightie people.

The lord is kyng, & hath put on
glorious apparel, þy lord hath put
on his apparel, & gyrded him self
wth strength: he hath made the rounde
worlde so sure, þy it cannot be moued.

From þy tyme forth, hath thy seate bene
prepared, thou art from euerlastyng.
The floudes arise (O lord) the floudes
lyft vp thei^r noyse, the floudes lyft vp
thei^r waues.

The waues of the see are mightye, &
rage horrible: but yet the lord that
dwelleth on hye, is myghtier.

Thy testimonies, O Lord, are very
sure, holynesse becommeth thyne house
for euer.

The xciiii. Psalme.

The calleth for þy iudgmet of god agaynst the wy-
cked oppressours of the innocent & afflict persones.

O Lord god: to whom vengeance
belongeth: þy god to whom beng
aunce belongeth, shew thy self.

A tye thou iudg of the worlde, & twar-
de the proude after thei^r deservage.
Lord how long shall the vngodly, how
longe shall the vngodly triumphe?

How long shall al wicked doers spea-
ke so disdainfully, & make soch proude
boastinge?

They smyte downe the people, O
lord, and trouble thyne heritage.

They murder the wydow & the stra-
ger, and put the^a* fatherlesse to death.
And yet they say: Tush, the lord seith
not, þy god of Jacob regardeth it not.

Take hede, ye vntyl amonge the
people: O ye fooles, when will ye vn-
derstande?

He þy planted the eare, shall he not hea-
re: he þy made the eye, shall he not see?

He that nutureth the heath, and
teacheth a man knowledge, shall he not
be punisher?

The lord knoweth þy thoughtes of
men, that they are but vayne.

Blessed is the mā, whome thou les-
nest (O lord) & teachest him in thy law.
That thou mayest geue him patience
in tyme of aduersyte, vntill the pry-
ce be dygged vp for the vngodly.

For the lord wil not fail his people,
nether wil he forsake his inheritaunce.

And why iudgmet shall be turned a
gaine vnto rightuousnesse, and al such
as be true of herte shall folowe it.

Who ryseth vp with me agaynst þy
wycked: who taketh my parte agaynst
the euell doers? If the lord had not
helped me, my soule had almost bene
put to sylence.

When I sayde my fote hath slipped
thy mercy (O Lord) helpe me vp.

In the multitudine of the sorowes
þy I had in my hert, thy comfortes haue
refreshed my soule.

Wylt thou haue any thyng to do wth
þy stooles of wickednesse, which pynge-
neth myscheke in the law.

They gather them together agaynst
the soule of the ryghtuous, and cōde-
ne the innocent bloude.

But

But the lord is my refuge, my God
is the strength of my confidence.

He shal recompence them their wickednesse, and destroy them in their owne malice: pee the Lord oure God shal destroye them.

Che. xcvi. Psalme.

Exhortacion to the earnest prayling of God.

Come let vs prayle the Lord, let
vs hertely reioyce in the strength
of our saluacion.

Let vs come before his presence w
thanchesgeuyng, and shewe our selfe
glad in him with psalmes.

For the Lord is a greate God, and
agreate kynge aboue all goddes.

In his handes are al the corners of
the earth, and the strength of the hilles
is his also.

The see is his, for he made it, and his
handes prepared the drye lande.

Come, let vs worshype and bowe
downe our selues: Let vs knele before
the lord oure maker.

For he is oure god: and we are the
people of his pasture, and the shepe of
hys handes.

To daye yf ye wyl heare his voice,
harden not youre hertes, as whē ye pro
uoked in tyme of a*temptacion in the
wyldernes.

Where youre fathers tempted me,
proued me, and sawe my workes.

Al. yeares longe was I grieved w
the generacion: and said, they euer erre
in theyr hertes, they betelye haue not
knownen my wayes.

Therefore I sayd vnto them in my
wrath that they shulde not enter in to
my rest.

The Notes

* This temptacion was at the water of strife: of
which reade. Num. xx.

Che. xcvi. Psalme.

Exhortacion to the prayle of God, &
prophecie of the kyngdome of Christ and of the in
crease therof.

Come vnto the Lord a newe
longe synge vnto the Lord all
the whole earth.

Synge vnto the lord, and prayse
his name, be tellyng of his saluacion
from daye to daye.

Declare his honour amōg y^e Heathē,
and his wonders amonge all people.

* For y^e lord is great, & cā not wor-

thely be passed he is moze to be feared
then all goddes.

As for al the goddes of the Heathen
they be but Idols, but it is the lord y^e
made the heauens.

Chanchesgeuyng and worshipe
are before him, power and honoure are
in hys Sanctuary.

Ascribe vnto the Lord (O ye kyn
redes of the Heathen) ascribe vnto the
lord worshipe and strength.

Ascribe vnto the lord the honoure
of his name, byng presentes, and com
in to hys courte.

O worshipe the lord in the beutye
of holynesse, let the whole earth stand
in awe of hym.

Tel it out among y^e Heathē, that y^e
Lord is kynge: and that it is he which
hath made the round world so fast, that
it can not be moued, and howe that he
shal iudge the people rightuously.

Let the heauens reioyce, and let the
earth be glad: let the sea make a noyse
& all that therin is.

Let the felde be topfull and all
that is in it, let al the trees of the wood
leape for ioye.

Before the lord, for he commeth: for
he commeth to iudge the earth: ye with
rightuousnesse shal he iudge y^e worlde
and the people with his trueth.

Che. xcvi. Psalme.

There prophesyeth he also of Christ, in whome ar
wonderfully shewed his power vnto the saluacion
of his chosen, & to the ouerthying of their enemies
and of vaine superstitions: vnto y^e knowledging of
whome he also exhorteth.

The lord is king, the earth maye be
glad therof: pee the multitude of
the fles maye be glad therof.

Cloudes and darcknes are rounde
about him rightuousnes and iudgemēt
are the habitacons of his seate.

There goeth a fyre before hym, to
burne by his enemyes on euery syde.

His lyghthenynges geue shine vnto
the worlde, the earth sayeth it and is a
frayed.

The hilles melt like waxe at the pre
sence of the lord of the whole earth.

The very heauens declare his right
uousnes, and al the people se his glorye

Confounded be all they that wor
shipp ymages, and delpt therein Idols:
worshipp hym al ye goddes,

Ston

iiii. Of David. Psal. xcvi. xcix & c

B Sion heareth of it & reioyseth: ye & all the^{a*} daughters of Juda are glad because of thy iudgmentes, O Lorde.

For thou Lorde art the most h yest o uer all the earth, thou art exalted farre about all goddes.

O ye that loue the Lorde, se that yee hate the thinge which is euell: the lord pferueth the soules of hys saynctes, he shall deliuer them from the handes of the vngodly.

There is spronge by a lyght for the ryghtuous, and a ioyfull gladnes for such as be^{b*} trueherted.

Reioyce therfore in y Lorde, ye righ tuous: and geue thanckes for a remem bzaunce of his holynesse.

The notes
a* That is, Townes & bylages.
b* What the true herted signifieth in the Scrip- ture is said in the psalme. lxxiii. b.

C The xcvi. Psalme.
The here declareth the same y he dyd in the psal next befor and in the, xvi.

A Psalme.

A Sprnge vnto the Lorde a newe longe, for he hath done merue- lous thinges.

With his owne right hand and w^{a*} his holpe arme hath he gotten the byctory.

The Lorde hath declared his sauig health, & his rightuousnes hath he o- penly shewed in the sight of the Hethē.

He hath remembred his mercy and truth toward the house of Israel: so that all the endes of the worlde se the sauig health of our god.

B Shewe your selues ioyfull vnto y Lorde all ye landes, synge, reyse, and geue thanckes.

Prayse the Lorde vpon the harpe syng to the harpe with a psalme of thā ckes geuinge.

With trumpets also and shawmes: O shewe your selues ioyfull befor y Lorde the Kinge.

Let the see make a noyse and all that therin is, yee the whole worlde, and all that dwell therin.

Let the cloudes clappe their handes and let al the hilles be ioyful together:

Before the Lorde, for he is come to iudge the earth.

Ye with rightuousnes shall he iudge

the worlde, and the people with equite.

The notes
a* Christe is called y arme of god, because that in hi are al thinges obtained Esa. liii. c * Esa. liii. c

C The. xcix. Psalme.

This psalme declareth the goodnes & powee of god for the benefites & wonders done to Israel.

The Lorde is king, be the people neuer so vnpatient: he sytteth by on the Cherubins, be the earthe neuer so vnquiet.

The Lorde is grate in Sion, and hye aboue all people,

O let men geue thanckes vnto thy great & wonderfull name, for it is holy

The kinges power loueth iudgment, thou preparest equite, thou execute the iudgment & rightousnes in^{a*} Jacob.

O magnifye the Lorde oure God, fal downe befor his^{b*} forte stole, for he is holy.

Moses and Aron amonge his pre- stes, and Samuel amonge such as cal vpon his name: these called vpon the lorde, and he heard them.

He spake vnto them out of the clou dy pyllet, for they kept his testimonies, and the lawe that he gaue them.

Thou heardest them (O Lorde our God) thou forgauest them O god, and punishest their owne inuencions.

O magnifie the lorde oure God, & worshippe him vpon his holy hyl, for thi lorde our god is holy:

The notes
a* What is signified by Jacob ye haue in the psalme xlii. b. xxx. a.
b* This forte stole was the mercede seate of God, wher at he wold be worshipped, as it appereth Eze xxv. b. a. psal. c. xxxii. b.

C The. c. Psalme.

Amorion to the praise of God i the holy asseble. A psalme of prayse.

O Be ioyfull in God (all yee landes) serue the Lorde w gladnes, come befor hys presence with ioye.

Be ye sure that the lord he is God: It is he that hath made vs, and not we our selues: we are but hys people, and the shepe of his pasture.

O go your waie into his gates the with thanckesgeuinge, and into his co- urtes with prayse, be thanckfull vnto him, and speake good of his name.

For the lord is gracious, his mercy is euerlasting, and his truth endureth from generacion to generacion.

C The

The. ci. Psalme.

C He promyseth that he will execute the office of a godly holy pryncer, that is to say, that he will both lye innocently, and also oppresse the euell and auerthe the good.

A Psalme of David.

I longe walbe of merce and iugement, ye vnto the, O Lorde, wyl I synge.

O lett mee haue vnderstandinge in the waye of Godlynes, vntill the time that thou come vnto me: and so shall I walke in my house wth an innocent hert.

I wil take no wicked thing in hand I hate synne of vnfayth fulnesse, I shall not cleue vnto me.

* As toward herte shall departe fro me I wyl not knowe a wicked parson

Whoo so pryncely sclandereth hys neyghboure, him wyl I destroye: who so hath a proude loke and an hy stomake, I maye not away with him.

Myne eyes shall loke for such as be faythfull in the lande, that they maye dwell wythe me: and who soo leadech a godly lyfe, shall be my seruauant.

There shall no deceatfull personne dwell in my house, he that telleth lyes shall not tary in my sighte.

I shall sone destroye all the vngodlye of the lande, that all wicked doers may be rotted out of the citty of the lorde.

The Notes

* That is as toward hert which sayneth to seke the honoure of god, and yet in dede seke nothyng elsse, as he sayth Prouer. vi. b

The. cii. Psalme.

A vehement bewayling of the misery of the holy people, in which they were almost oppressed wth innumerable iniuries of the borderers and people that dwelt next vnto them, at their returne from Babilon, when they came to repayre the temple & citty of Hierusalem.

A prayer of the afflict, when he was in woo, and poured oute his complainte before the Lorde:

Hear me * prayer, O Lorde, and lett my cryng come vnto the;

Hyde not thy face fro me in tyme of my trouble enclayne thine eares vnto me when I call, O heare me, and that ryght sone.

For my dayes are consumed awaye lyke smoke, and my boones are bryente wth as it were a fyre brande.

My hert is smytten downe and weakened lyke grasse, so that I forget to eate my * breade,

For the voyce of my grominge, my

bones will scarce cleue to my flesh

I am become lyke a pellican in the wyldernes, and lyke an hole in a broken wall.

I wake, and am cuen as it were a sparow, sittinge alone vppon the house toppe.

Myne ennemies reuple me all the daye longe, they laugh me to scoorne, and are swoyne together against me.

I eate asches with my breade, and mingle my drynke wth wepinge.

And that because of thine indignacion & wrath, for thou hast take me vp and cast me awaye.

My days are gone lyke a shadowe and I am withered lyke grasse.

But thou, O lorde, endurest for euer and thy remembraunce thow wth all generations.

Ayle therfore and haue merce vpon Sion, for it is tyme to haue mercy vpon her, yea the tyme is come.

And why thy seruauents haue a loue to her: * stones, and it pitieth them to see her in the dust.

The hethen shall fere thy name, O Lorde, and all the kynges of the earth thy maiestie.

For the Lorde shall builde vp Sion & shall appeare in his glorie.

* He turneth hym vnto the prayer of the poore, destitute, and despiseth not their desyre.

This shall be wyrtten for those that come after, that the people which shall be bozne, maye praye the lorde:

For he loketh downe from hys sanctuary, out of heauen doth the lorde beholde the earth.

That he may heare the mourning of suche as be in captiuitie, and deliuer the chyldren of deathe.

That they may preach thy name of lord in Sion, and his worshippe at Hierusalem.

When the people are gathered together and the kyngdomes also to setue the lorde.

He hath brought downe my strength in my turney, and wthtened my dayes. Yet wil I say: O my God, take me not awaye in the myddest of myne age: as

for thy peaces, they endure thow wth out all

iiii. Of David Psal ciii. & ciiii

all generations.

Thou Lord in the beginning, hast layed the foundation of the earth, & the heauens are the workes of thy handes.

* Hebr. x. d.

* They shall perishe, but thou shalt endure: they all shall waxe olde as doth a garment, and as a vesture shalt thou chaunge them, & they shall be chaunged.

But thou art the same, and thy yeares shall not faile.

The childre of thy seruantes shall contynue, and their seed shall prosper in thy sight.

The Notes

a * True prayer is an earnest and affectionate communication of the heart with God, and a diligent consideration of the things, that want in vs, concerning the seeking of his glory, and doing his will: as a burning and fervent desire of the spirit, that requieth him to repayre and amende, which wanteth in vs. Psalme. v. & Psalme. xv. d. Every godly wyl, is also, a good prayer.

b * Bredde for any wauer of fode. c * Stones here signifye, the men vpon whome the Church of God is edified and builded, as in Psalme. lxxviii. d. And ye as lyuing stones are made a spirite uall houses. &c.

d * God is counted to lye or to turne him, to whatsoeuer he approueth and alloweth, and to what soeuer he is pleased with. Jerem. v. a. Thou. O Lord loketh only on faith & truth.

The ciii. Psalme.

The prayseth the goodnes of god toward me, which both forgiveueth them their finnes and abundantly distributeth vnto them worldly goodes.

Of David.

Prayse the Lord, O my soule, and al that is within me prayse his holy name:

Prayse the Lord O my soule, and forget not all his benefites.

Which forgiveueth all thy synnes, & healeth al thine infirmities.

Which saue thy life from destruction, & crowneth thee with mercy, and loung kynndnesse.

Which satisfieth the desyre with good thynges, making the ponge and lustye as an Asse.

The Lord executeth righteuousnes and iudgement, for al them that suffer wronge.

He shewed his wapes vnto Moses & his workes, vnto the childre of Israel.

The Lord is full of compassion and mercy, & longe sufferinge, and of greate goodnesse.

He will not alwaie be chydng, neither will he kepe his anger for euer.

He hath not dealt with vs after our synes, neither rewarded vs according to

our wickednesse.

For loke howe his heauen is i compasson of the earth, so greate is his mercy also toward them that feare him.

Loke how wyde the east is fro the west, so farre hath he set our synes from vs.

Yee like as a father pitteth his owne childre, euen so is the Lord merciful vnto them that feare him.

For he knoweth wherof we ben made, he remembreth that we are but dust.

That a man in his time is but as grass, & flourisheth as a flower of the field.

For as lone as the wind goeth out, it is gone, and the place thereof knoweth it no more.

But the merciful goodnesse of the Lord endureth for euer and euer, vnto them that feare him, & his righteuousnes vpon their children.

Such as kepe his commandments do thinke, vpon his commandments to do them.

The Lord hath prepared his seat in heauen, and his kingdome ruleth ouer all.

Prayse the Lord, ye aungels of his, ye that be the mightie in strength fulfillinge his commandments that men may heare the voyce of his wordes.

Prayse the Lord all, ye his hostes, ye seruantes of his, that do his pleasure.

Speake good of the Lord, all ye workes of his in every place of dominion: praise thou the Lord, O my soule.

The Notes

a * The Lord is long suffering, which is more than patient: for he not onely suffereth but also differeth vengeance, despying the amendment of the sinner louing better to pardon and forgive the to punish Rom. ii. & c. Other despyeth thou the righteouse of his goodnes, patience & longe sufferinge. &c.

The ciii. Psalme.

The prayseth God for the creation of al things, & for his godly gouernance thereof.

Prayse the Lord O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honoure.

Thou deckest thy self with light as it were with a garment, thou spreadest out the heauen lyke a curtayne.

Thou boldest it aboute with waters, thou makest the cloudes thy chariot, & goest vpon the wynges of the wynde.

*Thou makest thine angels sprites,
and thy ministers flammes of fyre.

Thou hast layed the earth vpon her
foundation, that it neuer moueth at e-
uery tyme.

Thou couerest it with the depe like
as with a garment, so that the waters
stande aboute the hylls.

But at thy rebuke they fle, at thy voi-
ce of thy thonder they are astroyed.

(Then are the hylls sene aloft, and
the balleys beneth in their place which
thou hast appointed for them.)

Thou hast set the their boundes, wher-
in they maye not passe, that they turne
not agayne to couer the earth.

Thou causest the welles to sprynge
vpon among the balleys, & the waters to
runne amonge the hylls.

That all bestes of the felde maye
haue dynccke, & the wilde asses may
quench their thyrste.

Aboute vpon the hylls haue the foules
of the ayre their habitation, and syng
amonge the bryanches.

Thou watrest the hylls from abo-
ue, the earth is fylled with the frutes
of thy workes.

Thou bringest forth grasse for the catel
and gryn herbes for the seruyce of man.

Thou bringest forth out of the earth:
wine to make glad the heart of man, oyle
to make hym a cheatful countenance
and bred to strength mans herte.

The trees of the Lorde are full of
sapprete, & the trees of Libanus whiche
he hath planted.

There make the byrdes their nestes,
and the fyre hylls are a dwelling for
the stocke.

The hills are a refuge for the wild
goates, and so are the stony rockes for
the conyes.

Thou hast appointed the Moone
for certayne seasons, the Sunne know-
eth his goinge downe.

Thou makest darcknesse, that it
may be night, wherein all the bestes of
the forest do moue.

Yee and the yonge lions which ro-
are after their prey, and seke their mea-
te at God.

But when the sunne ariseth, they get the
awake together, and lye them downe

in their dens.

Then goeth man forth to his worke,
& to till his lande vntill the eueninge.

*O Lorde, how manifold are thy wor-
kes, rightwisely hast thou made the al-
l: yee the earth is full of thy riches.

So is this greete & wyde see also,
wherin are thinges crepinge innume-
rable, both small & greete bestes.

There go the shippes ouer, and ther
is that Leviathan, whome thou hast
made, to take his pastime therein.

They wayte al vpon the, that thou may-
est geue them meate in due season.

When thou gettest it them, they ga-
ther it: when thou openest thyne hand,
they are filled with good.

But when thou hidest thy face, they
are sorowful: yf thou takest away their
bryeth, they dye, & are turned agayne to
the dust.

Agayne, when thou lettest thy bryeth
goe forth, they are made, and so thou
renuest the face of the earth.

The glorious maiesty of the Lorde
endurethe for euer, and the Lorde
reioysseth in his workes.

The earth trembleth at the lorde
of him, he doth but touch the hylls &
they smoke.

I wyll syng vnto the lorde as longe
as I lyue, I wyll prayse my god while
I haue my beinge.

That my wordes myght please hi,
for my love is in the lorde.

As for sinners, they shalbe consumed
out of the earth, and the vngodly shal
come to an ende: but prayse thou the lorde,
O my soule, prayse the everlastig.

The notes.

a* That is, that growe of them selues and are not
grafted of men.

b* Of this ye haue in Job. xl. d.

c* What is signified by the reioysngs of the lorde
is sayd Esa. lxxv. d.

The. cv. psalme.

The moueth to praise god in the holy assemble at
the Arcke of wytnes, and receyeth his benefites do-
ne to the holy people.

Geue thanckes vnto the lorde, &
cal vpon his name: tel the people
what thinges he hath done.

Let your songes be of him: prayse hi,
and let your talkinge be of al his wo-
derous workes.

Geue his holy name a good report, let
their hertes reioyse that seeke the lorde.

Seke

Seke the lord, and his strengthe
ke his face euermore.

Remembze the maruelous woꝝkes
that he hath done, hys woundes and
the iudgementes of his mouth.

O ye seide of Abraham his seruaunt,
ye chylderen of Jacob his cholen.

He is the Lord our God, whose pu
nishmentes are thowowe oute all the
woꝝlde:

He is alway in mynde full of his coue
naunte, and promyse that he made to a
thousand generacions.

Yea the couenaunte that he made
wyth Abraham, and the oothe that he
sware vnto Isaac.

And appoynted the same vnto
Jacob for a lawe, and to Israel for an
euerlasting testamente

Saying vnto the wyll I, geue the
lande of Canaan, the lot of poure heri
tage.

When there was yet but a fewe of
them, and the straungers therein.

What tyme as they wente from o
ne nacion to an other, from one King
dome to an other.

He suffered no mā to hurt them, but
repyoued euē Kings for theyꝝ sakes.

Touche not myne annoynted, doo
my prophetes no harme

Howeouer he called for adathe
vpon the land, and destroyed all the
prouission of breade.

But he had sent aman befoze them:
euen Joseph whych was solde to be a
bound seruaunt.

They hurte his fete in the stoc
kes, the yron pearled hys herte.

Vntyll the tyme that his woꝝde ca
me and tyll the woꝝde of the Lord had
tryed hym.

Then sent the king and caused him
to be deliuered, the pꝛince of the people
bad let him go.

he made him Lord of his house, and
ruler of all his substaunce.

That he myght enforme his pꝛinces
after his wyll, and teach his senatours
wisdome.

Israel also came into Egypt, and
Jacob was a straunger in the land of
Ham.

But he encreased his people excea

dingle, and made them stronger then
theyꝝ enemyes.

Whose hert turned, so that they ha
ted hys people, and dealt vntulye w
his seruauntes:

* Then sent he moyses hys seruaunt
and Aaron to home he had cholen.

These did his tokens amonge the,
and wonders in the lande of Ham.

* He sent darkenes, and it was dar
ke, for they were not obedient vnto his
woꝝde.

* He turned their waters into blod,
and slewe theyꝝ fyshes:

* Their lande brought forth frog
ges, yeeuen in their kings chambres.

* He spake the woꝝde and there ca
me all manner of flyes and lyce in all
their quarters:

He gaue them hayle stones for rap
re, and flammes of fyre in their land.

He smote their vineyardes and fig
trees and destroyed the trees that wer
in their coastes.

* He spake the woꝝde, and there we
re Greshoppers and caterpillers innu
merable.

These ate vp al the grasse in their
lande, and deuoured theyꝝ frutes o
the grounde.

* He smote all the fyrst borne in the
land euen the cheefe of al their substaun
ce.

* He brought them forth with syluer
and golde, there was not one feble pat
son amonge theyꝝ trybes.

Egypte was gladd of theyꝝ departing
for they were astrayde of them.

* He spred oute a cloud to be a cou
uerynge, and fyre to geue lyght in the
nyght season.

* At their desire there cam quayles, a
he fylled them wyth the bread of haue.

* He opened the rocke of stone, and
the waters flowed out: so that theyꝝ
ranne in the wyldernesse.

For why he remembzed his holy pro
mes which he hath made vnto Abrahā
his seruaunte.

Thus he brought forth his people
w ioye, and his chosyn with gladnes.

And geue them the landes of the he
athen: where they toke the laboures of
the people in possession.

that

That they might kepe his statuts
& obserue his lawes. Praise the euer-
lasting.

The Notes

a: that is caused a darth to come. &c.
b: That is all their bytailes.
c: By the hurting of his feet in the stocks is met
his imprisonment, of which Gene. xxxix. d.
By the pron pearchyng hys herte is signified his
greate greates sorowe and carefulnes of impute:
whiche are often signified by pron as, after in the
psalme. b. fast bounde in myler y. and pron.

The. cxi Psaline.

The people of God, spazzled abroade for theyre
offences in diuers and straunge contriepes, exhorte
them selues to prayse: the goodnes of God, whych
is euer redy for them that seke him: do also recite þ
synnes of theyr elders and forefathers: and agayne,
the benefites of God, which he shewed them, both
in the wilderness, and after in þ lande of Canaan.

Praise the euerlastinge.

Beue thanks vnto the Lord, for
he is gracious, and his merce en-
dureth for euer.

Who can expresse the noble actes of
the Lord, or shewe forth al his prayse,

Blessed are they that alway keape
iudgement, and do rightuousnes.

Remembre vs, O Lord, accordinge to
the fauour that thou bearest vnto thy
people: O bilite vs withe thy sauinge
heath.

That we myghte see the pleasure of
thy chosyn, that we myght reioyce in þ
gladnes of thy people, and geue thank-
es wth* thyne enheritaunce.

We haue sinned with oure fathers,
we haue done amisse, we haue delt wic-
kedlye.

But fathers regarded not thy won-
ders in Egypte: they kepte not thy gret
goodnesse in remembraunce: but were
disobedient at the see, euen at the reed
sea.

Neuertheles he helped them for his
naines sake, that he might make his po-
wer to be knowne.

He rebuked the reed see, and it was
dryed vp: so he led them thowow the de-
pe as in the wyldernes.

Thus he saued them from the hand
of the hater, and deliuered them from
the bande of the enemye.

*As for those that troubled them the
waters ouerwhelmed them, there was
not one of them left.

Then beleued they in his word, and
sange prayse vnto hym.

But within a while they forgot his
wozkes, & wold not abyde his counsel.

A lust came vpon them in the wyl-
dernes, so that they tempted God in
the deserte.

Yet he gaue them their desyre, and
sent them ynough at their wylls.

They angered Moses in the tentes,
and Iron the sayncte of the lord.

So the earth opened and swallow-
ed vpathan, and couered the congre-
gacion of Abraham.

The fyre was kynled in their com-
pany, the flame bzent vp the vngodly.

*They made a calfe in Horeb, and
wozhipped the molten ymage.

Thus they turned their* glozpe
ito þ similitud of a calfe, þ eateth haye.

They forgot God their Sauour,
which had done so grete thiges i egypt.

Wonderous wozkes in þ lād of
Ham, & feareful thinges in þ reed see.

So he sayde he wolde haue destro-
yed the, had not Moses his chosē lād
before him in that gap: to turne away
his wryathful indignacion, lest he wold
destroie them.

Yee they thoughte scozne of that
pleasunt land, and gaue no credence
vnto his worde.

But murmured in their tentes, and
herkened not vnto þ voice of the lord.

Thē lyft he vp his hand agaynst the
to ouerthrow them in the wyldernes.
To cast out their sede amōge the naci-
ons, and to scatter them in the landes:

They soynd the selues vnto Baal
Peor, and ate the offeringes of þ deed.

Thus they prouoked him vnto an-
ger wth their owne inuencyons, and the
plage was greate among them.

*Then stode vp Phinehes and execu-
ted iustice, and so the plague ceased.

And that was couēted vnto him for
ryghtuousnes, amōge all posterities
for euermore.

They angeryd hym also at the wa-
ters of strepe, so that Moses was pu-
nyshed for their lackes.

Because they prouoked his sprete:
he told them playnely wth his lippes:

Neither destroyed they the heathē
as the Lord commaunded them.

But were mengled among the hea-
then

v. Of David. Psal cxii

then, and lerned their worckes.

In so moch þ they worshipped theiſe ymages, why che turned to their owne decaye.

I See they offered their sonnes & their daughters vnto deuels.

And shed þ innocent bloude of their sonnes & of their daughters, whom they offered vnto þ ymages of Canaan, so þ þ lande was depyled with bloude.

Thus were they stained with their owne worckes, and wente a whozzyng w their owne inuencions.

Therefore was the wraoth of þ Lord kyld against his people, in so moch þ he abhorred his owne inheritaunce;

And gaue them ouer into þ hãde of the Heathē, & they that hated thē, were lordes ouer them.

G Their enemyes oppressed thē, and had them in subieccion.

Many a tyme dyd he deliuer thē, but they prouoked hī with their owne inuencions, and were brought downe for their wickeenesse.

Neuerthelesse when he sawe theiſe aduersite, he herde their complaynt.

He thought vpon his couenaunt, & pytyed them, accordyng vnto the multitude of his mercies.

Yee he made al those that had led them awaye captiue, to pytise them.

Deliver vs, O Lord our god, and gather vs froin amonge the Heathen: þ we may geue thãckes to thy holi name, & make ourē boast of thy prayse.

Blessed be the Lord God of Israel fro euerlasting; & worlde without ende, & let all people say: Amen, Amē. Praise the euerlastyng.

The Notes

a* The lordes inheritaunce are the Christen, who se heres the holy gost posseseth: which gouerneth them by þ vertu of þ word, after his wylle pleasure.
b* That is God: which was their gloire,
c* That is, Egypt: as before in the Psal. lxxviii.

C The xlvth treatise.

C The cxii. Psalme.

He sheweth that al euils and aduersities ar bo th sent and taken awaye of God.

A Geue thanckes vnto the Lord, for he is gracious, and hys mercy endureth for euer.

Let them geue thanckes whom the lord hath redeemed, and deliuered fro

the hand of the enemye.

And gathere them out of the landes; from the East, from the west, from the North and from the* South.

They wente astraye in the wilderness in an vntroden waye, and found no citie to dwel in.

Hongre and thirst, and their soule fainted in them.

So they* cryed vnto the Lord in their trouble, and he deliuered the fro their distresse.

He led them forth by the right waye; that they might go to the cytie where they dwelt.

O that men wolde prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

For he satisfied the emptye soule, & fyllled the hongrie soule with good.

Such as sate in darcknesse and in the shadowe of death, being fast bound in myserie and* pryn.

Because they were not obedient to þ comaundementes of God, but lightly regaded þ counsell of the most highest.

Theiſe hert was bered with labour; they fell downe, and there was non to helpe them.

So they cryed vnto the Lord in their trouble, and he deliuered the out of their dystresse.

He brought them out of darcknesse and out of the shadowe of death, and brake their bondes in sonder.

O that men wold prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

For he hath broken the* gates of brass, and smitten the* barres of yron in sonder.

Folpe the men were plagued for their offence, and because of theiſe wickednes.

Theiſe soule abhorreth al maner of crime, they wer euē hard at deethes doze. So they cryed vnto þ lord i their trouble & he deliuered the out of thir distres.

He sent his word and healed them, and saued them from destruction.

O that men wolde prayse the goodnesse of the lord, and the wonders that he doth for the children of men.

That they wold offere vnto him þ sacrifice of thankelgeuige, and tel out his

workes with gladnes.

They that go downe to the see in shippes, and occuppe their busynes in greate waters.

These men se the workes of þ lord, and his wonders in the deape.

for at his word, the stormy wind arisech, and lifteth vp the waues therof.

They are carped vp to the heauen, and downe agayne to the deapth, their soule melteth awaye in the trouble.

They rele to and fro, they stackerlyk a donke mā, & are at their wyttes end.

So they cpe vnto the Lord in their trouble, and he delyuereth them out of their distresse.

He maketh the storme to cease, so þ the waues are styl.

Then are they glad because they be at rest, and so he byngerech them vnto the haueu where they wold be.

That men wolde prayse the goodnes of the lord, and the wonders that he doth for the children of men.

That they wold exalt him in þ congregacion of the people, and loue hym in the seate of the elders.

Which turneth þ floudes in to dry land, and dryeth vp þ water springes.

A frut ful land maketh he bare, for þ wickednes of them that dwel thertn.

Againe, he maketh the wyldernes a standing water, and water springes of a drye ground.

That he setteth þ hongry, that they maye buyld them a cytte to dwel in.

That they maye sowe their grounde, plant vineyardes, to yelde them frutes of increase.

He blesteth the, so that they multiplye excreadingly, & sufferech not their catel to decrease.

When they are mynished and brought lowe thow oppression, thow owe eny plage or trouble.

Though he suffer them to be cruelly treated thow traitres, or let the wandre out of the waye in the wilderness.

Yet helpeth he the poore out of my serp (at þ last) and maketh him as how holoe lyke a flocke of shepe.

The righteous wil considre this & reioyse the mouth of all wickednesse shalbe stopped.

Who is so wyse, & pondeyeth these thinges wel, shal vnderstand þ louing kyndnes of the Lord.

The notes

a* Heb. 1. See: that is to saye, towards Arabia which is in the South parties.

b* What is meant herby, ye shal fynd in the psal.

xxv. b. and Exodi. xiiii. d

c* Loke the psalme. cv. b

d* By the gates and barres are vnderstand all instruments of helpe for warre, which (how many or strong so euer they be) pposet nothing against þ lord. A lyke maner of speache vseth Christ of þ gates of hel, for the strengthes & powers of the þ be in hell.

Math. xvi. e. The gates of hel shal not preuaile. &c.

e* What the wilderness here signifieth is shewed i

Exa. xxxv. a

f* That is, he maketh the to encrese.

The. cxliii. psalme.

The sheweth þ he feruently desireth to praise God, & reciteth the noblenes of his kyngdom, and in him as in a shadow þ nobylite of Christes kyngdom.

A song of a psalme of David.

God, my hert is ready to synge, and to geue prayse.

Awake, O my gloype, awake lute and harp, I my selfe wyl awake right early.

I wyl geue thanckes vnto the, O Lord, among the people, I wyl synge prayses vnto the among the heathen.

For the greatnesse of thy merce is bigger then the heauens, and thy fayth fulnes reacheth vnto the cloudes.

* Set vp thy selfe, O God, aboue the heauens, and thy gloype aboue all the earth.

* That thy beloued maye be delyuered: help then with thy right hand, and heare me.

God hath spoken in his Sanctuary, which thinge reioyleth me.

I wyl deuyd Sichem, and meate out the vale of Suchoth.

Galaad is myn, Manasses mine, Ephraim is þ strength of my bed, Iuda is my capytaine.

Moab is my washpot, ouer Edom wyl I stretch oute my shue, Philistia shal be glad of me.

Who wyl leademe into the strong cite: Who wil bring me in to Edom? Shalt not thou do it (O God) which hast cast vs out: thou god, that wilest not forthe with our hostes.

O be thou our helpe, in trouble, for haine is the help of man.

Thow god we shal do greatesse
ff. ii. for

b. Of Dauid Psal. cix

for it is he that shall treade downe our
enemies.

The. cix. Psalme.

Against Doeg & other flatterers of Saul, which
with their lies prouoked him against Dauid: And
vnder the shadow of them against Iudas & all such
as after þe maner trouble the sonnes of God: Then
bewayleth he his miserie; and prayeth for helpe.

To þe chaunter, a Psalme of Dauid.
* Take the title of the. cix. Psalme.

Ild not thy tong, O God of mi
prayer.

For the mouth of the vngod
ly, yee and the mouth of the disceatful
is opened vpon me, and speake against
me with false tonges.

They compasse me about with wo
des of hatred, and fight against me w
out a cause.

For the loue that I had vnto them,
they take nowe my contrary parte, but
I geue my selfe vnto prayer.

Thus they reward me euel for good,
and hatred for my good wyl.

Set an vngodlye man to be ruler
ouer hym, and let Satan stand at his
ryght hande.

Whē sentence is geuen vpon him,
let him be condēpned, and let his prater
be turned in to synne.

* John. xviij.
Actu. i. d

* Let his dayes be fewe, and his bish
opricke let another take.

* Let his children be fatherlesse, &
his wyfe a wydowe.

Let hys childre be vagabunnes, &
beg their bred: let them seke it, as they
that be destroyed.

Let the extortioner consume al that
he hath, and let straungers spoyle hys
laboure.

Let there be no man to pitie, nor to
haue compassion vpon hys fatherlesse
childzen.

Let his ende be destruction, and in þe
next generacion let his name be cleane
put out.

Let the wyckednes of hys fathers
be had in remembraunce in the syghte
of the lord, and let not the synne of his
mother be done awape.

Let them alway be before the lord,
but as for the memorie of the selues.
let it perishe from out of the earth.

And that because his mind was not
to do good but persecuted þe poore hel

plesse, and him þe was bered at the hert
to slaye hym.

His delyte was in cursynge, and
therfore shall it happen vnto hym: he
loued not blessinge, and that shall be
farr from him.

He clothed him selfe with cursynge
lyke as with a rayment: yee it went in
to his bowels lyke water, and like oyle
in to his bones.

Let it be vnto him as the clockes þe
he hath vpon hym, and as the gyrded þe
he is gyrded with all.

Let it thus happen from the Lord,
vnto myne enemyes, and to those that
speake euel agaynst my soule.

But deale thou with me, O lord
God, accordynge vnto thy name, for
swete is thy mercy.

O delpue me, for I am helplesse &
poore, & my hert is wounded within me.

I go hence lyke the shadowe that
departeth, and am dryuen awaye as þe
greshogpper.

My knees are weake, the yowes fastynge,
my flesch is dried vp for wante of fatnes,

I am becom a rebuke vnto the they
loke vpon me and make their heades.

Helpe me. O lord my God, oh saue
me for thy mercyes sake.

That they maye knowe, how þe this
is thy hand, and that thou hast don it.

Thoughe they curse, yet blesse thou:
and let the be confounded, that rise vp
agaynst me, but let thy seruānt reioice

Let myne aduersaries be clothed
their owne shame, as with a clocke.

As for me, I wyl geue thankes vn
to the lord wyth my mouth, and praise
him among the multitude.

For he standeth at the right hand
of the poore, to saue hym from such as
condempne his soule.

The notes.

* The wordes which in the prophetes are spoken
after þe maner of desiring withing or prayng ought
often to be vnderstand as propheticke þe shall in dede
come to passe: as, let his children be vagaboundes,
for, his children shall be vagaboundes: and so forth
of the other that folowe. As in the psal. xli. But let
al those that seke the be ioyful. ver
b. * By fastynge here is vnderstand al bodily affectio
as it is sayde before in the psal. xxxv. c.
c. * He standeth at the right hande of the poore, that
is, he is prest and redy to helpe the poore. As before
in the psal. xvi. b

The. cix. Psalme.

He describeth þe kingdom of Christ, which begi
neth in this world, though þe whole world, & shall haue
four hand & his enemies be made his foete.

Of David Psal cx cxi & cxii

A psalme of David.

The Lord said vnto my lord,
*Sye thou on my righte
hand, *vntyl I make thy
ne enemies thy footstole.

The lord shall sende the rodde of thy
power out of Sion, be thou ruler, euē
in the midst among thine enemies.

In the daye of thy power shall thy
people offer the fre wyl offeringes, w
an holy worship, the dewe of thy byrth
is of the wombe of the morninge.

The lord swaie, and wyl not repēt:
Thou art a presse for euer after the or-
der of Melchisedec.

The lord vpon the right hande, shall
smyte euen kynges, in the days of hys
wreath.

He shall be iudge amonge the hea-
then, he shall slye them with deed body
es, and smite in sonder the heades ouer
blowers countres.

He shall byrnycke of the byrke in the
wate, therfore shall he *lyft vp by his hed.

The Notes

*To sye on his right hande, is, to haue the same
glory of the Godly maiesty that he hath, to rule & go-
uerne as largely as he doth. Ephe. ii. d. whom he set
on his right hande in heavenly thinges, a bove all
rule, &c. that is made him equal with him selfe and
ruleth ouer all thinges.

*Jobe 34. 22. & 35. 11.

*Of this ye haue. liti. Reg. xxi. 3.

The cxii. psalme.

The power, wysdom, & goodnes of God are prai-
sed, which are euident to se by hys woordes & actes
don amonge the people of Israel.

Prayse the euerlastinge.

Iwyll geue thanks vnto y lord
with my whole herte: secretly am-
onge the faithfull, and in the con-
gregation.

The woordes of the lord are great:
sought out of al them that haue plea-
sure therein.

His worke is worthy to be pray-
sed and had in honoure, and his cygh-
tounesse endureth for euer.

The merciful and gracious lord
hath so don hys maruelous woordes,
y they ought to be had i remembraunce.

He geueth meate vnto them, that
feare him, he is euer myndfull of hys
covenant.

He sheweth his people the power
of hys woordes, that he maye geue the
the heretage of the heathen.

The woordes of his handes are be-
ritie and iudgement, all his commaun-
dementes are true.

They stande fast for euer and euer,
and are done in treuth and equitie,

He sent redemption vnto his people,
he hath commaunded his couenant for
euer, holy and reuerent is hys name.

*The feare of the Lord is the begi-
nyng of wisdom, a good vnderstan-
dinge haue all they y do therafter; the
praise of it endureth for euer.

*Job. xxi.
Power.
and. ir.
Eccl. i. i

The cxiii. psalme.

He declareth y perpetual prosperite of the which
feare and worship God, and contrefet his goodnes
Prayse the euerlastinge.

Blessed is the man that feareth the
Lord, and hath greates deyspe in
his commaundementes.

His sede shall be mighty vpon earth,
the generation of the faithfull shall be
blessed.

Riches and plenteousnes shall be in
hys house, and hys rightousnes endu-
reth for euer.

Vnto the godly ther ariseth by light:
in the darkenes: he is mercifull, louing
and rightous.

Well is he that is mercifull, and le-
beth gladly, and pondreth hys woordes
with discretion.

For he shall neuer be moued, the
rightous shall be had in a euerlasting
remembraunce.

He wyl not be afrard for any euell
tydynges, his hert standeth fast, and be-
leueth in the Lord.

Hys herte is stablyshed, he wyl not
shynke, vntyl he see his *desyre vpon
his enemies.

*He hath sparred abroade, & geue to y
poore, his rightousnes remaineth for euer
his horne shall be exalted with honoure.

The vngodly shall see it, and it shall
greue him: he shall gnash with his teth,
and consume away, and the desyre of
the vngodly shall perishe.

*ii. 3

The Notes

*That is vengeance and destruction.

The cxiiii. psalme.

He moueth to the prayse of God, because he seith
all thynges, and ruleth and gouerneth them after
hys will and pleasure.

Prayse the euerlastinge.

ff. iii. Prayse

W. Of David Psal. cxlii cxliii cxlv

Praise the Lord (O ye seruantes)
 O praise the name of the Lord:
 Blessed be the name of the Lord,
 from this tyme forth for evermore.

The Lordes name is worthy to be
 praised, from the rising vp of the Sun
 vnto the going downe of the same.

The Lord is hye aboue all Heathen,
 & his glory a boue the heauens.

Who is lyke vnto the Lord ouer
 god, that hath his dwelling so hy, which
 humbleth him selfe, to beholde that is
 in heauen and earth:

Which taketh vp the simple out of the
 dust, & lyfteth the poore out of the mire.

That he maye sett him amonge the
 prynces, euen amonge the prynces of
 his people.

Which maketh the baren womā to
 kepe house, and to be a fopfull mother
 of chyldren.

Prayse the euerlastynge.

The notes

a* Name: for same. renoune & glory: as in John.

b* That is, to be frutful & to haue a whole household
 of the frute of her body, where as in the tyme of her
 barenes sheate alone. It signifieth not to hold ahou
 se of her own for pno manis barrē, which neuer haue
 chyldre.

The cxliii. Psalme.

The bryefly recypteth the greatest and cheate myr
 acles which the Lord did for Israel, when he brought
 them out of Egypt.

When Israel came out of Egypt
 & his house of Jacob frō amōg
 that straunge people.

His Juda was his Sanctuary, Al
 shall hys dompnion.

The see sawe that, and fled, Jordan
 turned backe.

The mountaines skipped like ram
 mes, & lytle hylles lyke pong shepe.

What ayled the, O thou see, & thou
 fleddest: and thou Jordan, that thou
 eurnedest backe?

O ye mountaynes, that ye skipped
 lyke rammes: & ye lytle hilles, lyke yōg
 shepe:

The earth trembled at the ptesence of
 the Lord, at the ptesence of the God
 of Jacob.

Which turned the harde rocke in
 to a standryge water, and the flynte
 stone into a springynge well.

The notes

a* That is the rock, sedes of sprynge of Jacob: or Is
 rael: as before in the Psal. xliii. vs. xx. a. Reade the
 xlii. & xliii. of Exodus, & the iii. Josue, & this

Psalme shall be easye to the.
 b* By Juda is also vnderstand the whole nombe
 of the people of Israel.

c* That is, the holy people of the Lord.
 d* This is expounded in the psal. lxxii. a. How be
 it some & those excellently lerned, vnderstand it of
 making, trembling & lepping of the hyldion whe
 the Lord came downe to geue the lawe Exodu. xix.
 c. & d. which making (say they) was not onely sene
 in the hyldion, but also in all the hilles nye vnto hit
 e* Of the rock turned into water, & rede. Exo. xvi
 & Num. xxi.

The cxlv. Psalme.

The prayeth god for the glory of his names sake to
 further his people, to thintene it maye be euiden
 ly known that he alone is god, and the Idoles of
 the heathen but vaine thynges.

Not vnto vs, O Lord, not vnto
 vs, but vnto thy name geue
 praise, for thy louinge mercy and
 faithfulness.

Wherfore shall the Heathen saye:
 where is now their god?

As for our god, he is in heauen, he,
 both whatsoeuer it pleaseth him.

Their ymages are but syluer and
 golde, eue the worcke of mens hands.

They haue mouthes, & speake not:
 eyes haue they; but they se not.

They haue eares and heare not: no
 les haue they but they smel not.

They haue handes and handle not,
 fete haue they but they can not go, ne
 ther cā they speke thoro their throte.

They that made them, are like vn
 to them and so are all such as put their
 truste in them.

But let Israel trust in the Lord, for
 he is their succure and defence.

Let the house of Aro put their trust
 in the Lord, for he is their succour and
 defence.

They that feare the Lord let the put
 their truste in the Lord, for he is their
 succoure and defence.

The Lord is myndful of vs, and
 blesteth vs: he blesteth the house of Is
 rael, he blesteth the house of Aaron.

Ye he blesteth all them that feare the
 Lord, both smal and greate.

The Lord encrease you more and
 more: you, and your chyldren.

For ye are blessed of the Lord, which
 made heauen and earth.

All the whole heauens are the Lord
 des, but the earth hath he geuen vnto
 the chyldren of men.

The deed praise not the (O Lord)
 neyther al they that go downe into the

* Fol.
 Actu.

Of David Psal cxviii & cxviii & cxviii

lence.

But we wyl prayse lord, fro this tyme forth for evermore. Prayse the everlastynge.

The notes.

a* What is here signified by his nam, is said Psal cxviii. c. That is, both good to vs, fauoreth & multiplieth vs, maketh vs fortunat & lucky. Gene. xii. a. c* The deed prayse not the ac. Some vnderstande here by the deed, those that dyed in the wilderness. Num. xvi. g. and. xxi. a. b. And the Jewes whiche the Romaynes slue. Also, those that dye in their infidelite, soche as beynge yet aluys, are deed thowyn. i. Timoth. vi. a.

The cxviii. Psalme.

A thankesgeuynge for the helpe of the lord wherby he shapd wher he was compassed about in the houle of Saul. He recyeth the greates iopar by thappt wherin he then was: prayseth the goodnes of god, by whose benefyte he was preserued.

I am well pleased, that the lord hath herde my voyce of my prayer.

That he hath enclyned his eare vnto me, therfore wyl I cal vpon him as long as I lyue.

* The snares of death compassed me round about, the paines of hel gat holde vpon me, I founde trouble & heuynesse.

Then called I vpon the name of the lord: O lord: deliuer my soule.

Gracious is the lord, & righteous, per our god is merciful.

The lord preserueth the simple, I was brought down and he helped me.

Turne agayne then vnto thy rest, O my soule, for the lord hath geue me thy desyre.

And wher thou hast deliuerd my soule from death, myne eyes from teares, and my fete from swaynyng.

I wyl talke before the lord, in the lande of thy lyuynge:

* I beleued, and therfore haue I spoken, but I was sore troubled.

I sayde in my hart: All men are lyars.

What rewarde shall I geue vnto the lord, for al the benefytes that he hath done vnto me?

I wyl receaue the cuppe of saluacyon, and cal vpon the name of the lord.

I wyl paye my bowes in the presence of al his people, right deare in thy sight of the lord is the death of his saintes:

O lord, I am thy seruante, I am thy seruante, and thy sonne and thy hand made thou haste broken my bondes in sonder.

I will offere to the, the sacrifice of thankes.

helpeuynge, and will call vpon thy name of the lord.

I wyl paye my bowes vnto the lord in the sight of al his people, in the courttes of the lordes house, euere in the midst of the, O Ierusalem. Prayse the everlastynge.

The Notes

a* The lord is not called righteous alonely because he is perfect of hym selfe in all thynges, but also, because he maketh vs righteous by his sonne Chyyst, Rom. iii. d. whome God hath made a seate of mercy & c. to shewe the rightuousnes which befoze hym, is of valure. & c.

b* Of the lande of the lyuynge, what it signifieth, loke in Psal. liii. c.

c* The cuppe of saluacion do many expounde to be affliction, tribulation and tribulation.

The cxviii. Psalme.

The prophetieth the benefyte of the Gospel that come vnto the gentyles and heythens.

Praise the lord al ye gentyles laude hym all ye people.

For his mercifull kindnes is euer more and more toward vs, and the truth of the lord endureth for euere Prayse the everlastynge.

The Notes

a* By the Gentiles or heathen are vnderstande, & vnfaithfull that beleue not in God, and by the people the faithfull. And belue. Psal. xlv. d. Therfore shall they people geue thankes.

The cxviii. Psalme.

A song, wherwith David deliuerd from his aduersities, and promoyd to the kyngdome of all Israhell, gaue thankes to God openly in the tabernacle: In which he also heareth the figure of Chyyst.

See thankes vnto the lord, for he is gracious, and his mercy endureth for euere.

* Psal. cxviii. c. i. Psal. cxviii. c.

Let Israhell now confesse, that bys mercy endureth for euere:

Ye let them now that feare the lord confesse his mercy endureth for euere.

I called vpon the lord in trouble, and the lord herde me at large.

* The lord is my helper I wyl not feare what man doth vnto me.

* Psal. cxviii. b

The lord is my helper, and I shall see my desyre vpon myne enemyes.

It is better to truste in the lord the to put any confidence in man.

It is better to trust in the lord then to put any confidence in princes.

All the heathen compassed me round about, but in thy name of the lord wil I destroye them.

They kepe me in on euery syde, but in the name of the lord, I wyl destroye them.

They came about me lyke bees and were

v. Of David Psal cxix

were as hote as the fyre in the thornes,
but in the name of the Lord I wyl de-
stroye them.

They thrust at me, that I myght fal,
but the Lord was my helpe.

*Cro. xv. a
Esa. xlii a

*The Lord is my strength, and my
song, and is become my saluacion.

The voyce of tope and myrth is in þ
dwellynges of the righteous, for the
right hand of the lord, hath gotten the
victory.

The right hand of the Lord, hath
the preeminence, the right hande of the
Lord, hath gotten the victory.

I wyl not dye, but lyue: and declare
the workes of the Lord.

The Lord hath chastened, and cor-
rected me, but he hath not geuen me ouer
vnto deathe.

*Open in the gates of rightuous-
nes, that I maye goe in there thowwe,
and geue thanckes vnto the Lord.

This is the doore of the Lord, the
righteous shall enter in thowwe it.

I thanke the, that thou hast heard
me, and art become my saluacion.

The same *stone wherby the buyl-
ders refused, is become the head stone
in the corner.

This was the Lordes doyng, and
it is maruelous in oure eyes.

This is the *daye, which the Lord
hath made, let vs reioyse and be gladd
in it.

Helpe now O Lord, O Lord sende
vs now prosperitie.

Blessed be he that cometh in the na-
me of the lord, we wyshe you good luck:
ye that be of the house of the lord.

God is the lord, and hath shewed his
lyght: O garnishe the solempne feaste
with greene bzaunches, euen vnto the
hornes of the altar.

Thou art my God, & I wyl thank the:
thou art my God, and I wyl prayse the.

O geue thanckes vnto the lord, for
he is gracious, and his mercye endu-
reth for ever.

The Notes.

* To open the gates of rightuousnes, is, to open
vnto the world the grace and rightuousnes that co-
meth of God. So Chap. xxvi a. Open the gates that
the good people may go in. &c.

* the stone is Christ: and the buylders, suche tea-
chers as taught that he was vnposytable. Wher
xvi. d. Suche buylders remaine yet, and shal do to
the wordes ende.

* By daye here, vnder

stand the time of preachinge the Gospel and gladde
tydings of Christ, which continueth as long as
the true faith in Christ remaineth. Of this daye al
so speaketh Paul. ii. Corint. vi. a. Behold now is
the daye of saluacion. &c.

The. cxix. Psalme.

This Psalme declarerh how much the sapientes
& Christen let by the lawes of god, and how greatly
they endeuour them selues vnto them: in so much
they sojowne them to be transgressed & withstande
the wicked: And howe they pray to be taught the
lawe, & to be accustomed with the: wyllyng as manye
as transgresse: wyllyng ande them, to be destroyed
and made awaye.

Alph.

Blessed are those that *be vnder
led in the waye: whiche walcke in
the lawe of the Lord.

Blessed are they that kepe his testimo-
nies, & seke him with their whole herte,
which walcke in his wayes, & do no
wyckednesse.

Thou hast geuen strapte charge to
kepe thy commaundementes.

O that my wayes were stablyshed:
to kepe thy statutes.

So shulde I not be confounded, while
I haue respect vnto al thy commande-
mentes.

I wyl thanke the w an vnfaired
herte, because I am learned in the iudg-
mentes of thy rightuousnesse.

I wyl kepe thy statutes, O forsa-
ke me not utterly.

Beth!

Where withall shal a yonge man
clense his waye: Euen by tynge hym
selfe after thy woide.

With my whole herte do I seke þ.
O let me not go wyng oute of thy
commaundementes.

Thy wordes haue I hyd within my
bert, that I shuld not sinne agaynst þ.

Prayed be thou O Lord, O teach
me thy statutes.

With my lippes wyl I be telling out
all thy iudgmentes of thy mouth.

I haue as greate delite in þ way of thy
testimonies, as in al maner of ryches.

I wyl exerceyse my selfe in thy coman-
dementes, & haue respect vnto thy sore
pathes.

O bydelyte shalbe in thy statutes,
I wyl not forget thy wordes.

Emcl.

O do well vnto thy seruaunte, that I
maye lyue and kepe thy wordes.

Open thou myne eyes, and so shal I
spie out wonderous thiges in thy law.
I am a straunger vpon earth, & hide
not thy commaundementes fro me.

My soule breaketh oute, for the very
feruent desyre & I haue alwaye vnto
thy iudgements.

Thou rebukeste the proude, cursed
are they that departe frome thy com-
maundementes.

O turne fro me shame and rebuke,
for I kepe thy testymonies.

*My princes also spt & speake against
me, but thy seruaunt is occupied in thy
statutes.

In the testymonies is my delyte,
they are my counsellors

Daleth.

My soule cleaueth to the dust, & quic-
ken thou me, accordyng to thy worde.
I knowledged my wayes, & thou her-
dest me, & teach me then thy statutes.
Make me to vnderstande the way of
thy commaundementes, and so shall I
talcke of thy wonderous worckes.

My soule melteth awayne for very
heynesse, & let me by accordyng vnto
thy worde.

Take fro me & way of lyeng, & gra-
unte of me thy lawe.

I haue chosen the way of trueth,
thy iudgements haue I lased before me.

I speke vnto thy testymonie, &
Lorde, confounde me not.

I wyll tunne the waye of the com-
maundementes, when thou hast com-
forted my herte.

He.

Teach me O Lorde the waye of thy
statutes, & I shal kepe it vnto the end.

*Geue me vnderstandinge, and
I shall kepe thy lawe, yee I shal kepe
it wth my whole herte.

Lead me in thy pathe of thy com-
maundementes, for that is my desyre.

Enclyne myne herte vnto thy testy-
monies, and not to couetousnes.

O turn away myn eyes, lest they be
hold vanite, & quicke me in thy way.

O stablish the thy worde in thy seruaunt
that I maye feare the.

Take away & rebuke that I am afray-
ed of, for thy iudgements are amiable.

Beholde, my delyte is in thy commaun-

dementes, & quicken me in the righte-
ousnes.

Uau.

Let thy louynge mercye come vnto
me, O Lorde, and thy sauynge healt, ac-
cordyng vnto thy woorde.

That I may geue answer vnto my
blasphemers, for my trust is in thy woord

O take not the woorde of trueth be-
terlye out of my mouth: for my hope is
in thy iudgements.

So shall I alwayes kepe thy lawe
ye for euer and euer.

And I wyll walke at lyberte, for I
seke thy commaundementes.

I wyll speake of thy testimonies e-
uen before kinges, and wyll not be asha-
med.

My delyte shalbe in thy commaun-
dementes, which I loue.

My handes also wyll I lyste by vnto
thy commaundementes, which I lo-
ue, and my talkynge shall be of thy sta-
tutes.

zain.

O thinke vpon thy seruaunt as co-
cerninge thy woorde, wherin thou hast
caused me to put my truste.

For it is my comfort in my trouble
ye thy woorde quickeneth me.

The proude haue me greatly in de-
rision, yet mynke not I from thy law.

I remember thine everlasting iud-
gements: O Lorde, and am comforted.

I am horriblellye afrayde for the vn-
godly, that forsake thy lawe.

Thy statutes are my songes in the
house of thy pylgrymage.

I thinke vpon thy name, O Lorde
in the nyght season and kepe thy lawe.

It is myne owne, for I kepe thy co-
maundementes.

Heth.

Thou art my porcion, O Lorde, I
am purposed to kepe thy lawe.

I make my humble petitiō in thy pre-
sence, with my whole hert, O be mercy-
full vnto me, accordyng vnto thy woord.

I call myne owne ways to remembra-
ce, & turne my fete into thy testimonies.

I make haste, and prolong no time,
to kepe thy commaundementes.

The congregations of the vngodly ha-
ue robbed me, but I forget not thy law

b. Of David Psal. cxix.

At mydnight stande I vp, to geue
thackes vnto the, for the iudgmentes
of thy ryghtiuousnesse.

I am a companion of al them that
feare the, & kepe thy commaundementes.

* The earth, O Lorde, is ful of thy
mercy. O teach me thy statutes.

Ceh.

I O lord, thou hast dealt frendly w thy
seruaunt, according vnto thy worde.

O learne me thy kyndnesse, nout-
touse & knowledge, for I beleue thy
commaundementes.

Before I was troubled, I went w^o
ge, but now I kepe thy worde.

Thou art good & frendly, O teach me
thy statutes.

The proude ymagin lyces vpon me,
but I kepe thy commaundementes with
my whole herte.

Their herte is as fat as bzaune, but
my delyte is in thy lawe.

It is good for me & I haue bene in
trouble, & I maye learne thy statutes.

The law of thy mouth is dearer vn-
to me, then thousandes of golde and
syluer.

Jod.

* Thy handes haue made me & fasti-
oned me, O geue me vnderstanding, &
I maye learne thy commaundementes.

They & feare the, wil be glad when
they se me, because I put my trust i thy
worde.

I knowe, O lord, that thy iudgm^etes
are ryght, & that thou of very faithful
nesse hast caused me to be troubled.

O let thy merciful kyndnesse be my co-
forte, accordynge to the promes that &
hast made vnto thy seruaunt.

O let thy louing mercies come vnto
me, that I maye lyue, for thy law is my
delyte.

Let the proude be confounded, whiche
handle me so falslye.

But let such as feare the, and know
thy testimontes, be turned vnto me.

O lett my herte be vndefyled in thy
statutes that I be not ashamed.

Caph.

I My soule longeth for thy sauynge
healeth, for my trust is in thy word.

Myne eyes longe soze for thy worde,
saying: O whē wilt thou comfort me?

For I am become lyke a botell in
smoke, yet do not I forget thy statutes.

How many are the dayes of thy ser-
uaunt: when wilt thou be auenged of
myne aduersaryes?

The proude haue digged pyttes for
me, which are not after thy lawe.

All thy commaundementes are true, they
persecut me fallst, O be thou my helpe.

They haue almost made an ende of
me vpon earthe, but I forsake not thy
commaundementes.

O quicken me after thy louing kid-
nes, & so shall I kepe the testimontes,
of thy mouth.

Lamed.

O lord, thy word endureth for euer
in heauen.

The trueth also remaineth fro one ge-
neracion to another: thou hast layed &
foundacion of the earth, and it abideth.

They continue this daye accordyng to
thyne ordinaunce, for al thynges serue &.

If my delyte were not in thy lawe,
I wulde percythe in my trouble.

I wyl neuer forget thy commaunde-
ments, for with them & quickenest me.

I am thyne, O helpe me, for I se-
ke thy commaundementes.

The vngodly laye wayte for me to de-
stroy me, but I solidize thy testimontes.

I se & al thynges come to an ende, but
thy commaundement is exceedyng broad.

Mem.

O what loue haue I vnto thy lawe:
al the daye longe is my talkynge of it.

Thou thorow thy commaundem^et
hast made me wiser then mine enemies,

for it is euer by me.

I haue moze vnderstādyg then almytes
chers, for thy testimontes are my studi.

Yee I am wiser then the aged, for
I kepe thy commaundementes.

I refrayne my fete from euery euyl
waye, that I maye kepe thy wordes.

I syncke not from thy iudgem^etes,
for thou teacheest me.

O howe swete are thy wordes vnto
my throte?

Yee moze then hony vnto my mouth:
thorow thy commaundementes I get vn-
derstādyg, therfor I hate al falsse wates.

Nun.

Thy word is as a lantern vnto my
fete

O feze and a lyght vnto my pathes.

I haue sworne and am steadfastly purposed, to kepe the iudgementes of thy rightuoulnes.

I am troubled aboute measure, quiten me, O Lorde, accordinge vnto thy worde.

Let the free wyll offerynge of my mouth please the, O Lorde, and teach me thy iudgementes.

My soule is alway in my hand, yet do not I forget thy lawe.

The vngodlye haue layde a snare for me, but yet swaue not I from thy commaundementes.

Thy testimonies haue I claymed as myne herritage for euer: and whye they are the very soye of my herte.

I applye myne herte to fulfill thy statutes alwaye, euen vnto the ende.

Samech.

I hate the vngodly, but thy lawe do I loue.

Thou arte my defence and shyld, my trust is in thy worde.

Awaye fro me, ye wicked, I wyl kepe the commaundementes of my God.

O stablysh me accordinge vnto thy worde, that I may lyeue and let me not be disapointed of my hope.

Holde thou me vp, and I shalbe safe: yee I shal euer be talkinge of thy statutes.

Thou treadest downe al them that depart from thy statutes, for they ymagyn but disceate.

Thou putttest awaye al the vngodlye of the earth lyke drosse, therfor I loue thy testimonies.

My flesh trembleth for feare of the, and I am a frayd of thy iudgementes Alin.

I deale with the thing that is laful and righte, O geue me not ouer vnto myne oppresours.

Be thou swerthe for thy seruante, to do hym good, that the proude doo me no wronge.

Myne eyes are wasted awaye with loking for thy health, and for the worde of thy rightuoulnes.

O deale with thy seruante accordinge vnto thy louing mercy, and teach me thy statutes.

I am thy seruant, O graunte mee vnderstandinge, that I maye knowe thy testimonies.

It is time for the (O Lorde) to laye to thyne hand, for they haue destruye thy lawe.

For I loue thy commaundementes aboute gold and precious stone.

Therfore holde I streyght all the commaundementes, and all false wayes I bitterly abhorre.

She.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

When thy worde goeth forth, it geueth lyght and vnderstandynge, euen vnto babes.

I open my mouth and drawe in my bryeth, for I desyre thy commaundementes.

O loke thou vpon me, and be mercifull, as thou blest to do vnto those that loue thy name.

O dre my goynge after thy worde: that no wickednes raygne in me.

O delpue me from thy wrongeous dealynge of menne, and so shal I kepe thy commaundementes.

Shew the lyght of thy countenaunce vnto thy seruant and lerne me thy statutes.

Myne eyes guishe out with water because men kepe not thy lawe.

zade

Rightuous arte thou, O Lorde, and true is thy iudgemente.

Thy testimonies that thou hast commaunded are exceedinge, rightuous and true.

My zeale hath euen consumed me, because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the bittermoast, and thy seruante loueth it.

I am small and of noo reputation yet do not I forgett thy commaundementes.

Thy rightuoulnes is an euerlastinge rightuoulnes, and thy law is true.

Trouble and heurnesse haue taken holde vpon me, yet is my delpyght in thy commaundementes.

The rightuoulnes of thy testimonies is euerlastinge, O graudee mee vnderstand

b Of David Psal cxix

derstandinge, and I shall lyue.

Roph.

C I call with my whole herte, heare me, O Lord, I wyl kepe thy statutes. Yee euen vpon the do I call, helpe me and I shall kepe thy testimonies.

Early in the morninge do I crye vnto the, for in thy woorde is my trust. Myneyes preuente the night watches, that I might bee occupped in thy woordes.

Heare my voyce, O Lord, accordig vnto thy louinge kindnes, quicken me according as thou art wonte.

They drawe nye that of malice persecute me, and are farre from thy lawe.

Be thou nye at hand also, O Lord, for thy promises are saythfull.

As concerninge thy testimonies, I haue knownen euerlins the beginning, that thou hast grounded them for euer.

Res.

A I conspyde myne aduersitie, and delyuer me, for I do not forgett thy lawe.

Mainteine thou my cause and defende me, quicken me accordinge vnto thy woorde.

Health is farre from the vngodlye for they regarde not thy statutes.

Great is thy merce, O Lord, quicken me as thou art wonte.

Many there are that trouble me, & persecute me, yet do not I swarue from thy testimonies.

It greueth me, when I see, that the transgressours kepe not thy lawe.

Confesse, O Lord, how I loue the commaundementes, O quicken mee w thy louinge kindnes.

Thy woorde is true from euerlastinge, al the iudgements of thy righteousness endure for euer moze.

Sin.

X The Princes persecute me with outcause, but my herte standeth in awe of thy woordes.

I am as glad of thy woorde, as one that findech great spoyle.

As for lyes, I hate and abhorre the, but thy lawe do I loue.

*Seuen times a day do I praise the because of thy righteous iugmentes.

Great is the peace that they haue whiche loue the lawe, and they are not offended at it.

Lord I loke for thy sayng helth, and do after thy commaundementes.

My soule kepeth thy testimonies, and loueth them excedyngly.

I kepethy commaundementes and testimonies, for all my wayes are before the.

Chau.

V Let my complaynt come before the, O Lord, geue me vnderstanding, accordyng vnto thy woerde.

Oh let my supplicacyon come before the, delyuer me accordig to thy promes.

My lippes shall speake of thy praise, seynge thou hast taught me thy statutes.

Yee my tonge shall syng of thy woerde, for al thy commaundementes ar right.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I long for thy sauinge health, O lord, and in thy lawe is my delyte.

Oh let my soule lyue and praise the, that thy iudgements may helpe me.

I go astray, like a shep that is lost: Oh seekethy seruaunt, for I do not forgett thy commaundements.

Notes

a * To be vndeiled in the waye, is, to lyue in faith that worketh by charitie: and to walcke, in the lawe, is to be conuerfant in it & lyue after it.

b * Princes for al maner of rulers, be they temporal or spiritual (as they cal the) whiche after the outward apperance of this world seme most sage & wyse. Soch withstode him & spake agaynst hym.

c * The waie of trueth is the life & is ordered after the woerde of trueth, which is containd in the scripture. Therin sayth David that he hath the Walked: & not in fayned tradicions & holynes ymagined by him selfe, or by any mortal man. In the same signification vseth S. Peter this word. ii. Pet. ii. at hie shall be false teachers &c. by which & waie of trueth shall be euil spoken of &c. d * He delyreth to haue an other vnderstanding then that whiche is but manly, which is ignorant of god and of his wil, power, mercy and anger: ye thought it were neuer so well instructed and taught yet wolde it neuer vnderstande of it self, wout & spire of god, & god is mercifull rightwys & forgiueth synnes frely wout any deseruings. Psal. cxii. b.

e * The woerde of god is called a lanterne and light because that without it, al that ther is, is darkness: & because that he which foloweth it, cannot fall in to any error, as it is sayd. ii. Pe. i. d. we haue alfo &c.

f * To haue his soule in his hand, is, to be appointed and ready to offer his life to daunger: as ye haue in Jo b. xiii. e wher it is expounded more at large.

g * What is signified by cryinge, ye haue in the Psalme. xv. a.

h * Of the princes is said aboue in the Psalme. i.

i * That is, oft tymes,

the

The. cxv. Psalme.

An affectuous complaine of p prophet, beinge
dru out of the lande, & abyding among the wicked
that dyd al thinges by fraude and violence.

* The songe of the steares.

* In Heb. Maheloth. Abz. Ezra thinketh it to be
the beginning of some songe, after whose tune the
psalmes that haue this title were song. Other ex
pound it to signifie in a high place. Some there be
which say, p the heuistes sang al these psalmes in
Dauids house, vpon the steares which went fro p
chambre where the men assembled, to the chamber
where the women commonly abode.

When I am in trouble I cal
vpon the Lord, and he an
swereth me.

Deliver my soule, O lord,
from lyeng lippes and fro
a deceatfull tonges.

What reward shalbe geuen oꝝ don
vnto the, thou false tonges.

Euen myghy and sharpe arrowes,
with hot & burning coales.

Woe is me that my banishment en
dureth so longe: I dwell in thy taberna
cles of the sorrowful.

My soule hath long dwelt among
them that be enemyes vnto peace.

I labour for peace, but whē I spake
therof, they made them to battayle.

The Notes

* Coales, what they signifie, loke p Psal. xlviii. b

The. cxvi. Psalme.

The. cxvi. Psalme. That p glory must loke for their help
of god only that he geueth it very rebely.

The songe of the steares.

I lyft vp mine eyes vnto the hea
uens, from whence cometh my helpe.

My helpe cometh euen from
the lord which hath made heauen and
earthe.

He wyl not suffer thy fote to be mo
ued, and he that kepeth the slepeth not.

* Beholde, he p kepeth Israel, both
nether slomber noꝝ slepe.

The lord hym selfe is thy keper the
lord is thy defence vpon the right hand

so that the sunne shal not burne p
by day, nether the moone by night.

The lord pserueth the from all
duel, yee it is p lord p keape thy soule:

The lord pserueth thy goynge out
and thy comminge in from this tyme
forth for euermore.

The notes.

* Hylles for heauen.

The. cxvii. Psalme.

Under the shadow and figure of Ierusalem he de
scribeth the felicity of the congregacion of Christe,
the blessed of the saintes, wynging euen the sur
reynne of is.

The songe of the steares.

I was glad, when they saide vnto
me: we wyl go into the house of
the Lord.

Oure fete shal stande in thy gates,
O Ierusalem.

Ierusalem is buylded as a citty, p
is at byttie in it selfe.

For there the tribes go by, euen the
tribes of the Lord: to testefy vnto Is
rael, to geue thanckes vnto the name
of the Lord.

For there is thy seate of iudgment,
euen the seate of the house of David.

O praye for the peace of Ierusalem,
they shal prosper that loue the:

Peace be wthin thy walles, & plente
ousnes wthin thy palaces.

For my brethren and companions
sakes, I wyl wish the prosperite.

Yee because of the house of the lord
our god, I wyl seke to do the good.

The. cxviii. Psalme.

The godly subdued to the wicked, do affectuof
ly desyre god to deliuer the, for vnto him they who
ly commyt them selues.

The songe of the steares.

Unto the lyft I bp myne eyes,
thou that dwellest in heauens

Beholde, euē as the eyes of
seruautes loke vnto the hands of their
masters: & as the eyes of a mayden vn
to the handes of their mastresse euen so
oure eyes watte vpon the lord our god
vntyll he haue mercy vpon vs.

Haue mercy vpon vs, O lord, haue mer
cy vpon vs, for we are vtterly despised

Oure soule is filled wteh the scorn
ful reproche of the welthy, and with the
despitfulnesse of the proude.

The notes.

* By the eye dothe hebrewes almost continually vn
derstand p hert & minde, as before in the Psal. cxvi.
a. & in many other places.

The. cxviii. Psalme.

The godly reioyce that they are ridde, by p help
of god fro a Icopazdi wherunto they were very ny.

* The songe of the steares.

* Of this spake before in the title of p cxv. Psalme.

If the lord had not bene of oure
syde (now maye Israel say) If the

Lord had not bene of oure syde
when men rose agaynst vs.

They had swallowed vs vpon quicke, whē
they wet so wrathfully displeased at vs
Yee the waters had drowned vs, p stre
ame had gone ouer oure soule.

Gg. Ch

v Of David Psal. cxv. & cxvi

The depe waters of the proud had gone euen vnto our soule.

But p[er]p[et]rated be y^e lord, which hath not geue vs ouer for a prai vnto thet[er]teth:

Our soule is escaped, euē as a bird out of the snare of the fowler: the snare is broken and we are deliuered.

Our helpe standeth in the name of y^e lord, which hath made heauen & earth.

The. cxv. Psalme.

The church or congregation is in safetie when the Lord defendeth it and shal be prosperous whē he fauoreth it, and purgeth the wicked ther out.

The songe of the steares.

They that put their trust in y^e lord, are euen as the mount of Sion, which maye not be remoued, but standeth fast for euer.

The hylles stand aboute Ierusalem euen so standeth the lord rounde about his people, from this tyme forth for euer moze.

That the rodd of the vngodly com not into y^e lot of y^e rightuous, lest the rightuous put their hande vnto wickednes.

Do wel, O lord vnto those that be good and true of hert.

As for such as turne backe vnto their owne wyckednes, y^e lord shal lede them forth w[ith] the euell doars but peace be vpon Israel.

* What is signified by the tone of hert, is sayd befoze in the. lxxiii. Psalme.

The. cxvi. Psalme.

The describeth the gladnes of the peple returnig againe from Babilon, vnder the figure her of the reioysing of the Christen, whom the sunne of God hath made free from the captiue of synne and death.

The song of the steares.

Uhē the Lord turneth againe y^e captiue of Sion then shal we be lyke vnto them that dreame.

Then shal our mouth be filled w[ith] laughter, and our tong w[ith] ioye.

Then shal it be saide amenge the heathē the lord hath don greate thin geas for them.

Yee the lord hath done greate thin ges for vs al ready, wherof we reioyce

Turne oure captiuitie, O lord, as the ryuers in the south.

They shalw i teares, shal reape i ioye.

He that now goeth in his way wepyng and beareth forth good seide, shal come agayne w[ith] ioye and bryng his sheaves w[ith] hym.

The. cxvii. Psalme.

By the onely lyberalte & gyfte of God ys the house and household geue y^e citie defende d, mirat m[ir]acled, ch yldern & hole toward & thysly obtrayned

* **The songe of the steares.**

* Of this ye haue befoze in the tytle of the. cxv. psal

Except the loz be buyde the house they labour is but losse that buil

Do it. Excepte the Lord kepe the cytie, the watchman waketh but in vane.

It is but lost labour that ye ryle by early, & take no rest, but eate the breade of carefulnesse: for loke to whom it pleaseth hym, he geueth it in slepe.

No, children and the frut of thy womb are an heritage and gyfte, y^e commethe of the Lord.

Lyke as the Arrowes in the hande of the Gyaunte, euen so are the young, chylderen.

Happy is the manne that hath bys qupuer full of them: they shal not be a shamed, when they speake w[ith] theyr enemyes in the gate.

The notes

* That is, fylled w[ith] thy welth and prosperite.

The. cxviii. Psalme.

The that feareth God shal do well and fortunatly at all season.

The songe of the steares.

Blessed are all they, that feare the Lord and walke in hys wayes:

For thou shalt eate y^e labours of thynne owne handes: O well is the, happy art thou.

Thy wyfe shal be as a frutefull by neyppon the walles of thy houses.

Thy chyldern lyke the Olyue b[ra]nches rounde about thy table.

No, thus shal the man be* blessed, that feareth the lord.

The lord shal so blesse the oute of Sion that thou shalt se Iherusalem in prosperitie al thy lyfelonge.

Yea that thou shalt se the chylders chylderen, and peace vpon Israel.

The. cxix. Psalme.

Although the wicked do longe and greatly persecute the Godlye, yet shal they not preuaile ouer the: yea they shal, at the length perishe when the godlye shal be in safetie.

The songe of the steares.

Many a time haue they fought agaynst me fro my youth by (mal Israel now saye.)

Yea, many a tyme haue they fought agaynst me from my youth byppe, but they

they haue not ouercome me.

The plowes plowed vp o my backe,
and made longe fozowes.

But the righteous lord hath hew
en the pocke of the vngodlye in peces.

Let them be confounded & turned
back ward, as many as haue euil will
a*stion.

Let them be euen as the haye vpon
the house toppes, whiche wythered also
ze it be plucked vp,

Wherof the mower fylleth not his
hande, nether he that byndethe vp the
sheaves, hys bosome.

So p they which go by, saue not so
much as: p Lord prospere you, we wi sh
you good luck in the name of the lord.

The Notes
a*stion in the scripture signifieth the whole chur
che congregacio of god, & every fait hful soule that
hath his whol intet, affecio & desire toward God.

The. cxxi. Psalme.
An earnest prayer of hym that is oppressed with
aduersitie for his sinnes, & that surely hopeth to
optayne of god, both forgiveness of hys sinnes: de
liveraunce from his aduersities.

The songe of the sheares.



Ut of the a* depe cal I vn
to the. O Lord, Lord hea
re my voyce.

O let thyn eares conspde
well the voyce of my com
playnte.

If thou lord wyle be extreme to mar
cke what is done amisse, Oh lord who
may abyde it?

But ther is mercy with the, that thou
mapest be feared,

I loke foz the lord, my soule doth warte
foz him, and in his worde is my trust.

My soule doth patiently abide fozd,
frome the one moornyng to the other.

Let Israel trust in the lord foz with
the lord ther is mercy & plenteous re
dempryon.

And he shal redeme Israel from al
hys synnes.

The Notes
a*st By the dede vnderstand the aduersite wherin
p people of Israel where when they were scattered
among p Chaldees. Vnto vs Christen it signifi
eth p aduersity, trouble misery which happeneth
to vs foz our offences & synnes.

The. cxxii. Psalme.

He sheweth p he was noe proud, but meake slowly.

The songe of the sheares.

Lord, I am not hve mynded, I ha
ue no proude lokes.

I do not encrease my selfe in

great matters, which are to hve foz me

But I refrayne my soule and kepe
it lowe, lyke as a chylde that is weened
from his mother: pee my soule is euen
as a weened childe.

Let Israel trust in the lord, from
this tyme fozt h foz euermore.

The. cxxii. Psalme.

He sheweth that the prosperiti of Christes kyng
dome dureth euer, & that god is alway present with
his churche and congregation: This doth he vnder
the figure of David & of the arche abyding in Dio.

The songe of the sheares.

Lord remembre David & all hys a
trouble.

How he shozze vnto the lord,
and bowed a bowe vnto the almighty
one of Jacob: I wyl not come with
in the tabernacle of my house, nor cly
me vp in my bedde.

I wyl not suffre myne eyes to sle
pe, nor myne eye liddes to slomber.

Vntyll I finde oute a place foz the
lord, an habitation foz the mightie o
ne of Jacob.

Lo, we herd of the sam at Ephrata,
and founde it in the wood.

We wyl go into hys tabernacle, &
fall downe befoze his fote stole.

Arise, O lord, vnto thy a* resting pla
ce, thou and the arke of thy strength.

Let thy preastes be clothed w righ
tuouinesse, & let thy sayntes reioyse.

Foz thy seruauant Davids sake, &
turne not awaye the ptesence of thine
anoyned.

The lord hath made a faythful ooth
vnto David, & he shal not shynke fro
it: Of the frute of thy body shal I set
vpon the seate.

If thy chylde wyl kepe my couenaunt,
and my testmony p I shal lerne them
their chyliden also spt vpon thy seate
foz euermore.

Foz the lord hath chosen Sion, to be
an habytacyon foz hym selfe hache he
chosen her.

This shalbe my rest, here wyl I dwel;
foz I haue a delpte therein.

I wyl blesse her bytalles wth increa
se, and wyl satysfye her poze with bydes:
I wil decke her preastes with health,
& her sayntes shal reioyse & be glad.

There shal I make the a* hoine of
David to flourish, I haue ordened a la

G:ff terne

Of David Psal cxxlii. & cxxvi

terne for myne anoynted.

As for hys enemyes, I shall clothe them wyth shame, but vpon hym selfe shall his crowne glorye.

The notes.
a * This resting place was the mercy seate, as be- fore in the Psal. cxi. b

b * Turne not away the presence. i.e. that is, foras- much as he not only disdaineth not the presence of thine anointed

c * In myne for power, as in p Psalme. cxlii.

The cxxlii. Psalme.
The prayeth the vyrgyne concord of brethren.

The longe of the sheares,

of David.

Behold, howe good and ioyfull a thing it is, brethren to dwell together in vniuersite.

It is lyke the precyous oymment vpon the heade, that rann downe vnto the berd: euen vnto Barons beard, & wente downe to the skaytes of his clothyng.

Like the dewe of Hermon, which fel vpon the hyll of Syon.

For there the lord promysed his blessing, and lyfe for euermore.

a * Of this oymment is spoken Exod. xxx. c

The cxxlii. Psalme.

The exhorteth to praye and praye God: yee that also in the nyght.

The longe of the sheares.

Behold, O praisse the lord, al ye seruantes of the lord, yee that bynnyght stande in the house of the lord.

O lyft vp your handes in the Sanctuary, and prayse the lord.

The lord that made heauen and earth blesse the out of Syon.

The cxxv. Psalme.

The moueth me to the prayse of god and declareth hys power by his works, as wel by those whiche he euery where goeth, as by those wherewith he peculiarly, auunced Israel.

Prayse the euerlasting.

Praisse the name of the lord, praisse ye seruantes of the lord.

Ye that stand in the house of the lord, in the churthes of the house of our God.

O prayse the lord, for the lord is gracious: O syng prayses vnto his name for, it is louely.

For why the lord hath chosen a Jacob vnto hym selfe, and Israel for hys owne possession.

For I know that the lord is greates, and the our lord is aboue al goddes.

Whatsoever the lord please that

doth he in heauen and in earth, in the see, and in al depe places.

He bynnygeth forth the cloudes from the endes of the world, he turneth the high tenynges vnto rayne, bynnyng the win- des out of their treasures.

* Which smote the first borne of Egypt, both of man and beast.

He hath sent tokens and wonders into the middell of the, O thou lande of Egypt, vnto Pharaos & al his seruantes.

Which smote diuers nations, and slewe myghty kyniges.

* Sehen kynge of the Amorytes, Og the kynge of Basan, and all the kyngdomes of Canaan.

* And geue their lande for an heritage, for an heritage vnto Israel his people.

Thy name, O Lord, endureth for euer, so doth thy memorial. O Lord from one generacion to another.

For the lord wyll aueng his people and be gracious vnto his seruantes.

* As for the ymages of the heathen they are but syluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they but they see not.

They haue eares, and yet they here not, neither is there any breath in their mouthes.

They that make them, are lyke vnto them, & so are al they that put their trust in them.

Prayse the lord ye house of Israel, prayse the lord ye house of Aaron.

Prayse the lord ye house of Leui, ye that feare the lord, prayse the lord.

Prayse be the Lord out of Syon, which dwelleth at Jerusalem. Praisse the euerlasting.

The Notes

a * What is vnderstande by Jacob and Israel is shewed in the Psal. cxlii. b. & xx. a.

The cxxvi. Psalme.

The thynnt to hymen to the prayse of god he reherceth the myracles of the creatyon, & also those which he after byd in the reuengyng of Israel.

* Geue thanckes vnto the lord, for he is gracious, and his mercy endureth for euer.

O geue thanckes vnto the God of al goddes for his merci endureth for euer.

O thancke the lord of al lordes for his mercy endureth for euer.

which

* Psal. cxlii. & cxxvi. i. a.

* Cro. b. Cro. b. it, and. s. B. lxxvii. c.

* Psal. Dru. i. c. * John. i.

* Psal. Dru. i. c. * John. i.

* Psal. i.

* John. i. Psal. cxlii. c.

Of David Psal cxxviii & cxxviii. xxxix

which only doth greates wonders, for
hys mercy endureth for ever.

which by his wysdome made the he
aues, for his mercy endureth for ever.

which lated out the earth aboue þ
waters, for his mercy endureth for ever.

which hath made greates lychtes,
for his mercy endureth for ever.

The sunne to rule the daye, for his
mercy endureth for ever.

The moone & þ starres to gouerne þ
night, for his mercy endureth for ever.

* Which smote Egypt w their first
borne, for his mercy endureth for ever.

And brought out Israel fro amōg
them, for his mercy endureth for ever.

With a myghty hand & stretched out
arme, for his mercy endureth for ever.

which deuyded the reed see in to par
tes, for his mercy endureth for ever.

* And made Israel to go thozow þ myd
dest of it, for his mercy endureth for ever.

But as for pharaos and his host,
he ouerthrewe them in the reed see, for
his mercy endureth for ever.

* Which led his people thozow þ wil
dernes: for his mercy endureth for ever.

* Which smote grete kyniges, for his
mercy endureth for ever.

Yee, and due myghty kyniges for
hys mercy endureth for ever.

* Behon king of the Amorytes, for
his mercy endureth for ever.

And Og the king of of Basā, for
his mercy endureth for ever.

And gaue awaye their lande for an
heritage, for his mercy endureth for ever.

Cue for an heritage vnto Israel his ser
uaunt, for his mercy endureth for ever.

Which remembreth vs, whē we ar in
trouble, for his mercy endureth for ever.

* Which geueth fode vnto al flesh,
for his mercy endureth for ever.

O geue thanckes vnto the God of
heauē, for his mercy endureth for ever.

The cxxviii. Psalme.

The Babylonians required of Israel songs, but
they perpetually bewailed þ destruction of Ierusalem.

By the waters of Babylon we sat
downe and weapte, when we re-
membred Sion.

As for our harpes we hanged the
vp vpon the trees, that are therein.

Then they that led vs awaye cap-

tyue, requyred of vs a songe and we
sode in our heuynes: syng vs one of þ
songes of Sion.

How shal we sing the lordes songe
in a straunge lande?

If I forget the, O Ierusalem, let mi
right hande be forgotten.

If I do not remembre þ, let my tong
cleaue to þ rose of my mouth: yee yf I
preferre not Ierusalem in my myght.

Remember the chylden of Edom, O
lord, in the daye of Ierusalem. how they
saide: downe with it, downe with it: cue
to the grounde.

* O daughter of Babilō, þ shalt cōe
to misery thy selfe: yee happy shal he
be. þ rewardeth þ as þ haste serued vs.

* Blessed shal he be, þ taketh thy chil
dre, & throweth the agaynst þ stones.

The Notes

* O daughter of babilō for citha people of babilō.

The cxxviii. Psalme.

The psalmist the goodness of God towarde hym,
which hath deliuered him forth of al Jeopardyes, &
promoted him vnto the dignite of a kinge.

Of David.

I will geue thākes vnto þ. O lord,
in my whole hert, cue before þ god.

I will singe psalmes vnto the.

I will worship toward thy holy tē
ple, and praise thy name, because of
thy louynge kyndnesse and trueth, for
thou hast magnified thy worde accor
dinge vnto thy great name.

When I cal vpon þ, þ hearest me, &
endewed my soule w much strength.

All the kinges of þ earth shal praise
the, O Lord, when they heare the wo
des of thy mouth.

Yee they shal synge in the wayes of
þ lord, þ greates is þ glory of þ lode.

For though þ lord be hye, yet hath
he respect vnto þ lowly: as for þ proud,
he beholdeth him a farre of.

Though I walke in the myddeste
of trouble, yet shalt thou restrengthen me, þ
shalt stretch forth thyne hand vpon the
furyousnes of myne enemyes, and thy
ryght hande shal saue me.

The lord shal make good for me, yee thy
mercy, O lord, endureth for ever: despyse
not then þ worke of thine owne hādes.

The cxxix. Psalme.

The sheweth that al thynges are euident & opē vn
to god which made him: that he is euery where, &
seeth al thynges.

O g. iii.

Co

b Of David Psal cxxix & cxi

^{a*} To þ chaunter, a Psalm of David.

^{a*} Loke the title of the iiii. Psalme.

A Lord, thou searchest me out, and knowest me.

Thou knowest my downe sitting and myne vpstanding, thou understandest my thoughtes a farre of.

Thou art about my path & aboute my bedde, & spyest out al my wayes.

For lo, there is not a word i my tōge, but þ. Lord knowest it also gether.

Thou hast fashioned me behind & before, and layed thine hande vpon me.

Such knowledge is to wonderfull and excellent for me, I can not attaine vnto it.

B Whether shall I go then from thy spere: or whyther shall I go then fro thy presence.

If I clyme vp into heauē, þ art there: yf I go downe to hel, þ art there also.

If I take the wynges of the moynynge, and remayne in the vitermoste parte of the see:

Euē there also shal thy hand leade me, and thy right hande shal hold me.

If I saye: peraduenture the darcknesse shal couer me; then shal my night be turned to dape.

Yee þ darcknesse is no darcknes to þ, but the night is as cleare as þ dape, þ darcknesse & lycht are both a lyke.

C For my reynes are thine, thou hast couered me in my mothers wombe.

I will geue thanks vnto the, for I am wōderously made: maruelous are thy woorkes, and that my soule knoweth right well.

My bones are not hyd from the, though I be made secretly, and fapponed be neth in the earth.

Thyne eyes se myne vnperfectnes, they stande al written in the booke: my dayes were fashioned, whē as yet there was not one of them.

D How deare are thy counceils vnto me O God: O how greate is the sume of them.

If I tel them they are mo in nomber then the sande: when I wake vp, I am present with the.

Wylt thou not slaye the wycked (Oh god) that the bloudthirsty might departe fro me.

For they speake bryght of þ, thine enemies exalt the selues presumptuously.

I hate them, O Lord, that hate the: and I maye not awaye with those that cyle vp agaynst the.

Ye I hate them right soore, therfore are they mine enemyes.

Trye me, O God, and seke the ground of myne herte: proue me, and examen my thoughtes.

Loke well yf there be any waye of wickednesse in me, ^{b*} and leade me in þ waye euerlasting.

^{The notes.}

^{b*} Some reade: then leade me by the waye of the world, that is destroye me.

The cxi. Psalme.

He desireth to be deliuered from the besetters of Dore, and his companions.

^{a*} To þ chaunter a Psalme of David;

^{a*} Loke the title of the iiii. Psalme.

Delyuer me, O Lord, fro þ euell men, Oh preserue me from the wicked men.

Which ymagyn myschefe in their hartes, and ster vp styfe al the dape longe.

Thei sharpe their tonges like a serpent: adders poyson is vnder their lippes. Selah.

Kepe me, O Lord, from the hande of the vngodly: preserue me from the wicked men, whych are purposed to ouerthrowe my goynges.

The proud haue layed asnare for me: & spred a net abrode w cordes, yee and set trappes in my waye. ^{b*} Selah.

But my saying is vnto the Lord: þ art my God, heare the voyce of my prayer O Lord.

O Lord God, thou strength of my health, thou hast couered my head in þ dape of battayle.

Let not the vngodly haue his desire; O lord, let hym not haue hys purpose, lest they be to proude. Selah.

Let the myschefe of their owne lippes fall vpon the head of them, that to pale me about.

Let hote burning ^{a*} coales fall vpo them, let them be cast in to the fyre, & i to, the pyt, þ they neuer rise vp agane.

A man ful of woordes shal not prelate vpon the earth: a malycious and wycked person shalbe hunted awaye; and destroyed.

Sure

Sure I am, that the Lord wyl auē
ge the pooze, and waynteyne the cause
of the helpelesse.

The rightuous also shal geue thā
bes vnto thy name, and the iuste shal
comynus in thy sight.

The notes.

b* Take the Psalme iii. a

c* Colos: here of is sayd in the Psalme. xviij. b

The cxli. Psalme.

C First he prayeth for the sprete wher with he may
preferre the sharp frendship of the sayntes before
the prosperite of h wicked: and after that, for wor-
thy auēgement of his enemies: for his deliurauce.

A Psalme of David.

Lord, I cal vpon the: haste the vn-
to me, and consider my voice, whē
I crye vnto the.

Let my prayer be set forth i thy sight
as the incense, and let the lifting vp of
my handes be an eueniug sacrifice.

Set a watch, O lord, before my mou-
th, yee a watche at the dooze of my lipp-
pes.

O let not myne hert be enclined to
any euil thing, to be mīded as the vn-
godli or wicked men, lest I eate of such
thinges as please them.

Let the rightuous rather smite me
scmdely, and repproue me so wil I take
it, as though he had poured oyle vpon
my head: it shal not hurt my heade, yee
I wyl praye yet for their wickednesse.

Their iudges stamble at h ston, yet
heare they my wordes, that they be to p-
full.

Our bones lye scatterered before h
pyt, like as when one graueth and dig-
geth vpon the groundes.

But myne eyes lōke vnto the, O
Lord God in the is my trust, Oh cast
not out my soule.

Kepe me from the snare which they
haue layed for me, and from the trap-
pis of the wycked doers.

Let h vngodly fal into their own e-
nettes together vntil I be gon hy the.

The cxlii. Psalme

He sheweth how he prayed vnto the Lord when he
fled fro Dauid in to the caue, & thought that he shuld
there haue bene taken.

The instruction of David, a prayer
when he was in the caue.

I* Crye vnto the Lord wth my
voyce, yee etien vnto the lordes do
I make my supplicacion,

I poure out my complaynt before
hīm, and shewe hīm of my trouble.

Whē my spzet is in heuynes, for h
knowest my path: i h wate wher I wa-
like haue they pzeuely layed a snare for
me.

I lōke vpon my right hand, and se:
there is no man that wyl knowe me.

I haue no place to sle vnto, no man
careth for my soule.

Therefore do I cry vnto the, O lord
and saye: thou art my hope & my porty
on in the *land of the luyng.

Consider my complaynte, for I am
brought very lowe.

O deliuer me fro my persecuters,
for they are to strong for me.

Bring my soule out of pzelon h, I
maie geue thāckes vnto thi name: whi-
ch thig if h wilte graūt me, the shal the
rightuous reioyce vnto mi companye.

* Eccl. xlii. a

The notes

a* Of this ye haue in h Psal. xv. Ex. xlii. d. i. Reg
vii. b.

b* Here it is manifest, that the land of the luyng
signifieth h estate of the sayntes: Christe, which
yet remains in this life as aboue in h Psal. xviij. d

The cxlii. Psalme.

This Psalme & the Psalme next before are both
of one tenour, & made both of one thinge.

A Psalme of David.

Hearde my prayer, O Lord, consy-
dore my desyre, and were me for thy
treuthe & rightuousnes sake.

And entre not into iudgement with
thy seruaunt, for in thy syght shal no
man luyng be iustified.

For the enemy persecuteth my soule,
he smyteth my lyfe downe to the ground
he lateth me in the darknes, as h deed,
men of the worlde.

Therefore is my sprete vexed within
me, and my hert within me is desolate.

Yet do I remembre the tymes past,
I muse vpon al thy workes, yee I exer-
cise my self in the workes of thy hādes.

I stretch forth myne handes vnto
the, my soule cryeth vnto the out of the
thyrstye land. Selah.

Heare me, O Lord, & th at soone, for
my sprete waxeth faynte: hyde not thy
face fro me, lest I be lyke vnto them h
go downe into the graue.

O let me heare thy louynge kid-
nesse by tymes in the *morning, for in
the

v Of David Psal. cxliiii & cxlv

Let me heare thy lounge kyndnesse
by tymes in the ^{morning}, for in þ is
my trust: Shew þ me the way þ I shuld
walke in, for I liff by my soule vnto þ.

Delpuer me, O Lord, fro mine ene-
myes, for I reioyce vnto the.

Teache me to do the thing that plea-
seth the, for thou art my god: let thy lo-
uing spere leade me forth vnto þ lan-
de of ryghtuousnes.

Dupke me, O Lord, for thy names sa-
ke, and for thy ryghtuousnesse sake
byngne my soule out of trouble.

And of thy goodnesse scatter mine ene-
myes abroade, & destroye al men that
beere my soule, for I am thy seruait.

The Notes.

* Of this loke the Psalme. vi. a.

The cxliiii. Psalme.

The prayseth and thancketh God, because he had
delpuered hym from all Jeopardyes and persuing
of his enemyes, and promoted him to be a kyng. &
also made his kyngdome to floure with aboun-
dauce of all thynges.

Of David.

Blessed be the lord my refuge, whi-
ch teacheth my handes to warre,
and my fyngers to fight.

My hope and my castell, my defence
and my delpuerer, my shelde in whom
I trust, which governeth the people þ
is vnder me.

* Lord what is man, that thou hast
soch respect vnto him? O the sonne of
man, that thou so regardest him?

Man is like a thing of naught, his
tyme passeth awaye lyke a shadowe.
Boweth thy heauens, O Lord, & come
downe touche the mountaynes, that
they may smoke withall.

Sende forth the lyghtenyng & sca-
ter the, oute out thyne ^{arowes} and
consume them.

B Sende downe thyne hande from a
boue, delpuer me, and take me out of
the greates waters, from the hand of
straunge chyldzen.

Whose mouth talketh of vanite, &
their right had is as right had of falsed.
That I may synge a new songe vnto
the, O god, and synge prayles vnto þ
vppon a tenstynge lute.

Thou that geuest byctozp vnto kiges
& hast delpuered Dauid thy seruait fro
the paryl of the swerde.

C Saue me, & delpuer me fro the han-

de of straunge chyldzen, whose mouth
talketh of vanite, and their right hand
is a right hande of falsede.

That oure sonnes maye growe vp
as the yōg plantes, & that our daugh-
ters may be as the polished coyntes of
the temple.

That oure garners may be full and
plenteous w al maner of stoare: þ our
shepe may bynge forth thousandes &
hundred thousandes in our villages.

That our oxē may be strōg to labour,
that ther be no mischaunce, no decay, &
no complaynyng in our stretes.

Happy are the people that be in soch
a case: yee blessed are the people, which
haue the lord for their God.

* What is signified by the coming downe of the
Lord, is sayd Gene. xi. a.

* Of these arowes is spoken Job. vi. a.

* Of strange chyldzen þ haue Psal. cxvii. g. The
it somme thinke, that strange chyldzen signifye all
straunge nations, that is, al nations besyde the Jew-
es them selues.

The cxlv. Psalme

The goodnes of god is so abundantly geuen vn-
to al men, that al thynges praise it: cheafly the god-
ly, which are largelyest indued therwith.

A prayse of David.

I will magnifye the, O God my
kyng, I will prayse thy name
for euer and euer.

Euery day wyl I geue thanckes vn-
to the, & prayse thy name for euer and
euer.

Greates is the Lord, & maruelous wo-
thy to be praised, ther is no ende of his
greatnesse.

One generacio shal prayse thy wo-
rkes vnto another, and declare thy power.

As for me I wyl be talkinge of thy
wozthyp, thy glozy, thy prayse, and wo-
derous wo-
rkes.

So that me shal speake of the might
of thy maruelous actes, & tell of thy
greatnesse.

The memorial of thine abondante
kyndnes shal be shewed, & me shal sig-
nifye of thy ryghteousnesse.

The Lord is gracious & merciful,
lōg sufferng, and of great goodnesse.
The Lord is lounge vnto euery mā,
& his mercy is ouer all hys wo-
rkes.

All thy wo-
rkes prayse the, O lord, and
thy sayntes geue thanckes vnto the.

They shewe the glory of thy kyng-
dome, & talk of thy power

that

That thy power, thy glory & myght-
tinesse of the kyngdome myght be know-
ne into men.

Thy kyngdome is an everlastyng
kyngdome, and thy domynō endureth
thow out al ages.

The Lorde vpholdethe al soche as
shulde fail and lyfether by al those þe
be doune.

The eyes of all wayte vpon the, and þe
gouerneth them their meate in due season.

Thou openest thyne hande, and fyl-
lest al thynges lyuynge wth plenteosnes.

The Lorde is rightuous in al his
wayes, and holy in al hys woorkes.

The Lorde is nye unto them that
cal vpon hym, yee al soche as cal vpon
him faithfully.

He fulfilleth the desyre of them that
feare him, he heareth their crye, and hel-
peth them.

The Lorde preserveth al the plou-
gh, but scattereth abyde al þe vngodlye.

My mouth shall speake the prayse
of the Lorde, and let al flesh thakes vn-
to his holy name for ever and ever.

Prayse the everlastyng.

The. cxlvi. Chapter.

*As in the psalme next before so dothe he here,
saying that he here peculiarly moueth from putting
trust of confidence in men.*

Prayse the everlastyng.

Prayse the Lorde, O my soule: while
I lyue wyl I prayse the Lorde: yee
as long as I haue any beinge, I
wyl synge prayes vnto my god.

*Put not youre trust in princes, nor
in any chyld of mā, for there is no hel-
pe in them.

for when the bryeth of mā goeth forth,
he shal turne agayne to his earth, and
so all his thoughtes perishe.

Blessed is he that hath the god of Ja-
cob for his helpe, *and whose hope is
in the Lorde hys God.

Which made heauen and earth, & see
and al that therein is, which kepeth his
promyse for ever.

Which helpeth the to ryght & suffer
wronge, which fedeth the hongrye.

The lord lowseth men out of prison,
& the lord geueth syght to the blynde.

The Lorde helpeth the by that are fal-
len, the lord loueth the ryghtuous.

The lord careth for the straungers,

he defendeth the fatherles and widdo-
we: as for the waye of the vngodly, he
turneth it vpsyde down.

The lord thy God, O syon, is kyng
for evermore, and thow oute all ge-
nerations.

Prayse the everlastyng.

The. cxlvii. Psalme.

*He moueth all men to the prayse of god, cheafely
Israell and the citezens of Ierusalem.*

Prayse the everlastyng.

Prayse þe Lorde, for it is a good
thyng to synge prayes vnto our
God: yee a ioyful and pleasaunt
thyng is it to be thanckful.

The Lorde shal buyde by Jeru-
salem, and gather to gether the outca-
stes of Israell.

He healeth the contrite in herte, and
byndeth by theyr woundes.

He telleth the nombere of the star-
res, and calleth the al by theyr names.

Greate is our Lorde and greate is
hys power: yee hys wysdomme is in-
fynite.

The Lorde setteth by the meke, and
byngeth the vngodlye doune to the
grounde.

O synge vnto the Lorde wyth thā
kelgeuynge, synge prayes vpon the &
harpe vnto oure God.

Which couereth the heauen with
cloudes prepareth rayne for the earth,
*and maketh the grasse to growe vpon
the mountaynes.

Whych geueth fodre vnto the cal-
tell, and fedeth the yonge rauens that
call vpon hym.

He hath no pleasur in the strenght of
an horse, neyther delygtheth he in any
mans legges.

But the Lordes delpte is in them &
feare hym, and put theyr trust in hys
mercy.

Prayse the Lorde O, Ierusalem, pray-
se the God O Sion.

For he maketh fast the battres of þe
gates, and blesseth the chylderen with
in the.

He maketh peace in thy borders, and
fylleth the with the floure of wheate.

He sendeth forth the hys commaunde-
mente vpon earth, hys worde runneth
thysse.

Of David Psal cxviii. cxix. cl

He geueth snow lyke wolke, and scat-
tereth the hoze frost lyke ashes.

He casteth forth his ^{a*} pfe like moz-
sels, who is able to abyde his frost?

He sendeth out his word and meal-
teth them, he bloweth with his wynde,
and the waters flowe.

He sheweth hys word vnto Jacob,
his statuts & ordinaunces vnto Israel.

He hath not dealt so with al ^h Hea-
the, nether haue they knowledg of his
lawes. **Prayse the euerlastinge.**

^{The notes.}
^{a*} That is hails, whiche is no nother thyng then
brosed pfe

The cxlviij. Psalme.
The moueth al creatures to the prayse of god, as
wel heauenly as earthly: therein warneth the sain-
tes and goodly to confyde in the greates and meruelous
power, wysdome and goodnes of god.

Prayse the euerlastinge.
Prayse the Lord of heaue, prasse
hym in the heygth.

Prayse him al ye angels of his,
prase hym al his host.

Prayse hym Sunne and Moone,
prase hym al ye starrs and light.

Prayse hym al ye heauens, and ye
waters that be vnder the heauens.

Let them prayse the name of the
Lord, for he commaunded, and they
were made.

He hath made them fast for euer &
euer, he hath geuen them a lawe whych
shal not be broken.

Prasse the lord vpon earth, ye whal
lyfhes, and al depes.

fyre and hayle, snow and vapors,
wynd and storme, fulfilling his word.

Mountaines and al hilles, frutful
trees and al Cedres.

Beastes and catel, woymes and fe-
dered foules.

Kynges of ^h earth & al people, prin-
ces and al iudges of the worlde.

Ponge men and maydens, olde me
and children: let them prayse the name
of ^h lord, for his name onely is excelēt

& his prayse aboue heauen and earth.

He ^{a*} exalteth ^h hoine of his people,
al hys sayntes shal prasse him, the chyl-
dren of Israel, euen the people that ser-
ueth him.

Prayse the euerlastinge.

^{The notes.}
^{a*} What is meante herby is shewed in ^h Psalme.

^{cxix. d}

The cxlix. Psalme.
The peculiarly moueth Israel to prayse God, be-
cause he not onely had deliuered them from theire bon-
dage but also had made them victors and chastises
of the Gentyles and heythen.

Prayse the euerlastinge.
Synge vnto the lord a new so-
ge, let the congregation of sayn-
tes prayse him.

Let Israel reioyce in him that ma-
de hym and let the childeren of yon ^h
topfull in the ^h synge.

Let them prayse hys name in the
dance, let them synge prayses vnto ^h
with taberettes and harpes.

For the lord hath the pleasure in hys
people, and helpeth the meke harted.

Let the saintes be topfull with glo-
ry, let them reioyce in the ^h beddes.

Let the prayses of God be in the ^h
mouthe, and harpe swerdes in the ^h
handes.

To be auenged of the heithen, and
to rebuke the people.

To bind the ^h kynges in chaynes,
and the ^h nobles with linkes of yron.

That they maye be auenged of the,
as it is wryten, suche honoure haue all
hys saintes.

Prayse the euerlastinge.

The cl. Psalme.

The moueth al men to prayse God, & that most af-
fectuously, not onely with ^h voyce but also with al
kyndes of instruments: by which he signifyeth glad-
nes of mind and holy conuersation: & (as some wyl)
the blessed ioyfulness and great gladnes in ^h prayse
of god whiche we shal haue in the lyfe to come.

Prayse the euerlastinge.

Prayse the Lord in his sanctu-
ary, prasse him in the synnagoge
of his power.

Prayse him in his noble actes, pra-
se him in his excellent greatnes.

Prayse him in the sound of his trom-
pet, prayse him vpon the lute & harpe.

Prayse him in the cymbales and da-
unce, prayse hym vpon the stringes &
pyper.

Prasse him vpon the wel tuned cin-
bales, prasse him vpon ^h loud tymales.

Let euery thyng that hath breath
prasse the lord.

Prayse the euerlastinge.

^{The notes.}
^{a*} That is in the Sanctuary, or holy place. & whi-
com readeth prayse the Lord in hys holy on, mea-
nyng Christ.

The ende of the
Psalter.

The Proverbes of Salomon.

rlu

The p[er]fite of w[is]dome. We maye not herke vnto the volupuous p[ro]uocaciō & intriages of sinners. W[is]dome complai[n]teth her to be despised of al mā[n] and p[ro]pheticall destruction vnto her discip[le]s.

The fyrst Chapter.

THe Proverbes of Salomon sonne of Dauid Kyng of Israel: to lerne w[is]dome by instruction, vnderstanding, p[ro]vidence, ryghtuousnesse, iudgement & equite. That the very babes myght haue w[is]t, and that yonge men myght haue knowledge and vnderstanding. By hearynge, the wyle man shall come by moze w[is]dom: and by experience shall be moze apt to vnderstand the interpretation therof. The w[is]dom of the wyle, and the darcke sayings of the same. The feare of the Lord is the beginninge of w[is]dome. But fooles despise w[is]dome & instruction. My sonne, heare thy fathers doctrine, & forsake not the lawe of the mother: for that shall byp[er]nge grace vnto thy heade, & shall be acheyne about thy necke. My sonne, consent not vnto sinners, yf they entyse the, & say: come with vs, let vs seke wate for bloude, and lūtche p[er]uelp for the innocēt without a cause: let vs swallow the by the hell, let vs deuoure the quicke & whole as those that go downe into the p[er]t. So shall we fynde all maner of cokely ryches, & fyll oure houses with poples. Cast in thy lot among vs, we shall haue all one purse.

My sonne, walcke not thou wythe the, reframe thy fote from their wates. For their fete rūne to euell, & are hasty to shedde bloude. But in vayne is the net layed forth before the byrdes eyes: yee they them selues lepe wythe one for anothers bloude, & on of them wold slepe another. These are the wayes of all loche as he couetous, that one wold rauyn the anothers lyfe.

W[is]dome crieth without, & putteth forth her voyce in the stretes. She calleth before the congregacion in the open gates, & sheweth her wordes thow the cytye sayn[ge]: O ye chyldren, how longe wyll ye loue chyldehnesse how longe wyll the scoynners delite in scoynge, and the vnwyle be en-

myes vnto knowledge. Turne you vnto my correccion: lo, I wyll expresse my minde vnto you, make you vnderstand my wordes. Seeing then that I haue called, & ye refused it: I haue stretched out my hand, & no man regarded it, but al my counsels haue ye despyled and set my correcciōs at naught. Therfore shall I also laugh in your destruction, & mocke you, when the thing that ye feate commeth vpon you: euen whē the thinge that ye be afrayed of, falleth in sodenly lyke a storme, & our mysery lyke a tempest: yee whē trouble & heuy nesse commeth vpon you. Then shall they cal vpon me, but I will not heare they shall seke me early, but they shall not fynde me: And because they hated knowledg, & receaued not the feare of the Lord but abhorred my Councell, and despised my correccion. Therfore shall they eate of frutes of their owne waye, & be fylled w[ith] their owne counsels. For they turnig awaye of the vnwyle shall see the prosperite of soles shall be their owne destruction. But who so herkeneth vnto me, shall dwell safely, & haue ynough without any feare of euill.

The Notes.

a* Instruction is that which the scoler leareth vnder his master, whether it be knowledg or maners. b* What comely foole signifieth in the Proverbes loke after in the. xii. Chap. b.

c* Grace for crowne.

d* Of this in, w[ith] vii. a.

e* In vayne is net layed. &c. That is, it is a vayne thing to lay in wate for them whom god defendeth syth they lye, in wate shall rather perishe then they. f* How and in what significacyon scoyners are to be in the Proverbes, is after shewed in the. ix. d.

W[is]dome is to be embraced & set by. An aduortous woman is to be eschued.

The. ii. Chapter.

MY sonne, yf thou wylt receaue my wordes, & kepe m[ine] com[ma]ndemēt[es] by the, & thyne eare maye herke vnto w[is]dome applye thyne herte then to vnderstandynge: For yf thou cressit after w[is]dome, & callest for knowledg: yf thou sekeste after her as after money, & dyggest for her as for a treasure: then shalt thou vnderstande the feare of the Lord, and fynde the knowledg of God. For it is the Lord that geueth w[is]dome, oute of his mouth cometh knowledg & vnderstandynge.

De

The Proverbes. Chapt.iii.

He preserveth the welfare of the rightu-
ous, and defendeth the p̄ walke innoce-
t: he kepeth the in the right path, and
preserveth the waye of hys sayntes.
Then shalt thou vnderstande rightu-
ousnes, iudgement and equitte, ye and
euery good pathes. If wisdom entre in-
to thyne hert, & thy soule desyre in kno-
weledge, then shall counsell preserue p̄
and vnderstanding shall kepe p̄. That
thou mayest be deliuered from the euell
waye, and from the man that speaketh
frowarde thynges. From such as leaue
the hygh streete, and walke in the
wayes of darkenesse whych reioyce in
doynge euell, & delitte in wicked thynges.
* whose wayes are croked, and theyr
pathes sclaunderous. That thou mayest
be deliuered also from the straunge
woman, and from her that is not thy
own: which geueth sweet wordes, & for-
sakeeth the husbande of her youthe, and
forgetteth the couenaunte of her God.
For her house is enlondred vnto death,
and her pathes vnto hell. Al they that
go vnto her, come not agayne, nether ta-
ke they holde of the way of lyfe. That
thou mayest walke in the good waye
and kepe the pathes of the righteous.
For the iust shall * dwell in the land,
and the innocentes shall remayne there:
but the vngodly shall be roted oute of
the lande, and the wicked doers shall be ta-
ken out of it.

The Notes.

a* Herte in the scriptures signif yeth the counsell, en-
deuoure, intellygence, opinion, affection, thought,
and other lyke operations of the soule, as ye maye
perceiue in many places of the scripture.

b* Whose wayes are croked, &c. p̄ is whome theyre
very lyfe proueth to be offenders.

c* Dwell in the lande. The signification herof is
shewed in the Psal. xxxviii.

The commandementes of God muste be dili-
gentely regarded, and obserued.

The. iii. Chapt.

My Sonne, for gette
not my lawe, but se that thi
ne herte kepe my commaū-
dements. For they shall pro-
longe the days and yea res
of thy lyfe, & bringe the peace. Let mer-
cy and faythfulnes neuer go from thee:
bynde them about thy necke, and wyte
thē in p̄ tables of thyne hert. So shalt
p̄ fynde fauour & good vnderstanding
in the syghte of God and men. Put thy
trust in the Lord with all thyne hert, &

leanenot vnto thyne owne vnderstan-
dyng. In al thy wayes haue respect vn-
to hym, & he shall ordeyne thy goynges.
Be not hysle in thyne owne conceite;
but feare the Lord, and departe from
euell: so shall * thy nauell be whoole, &
thy bones stronge.

Honour the Lord in thy substaun-
ce, and with the firstlinges of all thy
encrease: so shall the barnes be fylled w
plenteousnes, and thy presses shall floo-
we ouer with sweet wyne. Wp sonne, de-
spyse not the chastenynge of the Lord:
neither faunte when thou art rebuked
of hym. * For whome the Lord loueth
hym he chasteneth: and yet deliuereth
him, euen as a father in hys own son-
ne. Well is him that findeth wisdom
and obteyneth vnderstanding for y
gettinge of it is better then anye mar-
chaūdyle of syluer, and the profyt of it
is better then golde. Wisdom is mor-
te worth then precious stones, and all
the thynges that thou canst desyre, are
not to be compared vnto her. Wp her
ryght hand is long lyfe, and vpon her
left hande is riches and honour. Her
wayes are pleasant wayes, and all her
pathes are peccable. She is a tre of ly-
fe to them that laye holde vpon her, and
blessed are they that kepe her fall.

With wisdom hath the lord layd
the foundatiō of the earth, and thow
vnderstandinge hath he stablished the
heauens. Thowme hys wisdomme
the deapthes byake vp, & the cloudes
droppe downe of the dew. Wp son-
ne, let not these thynges departe from
thyne eyes, but kepe my lawes and my
counsel: so shall it be lyfe vnto thy sou-
le, and grace vnto thy mouthe. Then
shalt thou walke safely in thy waye, &
thy fote shall not slombe. If thou slea-
pest, thou shalt not be asfraid but shalt
take thy rest and slepe swettlye.
Thou nedest not to be asfayde of anye
sodeyne feare, neyther for the violence
pulsing in of the vngodly, when it co-
meth. For the Lord shall beseege the,
and kepe thy fot that thou be not take.
Refuse not to doo good vnto him that
shoulde haue it, so long as thyne hand
is able to doo it. Say not vnto thy ney-
boure: go thy waye and come agayne to
me.

moow will I geue the: wher as þ hast now to geue him.

Intend no hurt vnto thy neigbour seing he hopeth to dwell in rest by the. Strive not lightly w any man, where as he hath done the no harme. Follow not a wycked man, and chole none of his wayes: for the lord abhorreth the froward, but his secrete is amonge the ryghtuous. The curse of the Lorde is in the house of the vngodlye, but he blesseth þ dwellynges of þ rightuous. As for the scozeful, he shall laugh the to scoz, but he shall geue grace vnto the lowlye. The myse shall haue honore in possession, but shame is þ promocioun, that soles shall haue:

The notes.

a* What is signified by nauei ye shall find in, Eze. ch. vi. a.

¶ Wylsome and her feutes and weys ought to be serued,

The.iiii. Chapter.

Care, O ye childzen, the fatherly exhortacyon, & take good hede, that ye maie lette wylsome. Yee I shall geue you a good rewarde if ye wyl not forsake my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother, he taught me also, sayenge: Let thyne hert receaue my wordes, kepe my commaundemets, and thou shalt liue. Get the wisdom, get the vnderstandig forget not the wordes of my mouth, & shynke not from them. Forsake her not, and she shall preserue the: loue her, and she shall kepe the. The chiefe pryncipe of wylsome is, that thou be wyllyng to obtayne wylsome, and before al thy goodes to get the vnderstanding: Make muche of her and she shall procure the: Yee if thou embrace her, she shall byynge the vnto honoure.

She shall make the a gracious head and gacnysh þ a crowne of glozy.

Here me sonne and releaue my wordes, that the peaces of thy lyf maye be many. I wyl shew the, the waye of wylsome, and lede the in the right pathes so that if thou goest theri, there shall no stryppnesse hynder the: and when þ runnest thou shalt not fal. Take fast hold of doctryn, let her not go: kepe her

for she is thy lyfe. Come not in the path of the vngodly, and walke not in the waye of the wycked. Eschue it, & go not therin: departe asyde, and passe ouer by it: For they can not slepe, except they haue fyndone some mischefe: nether take they any rest, excepte they haue fyndone some harme. For they eate the bred of wyckednesse, and dryncke the wyne of robbery. The path of the ryghtuous shyneth as the lyghte, and is euer brighte and brighte vnto the perfect day. But the way of vngodly is as darkness, wherin men fal, or they be a warre. My sonne, marcke my wordes, & encline thyne eare vnto my sayinges. Let them not departe from thyne eyes, kepe them euen in the myddest of thyne herte. For they are lyfe vnto all those that fynde them, & health vnto all their bodyes. Kepe thyne herte with all diligēce, for there vpon hangeth life. Put away from the a frowarde mouth, and let the lippes of sclaunder be farre from the. Let thyne eyes beholde the thyngge þ is ryghte, & let thyne eye liddes loke straght before þ. Wondze the path of thy fete, so shall al thy ways be sure. Turne not a syde, nether to the right hand nor to the left, but with hold thy fete from euell.

The notes

a* That is, with great and singular honoure, as after in the. xii. a. b* By the right hand is vnderstande the false & wycked confidence in wordes, & by þ left, desperacio. To turne aside or adde to the right hand is, to adde þ to þ word of god, which god neuer commaunded. To turne asyde or bow to the left hand is, to take away from the worde of god, or to do that which is forbydde. As it is wrytten in Deuter. xxi. b. & Iosue. xxi. b.

¶ He warneth to eschue & fle whoridom. He forbyddeth prodigalitye & wastfull spendyng. He willethe vs to lyue of oure owne laboures. Men must loue their wyues.

The.v. Chapter.

O my sonne, geue hede vnto my wylsome, and bowe thyne care vnto my prudence: that thou mayest regarde good counsell, & þ thy lippes maye kepe nourture. For the lippes of an harlot are a drop pyngge honye combe, and her throte is softer then oile. But at þ last she is as bytter as worm wod, and as sharp as

B a two edged swerde. Her fete good do-
ne vnto deth, and her steppes perle tho-
row vnto hell. She regardeth not the
path of lyfe, so vnstedfast are her waies,
that thou canst not knowe them. Hea-
re me therfore (O my sonne) and depar-
te not from the wordes of my mouth.
Kepe thy waye farre from her, and com-
not nye the doozes of her house. That
þgeue not* thyn honor vnto an other
and thy peres to the cruell. That other
men be not fylled wth thy gooddes, &
that thy labours com not in a straung
house. ¶ Ye that thou mourne not at the
last (when thou hast spent thy bodye &
gooddes) (and then saie: Alas, why ha-
ted I nourture: why dyd my hert de-
spyse correction: & wherfor, was not I
obedient vnto the voyce of my teachers,
and hearkned not vnto them that infor-
med me: I am comme almost into all
myssfortune, in the myddest of the mul-
titude and congregatton:*) ¶ Drynke of
þ water of thine owne wel, and of the ri-
uers that runne out of thine owne spri-
ges. ¶ Let thy welles flowe out abroa-
de, that there maye be rpuers of water
in the streetes: but let them be only thy
ne owne, and not straungers wth the.

D Let thy well be blessed, and be glad
with the wyfe of thy youth. Louynge
is the hynde, and frendly is the Ro: let
her brestes alwaye satisfye the, and hol-
de the euer content wth her loue. ¶ My
sonne, why wilt thou haue pleasure in
an harlott, and embzase the bosome of
another woman:*) for euer ymas wat-
es are open in the syght of the Lorde, &
he pondereth all they goynge. ¶ The
wyckednes of the vngodly shall catch
hym self, and with the snares of his ow-
ne synnes shall he be trapped. Becau-
se he woulde not be reformed, he shall
dye: & for hys greate folyshnes he shall
be destroyed.

The notes.

a* That is, thy substance:

b* That is, holde thy onelye to thine owne
wyfe,

c* That is, let thy chyldren come out of thy howse
wth honour and not as bastards.

¶ The mouthfull and slough is pytted and sty-
red to worke: The scismaticke is reproved. Admon-
strye ought to be earnestly auoyded.

¶ The vi. Chapter.

M y sonne, þ thou be suretye for
thy neyghboure, þ haste faste-
ned thyn hand wth a norther-
man: þe thou arte bounde wth thyn
owne wordes, & take wth thine owne
speache, ¶ Therfore, my sonne, do thys:
dyscharge thy selfe, for thou art come i
to thy neyghbours daunger. ¶ Eco-
thy waye then soone, and intreate thy
neyghbour: let not thine eyes slepe nor
thyn eye lyddes slomber. ¶ Saue thy
selfe as a dove from the hand, and as a
byrd from the hand of þ fouler. ¶ Go to
the Emmet (thou slogard) consider her
wayes, and lerne to be wyse. ¶ She
hath no gyde, no teacher, no leder: yet i
the Sommer she prouydeth her meate
and gathereth her fode together in the
haruest. ¶ How longe wilt þ slepe, þ slo-
ggy man whē: Wilt þ arysle out of thy
sleepe: ¶ Ye slepe on vyl a lytel, slomber
a lytle, fold thyn handes to gether yet
a lytle, þ thou mayest stepe: so shall po-
uerty come vnto the as one þ trauay-
leth by the waye, and necessarye lybe a
weapened man. ¶ A dissembling person,
a wycked man goeth wth a frowarde
mouth, he wycketh w his eyes, he to-
keneth w his fete, he poynteth w hys
fyngers he is euer ymagynynge mys-
chef and frowardnesse in his hert, and
causeth dyscord. ¶ Therfore shall his des-
truction come hastily vpon him, sodely
shall he be al to broken, & not be healed.

¶ There be sixe thynges which the
Lorde hateth, and the seuenth he viter-
ly abhorreth: A proude loke, a dyssem-
blyng tong, handes that shed innocent
bloud, an hert that goeth about w wic-
kede ymagynacions, fete that be swyft
in rennyng to do myschefe, a false wyf-
nesse that byngeth by lyes, & such one
as soweth dyscord among brethren. ¶ My
sonne kepe thi fathers comaundementes,
and forsaue not þ lawe of thy mother.
¶ But the by together in thine hert, and
bynd the about thy necke. ¶ That they
maye leade the wher thou goest, pre-
serue the whē thou art a slepe, and that
whē þ awakest, þ mayst talk of the. for
þ comaundement is a lanterne, & þ lawe a
lyght: yee chastyenynge & nourture is þ
waye of lyfe: þ they may kepe the fro þ
cuel woman, & from þ flatterynge tong
of

of the harlot: þ thou lust not after her
beuty in thyne hert, & lest thou be take
to her fayre lokes. In harlot wil make
a man to begge his byed, but a married
womā wyl hunt for þ p̄ciuous lyfe.
Shape a man take fyre in his bolome,
& his clothes not be brēt: Or cāone go
vpo hoate coales, & his fete not be hur
te: Euen so, whosoever goeth in to his
neighbour's wyfe, and toucheth her can
not be vngilty. Men do not vtterli de
spise a thefe that stealeth to satisfie his
soule, when he is hongre: but if he may
be gottē, he restozeth agayn seuen ty
mes as moche, or els he macketh recōp
ense with all þ good of his housē. But
who so comitteth aduoutri to a womā,
he is a foole, and byingeth his life to de
struccyon. He getteth him selfe also
shame and dishonoure, such as shal ne
uer be put out. For þ gelously & wyath
of the man wyl not be in treated, no tho
ugh thou woldest offer hym greate gyf
tes to make amēdes, he wil not recāue
them.

¶ God ought to be feared and honoured: his com
mandementes ought to be kept: Wanton appeti
tes and desyes ought to be shonned.

The. vii. Chapter.

My sonne, kepe my wordes, and
saye vp my commaundemētes
by the. Kepe my commande
mētes and my lawe, euen as the apple
of thyne eye, and thou shalt lyue. Bind
them vpon thy fyngers, and wyte the
in the table of thyne hert. Saye vn
to wylsome: thou art my syster, & call
vnderstanding thy kynswoman: * þ
she maye kepe the from the sizaunge
woman, and from the harlot which ge
neth swete wordes. For out of þ hyr
dowe of my house I loked thorow the
treacle, and beheld the simple people,
and among other ponge folkes I spy
ed one ponge, foole goyng ouer þ stre
tes, by the corner in the waye towarde
the harlottes house in the twylight of
the euenyng, when it be ganne now to
be nyght and darcke. * And beholde
there met him a woman in an harlot
tes apparell (a dysceatfull, waton & an
vnstedfast womā: whose fete coud not
abide in þ housē, now is she without,
now in the stretes, and lurketh i euery
corner) she caught þ ponge man, kysed

hym, and was not a shamed, sayng: I
had a vowe to paye, and thys daye I
perfourme it. Therfoze came I forth
to mete the, that I myght seke thy face
and so haue I founde the. I haue dec
kte my bed with couerpynges & clothes
of Egypt. My bed haue I made to
smel of Myrre, Aloes, and Cynamon.
Come, let vs lye toether, and take our
pleasure tyl it be daye lyght. For the
good man is not at home, he is gonne
farre of. He hath taken the bagge of
mony w him: who cā tell when he com
meth home? Thus with many swete
wordes she ouer came hym, and wpyth
her flatterynge lyppes she wanne hym.

Immedyaty he folowed her, as it
were an oxe led to the slaughter (and like
as it were to the stocks, where folkes ar
punished) so long tyl she had wounded
hys lyuer with her darte: lyke as if a byz
de hasted to the snate, not knowyng þ
the parall of his lyfe lyeth there vpon.
Hearc me now therfoze, O my sonne) &
marcke the wordes of my mouth. Let
not thine hert wander in her wapes, &
be not thou dysceaued in her pathes.
For many one hath she wounded and
cast downe, ye many a strong mā hath
she slayne. Her houses is the waye
vnto hel, where men go downe into þ
chambers of death.

¶ The prayse of the wisdom of god.

The. viii. Chapter

Doth not wisdom crye: doth
not vnderstanding put for
th her voice: Stādeth she
not in the hye places in the
stretes and wayes: doth
she not crye before the whole cytie, and
in the gates where men go out & in:
It is you, O ye mē (sayeth she) whome
I cal: Vnto you (O ye chyldzen of mē)
lyft I hp my voyce. Take hede vnto
knowledge, O ye ignoraunt, be wyle in
hert, O ye folles. Geue eare, for I wyl
speake of greate matters, and opē my
lyppes to tel thinges that be right. For
my throte shal be talking of the trueth,
& my lyppes abhoze vngodlynesse. All
the wordes of my mouth are ryghtu
ous, there is no frowardnesse nor fal
sede therein. They are all playne to
such as wyl vnderstande, and ryghte
Hy it, to them

The Proverbes Chapt. ix

to them that synde knoweledge.
Receave my doctrine therfore, and not
siluer: and my knowledg, moze the fine
golde. For wysdome is moze worth the
precious stones, ye al þ things þ þ canst
despyre, are not to be compared vnto it.

B I wysdome haue my dwellinge in
knowledge, & prudent counsell is in the
owne. With me is the feare of the
Lord, and the eschuyng of euil. As
for pryde, dysdayne, & euell waye, and
a mouth that speketh wicked thinges,
I bitterly abhorre them. I can geue
counsell, and be a gyde: I haue vnder
standing, I haue strenght. Thow
me, Kinges reygne: thow me, prices
make iust lawes. Thow me, Lordes
beate rule, and all iudges of the earth
execute iudgement. I am louynge
vnto those that loue me, and they that
seke me early shal fynde me. Riches &
honoure are with me, yee excellent goo
des and ryghtuousnes. My frute is
better then golde and precious stone,
and myne encrease moze worth the fine
syluer. I walke in the waye of ryghtu
ousnes, and in the strete of iudgement.

C hat I maye send prosperite to those
that loue me, and to encrease their trea
sure. * The Lord him selfe had me in
possession in the begynnyng of his wa
pes, or euer he beganne his woorkes a
foretyme. I haue bene ordened fro
euerlasting, and from the begynnyng
or euer the earth was made: When
I was bozne, there were nether depthes
nor springes of water. Before þ
foundacions of the mountaynes were
layed, ye before al hylles was I bozne
The earth and al that is vpon þ earth
was not yet made, no not the ground it
selfe. For when he made the heauens,
I was present: when he set by the dep
thes in ordre: when he hanged the clou
des about: when he fastened þ springes
of the depe: When he shut the see with
in certayne bowndes, that the waters
shuld not go ouer their marches. When
he layed the foundacions of the earthe.
I was with him, ordyng al things, dely
ting dayly, & restyng al wayes before hi.

As for þ round compase of this world
I make it soylful: for my delit is to be a
mong þ childe of men. Therfore haue

vnto me, O ye childe, for blessed are
they þ kepe my wayes. O geue eare vnto
me, to nourtoure, be wysse, and refuse it not.
Blessed is the man þ heareth me, wat
ching dayly at my gates, and geuyng
attendaunce at the posts of my doores.
For who so synneth me, synneth lyfe, &
shal obtayne fauour of the Lord. But
who so offendeth agaynste me, hurteth
his owne soule. Al they þ hate me, are
the louers of death.

The ix. Chapter

Wysdom moueth al men to embrace her, The
propertye of a whore.



Wysdome hath buydded her
selfe an house, and heuen
out a seuē ppleys: she hath
kylled her bytalles, pou
red out her wyne, and pre
par ed her table. She hath sent forth
her maydens to crye vpon þ hilt place
of the cite: Who so is ignoraunt, let
hym come hitther. And to the vntyse
she sayde: O come on your waye, eate
my bred, and dryncke my wyne, wherch
I haue poured out, for you. For sake
ignoraunce, & ye shal lyue: and se þ yee
go in þ waye of vnderstanding. Who
so reproueth a scornful person, getteth
him selfe dishonoure: and he that rebu
keth the vngodly, strayneth him selfe.
Reproue not a scorner, lest he owe þ
euil wyl: but rebuke a wyse man, and
he wyl loue the. Geue a discrete man
but an occasyon, and he wyl be the wis
ser, teach a righteous man, & he wyl in
crease. The feare of the Lord is the be
gynnyng of wysdome, and the know
ledg of holy thinges is vnderstanding.
For thow me the dayes shal be pro
longed, and the yeares of thy lyfe shal
be many. If thou be wysse thy wysdom
shal do thy selfe good: but if þ thynkest
scorne therof, it shal be thine owne har
me. A folysh restless womā, ful of wo
des, and such one as hath no knowleg,
sytteth in þ doores of her house vpon a
stoolle aboue in the cite, to call suche as
go by, and walke strait in their wayes.
Who so is ignoraunt (saith she) let him
come hitther, and to þ vntyse she saith:
Stollen waters are sweete, and þ bred þ
is preciously eaten, hath a good taste.
But they consider not þ death is there,
and that her gestes go downe to hel.

The notes.

As many the certain nombre for the vncerten.
* Scozeful of mockinge persones after Dauid
hymni, are those which be subtil and crafty to hurt
other, and which are ready to byfame other and to
open and tel secretes, and so to breake concord and
vnyte: And those also which make a mocke at the
word of God and despise it, and that repure it for
folynes as after in the. xiii. a. xix. d. & xxii. b

The. x. Chapter.

In this Chapter & in al that folow vnto p thyr-
tyeth, the wylse man exhorteth by diuers sentences
which he calleth Parables, to folowe vertues and
fle byces: And sheweth also what profit cometh of
wysdom, & what hyndraunce proceedeth of folishnes.

The Parables of Salomon.

A wylse sonne maketh a glad fa-
ther, but an vndiscret son is
the heuynes of his mother.

Treasures that are wyckedly gotten,
profyt nothing, but rightuousnes de-
liuereth from death. The Lord wil not
let the soule of p rightuous suffer hon-
ger, but he putteth the vngodly fro his
desyre. An ydle hand maketh poze, but
a quyk labouring hand maketh rich,
who so gathereth in somer, is wise:
but he that is slough by the in harueste,
bringeth him self to confussion. Louing
and fauorable is the face of p rightu-
ous, but the forghede of the vngodly is
past shame, and presumtuuous. The me-
morial of the iust shal haue a good re-
port, but the name of the vngodly shal
syncke. A wylse man wyl receaue wat-
nyng, but a foole will sooner be smyt-
ten in the face. He that leadeth an inno-
cente lyfe, walketh surely: but who so
goeth a wrong waye, shal be knowen.
* He that wyneketh with his ey, wyl
do some harme: but he that hath a so-
lyshe mouth, shalbe beatē. The mouth
of a righteous man is a wel of lyfe, but
the mouthe of the vngodlye is paste
shame, and presumtuuous.

Euel wil stereth by stryfe, * but loue
couereth the multitude of synnes. In
the lippes of him that hath vnderstan-
ding a man shal fynde wysdome, but p
rodde belongeth to the backe of the so-
lyshe. Wylse me laye by knowledg but
p mouth of p folyshe, is nye destruccyō.

The ryche mannes goodes are hys
stronge holde, but pouertie oppresseth
the poore.

The rightuous labourereth to do good

but the vngodly blyeth his encrease vn-
to synne. To take hede vnto p chal-
tening of nourtoure, is the waye of lyfe
but he that refuseth to be refootmed
goeth wronge. Resemblyng lippes
kepe hatred secretly, & he that speaketh
any sleaunders, is a foole: where mo-
ch bablyng is, there must nedes be of-
fence: he that refrapneth his lippes, is
wylsest of al. An innocēt tōg is a great
tresur, but p hert of the vngodlye is no
thyng worth. The lippes of p vir-
tuuous fede a whole multitude, but foo-
les shal dye in theyr owne folyshe.
The blessing of the Lord maketh rich, but
as for careful trauaille, it doth nothing
thereto. A foole doth wicheidly & ma-
keth but a spozte of it: neuertheles it
is wysdom for a man to beware.

The thinge that the vngodly is
afraid of, shall come vpon them but
rightuous shal haue their desyre.
The vngodly is lyke atēpest
sleth ouer, & is no moze sene, but the vi-
tuuous remaineth sure for euer. A stone
get is to the tethe, and as smoke is
to the eyes, eue so is a sloughish person
to the p sende him forth. The feare of
p Lord maketh a long lyfe, but the pe-
res of the vngodly shalbe shortned.
The paciēt abydyng of the righteous
shalbe turned to gladnes, but the hope
of the vngodly shal perishe. The way
of the lord geueth cozage vnto p gode
but it is a feare for wicked doers. The
rightuous shal neuer be ouerthromen
but the vngodly shal not remain in
the land. The mouth of p iuste shalbe
talkyng of wysdome, but the tonge of
the frowarde shal perishe. The lippes
of the ryghtuous are occupied in ac-
table thynges, but the mouth of the vn-
godly taketh them to the worst.

The notes.

* To wyneke with his ey, here is to shew a synne of
token of consentynge, when he thynketh the con-
trary: as before in the. vi. b. and Ecclesi. x. xvi.

The. xi. Chapter

A false balaunce is an abhomi-
nacyon vnto p lord, but a true
weight pleaseh him. Where
pride is, theretis shame also & confusio:
but wher as is lowlines, ther is wysdō

h hatt the

The innocent dealing of the iust shall lede them, but the vnfaithfulnesse of þe despyers shall be their owne destruction. * Riches helpe not in the daye of vengeance, but rightuousnesse deliuereth from death. The rightuousnes of the innocent ordyeth his waye, but the vngodly shall fall in his owne wickednesse. The rightuousnesse of the iust shall deliuer them, but the despyers shall be taken in their owne ungodlinesse. * When an vngodly man dyeth, his hope is gone, the conspyracye of ryches shall perishe. The rightuous shall be deliuered out of trouble, but the vngodly shall come in his steade. Wherow the mouthe of the dessembler is his neyghbour destroyed, but thorough knowledge shall the iuste be deliuered. When it goeth well with the rightuous, the citty is mercy: but when the vngodly perishe, there is curse. When the iust are in weal, the citty prospereth: but when the vngodly haue the rule, it decayeth. A man shyngeth by assaunder of his neyghbour, but a whyle man wyll kepe it secret. A dessembling person wyll uncover p̄uenting, but he that is of a faithful hert, wyll kepe counsell.

Where no good counsell is there the people decaye: but where as many are that geue counsell, there is wealth. He that is swete for a straunger, hurteth him selfe: but he that medleth not with other synners, is sure. A gracious woman maintaineth honesty, as for synners they maynteyne riches. He that hath a gentle lyberall stomack is mercifull: but who so hurteth his neyghbour, is a traitor. The labour of þe vngodly prospereth not, but he that soweth rightuousnes, shall receaue a sure rewarde. Like as rightuousnes byngeth lyfe: euen so to cleue vnto euil, byngeth death.

The Lorde abhorreth a fawned herte, but he hath pleasure in them that are vnderp̄led. It shall not helpe þe wicked, though they lay al their handys together, but þe seede of þe rightuous shall be preserved. A false woman without discret maners, is like a rig of gold in al wines snoute. The iust labour for peace, attaineth quillite, but þe vngodly for disquietnes.

Some man geueth out his gooddes, and is the rycher, but the nygarde (hauyng ynough) wyll depart fro nothing, and yet is euer in pouertie. He that is lyberall in geuyng, shall haue plenty: & he that watereth, shall be watered also him selfe. Who so hoordeth by his covise, shall be cursed among the people: but blessing shall lyght vpon his head & selleth it. He that laboreth for honesty syndeth bys desyre: but who so seeketh after mischance, it shall happen vnto hym. He that trusteth in his riches, shall haue a fall, but the rightuous shall flourish as the greene leafe.

Who so maketh disquietnes in his owne house, he shall haue wound for his heritage, and the foole shall be seruaunt to the wyle. The frut of the rightuous is as the tre of lyfe, a wyle mā also winneth mens soules. * If the rightuous be recompensed vpon erth, how much more then the vngodly and the synners.

The xij. Chapter



Who so loueth wisdom, shall be content to be reformed: but he that hateth to be reformed, is a foole. A good man is acceptable vnto þe Lorde, but the wicked wyll be condemned. A man can not endure in vngodlines, but the rote of the rightuous shall not be moued. A sedfast woman, is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly is a corruption in his boones. The thoughtes of the rightuous are righte, but the ymagination of the vngodly are deceitfull. The talking of the vngodly is holwe they maye laye wyfte for blood, but the mouche of the rightuous wyll deliuer them. & euer thou canst turne the about, þe vngodly shall be ouerthrowen but the house of the rightuous shall stande. A man shall be commended for his wisdom, but a foole shall be despyred. A simple man which laboreth and worketh, is better then one that is gorgeous and wanteth breade. A rightuous man regardeth the lyf of his catel, but the vngodly haue cruell hertes. He that kylleth his lād shall haue plenty of riches.

nelle of bread: but he þ foloweth ydyl-
nes, is a very foole.

The desyre of the vngodly hunteth
after myschefe, but the rote of the righ-
tuous bringeth forth frute. The wy-
ked falleth in to þ snare thow he ma-
lyce of his owne mouth, but þ iust shall
escape out of pael. Euery man shall en-
ioye good, a cōdyng to the innocēcy
of his mouth, and after the woꝝkes of
his handes shall he be rewarded. Take
what a* foole taketh in hand, he thyn-
keth it wel done: but he that is wyl-
e, wyl be counselled. A foole bitteth hys
tongue in al the haste, but a discrete mā
forgeueth wyng.

A iust man wyl tel the truth, and shew
the thinge that is right: but false wy-
nelle disceaueth. A sclauderous persō
pycketh like a swerd, but a wylse mans
tonge is wholsome. A true mouth is e-
uer constant, but a descemblinge tonge
is sone chaunged. They þ imagyn euell
in their mynde, wyl disceauē: but þ cō-
cellers of peace shall haue toye folowig
them. There shall no mysfortune hap-
pen vnto the iust, but the vngodly shall
be filled w̄ misery. The Lord abhor-
reth disceatful lypes, but they that la-
bour for trueth please him. He þ hath
vnderstanding can hyde hys wysdom,
but an vndiscrete hert telleth out his
folishnesse. A diligent hand shall beare
rule, but the yole shall be vnder tribute.
Heuines discourageth þ hert of mā, but
a good woꝝd maketh it glad agayne.

The righteous is liberal vnto his nei-
ghbour, but the wape of the vngodly
wyl disceauē them selues. A dysceatful
man shall fynde no vauntage, but he þ
is conten with that he hath is moze woꝝ-
the then golde. In þ way of rightous-
nes, ther is life, as for any other way it
is þ path vntodeate.

The notes

a* Crowne for greute honour and glory, as before
in the. iiii. chapter.
b* A foole in the proverbes is principally vn-
derstand him that in folowing his owne counsel de-
ceiteth himselfe and þ unknowing of God for truth
and by gh wysdome: and wil by no meannes herken
and obeie to the woꝝde of god, as before in the. i. a
iii. d. x. b. and. xiii. a

The xiii. Chapter.

A Wylse sonne wil receaue his fa-
thers warninge, but he þ is a*
scozneful, wyl not heare when

he is reprovēd. A good man shall enioy
the frut of his mouth, but he that hath
a froward mynde shall be spoyled. He þ
kepeth hys mouth, kepeth his lyfe: but
whoo soo speaketh vnauised, syndeth
harne. The slougarde wolde sayne ha-
ue, & can not get his desyre: but þ soule
of the dylpget shall haue plenty. A righ-
tuous man abhorreth lyes but the vn-
godly shameth both other & him self.
Rightuousnes kepeth the innocent in
þ way, but vngodlynes shall o-
uerthrowe the synner.

Some men are ryche, though they
haue nothyng: agayne som men are po-
re, hauing great riches. Wyth goodes
euery man delyueth hys lyfe, and the
pooze wyl not be reprovēd. The lyght
of the ryghtuous maketh ioyful, but þ
candle of the vngodly shall be put out.
Amonge the proude there is euer stryfe,
but among those that do al thynges w̄
aduiselement there is wysdome. Hastely
gotten goodes are sone spent, but they
that be gethered together with the hād,
shall encrease. Long taryng for a thig
that is dysfered, greaueth the herte: but
when the desyre cometh it is a tre of ly-
fe. Who so despyseth the woꝝd, desitoy
eth hym selfe: but he that feareth the cō-
maundment shall haue peace. The law
is a well of lyfe vnto the wylse, hat it
mapkepe hym from the snares of death.
Good vnderstandinge geueth fauour
but harde is the waye of the despylers.
A wylse man doth all thynges with dis-
cretion, but a sole wyl declare hys fol-
ly. An vngodly messenger byngeth mis-
cheafe, but a fapthfull ambassadour, is
wholsom: he that thynketh scozne to be
reformed: cometh to pouertye and sha-
me but who so receueth correction, shall
coine to honor. Whē a desyre is brought
to passe it deliteth þ soule: but soles ab-
horre hym þ eschueeth euell. He þ goeth
in þ company of wylse men, shall be wise
but who so is a cōpanton of soles, shall
be hurte. Myschefe foloweth vpon syn-
ners, but þ righteous shall haue a good
rewarde. Which they? childers childre
shall haue in possession, for the ryches
of the synners is layd vp for the iuste.

There is plenteuousnes of fode in þ
feeldes of the pooze, and shall bee in-
creased

creased out of measure. He that sparcth the rodde, hateth his sonne: but who so loueth hym, holdeth hym euer in nourture. The righteous eateth, and is satisfied, but the bely of the vngodly hath neuer pnowgh.

The Notes.
 * * * Of this is spoke in the xvjth Chapter.
 The. xiiij. Chapter.

A Wyle woman bpholdeth her house, ut a folish wyle plucketh it downe whoo so feareth the lord, walketh in the right path: & regardeth not him that abhorreth the wayes of the Lord. In the mouth of the folish is boasting of Loydshyppe, but the lypes of the wyle wyl be ware of suche. Where no oren are, there the crybbe is emptie: but wheare the oren labour there is moch frute. A fapthfull wptnesse wyl not dissemble, but a false recorde wyl make a lye. A scoznefull body seketh wysdome, and fyndeth it not: but knoweledg is easpe to come by, vn to hym that wyl vnderstand. Se that thou meddle not with a foole, and doo as though thou haddeste no knoweledge. The wysdom of hym that hath vnderstanding is, to take heade vnto hys wape, but the folishnes of the vnwyle deceaueth. Foles make but a spoozte of synne, but ther is fauorable loue amōg the rightuous. The herte of hym that hath vnderstanding wyl nether dyspayze for any sorowe, nor be to presumptuous for anye soden ioye.

B The houses of the vngodly shall be ouerthrowne, but the tabernacles of the ryghtuous shall so flozpy. There is a waye whitch some men thynke to bee ryght, but the ende therof leadeth vnto death. The herte is sorowfull euen in laughter, & the ende of myrth is heynesse. An vnfapthfull personne shall be fylled with hys owne wayes, but a good man wyl beware of suche. An ignoraunt body beleueth all thynges but who so hath vnderstandinge, loketh well to hys goynges. A wyle man feareth, and depacteth from euell: but afole goeth on presumptuouslye. An vnpatient man dealeth folishlye, but he is well aduised, doth otherwayes. The

ignoraunte haue folishnes in possellion, but the wyle are crowned w knowledg. The euell shall bowe them selues befoze the good, and the vngodly shall wayte at the doozes of the rightuous. The poze is hated eue of his owne neybours, but the ryth hath many frendes.

Who so delppeth his neyghbour, doth amis: but blessed is he that hath pyte of the poze. They that imagin wickednes, shall be disapointed: but they that muse vppon good thynges, vnto such shall happen metcy and fapthfulnesse. Diligent labour byngeth ryches, but whe many dayne woordes are, truly ther is scarcenelle. Ryches are and ornamente vnto the wyle, but ignoraunce of folles is very folishnes. A fapthfull witness delpuereth soules, but alper deceaueth them. The feare of the Lord is a strong holde, for vnto hys he wyl be a sure defence. The feare of the Lord is a wel of lyfe, to auoyde the snarys of deth. The increase & prosperitte of hōmens is the kynges honour, but decay of the people is the confusyon of the prince. Patience is a token of wysdom, but wyath and hastie displeasure is a token of folishnes. A mery hert is the lyfe of the body, but rancour consumeth alway the bones. He that doth a poze mā wrong, blasphemeth hys maker: but who so hath pyte of the poze, doth honoure vnto God. The vngodly is astrayd of euery pael, but the rightuous hath a good hope euen in deathe. Wysdome resteth in the herte of hym that hath vnderstanding, and he wyl teache them that are vnlearned. Righteousnes setteth vp the people, but wickednes byngeth the folke to destruction. A discrete seruant, is a pleasur vnto the kyng, but one that is honest prouoketh hym vnto wyath.

The notes
 * * * By the oren are signified preachers as in i. Cor. ix. and by the crybbe the church.
 * * * way for maner of lyping. Psal. i. a. that abydeeth not in the way of sinners &c. and here after in the xvi. c.

The xv. Chapter.
A Softe answer putteth downe a displeasur, but frowarde wordes prouoke vnto anger. A wylong commendeth knoweledg, a foolysh mouth blabbeth out nothyng but folishnes.

The

The eyes of the Lorde loken one euery place, both vpon the good and badde. A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde. A foole despiseth his fathers correccion, but he that taketh hede whā he is repproued shall haue the moare vnderstandynge.

In the house of the rightuous are greater ryches, but in hys increasē of hys vngodly ther is mysforye. A wisemouth poureth oute knowledge, but the herte of the folysh doth not so. The lorde abhorreth the sacrifice of the vngodly but the prayer of the rightuous is acceptable vnto him. The wage of the vngodly is an abhominaciō vnto hys lord, but who so foloweth the rightuousnes, him he loueth. He that forsaketh hys right strete, shall be sore punysshed: and who so hateth correccion, falseth in to death. The hel wher paine is knowen vnto the Lorde, how moch moze then the hertes of men. A scornful bodye loueth not one that rebuketh hym, neither wyll he come amonge the wise.

A meke herte maketh a chearfull countenance, but an vnquyet mynde maketh it heuy. A wyse hart wyll seke after knowledge, but the mouth of foolles medleth with folyshnesse.

All the dayes of the pooze are mysérable, but a quyet herte, is as a continuall feast. Better is a lytle in the feare of the lorde then greate treasure, for they are not withoute sorowe. Better is a messe of potage in loue, then a fat ore with euell wyll.

An angri man stereth by strife, but he hys pacient styllēth dyscorde. The wage of hys slouchefull is ful of thornes, but hys strete of hys rightuous is wel clenched. A wyse sonne maketh a glad father, but an vndiscrete bodye shame the his mother. A foole reioyseth in folysh thynges, but a wyse man loketh well to his owne goynges. Vnauysshed thoughtes shall come to naught, but where as men are that can geue counsell, there is stedfastnesse. How forsell a thyng is it, a man to geue a conuenient answer. Howe pleasaunt is a worde spoken in due season. The wage of lyfe leade the vnto

heauen, that a man shulde be ware of hell beneth.

The Lorde wyll breake downe hys house of hys proude, but he shall make fast hys borders of hys widdow. The lorde abhorreth the ymaginaciōs of hys wicked, but pure wordes are pleasaunt vnto hi.

The couetous mā roteth by his owne house, but who so hateth rewards, shall liue. A rightuous mā museth in his mynde how to do good, but the mynde of hys vngodly ymagineth, how he may do harme. The lorde is farre from the vngodly, but he heareth hys prayer of hys rightuous. Lyke as the clearnesse of the eyes reioyseth hys herte, so dothe a good name fede the bones. The eare that hearkeneth vnto wholsome warnyng, and enclineth thereto, shall dwell among the wise. He that refuseth to be reformed, despyeth his owne soule: but he that submitteth him selfe to correccion, is wyse.

The xvij. Chapter.

The feare of the Lorde is hys right science of wysdome, & lowlynes goeth before honour. *A man may well purpose a thyng in hys herte, but the answer of the tonge cometh of the Lorde. A mā thinketh al his wayes to be cleane, but it is the lorde hys fashioner the myndes. Comē mytte thy wordes vnto hys Lorde, and loke what thou deuysest, it shall prosper. The lorde doth al thynges for his owne sake, yee & when he kepeth hys vngodly for the date of wrath. The lorde abhorreth all presumptuous & proude hertes, they may neither strength nor power escape. With lounge mercy, & faithfullnesse synnes be forgiven, and who so feareth the Lorde eschue the euell. Whē a mā wayes please the lorde, he maketh hys verie enemyes to be hys frendes. Better is it to haue a lytle thyng in rightuous, then great rentes wrogonously gotten. A mā deuyseth away in his hert, but it is the lorde hys ordereth hys goynges. When the prophēcy is in hys lippes of the king, his mouth shall not go wrong in iudgment.

A true measure & a true balaunce are

at the Lordes, he maketh al weyghtes.
A It is a greate abhominacyō when kin-
ges are wicked, for a kinges seate shal
be beholden by w rightuousnesse.
Ryghtuous lyppes are pleasaunte vn-
to kynges, and they loue hym & spea-
keth & trueth. The kynges displea-
sure is amessauger of death, but a wylle
man will pacifye hym. The chere-
full countenance of & kyng is lyfe, &
his lounge fauoure is as & euenyng
dew. To haue wysdome in possessiō
is better then golde, and to get vnder
standinge, is moze worth then syluer.
The path of the reghitous eschuethe
euel, & who so loketh wel to his wales,
kepeth his owne soule. Presumptu-
ousnes goeth befoze destruccion, and af-
ter a proude stomake thure foloweth a
fall. Better is it to be of humble
mynde with the lowly, then to deuyde
the spores w the proude. He that
handleth a matter wysely, opteyneth
good: & blessed is he, & putteth his trust
in the Lord. Who so hath a wysle vn-
derstandyng, is called to counsell: but
he & can speake fayne getteth moze ry-
ches. Understandyng is a wel of lyfe
vnto him that hath it, as for the chaste-
ning of soles, it is but folyshnes. The
bert of the wise enfourmeth hys mouth,
& amendeth the doctrine in his lyppes.
Fayne wordes are an hony combe, a re-
freshyng of the mynde, & health of the
bones. * There is awaye & men thinc
ke to be right, but the ende therof lea-
deth vnto death. A troublous soule
disquieteteth her selfe, for her owne
mouth hath brought her therto. An vn-
goodly personne sterteth by euel, and i
his lips he is as an whote burnyng fyre.
A frowarde body causeth stryfe, & he
& ys a blabbe of his tonge, maketh de-
uysyon amonge Princes. A wycked
man begyleth his neighbour, & leadeth
him the waye & is not good. He & &
wyncketh with hys eyes, ymagyneth
myschefe: & he that byteth his lippes,
wyl do some harme. Age is a crow-
ne of wozshyp, yf it be founde in & way
of ryghtuousnes. A patient man is bet-
ter then one stronge: & he & cā rule him
selfe, is moze worth then he & wynneth
a cpye. The lottes are cast i to the

lappe, but their fall standethe in the
Lord.

* Of this ye haue befoze in the .x. Chap. b.
The .xvii. Chapter.



Better is a dyte mozsel with a
quietnesse, then a ful house
& many fatcatel with strife.
* A discrete seruantte shal
haue moze rule then & son-
nes & haue no wyldome, & shal haue
like heritage with the byethē. Like
as siluer is tried in the fyre & golde in
& forname, euē so doth & Lord proue the
bertes. Wycked body holdeth moch
of false lippes, & a dessemblig personne
geueth eare to addecatfull tōge.

* Who so laugheth the poze to scozne,
blasphemeth his maker: & he & is glad
of another māns hurt, shal not be vnpu-
nished. Chyldeys chyliden are a woz-
shyppe vnto the elders, & the fathers
are the honour of & chyliden. An elo-
quent speech be comethe not a foole, a
dessemblig mouth also besemeth not
a prince. A liberalyte is a pzeious
stone vnto him that hath it, for where
louer he becōmeth, he prospereth.

* Who so couereth an other mans of-
fence, seketh loue: but he that discloseth
the faute, letteth the frendes et varia-
unce. One reppose doth moze good
to him & hath vnderstandinge, then an
C. stryfe vnto a foole. A sedicious
personne seketh myschefe, but a cruel
messauger shal be sente agaynst hym.

It were better to come agaynst a she-
Bere robbed of her whelpes, then a-
gaynst a foole, in his folyshnes.

* Who so rewardeyth euell for good,
the plage shal not depart fro his house

He & soweth discorde & stryfe, is like
one & diggeth by a water broke: but a
opē enemy is like & water & breaketh
out & rēneth abroade. The lord hateth
as wel him & iustifieth & vngodli, as hi
& cōdēpneth & innocēt. What helpeth
it to geue afoole money i his hād, wher
as he hath no mid to by wysdōe? He is
a frēde & al way loueth, & i aduersyte a
mā shal know who is his brother: who
so promisseth by & hād, & is suert for a
nother, he is afoole. He & loueth strife,
deliteth in synne: and who so letteth
his doze to hys, seketh after a fall.

Pro. xliii. b.
Deu. xii. a.
Esa. lv. b.

* Rom.
i. Pet.
i. Tim.

Who so hath afrowarde herte op-
teth no good: & he þ þ hath an ouerth
warte tonge, shall fall in to myschefe.

An vnwise body bringeth him selfe
into sorowe, and the father of a foole
can haue no tope. * A merpe herte ma-
keth a lustye corage, but a sorowfull
mynde drieth vp the bones. The vn-

godly taketh giftes out of the bosom,
to wrestle the wayes of iudgment. *

Wysdome shyneth in the face of hym
that hath vnderstandynge, but the ey-
es of fooles wandre thowow out all lan-
des. An vndiscrete sonne is a grete

vnto his father, & an heupnesse vnto
his mother that bare hym. To pu-
nith the innocent & to sympte the pyn-
ces þ geue tru iudgment, at both euil.

* He is wyse & discrete, þ tempereth
his wordes: & he is a man of vndersta-
ding, þ maketh moch of his sprete:
Yee a very foole (when he holdeth his
tonge) is counted wyse, and to haue vn-
derstanding, when he shutteth his lip-
pes.

The xviij. Chapter.



Who so hath pleasure to sob-
opscorde, prketh a quarell
in euery thyng. A foole
hath no delpte in vndersta-
dunge, but onely in thole

thynges wherein his hert reioyseth.
Where vngodlynes is, there is also
disdayne: and so there foloweth shame
and dishonoure: The wordes of amās
mouth are lyke depe waters, and the
well of wysdome is lyke a full streame.

It is not good to * regarde the per-
sonne of the vngodly, or to put backe
the righteous in iudgemente. A fooles
lyppes are euer bzawling, & his mouthe
prouoked vnto battayll. A fooles

mouthe is his owne destruction, & his
lyppes are þ snare for his owne soule.

The wordes of a slaunderer are very
woundes, & go thowow vnto þ ynnmost
partes of the body. Who so is slouth-
ful & slacke in his labour, is þ brother
of him that is a waster: The name
of the Lord is a strong castel, the righ-
teous flyeth vnto it, & shall be saued.

But þ ryche mans goodes are his strong
holde, yee he taketh them for an hy wal-

loure about hym. After prynced cometh
destruction, & honour after lowlynnes.

* He þ geueth sentece in a matter be-
foze he heare it, is a foole, & woorthye
to be confounded. A good stomacke
drieth awaye a mans disease, but
whē the sprete ys vexed, who maye a
bide it: A wyse herte labourerthe for
knowledge, & a prudente eare seeketh
vnderstandynge. Liberalyte byn-
geth a man to honour & worthe, and
setteth hi among great men. The righ-
tuous accuseth him selfe first of al, yf
his neyghboure come, he shall fynde hi.

The lot pacifieth þ variaunce, & par-
teth the mightie a sunder. The vntte
of bzethren is stronger then a castel, &
they þ holde together are like the barre
of a palace. A mans bely shall be sa-
tisfied with þ frut of hys own mouth,
and with þ encrease of his lippes shall
he be fylled. Death and lyfe stand in
þ power of the tonge, he that loueth it,
shall entoepe the frute therof. Who
so fyndeth a wyse fyndeth a good thing
and receaueth an whollome benefite of
þ Lord: The pooze maketh suppli-
cacyon and prayeth meke, but þ rich
geueth arough answer. A frende þ
delpteth in loue, doth a mā more frēd-
lype, & sticketh fast er vnto him then a
brother.

The notes

* That is, to owe fauer to the person, &c.

The xix. Chapter.

Better is the pooze þ liueth godly,
then the blasphemour that is but a
fole. Where no discrecion is,
there the soule is not well: & who so is
swyfte one fore, stobbleth hastily. Fo-
lishnesse maketh a mā to go out of his
waye, and then is his herte vnpacient
agaynst the Lord: Ryches make
many frendes, but the pooze is forlake
of his owne frendes. A false witness
shall not remayne vnpunished, & he þ
speaketh lyes shall not escape. The
multitude hangeth vpon greete men,
& euery man fauoureth him þ geueth
rewards. As for the pooze, he is ha-
ted amonge all hys bzethren: yee his ow-
ne frēdes forlake him, & he that geueth
credece vnto wordes, getteth nothing:

He þ is wyse, loueth his own soule:

and who so hath vnderstanding, shall prosper. A false witness shall not remain unpunished, and he that speaketh lies shall perish. Delicate ease becommeth not a foole, much more vnto semelye is it, a bonde man to haue the rule of princes. A wise man putteth of displeasure, and it is his honour to let some fautes passe. The kynges disfaour is lyke the roaring of a lion, but his frendshipp is lyke the dewe vpon the grasse. An vndiscrete sonne is the heupnes of his father, and a bawling wyfe is lyke the topp of an house, where thorow it is euer dropping.

House and riches make a man haue by his heritage of his elders, but a discrete woman is the gyfte of the Lord.

Slouthfulness byngeth slepe, and an ydel soule shall suffer hunger.

Who so kepeth the commaundement, keepeth his owne soule: but he that regardeth not his waye, shall dye. He that hath pittie vpon the poore, lendeth vnto the Lord: and loke what he layeth out, it shall be payed hym agayne. Chasten thy sonne while there is hope, but let not thy soule be moued to slaye hym. For grate wyath byngeth harme: therefore let hym go, and so maist thou teach hym more nourtoure.

Geeue eate vnto good counsell, & be content to be reformed, & thou mayst be wise here after. There are many deuyces in a mans hert, neuer theles the counsell of the Lord shall stande. It is a mans worthe to do good, and better it is to be a poore man, then a dyssembler. The feare of the Lord preserveth the life, yee it geueth plentifulnes, without the visitacion of any plague. A slouthful body shutteth bys hand in to his bosome, so that he can not put it to his mouth. * If thou smitest a sco-

* 30. xxi. b

neful person, he is ignorant shall take better hede: and yf thou reprovest one that hath vnderstanding, he wyl be wiser.

He that hurteth his father or shutteth out his mother, is a shamefull and an vnworthy sonne. My sonne, heare no more the doctrine that leadeth the awaye from the wordes of vnderstanding.

A false witness laugheth iudgement to scorn, and his mouth of the vngodly

eateth by wickednes. Punishments are ordeined for the scornful, and stripes for fooles backs.

* This is spoke in the xxvth. Chapter. b

The xx. Chapter.



Wine is a voluptuous thinge, and drunkenes causeth a sedition: who so belitteth therin, shall nether be wise.

The kyng ought to be feared as the roaring of a lion, who so prouoketh hym vnto anger, offendeth agaynst his owne soule. It is a mans honour to kepe hym self from stryfe, but they that haue pleasure in brawlinge, are fooles euery one. A slouthful body will not go to plow for cold, therefore shall he go abegging in sommer, & haue nothing. A wise counsell in the hert of a man is like a water in the depe of the earthe; but he that hath vnderstanding, byngeth it forth. Many ther be called good doers, but where shall one fynde a true faithful man? Who so ledeth a godly & an innocent lyfe, happie shall his chyld be whom he leaueth behynde hym. A kyng that spytteth in iudgment, and loketh well aboute hym, dyueth away all euell. * Who can saye: my herte is cleane, I am innocent fro synne.

To vse two maner of weights, or two maner of measures, both these are abhominable vnto the Lord. A chyld is knowne by his conuersacion, whether his workes be pure & ryght.

As for the hearynge of the eare & the syght of the eye, the Lord hath made the both. Delyte not thou in slepe, lest thou come vnto pouerte: but opene thine eyes, & thou shalt haue bred ynough. It is naught, it is naught (say men) when they haue it, but when it is gone they geue it a good word. A mouth of vnderstanding is more worth then golde, many precious stones, & costly Jewels. Take his garment that is suertye for a straunger, & take apledge of hym for the vnkowne mans sake. Euery man liketh the bred that is gotten wyth disceate, but at the laste his mouth shall be filled with grauell.

Thorow counsell the thinges that men deuple go forwarde: and wyth discrecion ought warres to be taken & hande

hande. Medle not with him that be-
wepeth secretes, and is a slaunderer,
and disceaueth with his lippes. Who
so curseth his father and mother, his
light shalbe put out in the myddest of
darknesse. The herp sage that cometh
to hastily at the fyrst, shal not be pray-
sed at the ende. Sape not thou: A
wyl recompence euil, but put thou thy
trust in the Lord, and he shal defende
the. The Lord abhorreth two ma-
ner of weyghtes, and a false balaunce
is an euil thinge. The Lord ordereth
euery manes goynges, for what is he,
that understandeth his owne wayes?
It is a snare for a man to blaspheme þ
which is holy, and then to go about in
bowes. A wyl kyng destruyeth þ vn-
godly, and byngeth the whele ouer
them. The lanterne of the Lord is the
brych of man, and goeth thorow all the
inward parties of the body. Mercy and
fathfulness pserue the kyng, and in
louinge kyndnes his seat: is holden
by. The strength of ponze men is
their wozshipp, and a grape head, is an
honour vnto þ aged. Woundes dysue
awape euil, and so stryppes the inward
partes of the body.

¶ The. xxi. Chapter.

The kynges hert is in hand
of the Lord, lyke as are þ
rpuers of water: he maye
turne it whither so euil he
wyl. Euery man thynketh
his owne waye to be right, but the lord
iudgeth the hertes. To do rightuous-
nesse and iudgemente is more accep-
table to the Lord then sacrifice. A pre-
sumptuous loke, a proude stomacke, &
the lanterne of the vngodly is synne.
The deupces of one that is dyspente,
byng plenteoulnes: but he that is vn-
adulyed, commeth vnto pouerte.
Who so hoodeth by ryches with the
disceitfulness of his tong, he is a foole,
and lyke vnto the that seke their owne
death. The robberies of the vngodly
shal be their owne destruccion, for they
wold not do the thyng that was right.
The wayes of the froward are stra-
unge, but the wozkes of hym that is
cleane, are ryght.

* It is better to dwel in a corner vnder
the house toppe, then in a baulynge wo-
man in a wyde house. The soule of the
vngodly wysheth euil, and hath no py-
tye vpon his neyghboure. * When
the scozeful is punished, the ignorant
take the better hede: and when a wyl-
ful man is warned, he wyl receaue þ more
vnderstandyng. The rightuous en-
fourmeth the house of the vngodly, but
the vngodlye goo on styll after their
owne wickenesse. Who so stoppeth his
eare at the cryeng of the pooze, he shal
crye him selfe and not be herde. A pre-
sumptuous rewarde pacifyeth displeasure, and
a gyfte in the bosome syllyeth furyous-
nesse. The iust delyteth in doyng
the thinge that is right, but the woz-
kes of wickednesse abhore the same.

The man that wandereth out of the
waye of wylsdom, shal remayne in the
congregacio of the deed. * He that hath
pleasure in banckettes, shal be a poze
man: Who so delyteth in wyne and de-
licates, shal not be rycke. The vngod-
ly shal be geuen for the rightuous, & þ
wicked for the iust. * It is better to
dwel in a wyldernes, then with a chy-
ding and an angry woman. In a wyl-
ful mans house, there is greate treasure &
plenteuousnesse, but a folysh body spen-
deth by al. Who so foloweth ryghtus-
ousnesse and mercy syndeth bothe lyfe,
rightousnesse & honour. A wylful man wy-
neth þ citte of þ myte, & as for þ strength
þ they trust in, he byngeth it downe.
Who so kepeth his mouth and his tog
the same kepeth his soule from trouble.
He that is proude and presumptuous,
is colled a scozeful mā, which in woz-
darre wozke maliciously. The volup-
tuousnesse of the slouthful is his owne
death, for his handes wyl not laboure:
He coueteth and despyeth * al the daye
longe, but the rightuous is alwaye ge-
uyn and kepeth nothinge backe. * The
sacrifice of the vngodly is abhominacion,
for they offer the thyng that is
gotten, wyth wyckednes. A false wy-
nesse shal perishe, but he that wyl be
contente to heare, shal all waye haue
power to speake him selfe.

An vngodly man goeth forth rash-
ly, but þ iust reformeth his owne waye.

¶ i. There

Ecclie. i. d.
and. xlvij b
Ecclie. xxiiij. a.

There is no wysdom, ther is no vnder standing, there is no counsell agaynst the lord. The horse is prepared against the daye of battel, but the lord geueth the victry.

The xxiiij. Chapter.



* Good nam is moze worth then greatt riches, and louyng fauour is better then syluer and golde.

Whether riches or pouerte do mete vs, it cometh al of God. A wyse man seeth the plage and hydeth hym selfe, but the folysh go on styll and are punished. The ende of folynnes and the feare of God, is riches honour, profitte and helth. Speares and snares are in the waye of the frowarde, but he that wyll kepe hys soule let hym fle fro suche. If thou teachest a chyld in his youth what waye he shoulde go, he shal not leaue it when he is olde. The ryche ruleth the pooze, & p borrower is seruaunt to p lender: Hys soweth wyckednes shal reape sorowe, and p rod of his plage shal destroye hym. * A lounge eye shal be blessed, for he geueth of his byrd vnto the poze. Cast out the * scozeful man, and so shal styrpe goo oute wyth hym, pee, barbaunce and sclander shal cease. Who so delpteth to be of a cleane hert and of gracious lyppes, the king shal be hys frend. The eyes of the lord pferue knowledg, but as for the wozdes of the despytfull, he byngeth the to naught. The slouthfull body sayth: ther is a lpon without, I might be slaine in the stret. The mouth of an harlote is a depe pyt, wherin he fallyth that p lord is angry wyth al.

Folynnes sticheth in the hert of the lad but the rod of correccion driueth it away. Who so doth a pooze man wrong to increase hys owne riches, geueth (comenly) vnto the riche, & at the last cometh to pouertie hym selfe. My sone, bowe downe thyne eare, and hercken vnto p wordes of wysdome, applye thy mynde vnto my doctryne: for it is a pleasaunt thyng if thou kepe it in thyne herte, & practyse it in thy mouth, that thou mai alway put thy truste in the Lorde.

Haue not I warned the verbe off w counsell and lernynge: that I might

shewe the trueth and that thou with p verbe myghtest answer them p laye eny thinge against the. Se p thou rob not the pooze, because he is weake, and oppres not the simple in iudgement: for p Lord him selfe wil defend their cause, and do vyolence vnto them that haue vsed vyolence. Make no frendshipp w an angrye wyful man, and kepe no company with the furious: lest thou leane hys wayes, and receaue hurt vnto thy soule. Be not thou one of them p bynd their hande vpo p prompt, and are suretye for bet: for if thou hast nothinge to paye, they shal take awaye thy bed fro vnder the. Thou shalt not remoue the lande marcke, whiche thy foze elders haue sett. Sayst thou not, that they which be dyspygme in their busynesse stand before kyniges, and not amonge the symple people:

The notes.

* Take before in the ix capter. b

The xxiiij. Chapter.



Wen thou syttest at the table to eate w a Lord, orde thy selfe manerly with the, thynges that are set before the. Measure thyne appetite: and if thou wilt rule thyne owne selfe, be not ouer greedy of his meate, for meate begyleth and deceaueth. Take not ouer greete traunple and labour to be ryche, beware of such a purpose. Why wilt thou set thyne eye vpo the thinge, which sodenly vanissheth awaye: for ryches make them selues wynges, and * take the flighthe lyke an eagle in to the ayre. Eate not thou w p enupous, & desyre not his meate, for he hath a marvelous hert. He saith vnto the eate and drinck, where as his hert is not with the. See the mozeles p thou hast eaten shal thou parbake, & lese those swete wordes. Tel nothing in to the eares of a foole, for he wyl despyse the wysdome of thy wordes. Remoue not the olde lande marcke, a com not with in the felde of the fatherles: for he p deliuereth them is myghtie, euen he shal defend their cause agaynst p. Applie thyne herte vnto lernynge & thyne eare to the wordes of knowledg.

* Withholde not correccion from p chyld

for

for if thou beatest him with the rodde,
he shal not dye therof. Thou smitest
him with the rodd, but thou deliuerest
his soule from hell. My sonne, if thy
herte receaue wysdome, my herte also
shal reioyce: yee my reines shal be very
glad, if thy lippes speake the thinge
is right. *Let not thin hert be gelouse
to folowe spynners, but kepe the styll in
the seate of the Lord. *al the daie log:
for the ende is not yet come, and thy pa-
cient abiding shal not be in vayne.

My sonne, geue eare & be wyse, so shal
thine hert prospere in the waye. Kepe
no companie with wyne bybbers and
yotous eaters of flethe: for such as be
dyonckardes and yotous shal come to
pouerte, and he that is geuen to much
slepe, shal go with a ragged cote. Geue
eare vnto thy father that begat the, &
despise not thy mother when she is old
Labour for to get the truth: sel not a-
waye wysdome, nourtoure and vnder-
standing (for a rightuous father is mar-
uelous glad of a wyse sonne, and de-
lecteth in him) so shal thy father be glad &
thy mother that bare the shal reioyce.
My sonne, geue me thine hert, let thine
eyes haue pleasure in my wayes. For
an, whoze is a depe graue, and an hat-
lot is a narrow pyt. She lurketh lyke
a thefe, and those that be not awarte
she bygeth vnto her. Where is wo:
where is sorow: where is strife: where
is brawling: where are woundes with
out cause: where be reed eyes: Euen a-
mong those that be euer at the wyne, &
seke out where the best is. Loke not
thou vpon the wine, how redde it is, &
what a coloure it geueth in the glasse.

It goeth downe softly, but at the
last it byteth like a serpent, & styngeth
as an Adder. So shal thine eyes loke
vnto straung women, and thine herte
shal misse vpon frowade thinges. Yee
shalt be as though thou slepest in mid-
dest of the see, or vpon the top of the mast.
They wounded me (thalt thou saye) but
it hath nothurt me, they smot me, but I
felt it not. When I am wel wakened,
I wyl go to the dryncke agayne.

* That is banished first awaye.
b As before in the xxij.



*E not thou gelous ouer
wycked men, and desyre not
thou to be among them.
For their herte ymagineth
to do hurte, and their lyp-
pes talke of myschefe. Chozow
wysdome an house shal be bulded, and
with vnderstanding it shal be set vp.
Chozowe discrecion shal the chābers
be fylled with al costly and pleasaunt
ryches. A wise man is stronge, yea a mā
of vnderstandinge is better then he
is mygher of strength. For with dys-
crecion must warrres be taken in hand,
and where as are many that can geue
counsel, there is the vyctorie. Wys-
dom is an hye thing, yea euē to the foole
for he * darre not open his mouth in
gate. He that ymagineth mischefe may.
welbe called an vngacious personne.
The thoughte of the foole he is synne
and the scozeful is an habitation vn-
to men. * If thou be ouer sene and ne-
gly gente in tyme of nede, then is thy
strength but smal. Deluyet them &
go vnto death, and are led awaie to be
slayne, and be not negligent therein.
If thou wilt saye: I knowe not of it.
Thyneeste thou & he which made the
hertes, doth not confidre it: and that he
which regardeth thy soule, seyth it not.
Shal not he recompence euery mā ac-
cordinge to his woekes: My sonne, &
eatest hony and the swete hony combe,
because it is good & swete in thy mou-
th. Euen so shal the knowledge of wyl-
dome be vnto thy soule, as soone as thou
hast gotten it.

And there is good hope, yee thy hope
shal not be in vayne. Laye no prou-
waite wickedlye vpon the house of
the rightuous, and disquiet not his re-
sting place. For a iust man falleth
* seuerall tymes, and rapeth vp a gayne
but the vngodly fal in to wyckednes.
Reioyce not thou at the fall of thine ennemy, &
let not thine hert be glad when he sto-
bleth. Let the Lord (when he sayeth)
be angry, & turne his wrath fro hi vn-
to thee. * Let not thy wrath and gelousye
moue the, to folow & wicked & vngode-
ly. And whye & wicked hath nothinge
to hope for, & & candel of the & vngode-
ly shal be put out. My sonne, feare &
It. ii the

The Proverbes.

the Lord & the kynge, & kepe no cōpany wth sclaunders: for their destruction shal come sodenly, and who knoweth the fal of them both? These are also the sayenges of the wyse. It is not good, to haue respect of any person in iudgmet. He s^{ay}eth to the vngodly: p^{er} art righteous, him shal p^{er} people curse, p^{er} s^{ay} comete shal abhorre him. But they p^{er} rebuke the vngodly shal be comēded, & a ryche blessing shal come vpon the. He maketh him selfe to be wel loued, p^{er} geueth a good answer. First make vp thy woꝝke that is without, & lōke wel vnto p^{er} which thou hast in the felde and then buyld thyne house. Be no false wptnesse agaynst thy neighbour, and hurt him not wth thy lyppes. Saye not, I wil handel him, euen as he hath dealt with me, & wyl reward euery mā accoꝝnyng to his dedes. I went by the felde of the slouthful, & by p^{er} byntardes of p^{er} foolysh mā. And lo, it was al couered wth nettels, & stode ful of thistles, & p^{er} ston wal was broken downe. This I sawe, & cōsidered it wel: I lōked vpon it, and toke it for a warnyng. * Pee slepe on styll a lytle, slomber, a lytle, sold thyne hādes together yet a litle: so shal pouertye come vnto the as one p^{er} trauaileth by the waye, and necessite lyke a weponed man.

The notes

a* That is, he darre not be found amonge p^{er} wyse to geue counsel. Loke Ruth. iiii. a and. ii. Reg. xv. a
b* That is, if thou offende in temeracion by impascience, thy vertu is lytell castemed.

c* That is, often times after p^{er} maner of speking of p^{er} Hebrewes. In this world is there no mā perfectly iust or ryghtwys: and yet ar they also called which haue the foundation of rightwelsnes, that is faith i chryst which thyngs who so hath, shal in tyme to com, receaue ful and perfect ryghtwousnes, accoꝝnyng to p^{er} saying of saint Paul whom he appoynted before, them also he called, and whome he called, them also he iustified that is made ryghtwys by faith Rom viii. x

d* That is to saye, to be avenge on the, in geuynge him repentance.

The. xxv. Chapter.

These also are the sayenges of Salomon, which p^{er} me of Ezechiah kynge of Iuda b* gathered together.

a* Some Proverbes.
b* Some copied out

Chapt. xxv



It is honoure of god to kepe a* thyng secreete, but p^{er} kynges honoure, is to seich out a b* thyng. The heauen is hye, p^{er} erth is depe

and the kynges hert is** vnserchable.

Take the drossle from the syluer, and ther shal be a cleane vessel therof.

Take awaye vngodynnes from the kynge, and his seate shal be stablished with rightwousnes. But not forth thy self in thy p^{er}sence of the king, and p^{er}ce not in to the place of greare men.

Better is it p^{er} it be sayde vnto the: cōe vp hither, then thou to be set downe in the p^{er}sence of the p^{er}ynce whome thou seyst with thine eyes. Be not hasty to

go to the lawe, lest happlie thou oꝝde thy selfe so at the last, that thy neighbour pur p^{er} to shame hadle thy matter

wth thy neighbour him self, & dyscouer not another manes secreete: lest whē mē here therof, it turne to thy dishonoure, and lest thine euil name do not ceasse.

A word spoken in due season, ys lyke apples of gold in a syluer dish. The cor

rectiō of the wyse is to an obediēt eare, a golden cheyne and a Jewell of gold,

like as the winter cool in the haruist, so is a faythful messenger to hym that sente him, and refresheth his masters

mynd. Who so maketh greate boastes & reueth nothig, is like cloudes & wth out raine.

With paciēcemat a p^{er}ice be pacified, and with a soft tōge maye rygorousnes be broke. If thou findest

bony, eate so much as is sufficience for the, lest thou be ouer ful, and parbake it out againe. Wth b^{er}awe thi fore fō

thy neybours house, lest he be wery of p^{er}, also abhorre the. Who so bereth false

wytnes agaynst hys neygghboure he is a very spere, a sword & a charpatow. The

hope of p^{er} vngodli i tyme of nede, is like a rotten toth and a slippery sofe. Who

so syngeth a songe to a wycked herte, clotheth hym with ragges in the colde,

and poureth byneger vpon chalke.

* If thin enemy hunger, feade him: if he thurst, geue hi dꝝynck: for so shalt thou heape coales of fyre vpon his hed,

and the Lord shal reward the.

The North wynd dꝝꝝueth awaye the rayne, euen so doth an earnest so

b^{er}

ber countenance a backbiters tonge. It is better to spt in a corner vnder þ rose, then with a bzaulynge woman in a wyde house. A good repute out of a farre countrie, is lyke coulede water to a thristy soule.

A rightuous mā fallynge downe befoze the vngodlye, is lyke a troubled wel and a spyge that is destroyed. Like as it is not good to eate to much hony, euen so he that wyl search out by thynges, it shal be to heuy for him. He that can not rule hym selfe, is lyke a cye whych is broken downe, and hath no walles.

The notes.

* Some reade, the word: and vnderstand ther by þys Godheeb.
b * Here also do somereade, the word: and vnderstand ther by the lawe, as is commaunded in Deut. i. c. xviij. d.
e * Because his hert is in the hande of god, as yer reade befoze in the xxi. a. d. because of many feates that he hath to do for the comen wealth.
f * By this prouerb doth Salomon note the rulers and gouerners of the people, which do not their of fice and dutie, as is shewed Jeremie. xlviii. b

The xxvi. Chapter.

Like as snowe is not mete in sommer, ner rayne i haruest: euen so is woꝝdwyse vnsemely for a foole. Lyke as the byrde and the swa- lowe take their flyght and fle here and ther, so the curse that is geuen i batne, shal not lyght vpon a man. Vnto the house belongeth a whyppe, to the asse a byrde, and a rodde to the fooles backe. Geue not þ foole an answer after his foolysnesse, lest thou become lyke vnto him: but make the foole an answer to his foolysnesse, lest he be wise in his owne conceate. He is lame, of his fete, yea dzonken is he in vanite, that com mitteth eny thyng to a sole. Lyke as it is an vnsemely thyng to haue legges & yet to halt, euen so is a parable in the fooles mouth. He that setteth a foole in hye dignite, that is euen as yf a manne dyd caste a pꝛecious stone vpon the galous.

A parable in a fooles mouth is lyke a thorne that pꝛycketh a dzoncken mā in the hande. A man of experyence discerneth al thyng

ges wel, but who so hyꝛeth a foole, by- zeth soch one as wyl take no hede.

Lyke as the dogge turneth agayne to his vompte, euen so a foole beginneth his foolysnesse agayne afresh. If thou seyst aman that is wise in his owne conceate, ther is moze hope in a sole then in hym. The slouthful sayeth: there is a leopard in the waye, & a lyon in the myddest of the stretes. Lyke as the doze turneth aboute vpon the thꝛesholde, euen so doth the sloughfull welter himself in his bed. * The slouthful body thꝛusteth his hande in to his bo- some, and it geueth hym to put it agai- ne to his mouth. The slougarth thꝛyn- keth hym selfe wysler, then * . vii. men b * that sytte and teache. Who so goeth by and medleth with other mens strife, he is lyke one that taketh a dog by the eares. Lyke as one shuteth deadly aro- wes and dartes out of a pꝛyvy place, e- uen so doth a dissembler with his neyg- boure. And then sayth he, I dyd it but in spoꝛte: where no wood is, there the fi- re goeth out: and wher the bachtyer is taken away, there the stryfe ceaseth.

* Coles kyndle heate, and wood the fyre: euen so doth a bzaulynge felow stea- re by variannce. A sclauderers woꝝ- des are lyke flatterye, but they pearse þ inward partes of the body.

Unanimous lyppes and a wicked hart, are lyke a potsherd, couered with syluer dꝛosse. An enemy dissembleth wyth his lyppes, and in the meane season he yma- gineth myscheate, but when he spebeth sayre, beleue hym not, for ther are seuē abhoyntnations in his herte. Who soo kepeth euell wyl, secretelye to do hurt, his malycie shal be shewed befoze the whole congregation. * Who dyggeth by a pytte, shal fall therin: and he that weltereth a stone, shal stumbe vpon it hym self. A dissembling tong hateth o- ne that rebuketh hym, and a flatterring mouth woꝝketh myscheate.

The notes.

a * That is, many: as be soze in the xxiij. b. and in many other places.
b * Some reade that answer to the pꝛy- uoyse, oꝝ that speake reason.

The xxvii. Chapter.

Make

The Proverbs Chapte Rr vii

Make not thy boast of to morow,
for þu knowest not what maye
happen to daye. Let a nother
man praise the, and not thyne owne mo-
uth: ye other folkes lippes, anoth thine.

The stone is heuy, and the sande we
yghte: but a foolles wrath is heuyer
then they both.

Wrath is a cruel thinge, and furi-
ousnesse is a very tempest: ye who is able
to abyde enuy? An open rebuke is
better then a secreete loue. Faithful are
the woundes of a louer, but the kyl-
les of an enemy are deceitful. He that

Bnto him that is hongry, euery sower
thinge is swete. He that oft tymes flyt-
teth, is like a byrde that forsaketh her
nest. The hert is glad of a swete opnt-
ment and sauoure, but a stomacke that
can gaue good counceyl, reioysyth a mā-
nes neyghboure.

Thyne owne frende and thy fathers
frende se þu forsake not, but go not to thy
bzothers house in tyme of thy trouble.

Better is a frend at hand, then a
brother farre of.

My sonne, be wyle, & thou shalt make
me a glad hert: so that I shall make an
swere vnto my rebukes. A wyle man
seyng the plage wyl hide him self, as
for foolles they go one styll, and suffer
harne.

Prover. x. c.

Take his garment that is su-
erlye for a straunger, and take a pled-
ge of him for the vnkowne māns sake.
He that is to hasty to prayse his neygh-
boure aboue measure, shall be taken as
one that geueth him an euell report. A
brauling woman & the rose of þu house
droyng in a raynye daye, maye wel be
compared to gether.

He that refrayneth her, refrayneth
þu wind, & holdeth oyle fast in his hāde.
Lyke as one prou whetteth a nother,
so doth one mā cōfort another. Who
so kepeth his syge tre, shall entoye the
frutes therof: he that wayteth vpon his
master, shall come to honoure. Lyke
as in one water there appeare dyuers sa-
ces, euen so dyuerse men haue diuers
hertes. Lyke as hel and destruccyō are
neuer ful, euen so the eyes of men cā
neuer be satisfied. Syluer is tried in þe
moulde, and golde in the fornace, and

so is a man, when he is openly praysed
to his face. Though thou shuldest buye
a foolle with a pestell in a morter lyke
otemecke, yet wyl not his soules helpe
from him. Se that thou know the na-
ber of thy cattel thy selfe, and loke wel
to thy flockes. For ryches abyde not
alway, and the crowne endureth not
for euer. The hey groweth, the graspe
commeth by, and herbes are gathered
in the mountaynes. The lammes shall
cloth the, and for the goates thou shalt
haue money to thy husbandry. Thou
shalt haue goates mylike ynough to
fede the, to bphold thy household, and
to sustayne thy maidens.

The notes.

a * By woundes here vnderstand chekes rebukes &c
proferre. And by kisses, prayles & flatteringes. &c.
b * That is the herte of men are in sacpable, as in
the Psal. ci. b

c * Crosse for honoure & abun-daunce as i þe Psal. lxxv.

The. x. viii. Chapter



He vngodly flieeth nomā
chalnging him, but the righ-
tuous standeth styfe as a
lyon. Because of synne the
lande doth oft chaunge her

prince: but thoz to men of vnderstan-
dig & wysdom, a realme endureth long.

One pooze mā oppressing another
by vtolence is like a continual rayne þu
destroynth the frute. They that forsake
thy lawe, prayse the vngodly: but such
as kepe the lawe abhorre them. Wic-
ked mē discerne not the thyng that is
ryght, but they þe seke after the Lozde,
discusse al thynges.

A pooze man ledyng a godly lyfe, is
bettes the the riche þu goeth in froward
wayes. Who so kepeth the lawe, is a
childe of vnderstandyng: but he þu se-
deth riotous men, shameth his father.
Who so increaseth his rices by vni-
tage and wynging, let him gather the
to helpe the pooze with al. He that tus-
neth awaye his eare from hearthyng þu
lawe, his prayer shall be abhorred.
Who so leadeh the righteous i to an
euell waye, shall fall in to his owne pyt,
but the iust shall haue the good in pos-
session. The ryche man thynketh hym
selfe to be wyle, but the poze that hath
vnderstandyng cā perccauce him wel
ynough.

When righteous men are in pzo-
spere

rite, then doth honoure flourish: but whē the vngodly come vp, the state of men chaungeth. He that hideth his synnes, shal not prosper: but who so knowledgeth them and forsaketh the, shal haue mercy. Wel is him that standeth alwaie in awe: as for him that hardeneth his hert, he shal fal in to misse. Like as a roaring lyon ad an hongry beare, euen so is an vngodly pynce ouer the poore people.

Where the pynce is without vnderstanding, there is greate opprellion & wronge: but if he be such one as hateth couetousnesse, he shal longe rayne. He þ by violence sheddeth eny mā's blood, shal be a rennagate vnto his graue, & no man shal be able to succoure him.

Who so leadeth a godly and an innocent lyfe, shal be safe: but he that goeth forwarde wayes, shal ones haue a fal.

He that tyllith his lād, shal haue plenty of bread: but he that foloweth vylnes, shal haue pouerte ynough.

A faithfull man is greatly to be commended, but he that maketh to muche haste for to be riche, shal not be vngiltie.

To haue respect of personnes in iudgement is not good: And why? he wil do wrong, yē eue for a pece of bred.

He that wyl be rich al to soone, hath an euil eye, and considreth not, that pouerte shal come vpon hi. He that rebuketh a man, shal fynde more fauoure at the last, the he þ flattereth hi. Who so robeth his father and mother, and sayeth it is no synne: the same is like vnto a murderer. He that is of a proud stomacke stereth vp styfe: but he þ putteth his trust in the Lord, shal be wel fedd. He þ trusteth in his owne hert, is a foole: but he that dealeth wylly, shal be safe.

He that geueth vnto the poore, shal not want: but he þ turneth awaye his eyes from such as be in need, shal suffer greate pouerte him selfe.

When the vngodly are come vp, men are fayne to hide them selues: but whē they perissh, the rightuous increase.

The notes

a* This flight is the feare wherof is spoken in the liii. psalme b. They are afraide where no feare is. c. Which thing chaunceth, when al thynges are done in vndeceit, for want of þ knowledge of god.

b* Some reade vny: and vny measurable gaynes, shal gather them to do almes to the poore. That is to saye, by him that shal haue the after him.

c* Some reade, searcheth it, that is to saye, to iudge better of his condicion: and not krepghte wayes to thincke him wylly because he is ryche.

The xxix. Chapter.



That is styfnecked & wyl not be refourmed, shal suddenly be destroyed wythout eny helpe. Where the rightuous haue the ouer

hande the people are in prosperite:

but where the vngodly beareth rule; there the people mourne. Who so loveth wysdōe, maketh his father a glad man: *but he þ kepeth harlottes, spendeth awaye þ he hath. With true iudgement þ kynge setteth vp þ lande, but if he be a man þ taketh giftes, he turneth it vpsydwne. Who so flattereth his neyghboure, layeth a net for his fete:

The synne of the wickhed is his owne snare, but the rightuous shal be glad & reioyce. The rightuous considreth þ cause of the poore, but the vngodly regardeth no vnderstandinge. Wicked people bring a cite in decaye, but wise men set vp agayne. If a wylly man go

to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest. The bloudthirsty hateth þ rightuous, but þ iust^{a*} seke his soule.

A foole poureth out his spete altogether, but a wylly man kepeth it in til afterward. If a pynce delit i lyes, al his seruautes are vngodly. The poore & the lender mete together, the Lord lighneth both their eyes. The seate of the kynge that faithfully iudgeth þ poore,

shal continue sure for euer more. The rood and correccion mynistris wisdom, but if a child be not loked vnto, he bringeth his mothe to shame. Whē the vngodly com vp, wickednesse encreaseth: but the rightuous shal se their fal.

Putt out thy sonne with correccion, and he shal comfort the, yē he shal do the good at thyne herte.

Where nob^{a*} ppoete is, there the people perissh: but wel is him that kepeth the lawe. A seruaunte wyl not be the better for wordes, for though he vnderstande, yet wyl he not re garde them.

Pro. vi. d.
Luce. xv. c

The Proverbes Chap xxx

If thou seest a man that is hasty
to speake vnadvised, thou maiest trust
a foole more then hym. He that deli-
cately byngeth vp his seruant fro a
chylde, shal make hym his master at len-
gth. An angry man stirreth vp strife,
and he that beareth euell wyll in his
mynde, doth moch euell. After pryde co-
meth a fall, *but a lowely sprete byn-
geth greate wo: myppe. Who so ke-
peth company with a thefe, hateth his
owne soule: he heareth blasphemyes, &
tellet it not forth. He that feareth the
men, shal haue a fall: but who so put-
teth his trust in y^e Lord shal come to ho-
nour. Many ther be that seke the pri-
ces fauoure, but euery mans iudgemēt
commeth from the Lord.

The ryghtuous abhorreth the vngod-
ly: but as for those y^e be in y^e right way,
the wycked hate them.

The notes
b* That is, preacher of the word of God, as in. i.
Lxxviii. xv.

The purenes of the word of God: and what we
ought to require of God, with certen wonderfull
thynges that are in this world.

The. xxx. Chapter.

**The wordes of Agur the sonne of
Jaketh.**

If thou seest a man that is hasty
to speake vnadvised, thou maiest trust
a foole more then hym. He that deli-
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chylde, shal make hym his master at len-
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tellet it not forth. He that feareth the
men, shal haue a fall: but who so put-
teth his trust in y^e Lord shal come to ho-
nour. Many ther be that seke the pri-
ces fauoure, but euery mans iudgemēt
commeth from the Lord.

Remoue fro me vanite and lyes: geue

me nether pouerte nor riches, only gra-
unt me a necessary lyfing. Lest yf I be
to ful, I deny the, and saye: what felow
is y^e lord? And lest I beig constrained
thowow pouerte, fall vnto scalynge, &
forswear the name of my God. Ac-
cuse not a seruaunt vnto his master, lest
he speake euell of the also, and thou
be hurte. He that byngeth vp an e-
uel reporte vpon the generacion of his
father and mother, is not worthy to be
commended.

The generacion that thynke them
selues cleane, shal not be clesed from
theiir filthynesse. There are people y^e
haue a proude loke, and cast vp theiir ey-
lyddes. This peoples teth are swer-
des, and with theiir chafte bones they co-
sume and deuoure the simple of y^e earth,
and the pooze from among men. This
generacion, which is like an hollyche,
hath two daughters: the one is called
feth hyther, and the other bying hither.

There be thre thynges that are neuer
sattisfied, & y^e fourth saith neuer ho. The
hel, a womans wombe, and the earthe
hath neuer water ynough. As for fyre,
it sayeth neuer, hoo. Who so laugheth
his father to scozne, and setteth his mo-
thers commaundemente at naughte:
the rauens pycke oute his eyes in the
balleye, and deuoured be he of the pon-
ge Aegles.

There be thre thynges to hye for me,
& as for the fourth, it passeth my know-
ledg. The way of an Aegle in the aize,
the waye of a serpent ouer a stoon, the
waye of a shepe in the see, and the way
of a man with a yōg womā. Suche is
the waye also of a wyfe that breaketh
wedlock, which wipeth her mouth like
as when she hath eaten, & sayeth: As for
me, I haue done no harme. Thowow
thre thynges the earthe is disquieted,
and the fourth may it not beare: Tho-
zow a seruauant that beareth rule, tho-
zow a sole y^e hath great riches, thow an
ydle howlwyfe, & thowow an handma-
den that is heye to her maistres. There
be foure thynges in the earth, the which
are very lytle: but in wysdome they ex-
ceede the wise. The Emmettes are
but a weake people, yet gather they
theiir meate together in the hardnesse.

The Conyes are but a feble folke, yet make they their couches amonge the rocks. The grethoppers haue not a glde, yet go they forth together by heapes. The spider labourereth with her handes, and that in the kynges palace.

There be thye thinges that go stilly, but the going of the fourth is the godlyest of al. A Lyon, which is kyng of bestes, & geueth place to no mā: A cock readye to fyght: A rāme and a kyng that goeth forth with his people. Yf þu be so folow to magnifie thy self, or weddest with any loch thing, then lay thine hande vpon thy mouth. Who so chymeth milck, maketh butter: he that rubbeth his nose, maketh it blede: and he þat causeth wrath, bringeth by forth strife.

The notes
* Some reade, and it is. c. and in the ende of the verse, in it: meaning the woꝝde.

Kynges ought to iudge iustly. The propertye of an honest married wife.

C The. xxxi. Chapter.

The woꝝdes of kyng Lamuel, and the pꝛopheꝛe that his mother taught hym.

My sonne, thou sonne of my body: my deare beloued sone, geue not ouer thy substaunce & min vnto wine, which are the destruccyon euen of kynges. O Lamuel, geue kynges no wyne, geue kynges & pꝛinces no stronge dryncke: lest they beyng dyoncken for get the law, & regard not the cause of the poore, and of al loch as be in aduersite. Geue stronge dryncke vnto loch as are condemned to death and wine vnto those that mourne: that they maye dryncke it, & forget their mysery and aduersyte. Bee thou an aduocate, and stande in iudgemente thy selfe, to speake for all loch as be dōme & locourles. With thy mouth defende the thyng that is lafull and righte, and the cause of the poore and helpelesse.

Alph.

Who so fyndeth an honest saythful woman, she is moche more woꝝthe then pecles.

Beth.

The best of her husbāde maye safe-

ly trust in her, so that he shall haue noo nede of spoles.

Emell.

She wyll do hym good and not euel, all the dayes of her lyfe.

Daleth.

She occupyeth wolle and flax, and labourereth gladly with her handes.

He.

She is lyke a marchauntes wyffe, that byngeth her vitayls fro a farr.

Uau.

She is by in the nyght season, to provide meate for her houshoulde, and so do for her maydens.

Zath.

She consydereth lande, and byeth it, and with the frute of her handes, she planteth a byneparde.

Heth.

She gyrdeth her loppes with a ringe and courageth her armes.

Teth.

And yf she perceaue that her houswyf dothe goodde, her candle goeth not out by nyght.

Iod.

She layeth her syngers to the spynle, & her hand taketh holde of the rock.

Caph.

She openeth her hand to the poore yee she stretcheth forth her handes too luche as haue nede.

Lamed.

She feareth not that the colde of wynter shal hurte her house, for all her householde folkes are double clothed.

Mem.

She maketh her selfe sayz or namentes, her clothyng is whyt sylk & purple.

Nun.

Her husbānd is moch sett by in the gates, when he sytteth among the rulers of the lande.

Samech.

She maketh cloth of sylke and sellith it, and deliuered a gyrdle vnto the marchaunt.

Ain.

Strength and honour is her clothyng and in the latter dape she shall reioyce.

Ph.

She openeth her mouth with wisdom and in her tonge is the lawe of grace.

Zado.

The Boke Chapter.i

Zade

She loketh well to the ways of her
housholde, and eateth not her bread in
ydlenes,

Roph

Her chyldren arylse, and call hyr bless-
ed: and her husbände makeith moche of
her.

Res

Many daughters there be, that ge-
ther rythes to gether: but thou goeste
aboue them all.

Sin.

As for fauour, it is disceatfull, and
beutie is a payne thyng: but a womā
that feareth the Lorde, she is worthe
to be praysed.

Chau.

Geue her of the frute of her handes,
and let her owne workes praysse her in
the gates.

The Ende of the Prouerbes of Salomon.

The Boke of the Preacher, otherwyle called Ecclesiastes.

Al that is in this worlde is vanyte.

The fyrst Chapter.



These are the wordes
of the preacher, the
sone of Daurid, hig
of Ierusalem. * Al
is but vanyte (say-
eth the preacher) al is
but playne vanite:

For what els hathe

a man, of al the labour he taketh vn-
der the Sunne: One generacion pas-
seth awaye, another cometh, but the
earth abydeth styll. The Sonne arylseth
the Sunne goeth downe, and returneth
to his place, that he may there ryse vp
agayne. The winde goeth toward the
South, & fetcheth his course about vn-
to the North, & so turneth to himselfe agai-

All frouds runne in to the see, & yet the
see is not fylled: for loke vnto what
place the waters runne; thence they
come agayne. All thynges are so hard,
that no mā can expresse the. * The ey is not
satisfyed wth syght, the eare is not fyl-
led wth the hearynge. The thing that
hath bene cometh to passe agayne, & the
thyng that hath ben do, is done agayne, ther
is no new thyng vnder the Sunne. Is ther
eny thyng wherof it maye be sayde: lo,
this is newe: for it was long ago in
the tymes that haue bene before vs. The
thing that is past, is out of remembra-
unce: Euen so the thynges that are for to
come, what no moze be thought vpon a-
mong the that come after. I my selfe
the Preacher, being kyng of Iudaell &
Ierusalem, applyed my mynde to seake
out & searche for the knowledge of all
thynges, that are done vnder heauen. Soch
trauayle & labour hath god geuen vn-
to me, & to my chyldren after me, to exerceise them
selues therein. Thus I haue considered
all the thynges that come to passe vnder
the Sunne, and lo, they are all but vanyte
& vexacyon, of mynde. The croked
can not be mayde straitght, & the fautes can
not be nombred. I comend with mine
own hert, saying: lo, I am com to a great
estate, & haue gotte moze wysdom, than al
they

they þ haue bene before me i Jerusale.
 For my herte had greate experience of
 wysdome & knowledge, for there vnto
 I applyed my mynde: & I might know,
 what were wysdome & vnderstādinge,
 what were erreure & folyshnes. And
 I perceaued that this also was but a
 veractiō of minde: for where moche wis-
 dome is, there is also greate trauaile &
 disquietnes: and the moze knowledge
 a man hath, the moze is his care.

The notes.

* Heb. Vaniti col vanyties: þ is, a wonderfull
 grete vanytie: as is alet of balettes, for cheafe ba-
 let, of which Lantie. i. a
 * That is, vnto me. Some reade þ childre, of Adā
 as Gene. xi. a
 * Aboundaunce of rychesse, of pleasure & of buyl-
 dyngre are vayne thynges.

The. ii. Chapter.

Then sayd I thus in my herte:
 Howe goo to, I wil take
 myne ease, and haue good
 dayes. But lo, that was va-
 nite also: in so moche þ I sat
 down to laughter: thou arte madde and
 to myght: what doest thou?

So I thought in my herte, to with-
 draw my flesch from wyne, to apply my
 mynde vnto wysdome, & to cōprehende
 folyshnes vntill the tyme þ (among al þ
 thynges which are vnder þ Sunne) I
 might se what were best for men to do,
 so longe as they lyue vnder heauen.

I made gorgeous fayre worckes. I
 buylded me houses, & plated vinepar-
 des, I made me orchardes & gardens
 of pleasure, & plated trees in the of all
 maner frutes. I made poles of water,
 to water þ grene & frutesfull trees with
 al. I bought seruantes & maydes, and
 had a greate howshold. As for catel,
 & shepe, I had moze substance of the,
 the al they þ were before me i Jerusa-
 lem. I gathered syluer and gold toge-
 ther, euena treasure of kynges & lādes.

I prouyded my syngers and wemen
 which could playe of instrumentes, to
 make men myght & pastime. I gat me
 dyntickig cuppes also & glasses. Shor-
 tly I was greater & in moze worship,
 then ai my predecessours in Jerusale.
 For wysdome remayned w me: & loke
 whatsoeuer myne eyes desyre, I let the
 haue it: & wher soeuer my hert delited
 or had a ny pleasure, I w helde it not
 from it. Thus my herte reioyled in al

þ I dyd, & this I toke for the porcyon
 of all my trauaile. But when I con-
 sydered al the worckes þ my handes had
 wrought, & al the labours þ I had take
 therein: lo, al was but vanyte & veractiō
 of mynde, and nothyng of eny valu vn-
 der the Sunne. The turned I me to cō-
 sider wysdō, error & folyshnes (for what
 is he among me, þ mighte be cōpared to
 me þ kyng in loch worckes?) & I saw þ
 wysdō excelleth folyshnesse, as farte as
 lyghte dothe darcknesse. * For a wyle
 mā beareth his eyes about i his head,
 but þ foole goeth in the darcknesse. I
 perceaued also þ thei both had on end.

Then thoughte I in my minde: If it
 happen vnto the foole as it doth vnto
 me, what nedeth me then to labour eny
 moze, for wysdome? So I cōfessed with
 in my herte, þ this also was but vanyte

For þ wyle are euer as lytle in remem-
 brance as þ folysh, & all þ dayes, for
 to come shalbe forgottē. yee þ wyle mā
 dieth as wel as þ foole. Thus begāne
 I to be weery of my lyfe, in so moche, þ
 I coulde away w nothyng þ is dono
 vnder þ Sūne, for al was but vanyte
 & veractiō of mind: yee I was weery of
 my labour, w I had take vnder þ Sū-
 ne, because I shuld be faine to leaue the
 vnto another mā, þ cometh after me for
 who knoweth, whether he shalbe a wile
 mā or a fole: & yet shal ye be loyde of al
 my labours, which I w such wysdome
 haue take vnder þ Sūne. Is not this
 a vayne thing? So I turned me to re-
 scayne my minde fro al such trauaile,
 as I toke vnder the Sūne: for so moche
 as a man shuld weery him selfe w wis-
 dome, w vnderstāding & opportunitē,
 & yet be fayne to leaue his labours vn-
 to another, þ neuer sweet for the. This
 is also a vayne thing & a great misery.
 For what getteth a mā of al the labour
 & trauaile of his mynde, þ he takethe
 vnder þ Sūne, but heynesse, for owe &
 disquietnesse al þ dayes of his life? In
 so moche þ his herte cānot rest in nyg-
 ht. Is not this also a vayne thing? Is
 it not better the for a mā to eate & drin-
 ke, & his soule to be mery i his labour?
 yee I saw þ this also was agift of god:
 For who maye eate, drinke, or bringe
 enye thyng to passe withoute hym?

And

And why he geueth vnto man, what it pleaseth him: whether it be wylsome, vnderstandyng, or gladnesse. But vnto þe synner he geueth wertes & sorow, þe he maye gather & heape together the thynge, þe afterwarde shalbe geue vnto him whom it please the God. This is now a payne thynge, yee a very dysquietnesse and vexacion of mynde.

The notes

* After in the. viii. a. þ. ouer. xvii. b.
 ¶ All thynges come in their tyme and passe awaye in their tyme.

The. iiii. Chapter.

Every thyng hath a tyme, yee all that is vnder þe heu- en, hath is couenient season. There is a tyme to be bozne, & a tyme to dye.

There is a tyme to plante, & a tyme to plucke by the thyng, that is planted. A tyme to slay, & a tyme to make whole. A tyme to bryake downe, and a tyme to buylde by.

A tyme to wepe, and a tyme to laugh: A tyme to mourne, & a tyme to daunce: A tyme to cast away stones, and attyme to gather stones to gether:

A tyme to enbrace, & attyme to refraine from enbracinge:

A tyme to wyne, and a tyme to lese:

A tyme to spare, and a tyme to spende: A tyme to cutt in peces, & a tyme to sewe together.

A tyme to kepe sylene, & a tyme to speake.

A tyme to loue, and a tyme to hate:

A tyme of warre, and a tyme of peace:

What hath amā els (þe doth any thing) but weerynesse & labour: for as touchyng the trauayle and carefulnesse

which god hath geuen vnto men, I se þe he hath geue it them, to be exercysed in it. Al this hath he ordened matuclos

goodly to every thyng his du tyme. He hath planted ignoraunce also in þe her- tes of men, þe they shuld not fynde out

þe ground of his workes, which he doth fro þe beginning of þe ende. So I per- ceaued, þe in these thynges there is no-

thyng better for a man, then to be mery & to do well so lounge as he lyueth.

For al that aman eateth & dryncketh, yee what soeuer a man entopeth of all

his labour, that same is a gyft of god.

I cōsidered also þe what soeuer God doth, it cōtinueth for euer, & þe nothing cā be put vnto it nor take fro it: & þe god doth it to the intent, þe men shuld feare him. The thynge þe hath bene, is now: & þe thynge þe is soze to come, hath bene a soze tyme, for god restozeth & agayne the thynge that was paste. Whereouer, I sawe vnder the sunne vngodlynesse in the steade of iudgement, & iniquite in steade of rightuousnesse. Then thoughe I in my mynde: God shal separe the rightuous from the vngodly, & the shalbe the tyme and iudgmente of all counceils & workes. I cōmened to myne owne hette also concernyng the chylzen of men: how God hath chosen them, & yet letteth them apeare, as thoughe they were beastes, for it happeneth vnto men, as it doth vnto beastes, & as the one dyeth, so dyeth the other: yee they haue both one maner of byrth, so that (in this) a man hath no premynece aboue a beast, but al are subdued vnto vanyte. They go al vnto one place, for as they be al of dust, so shal they al turn vnto dust agayne. Who knoweth the sprete of mā þe goeth vpyward, & þe byrth of the beest that goeth downe to the earth: Wherefore I perceaued, þe ther is nothyng better for a man, the to be ioyful in his labour, for þe is hys porcion: But who wyl byrnyng him to se þe thyng that shal come after him?

The notes

* The comē translatiō readeth, whether the sprete of a man goo vpyward, and the byrth of a beaste downe warde.

¶ The mysteries of the innocent. The superfluous laboures of men. The childe that is poore & wylle. etc.

The. iiii. Chapter.

Turned me, & cōsidered al þe vrolent wronge þe is done vnder the sunne: & be hold, the teares of soch as were oppressed, & ther was no man to comfort the: or þe wolde de- lyuer & defend the fro þe violence of the oppressors. Wherefore I iudged the se that are deed, to be moze happye the soche as be a lyue: yee hym that is yet vnbozne to be better at ease then they both, because he seith not the mysera- ble workes þe are done vnder þe sunne. Agayne

¶ A monition to beware of rash communication
We ought not to utter at the oppression of the poor
The covetous is not satisfied with his riches.

The. v. Chapter.



Be not hasty wth thy mouth,
¶ Lett not thyne hert speake
eny thyng rashlye before
god. For God is in heauē
and thou vpon earthe, ther
fore let thy woꝝdes be fewe. For where
moche carefulnesse is, there are manye
dreames: and where many woꝝdes are,
therē men may heare foolles. * If thou
make a vowe vnto God, be not slacke
to persourme it. As for folish vowes,
he hath no pleasure in them. If thou
promyse eny thyng, paye it: for better
it is that thou make no vow then that
thou shuldest promyse, and not paye.
Use not thy mouth to cause thy flēsh
for to synne, that thou saye not before
the angell: my foolishnesse is in the fau-
te: For then God wilbe angrie at thy
voyce, & destrope al the woꝝkes of thy
ne handes. And why: were as are
many dreames and many woꝝdes, ther
are also dyuerse vanyties: but loke
¶ thou feare God. If ¶ seyst the poꝛe
to be oppressed & wrongeously dealt wth
al, so ¶ equyte and ¶ right of ¶ lawe is
wꝛeked in ¶ land: maruel not ¶ at such
iudgment, for one greate man kepeth
touch wth another, and ¶ myghy hel-
pe the selues together. The whole lād
also wth ¶ selues and al ¶ is therein, is
in subiection and bondage vnto ¶ kig
He ¶ loueth money, wyl neuer be satis-
fied wth money: & whoso delpteth in
riches, shal haue no profit therof. As
not thys also a vayn thyng: where as
moch riches is, ther are many ¶ spend
them awaye. And what pleasure moze
hath he ¶ posselseth them, sauinge ¶ he
may loke vpon them wth his eyes? ¶
labouring mā slepeth sweetly, whether
it be litle or moch ¶ he eateth: but ¶ a
boundaunce of the rich wyl not suffre
hym to slepe.

¶ There is ther a soꝛe plage, which I haue
sene vnder ¶ sunne (namely) riches kep-
te to ¶ hurt of him ¶ hath them in pos-
session. For oft tymes they perishe wth
his greate mysery and trouble: and yf
he haue a chylde, it getteth nothyng.

¶ k ¶ xpe

¶ Agayne, I sawe that al trauaile and
dyligence of labour was hated of eue-
ry man. This is also a vayne thyng, &
a veraycon of mynde. The foole fol-
deth his handes together, and eateth
wth his owne fleshy. One hande full
(saith he) is better wth rest, then both
the handes full wth labour and tra-
uaile. Moreover, I turned me, and
beholde yet another vanyte vnder the
sonne. Ther is noman, no mo but
hym selfe alone, hauinge nether chylde
nor brother: yet is there no ende of his
carefull trauaile, hys eyes can not be
satisfied wth ryches, (yet doth he not
remembre hym selfe, & saye:) for whom
I do take soche trauaile? For whose
pleasure do I thus consume awaye
my lyfe? This is also a vayne and my-
serable thyng. Therefore two at bet-
ter then one, for they may wel entoy the
profyt of their labour. If one of them
fal, his companton helpeth hym wth a
gayne: But wo is hym that is alone,
for yf he fal, he hath not another to help
hym wth. Agayne, when two slepe to-
gether, they are warme: but how can a
boddy be warme alone? One maye be
ouercome, but two may make resistan-
ce: A thre folde cable is not lyghelye
boken. A pooꝛe chylde beyng wylse,
is better then an olde kyng, that do-
teth, and cannot bewarre in tyme to co-
me. Some one commeth out of pre-
son, & is made a kyng: & another wher
ch is boꝛne in the kyngdom, commeth
vnto pouerte. And I perceued, ¶ all
men liuing vnder the sonne, go wth ¶
secōde chylde, that commeth wth in the
steade of the other. As for the people
¶ haue bene before hym, & that come af-
ter hym, thet ar innumerable: yet is not
their tope ¶ greater thowow hym. This
is also a vayne thyng & a veraycon of
mynde. When ¶ comest into the house of
god, kepe thy foꝛe: ¶ draw ny, ¶ that
¶ mayest heate: ¶ is better then ¶ offeri-
nges of foolles, for they know not what
wyl they do.

The notes

* Some read, for he is readier to heare vndersta-
ndeth the word) than to receiue ¶ sacrifices ¶ folles geue
* Some read: rather to heare the ¶ to geue, as fo
olles offeringe sacrifice.

* Den. xxiij
Satur. vi. c

* Job. i. d. e.
Timo. vi. b

Lyke as he came naked out of hys motheres wombe, so goeth he thether agayne, and carteth nothing awat with him of all hys labour. This is a myserable plage, that he shal go away euen as he came. What helpeth it him then, that he hath laboured in the wynde?

D All the dayes of hys lyfe also must he eate in the darcke, with greate carefuines, locknesse and sorowe. Therfor me thynk it a better and a sayer thynge, a man to eate and drynke, and to be refreshed of al hys labour, that he taketh vnder the sunne all þe dayes of his lyfe which god geueth hym, for thys is hys porcion. For vnto whome soeuer God geueth riches, goodes and power, he geueth it hi to enioye it, to take it for his porcion & to be refreshed of his labour this is now þe gift of god. For he thynketh not much how longe he shal lyue for so moch as god fylleth hys herte wth gladnesse.

The myserye of the ryche and couetous. The difference of a foole and a wyle man.

The. vi. Chapter.

I Here is yet a plage vnder the sonne, & it is a generall thynge amonge men, when God geueth a man ryches, goodes and honour, so that he wanteth nothynge of al that hys herte can desyre: and yet god geueth hym not leaue to enioy þe same, but an other man spendeth the. Thys is a vayne thynge and a myserable plage. If a manne be get an hundred chylderen, and lyue many yeres, so that his dayes are many in nombere, and yet can not enioye hys good neyther be buryed: as for hym I saye that an vntymely byrthe is better the he. For he cometh to naught and goeth hys waye into darknes, and his name is forgotten. Moreover he seyth the not the sunne, and knoweth of noe rest neyther here nor thete. Ye though he lyued two thousande yeres, yet hath he no good lyfe. Com not all to one place. All the labour that a manne taketh is for hym selfe, & yet hys desyre is neuer fylled after hys mynde. For what hath the wyle more then the foole? What helpeth it þe pooer that he knoweth to walke before the lyuynge?

The syght of the eyes is better, then þe soule shulde so departe awaye. How be it this is also a vayne thynge and a disquietnesse of minde. What is more excellent then man: yet can he not in the lawe get the bycropp of him þe is mightier then he: A vayne thynge is it to cast out many wordes, but what hath a man els?

That which passeth our strengthes & wittes onght we not to seke after.

The. vii. Chapter.



D Who knoweth what is a good for man lyuynge, in þe dayes of his vayne lyfe, which is but a shadowe?

Who wil tel a man what shal happen after him vnder þe done?

* A good name is more worth then a precious oymntment, and the day of death is better then the daye of byrth.

It is better to goi to an house of mournyng, then in to a baketyng house.

For there is the ende of all men, & he þe is lyuynge, taketh it to hert. It is better to be soyr then to laugh, for when the countenaunce is heuy, the herte is ioyfull. The herte of the wyle is in the mournyng house, but the herte of the folish is in the house of mirth.

It is better to geue eare to the chastening of a wyle man, then to heate the sorge of foolis. For the laughing of folis is lyke the crackynge of thornes vnder a pot. And that is but a vayne thynge. Who so doeth wronge, maketh a wile man to goo out of his witte, & destroyeth a gentle herte. The ende of a thynge is better then the begynnyng. The paciet of sprete is better then the hys mynde.

Be not hastily angri in thy minde, for wrath testeth in the bosome of a foole: Saye not thou: What is þe cause that the dayes of the olde tyme were better, then they that be now: for that were no wyle question. Wylldome is better then ryche s, yet moche more worth then, the eyes syght. For wylldome defendeth as well as moneye, and the excellent knowledge and wylldome geueth lyfe vnto hym þe hath in possessiō: Consider þe woerke of God, how that no man can make þe thynge straighe, which he maketh crooked.

Use wel the tyme of prosperite, and remembre þe tyme of myfortune: for god maketh the one by the other, so þe a mā can fynd nothing els.

These. ii. thinges also haue I conspyed in the tyme of vanyte: þe iust man perissheth for his rightuoulnesse sake, and the vngodlye lyueth in hys wyckednesse. Therfore be thou nether to rightuous ner ouer wyle, that thou perissh not: be nether to vnrightuous also ner to folysh, lest thou dye befoze thy tyme. It is good for the to take hold of this, and not to let þe go out of thy hand. For that he feareth God, shal escape them all.

Wysdom geueth more corage vnto the wyle, then ten myghte men of the cite: * for there is not one iuste vpon erth, that doth good, and synneth not. Take not hede vnto euery worde that is spoken, lest thou here thy seruante curle the: for thyn owne hert knoweth, þe thou thy selfe also hast oft tymes spoken euil by other men. All these thinges haue I proued because of wisdom, for I thought to be wyle, but she went farther fro me then she was befoze, yee so depe that I might not reach vnto her. I aplyed my mind also vnto knowledg, and to seke out science, wysdom and vnderstanding: to knowe the foolishnes of the vngodly, and the errour of dotting fooles. And I founde, that a womā is bitterer the death: for she is a very angle, her herte is a net, and her handes are cheynes. Who so pleasech God shal escape from her, but þe sinner wyl be taken w her.

Beholde (sayeth the preacher) this haue I diligentlye searched out and proued, þe I myght com by knowledg, which as yet I leke, and fynde it not. Among a thousande men I haue found one, but not one womā amounge all. Lo, thys only haue I founde, þe God made man iust and right, but they seke dyuers soretyes, where as no mā hath wysdome and vnderstanding, to geue answere ther vnto.

The hynges comaundement ought to be obeded Gladnes is one of the cheste thinges vnder þe sonne.

The. viii. Chapter.



Wysdom maketh a mans face to shine, but malycie putteth it out of fauour. Kepe the kinges comaundement (I warne the) and the oth that thou hast mad vnto god. Be not hastye to go out of his sight, & le thou cōtinue in no euil thyng: for whatsoeuer it pleasech him, that doth he. Like as when a king geueth a charg, hys comaundement is mightie. Euen so who maye save vnto hi: what doest thou? who so kepech the comaundement, shal fele no harmer: but a wyle mans hert dicerneth tyme and maner: for euery thing wyl haue oportunitie and iudgement, and thys is the thing that maketh men ful of carfulnes and sorowe. And why? a man knoweth not what is for to come, for who wil tel hi? Nether is there eny man þe hath power ouer the sprete, to kepe still þe sprete, nor to haue eny power i þe tyme of deeth, it is not he also that can make an ende of the battel, nether maye vngodlynes delouer him, that medeleth with all.

All these thynges haue I consyded, and applyed my mynde vnto euery worke þe is vnder the Sonne: how one man hath lordshipe vpon another to his owne harine. For I haue off sene the vngodly brought to their graues, and fallen downe from the hye & gloriouse place: in so much þe they were forgotten in the cytie, where they were had in so hye and greate reputacion.

This is also a vayne thing. Because now that euil workes are not habely punyshed, the hert of man geueth him selfe ouer vnto wyckednesse. But though an euil person offend an hundred tymes, and haue a longe lyfe: yet am I sure, that it shal go wel with the that feare God, because they haue him befoze their eyes. Agayne, as for the vngodly, it shal not be wel with hym; nether shal he prolong his dayes: but euen as a shadowe, so shal he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust me, vnto whom it happeneth, as though they had the workes of þe vngodly: Agayne, ther be vngodly w whom it goth as though they had þe

As. ii. workes

The Boke Chapt. ix

works of þe ryghtuous. This me thinke also a bayne thyng. Therefore I cōmēd gladnes, becaule a mā hath no better thinge vnder the sun, then to eate & drinke, and to be merie: for that shall he haue his labour al the daies of his lyfe which God geueth hym, vnder the Sunne. When I applyed my minde to learne wysdome, and to know þe traualle that is in the world (and þe of such a fashion, þe I suffred not myne eyes to slepe nether daye nor nyght) I vnderstand of al þe workes of God, that is not impossible for a man, to attayne vnto the workes þe are done vnder the sunne: and though he bestowe his labour to seke them out, yet can he not reach vnto them: ye though a wyse mā woulde vndertake to knowe them, yet myght he not fynd them.

The notes.

* Some rede the Goddess: that is, Iudges. A man wotteth not, by the rightwisenes of his owne workes, whether he be worthy of loue or hate. A man ought to lye merely with his wyf. A praise of wysdome.

↪ The. ix. Chapter.



Purposed I in my mynde to seke out. The ryghtuous and wyse ye and their workes also are in the hand of God: and there is no man þe knoweth ether þe loue or hate of the thyng þe he hath before hi. It happeneth vnto one as vnto another: It goeth: wþe ryghtuous as wþe vngodly: with þe good & cleane as with the vncleane: with hi þe offereth as with him þe offreth not: like as it goeth wþe þe vertuous, so goeth it also with þe sinner. As it happeneth vnto the perjured, so happeneth yt also vnto him þe is afrated to be forsworne. Amonge al thinges þe come to passe vnder the sonne, this is a misery, þe it happeneth vnto al a lyke. This is the cause also þe the hertes of men are full of wickednesse, and madd foolishnesse is in their hertes as longe as they liue vntyl they dye.

B And why: as longe as a mā lyueth, he is careles: for a quicke dogge (saye they) is better theaded lið: for they þe be luyng, knowe they shal die: but they þe be deed: know nothig, nether deserue

they eny more. For these memoysall is forgottē, so that they be nether loued, hated nor enused: nether haue they eny more parte in the world, in al þe is don vnder the Sonne. So thou thy waye then, eate thy byed wþe ioye, and drinke thy wyne with gladnes, for thy workes please God. * Let thy garmetes be alwaye whyt, & let thy head want none opynment. Use thy self, to lye toyfully with thy wyfe whom thou louest, al the dayes of thy lyfe which is but daye, þe god hath geuen the vnder þe Sunne al the dayes of thy vanite: for þe is thy porcion in this lyfe, of all thy laboure and trauayle þe thou takeste vnder the sonne. What soeuer þe takest in hande to do, þe do with al thy power: for amonge þe detidw, here as thou goest vnto, there is nether workes, counceyl, knowledge nor wysdome.

So I turned me vnto other thinges vnder the sonne, and I sawe þe in running, it helpeth not to be swyft: in battayl it helpeth not to be stronge to fedyng, it helpeth not to be wyse, to ryches it helpeth not to be suttel: to be had in fauour, it helpeth not to be connyng: but þe al lyeth in tyme & fortune: for a man knoweth not his tyme, but lyke as the fywe are take þe with angle and as the bydes are catched wþe þe snare. Euen so are men taken in the perious tyme, when it commeth sodenly vpon them.

Thys wysdome haue I seene also vnder the Sonne, and me thought it a greate thyng.

There was a lytel cite, and a few men within it: so there came a greate kynge and beseged it, and made great bulwarches agaynst it.

And in the cite there was founde a pooze man (but he was wyse) which wþe the hys wysdome deliuered the cite: yet was there no ebodye, that had eny respecte vnto such a symple man.

Then sayede I, wysdome is better then strengthe. Neuerthelesse, a symple mannes wysdome is despyed, and hys wordes are not herde. A wyse mā's counceyl that is folowed i splence, is farre aboue the cryeng of a captayne

captaine amonge fooles. * For wylsdō
is better then harnesse: but an vnthrift
alone destroyeth much good.

The notes.

* Some reade, seruantes.

* Some reade: and man knoweth not her loue nor
the herte: which is al before him. The sentence signi-
fith as much, as no mā knoweth wyeter God loue
or hate any man: vnderstand by the rightuousnes
of his owne woordes.

* The dyfference betwene a sole and wylse man
for tyme and happy is that realme which hathe a
wylse pynce.

The. x. Chapter.

Deed flyes & corrupte swete
opynmente and make it to
styncke, are somthing more
wozth then the wylsdome &
honoure of a foole. A wise
mans hert is * vpon the ryght hande,
but a fooles herte is vpon the left. A
dotynge foole thyncketh, & euery man
doth as fooly & as him selfe. If a
pynce be geuen the to beate
rule, be not neglygent then in thyne of
fyce: for so shall greete wyckednes be
put down, as it were with a medecyn.
A nother plage is there, which I haue
sene vnder the sonne: namely, the igno-
raunce that is comunly among pyn-
ces: it that a foole setteth in grete dig-
nite, and the rich are set downe beneth
I se seruantes ride vpon horses and
pynces goynge vpon the fete as yt
were seruantes. * But he & dyggeth
vp a pyr, & al sal cherin hym selfe: and
who lo bzeaketh the hedge, a serpente
shal byt hym. Who so remoueth stones
shal haue trauayle with al: and he & he
with wod shal be hurt therewith.

When an yron is blunte, and the
poynt not shapened, it muste be whet
agayne, and that w̄ might: Euen so
doth wylsdome folow diligence. A ba-
bler of his tonge is no better then a ser-
pent & styngeth without hysing: The
wozdes out of a wylse mans mouth are
gracious, but the lypyes of a foole wil
destroye hym selfe. The begynning of
his talking is fooly shyns, and the last
wozde of his moth is greate madnes.
A foole is so ful of woordes, a mā can
not tel what end he wil make: who wil
the warne hi to make a conclusiō. The
labour of fooly is greuous vnto the
whyle they knowe not how to go in to
the cite.

Woe be vnto the (O & realme, and
lande) whose kyng is but a chyld, and
whose pynces ar early at thei backet-
tes. But wel is the (O thou realme &
whole king is come of nobles, & whole
pynces eate in due season, for strength
& not for lust. Thow slouthfulnes
& balckes fal downe, and thow vyle
handes it runeth in at the house. Mea-
maketh me to laugh, and wyne maketh
them mery: but vnto money are al thin-
ges obediēt. With & king no euil i thy
thought, and speake no hurt of & rich
in thy pretty chamber: for a bird of the
ayze shal betraye thy voyce, & with her
fethers shal she bewraye thy woordes.

* That is to do all thinges a righte:

Wylse ought to be distribute vnto the nedye.

The notes.

The. xi. Chapter.

Sende * thy vittailles ouer
the waters, & so shalt thou
fynd the after many yeres
Geue it awaye among *
seuen or eght, for & know-
est not what mysery shal cō vpo earth,
* When & cloudes are ful, they pour
out rayne vpon the earth. And when &
tre faileth (whether it be toward south
or north) in what place so euer it fal-
there it lieth. He & regardeth & wynde,
shal not lowe: & he & hath respect vnto
& cloudes, shal not teape. Now like as
& knowest not & waye of the wind, nor
howe & bones are filled in a mothers
wombe: Euen lo & knowest not & wo-
rkes of god, which is & worke master
of al. Cease not & therfore w̄ thy hā-
des to sowe the seede, whether it be i &
mornyng or in the euening: for & know-
est not whether this or that shal pros-
pere, and yf they both take, it is the bet-
ter. The lyght is swete, and a pleasaunt
thyng is it for the eyes to loke vpon
the Sunne. If a man lyue many yea-
res, and be glad in them al, let hym re-
membze the dayes of darknes, whych
shal be many: and when they come, al
thynges shal be but vanyte. Be glad
then (O thou yong man) in thy youth,
and let thyne hert be mery in thy yong
dayes, folow the ways of thyne owne
hert, and the lust of thyne eyes: but be
thou sure, that God shal byynge the in
to iudgment for al these thynges.

Is. lii. The

The notes.

a * That is, distribute thy goodes, indifferentlye to the poore without regarding one and not another.

b * That is vnto manye: a certen nobye for an vncertaine.

c * That is, when men haue wherewith they oughte liberallye to geue.

¶ From oure yowth ought we to, conspyre, and regarde the goodnes of God.

The xii. Chapter:

Remoue away displeasure oute of thyne harte, and remoue euell from thy body: for the chyldhode, and yowth is but vanities. Remember thy maker in thy yowthe, or euet the dayes of aduersyte come, and of the yeres drawe nye when thou shalt saye: I haue no pleasure in them befoze the sunne, the lyght, & moone and starres be darkned, and of the cloudes turne agayne after the raine: when the keepers of the house shall tremble and when the strong men shall bowe them selues. When the myllers stande styll: because they be so fewe and when the syght of the wyndowes shall waxe dymme: when the doores in the stretes shall be shutte, and when the voyce of the myller shall be layde down when men shall ryle vp at the voyce of the byrde, and when all the daughters of mylke shall be brought lawe: when men shall feare in hye places, and be a frayde in the stretes: when the Almond tree shall be despyled, the gresshopper borne oute, and when greate pouertie

shall breake in, when a man goeth to his longe home, and the mourners go about the stretes. Or euet the syluer lace be taken awaye, and of the golden bande be broken: Or the pot be broken at the well, and the whele vpon the cysterne. Or dust be turned agayne vnto earthe from whence it came, and of the spytte retorne agayne vnto God, which gaue it. All is but vanyte (saythe the Preacher) all is but playne vanyte.

The same Preacher was not wyle alone, but taught the people knowelg also, he gaue good heade, sought out grounde and set forth many parables. His dyligence was to fynde out acceptable woordes, right scripture, and the woordes of truth. For the woordes of the wyle are lyke pyckes and nayles that go thorowe, wherewith men are kepte together: for they are geuen of one Shepherd onely.

¶ Therfoze be warre (my sonne) that aboute these thou make the not many and innumerable bookes, nor take dyuerse doctrynes in hande, to weerye thy body withall.

¶ Let vs heare the conclusyon of all thynges: feare God, and kepe his commaundementes, for that toucheth all men: for God shall iudge all woorkes and secrete thynges, whether it be good or euell.

The ende of the booke of the
Preacher / otherwyle cal-
led Ecclesiastes

*The Ballet

Of Ballettes of Salomon:
called in Latyne Cantici
Canticorum.

*That is, the chiefe and most excellent Ballet as þ
saint of sayntes, þ his of kings, which is as much
to saye after the maner of speaking of the Hebrewes
as the chiefe saint the chiefe king, Wherefore it is
to be supposed that among the **W**. and true o-
ther songes (of which, ii. Reg. iiii. d.) this hath be
re esteemed & iudged the chiefe and principal.
A mystical deuyce of the spiritual & godly loue,
betwene christ the spouse, and the church or congre-
gacion his spouse. Salomon made this Balade or
songe by him selfe & his wyfe the daughter of Pha-
rao, vnder the shadow of him selfe figuring Christe
& vnder the person of his wyfe the Church.

The fyrst chapter.

The voyce of the Church.

That thy mouth wold ge-
ue me a kisse, for thy bze-
stes are moze pleasaunte
thē wyne, and that because
of þ good & pleasaunt sau-
our. Thy name is a swete smellig ointment
therfore do þ maidens loue þ: yce that
moueth me also to runne after the.

The spouse to her companyons.

The kyng hath brought me i to his
pryncy chābre We wil be glad & reioyce
i þ, we thyncke moze of thy brestes thē
of wine, wel is them þ loue the.

The voyce of þ church i persecuciō

I am black (O ye daughters of Je-
rusale) lyke as the tentes of the Cedre-
nes, and as the hangynges of Salo-
man, but yet am I faire and wel fauo-
ured withal. Maruel not at me þ I
am so blacke and how: the sunne hath
shyned vpon me.

The voyce of the Synagoge.

For when my mothers childe had
euell wil at me, thei made me the keper
of the vintard. Thus was I faue to
kepe a vyntarde, wyich was not myne
owne.

The voyce of the church to Christ.

Tel me (O thou whō my soule lo-
ueth, where thou sedest, where þ restest
at the none daye lest I go wrong, and
come vnto þ flockes of thy cōpanions

Christ to the Church.

Yf thou knowest not thy self (O þ
farrest among wemen thou go thy way
forth, after the foostepes of the shepe,
as though thou woldest fede thy goates

beside þ shepherdes tentes. Ther wil
I tary for the (my loue) with myne host
and with my charettes, whiche shal be
no fewer then Pharaos. Then shal thy
cheekes & thy neck be made fayre, & han-
ged w spāges & godly iewels: ane chād
of gold wil we make þ w siluer botons

The voyce of the church.

When the kyng syteth at the table,
he shal smell my spard: for a bondel of
myrrer (O my beloued) lyeth betwixte
my brestes. A cluster of grapes of Cy-
pers, or of the vyneyardes of Engaddi
art thou vnto me, O my beloued.

Christ to the Church.

O how fayre art thou (my loue) how
fayre art thou: thou hast doues eyes.

The Church to Christ.

O how fayre art þ (my beloued) how
well fauored arte þ: Our bed is dec-
te w flours, þ silpings of our house are
of Cedre tree, & our balkes of Cypressse

The ii. Chapter.

The voyce of Christ.

I am the floure of the felde, &
a lyve of the valleys: as þ
rose amonge the thornes,
so is my loue amonge the
daughters.

The voyce of the church.

Lyke as the apple tree among the trees
of the wod, so is my beloued among þ
sonnes. My deylte is to syt vnder his
shadow, for his frute is swete vnto my
throte. He bringeth me in to his wyne
seller, and loueth me specially wel. Re-
fresh me with grappes, cōfort me with
apples, for I am sick of loue. His left
hand lyeth vnder my head, and his ry-
ght hande embraceth me.

The voyce of Christ.

I charge you, O ye daughters of Je-
rusalem by the Roes & hyndes of þ fel-
de, þ ye wake not by my loue nor touch
her: tyl she be content her selfe.

The voyce of the Church.

We thincke I heare þ voyce of my be-
loued: lo, ther cometh he hoppig vpon þ
moūtaines, & leapig ouer þ litle hilles.
My beloued is lyke a Roo or a yonge
hart. Beholde, he standeth behynde our
wall, he taketh in at the wyndowe, and
pepeth thowow the grate,

My

Salomons

My beloued answered & said vnto me.

The voyce of Chyſt.

I ſtande by my loue, my doue, my beutyful, & come: for lo, ſp̄ witer is now paſt, & the rayne is away & gone. The floures are come by in the felde, & twiſtynge tyme is com, the voyce of ſp̄ turtle doue is heard in our lande. The figge tree bringeth forth her figges, the vy- nes bere bloſſoms, & haue a good ſmel. **I** ſtande by my loue, my beutyfull, & come (**O** my doue) out of the caues of the rockes, out of the holes of the wal. **I** let me ſee the countenance & heare thy voyce, for ſweete is thy voyce and ſayre is thy face.

The voyce agaynſt the heretykes.

Get vs the foxes, yee the lytle foxes that hurt ſp̄ vy- nes, for our vines beate bloſſoms.

The voyce of the Church.

My loue is myne, and I am his (whi- ch ſedeth among ſp̄ lilies, vntill the day breake, and tyl ſp̄ ſhadowes be gone. Come agayne p̄ciuely (**O** my beloued) lyke as a Roſe oz among herte vnto the mountaynes.

The. iiii. Chapter.

The voyce of the Church which is cholen out of ſp̄ Heathen.



By night in my bedd I ſou- ght him, whom my ſoule lo- ueth: yee delygently ſoug- ht I him, but I found him not. I wil get by (thoughte

I go about the cytie, by en the mar- ket & in al ſp̄ ſtreets wyl I ſeke him, who my ſoule loueth: but when I ſoughte him, I founde him not. The watchmen that go about the cite, founde me.

The Church ſpeakynge of Chyſt.

Sawe ye not him whom my ſoule lo- ueth? So when I was a lytle paſt the, I founde him whom my ſoule loueth. I haue gott en holde vpon him, & wyl not let hym go: vntyl I bring hym in- to my mothers houſe, and in to her cha- bre that bare me.

The voyce of Chyſt.

I charge you, O ye daughters of Je- ruſalem, by the Roſes & Hyndes of the, felde that ye wake not by my loue ner touch her, tyl ſhe be content her ſelf.

The voyce of the Synagoge, mar-

ueiling in it ſelf at ſp̄ church of Chyſt.

Who is this, ſp̄ cometh out of ſp̄ wyl- dernelle like pylers of ſmoke, as it were a ſmel of ſp̄re, franchaceſe & al ma- ner ſpyces of the Apocary?

The voyce of the church.

Beholde, about Salomons bed ſede ther ſtand lx. valeant men of ſp̄ migh- ti i ſrael. They behold ſweetes euery one, & are expert in warre. Euery man hath his ſweetd vpon is thigh, becauſe in ſp̄ night. King Salomon hath made him ſelf abed ſede of ſp̄ wod of Liba- nus, the pylers are of ſyluer, the cou- ring of golde, the ſeate of purple, ſp̄ gro- und pleaſantly paved for the daugh- ters of Jeruſalem.

The Church ſpeakynge of Chyſt. go forth (**O** ye daughters of ſp̄) & be- hold King ſalomō in the crowne wher withe his mother crowned him in the dape of his marriage, & in the dape of ſp̄ gladneſſe of his hert.

The. iiii. Chapter.

The voyce of Chyſt.



How ſayre arte thou: my loue, how ſayre arte thou: thou haſt doues eyes, help- de that which lyeth byd w- in. Thy beatty lockes are

lyke a flocke of ſhepe ſp̄ beclippyed, whi- ch go ſpyt by from ſp̄ waſhinge place: wher euery one beareth two twyns, & not one fruteful among them. Thy lyp- pes are like a roſe coloured rybond thy wordes are louely: thy chekes are lyke a pece of a pomgranate, beſides ſp̄ which lſeth byd w- in. The necke is like ſp̄ tower of Dauid buylded with bul- wozkes, wher vpon they hang athou- ſande ſpyldes, yee all the weapens of the gyautes. Thy two bzelles are like two twyns of ponge roes, whiche ſede amonge the lylpes.

The ſpoule ſpeaketh to hym ſelfe.

O ſp̄ I might goto ſp̄ moūtaine of myre & to the hil of frack ſſe: tyl ſp̄ dai- bzee- ke, & tyl the ſhadowes be paſt awaye.

The voyce of chyſt ſpeakig to ſp̄ church Thou art al ſayre, **O** my loue, & no ſpot is ther i ſp̄. Come to me fro Libanus, **O** my ſpoule, come to me fro Liban: to ſoone ſp̄ next way fro the toppe of Ama- na, fro ſp̄ toppe of Sanir & Hermon. fro the

the Lyons dennes, and from the mountaynes of the leoparden.

Thou hast wounded mi hert, O mi sister, my spouse, thou hast wounded my hert, with one of thyne eyes, & with one cheyke of thy necke. O how fayre and lousely are thy brestes, my sister, my spouse: Thy brestes are more pleasaunte then wyne, and the smell of thine oyntmentes passeth all spices: Thy lippes, O my spouse, droppe as the hony combe, pe mylke and hony, is vnder thy tōge, and the smell of the garmentes is lyke the smell of franckincense.

Thou arte a well kepte garden, O my Sister, my spouse, thou art a wel kept watersprig, a sealed well. The frutes that sproute in the, are lyke aparadise of pomgranates with swete frute: as Cipresse, Paradus, Saffronne, Calmus, and all the trees of Libanus: Myrr, Aloes, ad all the best spices. Thou art a well of gardens a well of lutingge waters, whych renne downe from Libanus.

Christ calleth the beathen.

Up thou north wynde, come thou south wynde, and blowe vpon my garden that the smell thereof maye be carryed on euery syde, ye my beloued may come into my garden, and eate of my frutes and apples that growe therein:

The. v. chapter.

Christ speaketh to the church.



Come into my Garden, O my sister, my spouse: I haue gathered my Myrr, with my spise. I wyl eate my hony & my hony cōbe, I wyl dryncke my wyne and my mylke.

Christ speaketh to the Apostles. Eate, O ye frendes, dryncke, and be merry, O ye beloued.

The voyce of the church.

As I was a slepe, and my hezte was kyng, I hearde the voyce of my beloued, when he knocked.

Christ to the Church.

Open to me (sayde he) O my sister, my loue, my dooue, my dearelyng: for my heade is full of dewe, and the lockes of my hear are ful of the nyght droppes.

The voyce of the spouselle.

I haue put of my coate, how can I do it on agayne: I haue washed my fete

how shall I fele them agayne?

The voyce of my church speking of crist. But when my loue put in his hand at the hole, my hert was moued towarde hym: so that I stode vp to open vnto my beloued. My handes dropped with Myrr, and my Myrr ranne downe by fingers vpon the lock: neuerthelesse when I had opened vnto my beloued he was departed and gone awaye.

Now lyke as afore tyme when he spake, my hert could not longer refrayne: Euen so now I sought him, but I coulde not fynde him: I cryed vpon hym, neuerthelesse he gaue me no answer.

The Church complaineth of her persecuters.

So the watchmen that wente about the citie founde me, smote me, & wounded me: Yee they that kept the walles, toke away my garment fro me.

The spouses speaketh to her companions. I charge you therfor, O ye daughters of Ierusalem, yf ye fynd my beloued, yf ye tell hym how that I am syck for loue.

The voyce of the Synagoge.

Who is thy loue aboue other louers? O thou fairest among wemen: O what can thy loue do, more then other louers, yf thou chargest vs so straitely.

The Church, answerig of Christ.

As for my loue, he is whyte and redde coloured, a syngular personne among many thousandes: his head is the molt fine golde, the lockes of his heare are busshed, browne as the euenynge: His eyes are as the eyes of doves by the water byokes, washed with mylke, and remaining in a plenteous place: His cheekes are lyke agarden bedd, wher in the Apoticaries plat almaner of swete thynges: His lippes droppe as the floures of the most principall Myrr, his handes are full of golde rynges & precious stones. His body is as the pure viuet, deckt ouer with Saphires: His legges are as the pylers of Harbel, set vpon sokettes of golde: His face is as Libanus, and as the Cedze trees: His thyote is swete, yee he is altogether lovely. Soch one is my loue. O ye daughters of Ierusalem, soch one is my loue.

The voyce of the Synagoge speaking to the Church.

Whither

Salomons

Whither is thy loue gone then (O thou fairest amonge women) whither is thy loue departed, that we may seke him with the?

Che. vi. Chapter.

Che voyce of the Church.

My loue is gone downe into his garden, vnto the sweete smellyng beddes, & he may refresh him selfe in the garden, & gather floures.

Why loue is myne, and I am his, which fedeth amonge the lylies.

Chryst to the Church.

Thou art pleasaunte (O my loue) euen as lowlynesse it self, thou art saye as Jerusalem, glorious as an army of men, with their banners. (Turne away thyne eyes from me, for they make me to proude.) Thy heatepe lockes are lyke a flocke of goates vpon the mounte of Galaad. Thy teth are lyke a flock of shepe that be clypped, which go out of the washinge place: where euery one beareth two twyns, and not one frute ful amonge them. Thy chekes are like a peece of a pomgranate, besydes that which lyeth hyd within. There are thre score Quenes, foure scores concubines & yonge women without nombre. But one is my doue, my derlinge. She is & onely beloued of her mother, and heare vnto her that bare her. When the daughters sawe her, they said, she was blessed: Yee the Quenes and concubynes prayed her.

Che voyce of the Synagoge.

What is she this, that peepeth out as the morning-fate as the mone, excellent as the sunne, glorious as an armye of men with their banners.

Chryst to the Synagoge.

I wente downe into the notte garde, to se what grew by the brookes, to loke of the vineyardes flosshed, and of the pomgranates were not shot forth.

Che voyce of the Synagoge.

Then the charcttes of the Prince of my people made me sodenly afraied.

Che voyce of the Church callinge agayne the Synagoge.

Turne agayne, turne agayne, O Sulamite, turne agayne, turne agayne, & we maye loke vpon the.

Che. vii. Chapter.

Chryst to the Synagoge.



What pleasure haue ye more in the Sulamite, than when she daunceth amonge men of warre?

Chryst to the Church.

How pleasaunt are thy treadynges in thy goyes, thou princes daughter: Thy thynges are lyke a fayne Jewell, which is wrought by a conyng worke master: Thy navel is lyke a round goblet, whiche is neuer without drinke: Thy wombe is lyke an heape of wheate sett aboute with lylies: Thy two breasts are lyke two twynnes of posige roes: Thy necke is as it were a tower of puerpe: Thy thine eyes are like water poles in Helebon, besyde the porte of Bathakbim: thy nose is lyke the tower of Libanus, which loketh toward Damascus: That heade that standeth vpon the is lyke Carmel: the heart of thy heade is lyke the kynges purple folden by in plates.

How faire & lovely art thou, my dearynge, in pleasures: Thy nature is like a date tree, and thy breasts like the grapes:

Che spouse speakyng of the cross.

I sayde: I will clymme by into the date tree, & take hold of his banches.

Che spouse speakyng to the spouse.

Thy breasts also shalbe as the vyne grapes, the smell of thy nostrils lyke the smell of apples, & thy throte lyke the best wyne. This shalbe pure & cleare for my loue, his lippes & teth shal haue their pleasure. There will I turne me vnto my loue, & he shal turne hym vnto me.

Che church speakyng to Chryst.

Come on my loue, let vs go forth in to the feld, & take our lodging in the vyllages. In the morninge will we ryse by tymes, and go se the vyneyard: for it be spronge forth, of the grapes be growne, & of the pomgranates be shot out. There will I geue the my breasts: ther shal I Mandragoras geue their smell beside oure doores: there, O my loue, haue I kepte vnto the al maner of frutes, both new and olde.

Che. viii. Chapter.

Che

**The voyce of the Patriarches
spekyng of Chyſt.**

Qhat I myght ſpyndeſ w
out, and kylls the, whome
I loue as my brother, whi
ch ſuckte my mothers bres-
tes: a that thou woldest not
be offended, yf I toke þ, and broughte
þ into my mothers houle: þ thou migh
teſt teache me, and that I myght geue
the drinke of ſpiced wyne, a o f the ſwe
te ſappe of my pomgranates. His lefte
hande ſpeth vnder my heade, and hys
ryght hand embraceth me:

The voyce of Chyſt.

I charge you, O ye daughters of
Jeruſale, þ ye make not vp my loue, nor
touch her, tyl ſhe be content her ſelfe.

The Synagog ſpeakig of þ church
What is ſhe this, that cometh vp
from the wyldernes, and leaneth vpon
her loue:

**The voyce of þ ſpoule befoze þ ſpou-
ſelle.**

I am the ſame that waked the vp
amonge the apple trees, where thy mo-
ther bare the, where thy mother broug
ht the into þ woꝛlde.

The Church ſpeakynge to Chyſt.

O let me as a ſeate vpon thyne hert,
any as a ſeale vpon thyne arme: for lo-
ue is myghtye as the death, and gelou-
ſye as the hell. Her coales are of fyre, &
a very flamme of þ Loꝛde: ſo that ma-
ny waters are not able to quench loue,
nether maye þ ſtreames dꝛoune it. Yee
yf a man wolde geue al the good of his
houſe for loue, he ſhulde counte it no-
thyng.

**Chyſt ſpeakynge of the churche to
the Synagoge.**

When our loue is tolde our ponge
ſiſter, whoſe bꝛeſtes are not yet growne
what ſhal we do vnto her:

The anſwere of Chyſt for þ church.

Yf ſhe be a wall, we ſhall builde a
ſyluer bowll wꝛeck ther vpon: yf ſhe be
a towꝛ, we ſhal caſte her with borders
of Cedre tree,

**The church anſwerethe to the Sy-
nagoge.**

If I be a wal, & my bꝛeſtes like to w
tes, then am I as one that hath found
fauoure in his ſyght.

The ſynagoge ſpeking to þ church.

Salomon had a vineyarde at Baal
Hamon, thys vineyarde delquered he
vnto the keepers: that euery one for the
frute therof ſhoulde geue hym a thou-
ſand peces of ſyluer.

The voyce of Chyſt.

But my vineyarde, O Salomon, ge-
ueth the a thouſand, and thye hundꝛeth
to the keepers of the frute. Thou that
dwelleſt in the gardens, O let me hea-
re the voyce, that my companions may
herken to the ſame.

**The voyce of the church, ſpeaking
to Chyſt.**

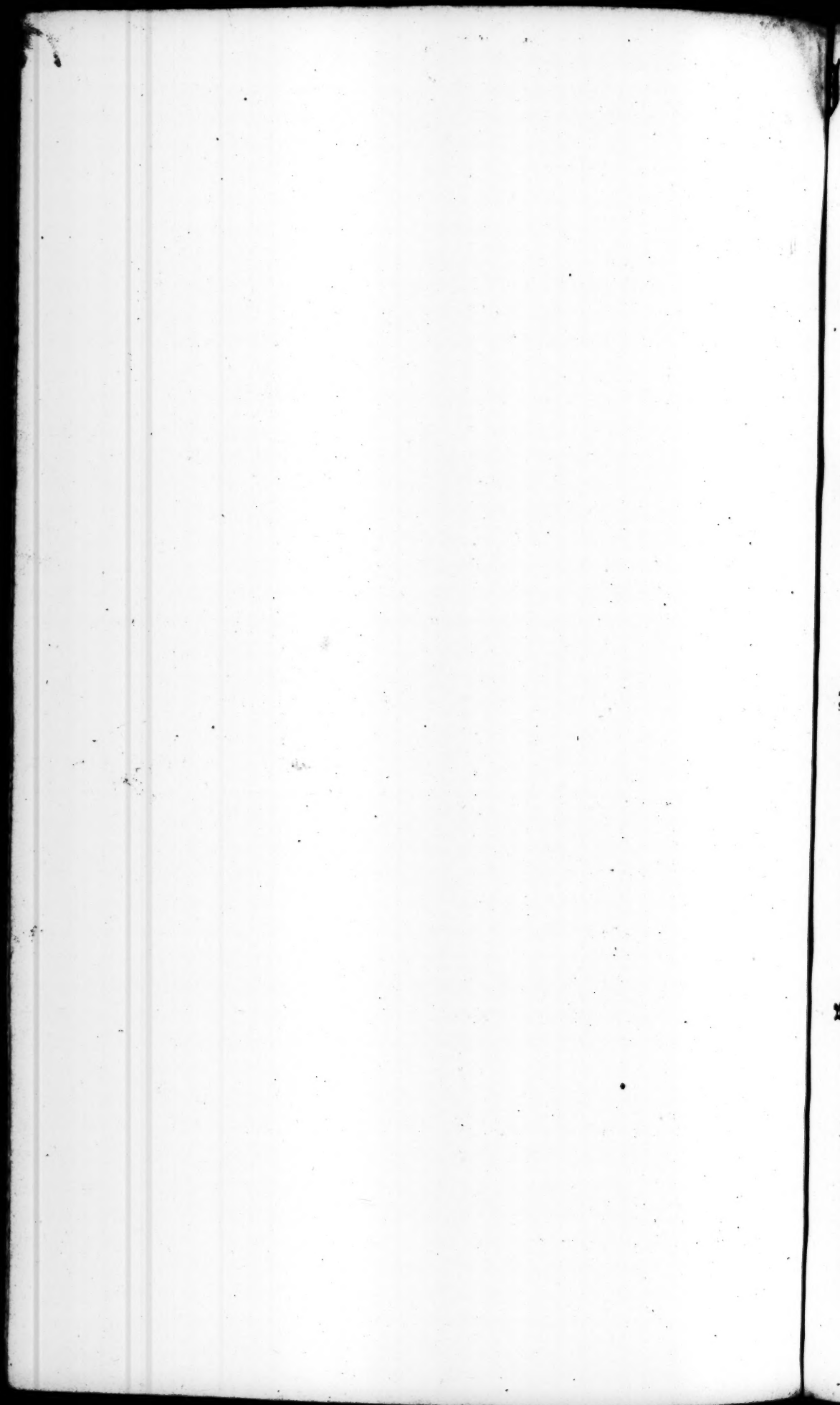
O get the awaye, my loue as a too
oz a ponge herte vnto the
ſweete ſmellynge
mountayn-
nes.



The ende of the

Ballet of Ballettes of Salomon,
called in Latine
Canticum Canticorum.





The Prophetes in Englysh.

Elay.
Jeremy.
Ezechiel.
Daniel.
Ileas.
Joel.
Amos.
Abdy.

Jonas.
Michas.
Naum.
Abacuc.
Sophony
Aggeus.
Zacharye.
Malachy.

The booke of the Prophete Elay.

Elay prophesyeth that the anger of God shall
come vpon Jerusalem because of theyr synnes.

The first Chapter.



The prophesy of E-
lay the sonne of A-
mos, whych he shew-
ed vpon Juda &
Jerusalem: In the
time of Oshah
Noatham, Ahaz, &
Jehzekiah, Kings

of Juda. Heare o heauē herke o earth,
for the Lord speaketh, I haue nourished
and brought vp chylderen, and they a-
re fallen away fro me. An oxe knoweth
hys lord, and an asse hys masters stal,
but Israell knoweth nothyng, my pe-
ple hath no vnderstandinge. Alas for
this synfull people, which are expert in
blasphemys, a frowarde generacion,
vnnatural chylderen. They haue for-
sake the Lord, they haue prouoked the ho-
ly one of Israell vnto anger, and are
gone backward, wherfore shoulde yee
be plagued any moze? for they are euer
falling away. The whole heade is
sore, and the hert is very heuy. For fro
the sole of the fete vnto the heade ther
is no whole parte in al your body: but
al at woundes, botches, sores & strepes
which can nether be helped, bound vp,
molysed, nor ealed with any oymēt.

Your land lyeth waste, your cyties are
brent vp, your enemyes deuour youre
land, and ye must be sayne to stand, &
loke vpon it: and it is desolate, as ye
were with enemyes in a battel. Moze
ouer the daughter of Sion is lefte
alone lyke a cotage in a bynard like a
watchhouse in time of warre, like a be-
leged cite. And excepte the lord of Host-
es had left vs a few a liue: we shoulde
haue bene as Sodoma, and like vnto
Gomorrah.

Heare the word of the Lord ye tyran-
tes of Sodoma, and herken vnto the
lawe of our god, ye people of Gomorra

Why offre yee so many sacrificys
vnto me? I am discontent for the bynt-
offrynges of wethers and with the fat-
nes of fed bestes. I haue no pleasure
in the bloude of bullockes, lambes and
gootes. Whē ye apere before me, who
requyeth you to trade within me por-
ches? Offer me no mo oblations,

for it is but lost labour. I abhorre
your incense, I maye not awaye with
your newmoones, your Sabothes &
solempne daies. Your fastings at also
in bayne. I hate your newe holydayes
and fastinges, euen fro my very herte
They make me weery, I can not abide
them. Though ye holde out your han-
des turne I mine eyes from you. And
though ye make many prayes, yet here
I nothing at al for your handes are
ful of bloude.

Wash you, make you cleane, put a-
waye your euell thoughtes out of my
syght, cease from doing of euell & vyo-
lence. Verne to do right, applye your
selues to equite, delyuer the oppressed,
helpe the father lesse to his ryght let, &
widdowes complaynt com before you.
Now go to (sayth the Lord) we wil tal-
ke together. Is it not so? Though
your synnes be as read as scarlet, Mal-
they not be whyter then snowe? And
though they wer like purple, Mal they
not be like white wolles? Is it not so?
If ye belouing and obedient, ye shall
enioye the best thinge that groweth in
the land. But if ye be obstynate and re-
bellious ye shalbe deuoured with the
swerde: for thus the Lord hath promy-
sed with his owne mouth.

Al.

How

Jerusalem & Juda the prophesy

If now happeneth it then that p^ryghtuous cyte, whych was full of eqypte, is be come vnsaythful as an whozetygthuousnes dwelt in it, but now murth^rer* **T**hy syluer is turned to dross, and thy wyne myxt wth water. **T**hy p^rynces are traptets and companions of theaues, **T**hey loue gistes altogether, & fo low rewarde. **A**s fo^r p^r fatherles, they helpe him not to hys ryght, nether wyl they let the widdowes causes com befoze them. **T**herfoze speaketh the **L**orde God of hostes the mighty one of **I**straell: ah **I** must ease me of myne enmyes and auenge me vpon them. **A**nd therfoze shall **I** lye my hande vpon the, ande burne out thy dross from the fynest adpured, and put out al the lead, and let thy luges agayne as they were somtyme, and the **S**enatoures as they were from the begynnyng. **T**hen shalt thou be called the rightuous cite, the sayth full cite. **B**ut **S**on shall be redeemed with eqypte, and her captiuitie with the rightuousnes. **F**o^r the transgressours and vngodly, and such as are become vnsaythfull vnto the **L**orde, must also gether be vterly destroyed.

And except ye be ashamed of the oke trees wherin ye haue so delpted: and of the gardens that ye haue chosen: yee shalbe as an oke whose leaues are fallen awaye, and as a garden that hath no moylnes. **A**nd as fo^r the gloze of the thynges it shalbe beturned to byp^rstawe & he that made the to a spatche. **A**nd they shall both burne together, so that no man shalbe able to quench the.

The notes

a* Of thys time and of the thynges, done therein, ye haue in the fourth of the kynges from the. xlii. chap to the. xli. And in the. ii. of the **C**hronicles, from the. xvi. Chapter to the. xlii.

b* Otherwyle called **B**arish. ii. **R**eg. xlii. c.

c* The heade signyfeth them that are ioyned to gouerne the people.

d* From the soule. i. c. That is the whole multitude of the people, is there no goodnes.

e* That is, cite & people, as in the **P**sal. cxxvii. b.

f* The maner of the scripture is, somtyme to call p^r frowarde and wicked **J**ewes by the name of straungers and heathen, because they dyd as wickedlye as did the heathen: As he here calleth them **S**odomites. i. c. And in. **E**zech. xvi. ad he vpbreatheth them of the synfull nacyon, wherof they came, on thys maner. **T**hy father was an **A**monite. i. c.

g* To turn syluer into dross, ad to myxt wth water, is, to depraue the heuenly woze of God, ad to corrupt the pure iudgement therof, fo^r couctounes sake: whych thyng was vsed in **P**auls tyme, as ye may se, i. **C**orinth. iiii. a. much moze now be ye like.

Of the coming & death of **C**hrist and of the calling of the heathen.

The. ii. Chapter:

Mozouer this is the woze, that was opened vnto **E**saye, the sonne of **A**moz, vpon **J**uda & **J**erusalem. **I**t wyl be also* in p^roses of tyme: That the hll were the house of the **L**orde is buylded, **W**hal be the chefe among hilles, and exalted aboue al lytel hilles. **A**nd al the heathen shal p^rtye vnto him, and the multitude of people shal go vnto hi, speaking thus one to another: bp, let vs go to the hyl of the **L**orde, and to the house of p^r god of **J**acob: that he maye shewe vs hys waye, and that we maye walke in hys pathes. **F**o^r the* lawe shal com out of **S**ion, and the woze of God from **J**erusalem, and shal geue sentence among the heathen, and shal refozme the multitude of people: ** So that they shal bzeke their swerdes and spetes to mak sithes, sickles and sawes therof. **I**n p^r tyme fo^rth therfoze shal not one people, lift bp wepon agaynst another, nether shal they lern to fight from thence fo^rth. **I**t is to the p^r **J** cyte (the house of **J**acob) bp, let vs walke in the lght of the **L**ord. **B**ut thou art scattered abroad with the people (the house of **J**acob) fo^r ye go farre beyonde your fathers, whether it be in **S**ozceres (whome yee haue as the **P**helistynes had) in calkers of mans birthes, wherof ye haue to many. **A**s soone as your lande was ful of siluer and golde, and no ende of your tresure: so soone as your land was full of stronge horses & and no ende of your charetes: **I**mmediatly was it ful of idoles also enē wo^rkes of your owne handes, whych ye pour selues haue fashioned, and your fingers haue made. **T**here kneleth the man there falleth p^r man downe befoze them, so p^r thou cast not bzinge him awaye fro thence. **A**nd therfoze get the soone in to some rocke and hyde the in p^r grownde fro p^r sight of the feareful iudge, and, from the gloze of his **W**atesty: whych casteth downe p^r high lokes of presumptuous persōs & bzingeth lowe p^r pyde of mē, and he only shalbe exalted i that dape **F**o^r the* dape of the **L**orde of hostes: **S**hall

Jerusalem & Juda Of Eloy.

Lxv

The prophesie sheweth that at the commynge of Chryste
all strength and power shal be put forth of Ieremy
The iii Chapter.

shal go ouer al pyrde and presumpon
vpon al the that exalt them selues, &
shal byng them al downe: vpon a high
and route. Cedre trees of Libanus
and vpon al the okes of Balan vpon
al route mountaines, vpon, al costlye
towres and vpon al strong walles vpon
on al shippes of the see, and vpon eue
ry thinge that is glorious, and pleasaunt
to loke vpon.

And it shal byng downe the pyrde
of man, & laye mans presumptuousnes
ful lowe, and the Lord shal only haue
the victorie in that daye. But the Ido
is shal vterly be rote out. When shal
crepe in to holes of stone, and in to ca
ues of the earth from, the sighte of the
feareful iuge, and from the glory of his
magesty what time as he shal make hi
bp to shake the earth. Then shal man
cast awaye his goddes of siluer & gold
which he neuertheles had made to ho
nour them vnto Moles and Bakes:
that he maye the better crepe in to the
caues & rockes, and into the cliffes of
hard stones from the syght of the feare
full iuge & from the glory of his Mage
sty

The notes:

* Heb. In the last dayes: by which is comenly sig
nified the time of Chyestes commynge and the
vnto the ende of the worlde as in Ezech. xxxviii, e &
Jer. l. i. d. and in many other places.

* The Hebrewes take not the lawe onely for the
commandementes but also for al the promyses of
God for the praynges and thankesgeynges and
for al that is contayned the whole old testamēt.

* Do that they shal breake their swordes &c. Note
here the great innocency of them that dwell in the ci
tie of God, that is, in the Church and congregacion
of the faithfull: which thynketh it not proung to ab
steyne from battell and robbery contencion and streffe
&c. But do also apply them selues to honest occupaci
ons and vnfaulty craftes, wherewith they may fede
not only themselves but other also with the which
thing is signified by these rust instrumentes, sithes
spyces and lawes doing herin accordyng to the coun
cel of s. Paul which saith let hi that stole stele no moze
but let hym rather labour wyth his handes some
good thing, that he maye haue to geue vnto him that
needeth. Eph. iii. e.

* The daye of the Lord, is, the daye of the iust iudg
ment, in which god proueth the conscience of euery
man shewyng him self a iust iudge as it is figured
of Chyist Mala. iii. a But who maye abyde the daye
of his commynge, &c.

* Cedar trees are very high trees, and in Libanus
are they higher then in any other place: and therfor
signifieth he therby the most mighty princes and
rulers. The xxxi. kinges also of Iosua ouerthowe
as ye reade Iosua. xii. dwelled about Libanus. It is
an hyl in Syria. After in p. l. c.

Every man can eschue a par
tye moued in anger, for what
doth he wisely: vnto so shal
the Lord of hostes take a
waye from Jerusalem and
Juda, al possessions and power, al mea
te and dyncke the capitayne of the sou
diers, the iudge and the prophete, the wi
se and the aged man, the worshipful of
syttie yeare olde, and the honourable:
the Senatour, and men of vnderstan
dyng: the masters of craftes and orato
urs. And I shal geue you chyldren to
be your prynces (sayth the Lord) and
babes shal haue the rule of you. One
shall euer be doyng vyolence and wyng
to an other. The hope shall presume a
gaynst the, elder and the vyle persone a
gaynst the honorable. Ye one shall ta
ke a frende of his owne bynded by thee
bosome, and saye * thou hast clothing
thou shalt be our heade, for thou may
est kepe vs from thys fall and parell.

Then shall he sweate and say. I ca
not helpe you. Moreouer there is ney
ther meat nor clothing in my house ma
ke me no ruler of the people. For Jeru
salem and Juda must decaye, because
that both theyr wordes and counsels ar
agaynst the Lord they prouoke the pre
sence of his magesty vnto anger. The
chaunginge of theyr countenance be
wrayeth the ye they declare their owne
synnes them selues as the Sodomi
tes and hide the not. Wo be vnto their
soules for they shall bee heuely rewar
ded. The shal they saye & happy are
we godly, for they may enioye the frutes
of theyr studies. But wo be to the vn
godlye ande vnrightheous for theye
shalbe rewarded after theyr workes. O
my peple * rybaudes oppresse and we
men haue ruler of the

O my peple, thy leaders deceaue the, &
treade out the waye of thyfote steppes
The Lord is here to comen of the matt
er & standeth to geue iudgment wyth
the people. The Lord shal come for the
to reason wyth the Senatours & prin
ces of his people & shal saye thus vnto
Al. if. them

Jerusalem

The prophecy

the. It is ye þ haue burnt vp my byneye
arwe, the robber of the pooze is in youte
houle. wherfore do ye op presse my
people, and marre the faces of the innoc
entes: thus shall the God of Hostes re
uple them.

Moreover thus sayeth þ Lord:
Seinge þ daughters of Sion are be cō
so proude, and com in with stretched
out neckes, and with bayne wanton
eyes: seyng thei come in tryppynge so
nycely with thei fete: Therfore shall þ
Lord: * Haue the heades of þ daugh
ters of Sion, make thei bewtebare
in þ daye. In that daye shall the Lord
take awaye þ goygousnes of thei ap
parel, & spanges, chernes, pattiettes, &
colares, bracelets & hooues, þ goodly
floured wyde & byorderd ratment, byul
thes & headbandes, cynges and garla
ndes, holy daye clothes & vales, kerch
ues & pynnes, glasse & smokes, bone
ttes and taches.

And in steade of good smell there
shall be stynck amonge them. And for
thei gyddles there shall be lowse ban
des. And for wel sett heare there shall be
baldnes. In steade of a stomacher, a sack
cloth, and for thei bewte wytherp dyes
and sonne burnynge. Thei husbandis
and thei myghtie mē shall perishe with
the swerde in battell.

The notes:

a * That is, thou arte better apparellid, and richer
then we, helpe vs with fode and other thynges need
farye. All the courtes which the prophete here reci
teth, were fulfilled in the destruction of Jerusalem.

b * Some reade: exactours or extorcioners. He no
teth the couctousnes of prestes and prelates. God he
re calleth the pooze, widdowes, the fatherlesse, and
all that are destitute of the comforte of thys worlde
hys people: whom the pharisees then oppressed: now
prestes, and suche as falsely boaste them selues to
be spirituall: Justly called exactours, in as much as
they require thei ryghte (as they call it) moze by
mens tradicions, then by the woide of God: and doo
not so seake soules to God, as many for them selues.
Oppresse, that is, spoyle, pill, and curen Maue, so that
they scāt leaue ought. What house, seid, or marchan
dise is ther that rendereth them not some what.
Whether ther be children chyfteneb, or mariages
made, or men come to the table of the Lord: whether
the spce be visited, ther is euer som what required.
Furthermoze they are not onely accused to be coue
rous, but also to be women, that is, effeminate and
womanly: because they moost fylt hely & ydelly spen
de and wasted that, which they haue scrapped with
sugglynge, violence, and moost naughte factiōs.

c * To haue the beddes of women (as to make the
comforted and ashamed, for it is a shame to a wo
man to be shaven. i. Cozint. xi. a. So that the pro

phete herby signifieth, by a borrowed speech, that þ
Lord shall make the daughters of syon (by which
vnderstande, the women of Iurpe) confounded and
ashamed, and bynge them to extream aduersitie
and pouertie, and euen to nought. Josephus
maketh mencion that Jerusalem, which was the
chef city therof, was once so sampted þ a certeyn
woman of the cite ate her owne chyld. Albeit, som
vnderstande euen here also by the daughters of syon
the townes, vilages, and castles of syon: as it doth
indeede often signifye in the scriptures.

The .iiii. Chapter.

¶ For wante of men seuen women desyre to haue
one man.



That time shall * their
gates mourne & complaine,
and they shall syt as desola
te folk vpon the earth.

* Then shall seuen wyues
take holde of one man, and saye: we
wyl lape al oure meate and clothyng
together in comē, only þ we may be cal
led thy wyues, and that this shamful
reprofe maye be taken from vs. After
that tyme shall þ * byaunche of þ lord
be bewtyful and myghty, and the frut
of the earth shall be fayre and pleasaunt
for those Israelites þ shall spyg therof.
Then shall the remnaunt in syon and
the remaunt at Jerusalem be called ho
lye: namelye al such as are wyrtten a
mong the lyuting at Jerusalem: what
tyme as the Lord shall walsh awaye the
desolacion of the daughters of syon, &
poure the bloud out from Jerusalem
with the wynd of his smoke and fyre.
Moreover vpon all the dwellynges of
the hyl of syon and vpon thei whole
congregacion, shall the Lord prouide a
cloude and smoke by daye, and the shy
nyng of a flaming fyre by night: for
al thei gloze shall be preserued. And
Jerusalem shall be a tabernacle for a
shadowe because of hete in the daye ty
me, a place & refuge where a mā maye
kepe hym for wether and rapne.

The notes

a * The gates shall mourne and complaine, because
not onely the loudyres shall perishe with the swerde,
but also the Judges and geners of sentence. He re
beth the place of iudgment for the Judges: for in þ
Gates was iudgment wont to be geue. Ruth. iiii.
¶ Then shall the gates be destroyed, and no mā shall
enter in or go out therat, for þ gates mourne, if the
people be not often sene in them.

b * Then shall vii. wyues be. The meaning is. The
wyched women were not contented with their hus
bandes, but there shall com such a shcerence of men,
þ ther shall be skante for euer seuenth woman one
man: suche a slaughter shall ther be, þ few men shall
remayn, and that women shall be brought into capti
uife.

c * By this byaunche vnderstande Christ.

The .v. Chapter:

Of Chriſt and his vineyard, with an exhortacion
of conuention and of ſheweth.



How well then, I will ſinge
my beloued frende a ſonge
of his vineyard. My bel-
oued frende hath a vine-
yard in a very frutefull
plenteous ground. This he hedged,
this he walled round about, & planted it
in goodly grapes. In ſe myddest of it
buried he a towre, and made a wyne
preſſe therein. And afterwarde when he
loked ſe it ſhulde brynge him grapes,
it brought forth thornes. I ſhewe yow
now my cauſe (O ye Cypſens of Jeru-
ſalem & whole Iuda:) Iudge I praye
you betwixte me, & my vineyard. Wh-
at more coulde haue bene donne for it,
what I haue not done: Wherefore then
hath it geuen thornes, where I loked
to haue had grapes of it?

Well, I ſhall tell you how I will
do with my vineyard: I will take the
hedg fro it, that it maye perſhe, &
bryake downe ſe wall, that it maye be
troden vnder fote. I wyl laye it waſte,
ſe it ſhall nether betwiſted noz cut, but
beate thornes and bryares. I wyl alſo
forbyd the cloude, that they ſhall not
rayne vpon it. As for the vineyard
of the Lord of Hoſtes it is the houſe
of Iſraell, and whoole Iuda his ſayre
placyng. Of theſe he loked for equyte
but there is wydg: for rightuouſneſ-
ſe, lo, it is but myſery.

Who be vnto you ſe ſopne one houſe
ſo anot her, & brynge one lande ſo nigh
vnto another, tyll ye can get nomore
grounde. Wyl ye dwell vpon ſe earth
alone? The Lord of Hoſtes rowndeth
me thus in myne eare: Hal not many
greater & more gorgeous houſes be ſo
waſte, ſe no mā ſhal dwell in the: And
tenakers of bynes ſhall geue but a
Quarte, and xxx. buſhels of ſede ſhall
geue but thye. Who be vnto them that
rple by early to vſe them ſelues in dy-
onckennes, and yet at nyght are more
ſuperfluous wth wyne. In thoſe cō-
panies are harpes and lutes, tabrettes
& pypes, and wyne. But they regarde
not the woꝝke of the Lord, and conſi-
der not the operacion of his handes.
Therefore cometh my folke alſo in capti-

uite, becauſe they haue no vnder ſtand-
yng. Theyr gloꝝy ſhalbe myſte wth
hunger, and theyr pryde ſhalbe marred
for thyſte. Therefore gapeth hell, and
openeth her mouth maruelous wyde:
that pryde, booyſyng and wyſdomme,
with ſoch as reſoyle therein, maye del-
cende in to it.

Thus ſhall man haue a fall, he
ſhalbe brought lowe, & ſe hygh lokes
of ſe proude layde downe. But ſe Lord
of Hoſtes, that holy God: ſhalbe exal-
ted & vntouched, when he ſhal declare
hys equyte and ryghtuouſneſſe after
this maner: Then ſhall ſe lambes eate
theyr appointed foder, & ſhal ſede plen-
teouſly in the moūtaines. Who be vnto
bayne perſones, that dra we wycked-
nes vnto the, as it were with a coorde: &
ſynne, as it were with a cart rop. Which
vſe to ſpeke on this maner: let hym wa-
ke haſte now, & go forth with hys woꝝ-
ke, that we may ſe it. Let the counſel of
the holy one of Iſraell come, and dra
we nye: that we maye knowe it.

Who be vnto them that cal euell good,
and good euell: which make darcknes
lyght, and lyght darckneſſe, that make
ſower ſwete, and ſwete ſower. Who be
vnto them that are wyſe in their owne
ſight, and thyncke them ſelues to haue
vnderſtandinge. Who be vnto them, ſe
are conninge men to ſuppe oure wyne,
and experte to ſet vp dyonckennes.
Theſe geue ſentence with the vngod-
ly for rewardes, but cōdemne the iuſt
cauſe of the rightuous.

Therefore lyke as ſyre lycketh vpp
the ſtrawe, and as the flamme conſu-
meth the ſtubble: Euen ſo (when theyr
rote is full,) theyr bloſſome ſhall va-
nyſh awaye lyke duſt oz ſmoke: for they
deſpyſe the law of ſe lord of hoſtes: & bla-
ſpheme the woꝝde of the holpe maker
of Iſraell.

Therefore is the wꝝathe of the Lord
kindled alſo agayn ſe his people, and
he ſhal ſhake them by the hande: & he
ſhall ſmyte ſo, that the hylls ſhall tre-
ble: And their karcaſes ſhall lye in the
open ſtretes, lyke myſe. After all this,
the wꝝath of God ſhall not ceaſſe, but
he ſhal ſtretch his hand wyder. And he
ſhal geue a toke vnto a ſtraūg people,
Al.iii and

¶ call vnto the in a fatte countre, & be-
holde, they shal come hastily wth spede.
¶ Ther is not one faint nor feble amon
ge them, no not a sleghe nor slepery
persone. ¶ Ther shall not one of the put
of the gyde from hys loynes, nor lou-
le they latched of his shue, ¶ They aro-
wes are sharpe, and they bowes bente
¶ Their hoxle hoxes are lyke flinte, and
they cartwheles lyke a stormy wynd.
¶ Their crye is as it were of alpon, and
the roatinge of them lyke lyons whel-
pes. ¶ They shall roare, and hantche by
the pape, and no man shall recouer it
or get it from them. ¶ In that daye the
shalbe so feare vpon them, as the see.
¶ And if we loke vnto the lande, behold,
it shall be all berckennes and sorow if
we loke to heauen: beholde, it shall be
darke with carefull desperation.

The Notes.

a* By the wyne y^e Jesse vnderstandeth. D. Anstine
the ministracion of the word of God in the church.
b* By the hedge and wale is signified the custodie
of Angels, wherewith the people of God (whiche
is called the vyneyard of the Lord) was compas-
sed about and defended.

c* To Make or stretche forth hys hande at them,
is to p^{ro}uide and make ready to stryke them, & gre-
uously to punish them for theyr synnes. As after in
the xxiij. g. If he stretche forth his hand, who wyl with-
dawe it agayne?

¶ Clay sawe the gloype of the Lord, and was sent
to prophesie the desolation of Iewrye.

The vi Chapter.

In the same yere that kyng
Zerah dyed I sawe a* the
Lord sitting vpon an hygh &
glorious seate, and hys trai-
ne fylled the palace. From

aboute flakred the Seraphyns, wherof
euery one had six winges. With twatne
ech couered hys b* face, with twayn his
fete, and with twayne dyd he flye. ¶ They
cryed all eche one to other on thys ma-
ner: holy holy holy, is the Lord of ho-
stes. ¶ The whole world is full of his glo-
ry. ¶ Ye the geastes and dozeches moued
at their crienge, and the house was full
of smoke. ¶ Then I sayde: ¶ Who is mee
for I was astonished: that I, whych a
man of vncleane loppes, and dwell a
monge people that haue vncleane lyp-
pes also) shoulde se the kyng and Lord
of hostes with myne eyes:

¶ The flew one of the Seraphyns vn-
to me, hauing a whote cole in hys hand,
whiche he hadde taken from the auter

with the tonges, & touched my mouth;
& sayd: lo, this hath touched thy mouth,
& thy vnrightuoulnes is take away,
& thy synne forgeuen. ¶ After this I hee-
de the voyce of the Lord taking ady-
sement on this maner: whome shall I
sende, & who wylbe our messenger then
I sayd: here am I, send me. And so he
sayde: go, and tel this people: * ye shal
heare in dede, but ye shal not vndersta-
de. ye shal playnely se: & not perceave.
¶ Harden the hart of this people, stoppe
theyr eares, & shut theyr eyes, & theye not
wth their eyes, heare not wth their heares,
and vnderstand not with theyr hertes,
and conuerte and be healed.

¶ Then spake I: Lord how long, he
answered: vntyl the cities be biten wth
out inhabitours, and the houses with-
out men, tyll the lande be also desolate,
and lye vnbuylded. For the Lord shal
take the men fatte awaye, so that the
lande shal lye waste. ¶ Neuertheles, the
tenche parte shal remayne therein, for
it shal conuerte and be frutesfull. And
lyke wyls as p^{er} Cerebintes & Oke trees
byngge for the their frutes, so shal the
holy sede haue frute.

The notes.

a* That is, some certen gloyp of the Lord: and so
doth. D. Johan full well expounder it in these woordes:
for thynge sayde Elaias whē he saw his glo-
rye. x. Johan xii. c.

b* The angels are counted to haue face, fete, and
wynges, although they are in dede without a body
or any bodelye memb^{er}, because that by the face of
eyes we vnderstand knowledge: by the fete, bylyght
seruice. and by the wynges, quik and ready expe-
dition, as in Ezechiel. l. b.

¶ The Sirians moue battell agaynst Jerusalem a
virgyn shal beare a chylde.

The vii. Chapter.

It happened in p^{er} tyme of Abaz p^{er}
sonne of Iohathā, which was p^{er} son-
ne of Oziah King of Iuda: p^{er} Bazi
the kyng of Siria. & Phaketh the son-
ne of Romeliah, Kinge of Israell: wēt
by toward Jerusalem to belege it, but
wanne it not. ¶ Nowe when the house of
Dauid (p^{er} is Abaz) herd word therof, p^{er}
Siria & Ephrayim were confederate to-
gether: his herte quaked (ye & the herts
also of his people) like as a tre in the fel-
de, that is moued with the wynde.

¶ Then sayde God vnto Clape: go mo-
te Abaz (p^{er} and thy sonne Sear Jalsub)
at p^{er} head of p^{er} ouerpole, to the fote path
by

by the fullets grounde, and saye vnto hym, take hede to thy selfe and be still, but fear not, nether be saynt harted, for these two tales: that is: for these two smokynge fyre byandes, the wraich and furiousnes of Razin the Sirian and Romelles sonne: be cause that the king of Siria Ephraim & Romelles sonne haue wickedly conspired agaynst the, saying: We wyl goodowne into Iuda, bere them, and byynge them vnder vs, and set a kynge there, euen the sonn of Abdeel. for thus sayeth þe Lorde God ther to. It shall not so goo forth, nether come so to passe: for the head cytpe of þe Sirians is Damascus, but the head of Damascus is Razin. And after fyue & thyscore yere, shall Ephraim be no more a people. And the chese cytpe of Ephraim is Samaria, but the head of Samaria is Romelles sonne. And yf ye beleue not, there shall no promyse be kepte with you. Wherefore, God spake vnto Ahaz, saying: requyre atokne of the Lorde, thy God, whether it be towarde the depth beneth or towarde the heighe aboue. Then sayde Ahaz: I wyl requyre none, nether wyl I tempte the Lord. The Lorde answered: Then heare to, ye of þe house of David: Is it not ynowgh for you, that ye be greuous vnto men, but ye must greue my God also? And therfore the Lorde shall geue you a token of hym selfe: Beholde, a virgyn shall conceaue and beare a sonne, and shall cal his name** Emanuel. Butter and hony shall he eate, that he maye know the euell, and chole the good. But or ener þe chylde come to knowledge, to eschue the euell and chole the good: The lande (that thou art so afrayde for) shall be desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (soch as neuer came fence the tyne þe Ephraim departed fro Iuda) thorow the kynge of þe Sirians. For at the same tyme** shall the Lorde whistle for þe flires that are aboutee the water of Egypt, and for the Bees in the Sirians lande. These shall come, and shall lyght al in the valeyes, in þe bawtes of stone, vpon all grean thynnes, and in all corners,

At the same tyme shall the Lorde** shaued* the heare of the head and the fete and the beerd cleane of, with þe** rasoure þe he shall paye them withall be ponde the water: namely, with the king of the Sirians. At the same tyme shall a man liue with a cow, and two shepe.

Then because of the abundaunce of milke, he shall make butter and eate it. So that euerye one which remaineth in the lande, shall eate butter and hony. At the same time al viniardes (though there be a thousand bynes in one, and were sold for a thousand siluerlinges) shall be turned to byeres and thornes. Like as they shall come in to the lande with arrowes and bowes, so shall all þe land be come byeres and thornes. And as for al hilles that now ar heuen downe, thou shalt not come vpon them, for feare of byeres and thornes. But þe catel shall be dyuen thither, and the shepe shall fede there.

The notes

a* That is God with vs.
b* That is, shall geue a final token and bynge the to gether. The Hoste, as wel of Nabuchodonosor as of Sennacherib was of the Sirians, Egipcians, and Indians. The egipcians calleth he flies, because ther be in Egypt many flies: and the Sirians bees, because ther is in Siria abundaunce of bees and honye. By the water of Egypte, he signifieth Nilus.

c* That is, take cleane awaye.

d* That is, the nobles and rulers. And by the heare of the fete and beards, are signified the comenalte, and whatsoener is seemly or manly in it.

e* By the rasoure that shall pare the, vnderstandeth he the kinge of Assur, and the other aboue named.

f* The deliuerance of the lande by Emanuel. The stone of offence, at which many shall stumble

The. viii. Chapter.

Moreouer the Lord sayde vnto me: Take the a greate leafe, & wryte in it, as men do with a penne, that he speede him to robbe, and haste him to spoyle. And immediatly I called vnto me saythful wytnesses Uriah the preste, and zachariah the sonne of Barachiah. After that went I vnto the prophetesse, that nowe had conceaued and borne a sonne. Then sayde þe Lorde to me: geue him this name: Maher schalal haschbas (that is: a spedie robber: an hasty spoylet). For why, or euerye the chylde shall haue knowledg to saye: Abt and Im, that is father, and Mother: shall the rycheffe of Damascus and the substaunce of

If anye man want lpghte, let him loke
vpon the lawe and the testimony, whe
ther they speke not after this meanig.
If he do not this, he strombleth and lus
fereth hunger. And if he suffer hunger,
he is out of patience, and blasphemeth
his kinge and his God. Then lokerh
he vpwarde, and downe warde to the
earth, and beholde, there is trouble &
darcknesse, vexation is round about hi,
and the cloude of ertoute.
And out of such aduersite, shall he not
escape.

Multre you, & gather you: multre you
 gather you, take your counsell together,
 yet must youre counsell com to nought,
 go i hande withal, yet shal it not prosp-
 ere. Excepte Emanuel: (h is god) be w

D theles feare them not, nether be afraid
of the, but sanctifye þe Lord of Hostes,
lett hym be your feare & drede. for he
is þe sanctifyeng & tyme to stonde

The notes

a * He callieth þe kyngdom of Dauid, which þe gureth
the kyngdom of Christ, the kyller of synne water of
D. lo: which thing agreth verp wel vnto Christ, þe
was meke and lowly of hert. Mat. xi. d. 19. a. 12.
B. Hold the kyng cometh vnto the poore and lowly.
ly. 11. He sayneth in kyller peaseable coniences. & lo
is a springe at the fote of the hill of sion: which hath
not consunually water: but springeth certen houres
and dayes, and cometh with a greate fount þe
bothom of the grounde, and ryfies and holes of an
hard stony rocke. The maner of spechig is borrowyd
of the despyrd tytelnes of the water which signifi-
eth the smal elemacion and cuerty of the Christ.
b * With his broade wynges, that is, with his hos-
tes of souldiers. So in Esch. xvii. a is a berge de-
scribed, by an eagle that hath greate wynges.
c * Some reade, and as the rocke to faule vpon, to þe
ii. houses of Israel: a snace and net to þinhabytours
of Ierusalem. And they expound the sentence thus
The k. wyl be vnto the. ii. houses of Israel, that
is, to the house of Iuda and to the houses of the re-
bes: partly a sanctifying (by which vnderstand hel-
th and felcrite) partly a ston to scoble at. & so that
some of both the houses shal be sanctified, and som
shal scoble, but that the helyer ther of Ierusalem shal
be snared. W. ho that shal be sanctified, and who shal scoble
and fal, doth D. Peter clep expound. i. Pt. ii.
b saying: vnto you therfore which belue, he is pre-
cious: but vnto the, which belue not, þe stone which
þe buidlers refused, &c

¶ The pꝛofecieth of Chꝛists natiuite & dominion,

[illegible]

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for thou shalt breake the yock of the peoples burthen: the staff of his shoulder and the rod of his oppressours as in the daye at Madian.

Rejouice all temerarious and sedicious pite (see wher ther is but a cote spide with bloude) shalbe burnt, & fede þe fyre. for vnto vs achyls shalbe boyn, & vnto vs asonne shalbe geuen. vpon hys shoulder shall the kyngdome lye, & he shalbe called with his owne name: the wonderous geuer of counsell, þe myghtie God, the curtiasting father, þe pynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall spt vpon the seate of Dauid and in his kingdom, to set vp the sam, to stablith it with equyte and rightrousnesse: fro thence forth for euer moze. This shal the gelysy of the Lord of hostes brynge to passe. The Lord sent a word in to Jacob, the same is come in to Israel. And þe people also of Ephraim, and they that dwel in Samaria, can save wyth pryde and hys stomakes, on thys maner: The tyle wozke is fallen downe, but we wil buylde it wyth harder stoues. The Holberp tymbe is broken, but we shal lett it up agayne to Cedre. Neuer theles, the Lord shall prepare Bazin the enemy agaynst the, & so orde theire aduersaries, & the Syrians shal lare holde vpon the befoze & the Philistines behynde, and so to de youre Israel wyth open mouth.

After all this, the wrath of the Lord shall not cease, but yet hys hande shal be stretched out styl. for the people turneth not vnto hym, that chastiseth them, nether do they seke the Lord of hostes.

Therefore the Lord shall rote oute of Israel both head and tayle, braunch and twigge in one daye. By þe head is vnderstande the Sena toure and honorable man, & by the tayle, the Prophet that preacheth lyes. for all they whych enfourme the people that they be in arighte case, soch be dysceauers.

Soch as men thyncke also to be perfecte amonge these, are but cast awaye.

Therefore shall the Lord haue no pleasure in their yonge me, nether fauoure theyr fatherlesse & wydowes. for

they are all toogether hypocrites and wicked, and al their mouthes speake so ly. After al this shal not the Lordes wrath cease, but yet his hande shal be stretched out stil. for þe vngodly burne as a fyre in the bypers and thornes: And as it were oute of a fyre in a woodd or a redde bue, so ascendeth þe smoke of their pryde.

For this cause shal the wrath of þe Lord of hostes fal vpon the lande, & the people shalbe consumed, as it were with fire, no mā shal spare his brother. If a mā do turne hi to the right hand, he shal famish, or to the lyft hand to eate, he shal not haue ynough. Euery man shal eate the flesh of his owne arme: Manasses shal eate Ephraim, & Ephraim Manasses & they both shal eate Iuda. After al this shal not the Lordes wrath cease, but yet shal his hande be stretched out styl.

The notes.

a* This pocke figureth the yock and burthen of lawe, which so oppressed the people that S. Peter could save to the Apostles, & nether they ner there fathers were able to kepe it Actes xii. b. This pock hath Christ broken according to this prophete of Elai, and verely discharged þe burthen therof. For we knowe now that God is satisfied and contented in the blood of his sonne Christe, and that þe many thousandfold pyniments which are due to oure synnes, are cleane pardoned and forgiven for þe merites of the same Christe. i. Johan. ii. a. The Prophet also expound this of the destruction of the hoste of Sennacherib which was done by the Angel, of whiche ye haue after in the xxxviii. g. And cal the host of þe Assyrians the yock of the peoples burthen, the staffe of the shoulder & rodde of the oppressour, but it is a mooste greuous bondage, wherwithe the spiritual Sennacherib of whome that Assyrian was a certain figure and shadowe, bounde vs, and fro which Christe hath deliuered vs.

b* By the daye at Madian is meant the daye where in Gedon with thye. L. mensu an innumerable multitude of the Madyanites, as ye reade Iudic. vii.

c. Here sought the Lord for him and deliuered the people from bondage, euen so hath he now deliuered vs from the captiuite of the deuyl, death, and hel by Christ.

e* He eateth the flesh of his owne arme, that taketh awaye the goodes of his nygfred and robbeth his kynsman. The meanyng is, that one shal robbe and polle another.

The threateneth þe oppressours of the poore, and prophesyeth agaynst Sennacherib.

The x Chapter.

Woe be vnto thou that make vn-
righteous lawes, & deuple-
thiges which be to hard for
to kepe: wher thowow thou
are oppressed, & euery side
and the innocentes of mi people are th-
et with ^a* robbed of iudgment: thou wyldest
dowes maye be youre praye, and thou maye
robbe thy fatherlesse. What wyl ye
do in tyme of the visytacion and destruc-
cion, that shall come from farre: To
whoom wyl ye renne for helpe: or to
whom wyl ye geue your honoure, that
he maye kepe it: that ye come not amo-
ge the prisoners, or lye amonge the dede.
After al this shall not the wrath of the
Lorde cease, but yet shall his hande be
stretched out still.

Woe be also vnto Assur, whych is a
staf of mi wrath, in whose hande ys the
rod of my punishment. For I shall sen-
de hym among those pporrysh peple,
amonge the peple, that haue descreid mi
disfauoure shall I send him: that he may
brietly robbe them, spoile the, & treade
the downe lyke the myxe in the strete.
Howbeit his meaning is not so, nether
thincketh his hert of this falsshyp. but
he ymagyneth only, how he may ouer-
thowow & destroye moch people for he sa-
yeth: are not my prynces all kynges,
Is not Calno as easie to winne, as
Charchanis: Is it harder to conquere
Antiochia then Arphad: is it lighterto
ouercome Damascus then Samaria.
As two say: I were able to wyne their
kyngdom of the Idolaters, and their
goddesses but not Jerusalem and Sa-
maria. Shall I not do vnto Jerusalem,
and their ymages, as I dyd vnto Sa-
maria and their ymages.

Wherefore the Lorde sayeth: As so
one as I haue perfourmed my whole
worke vpon the hyl of Syon, and Je-
rusalem, then wyl I alsoo byset the
noble and stoute kyng of Assiria, with
his wysdome, and pryde. For he stand-
eth thus in his owne conceite: Thys
do I thowow the power of myne owne
hæde/and thowow my wysdome: for I
am wysse, I ambe that remoue the land-
es of the people, I robbe their prynces,
(like one of the workynges) I dyue
them from their hye seates,

My hand hath founde out the hostes
of the people: as were in a nest. And
lyke as egges, that were layde here and
there are gathered together: So do I
gather all countrees. And there is no
man that darre be so bold, as to touch
a fether, that darre open his mouth, or
once whisler.

But doth he are boost it selfe, aga-
ynst hi that he weth, therewith, or doth
the lawe make any brackynge agaynst
hym that ruleth it: That were even lyk
as yt the rod dyd exalte it self, agaynst
hym that beatech it: or as though the
staff shulde magnifye it selfe, as who
saye: it were no wood.

Wherefore shall the Lorde of Hostes send
him pouerte in his riches, and burne
vp his power, as it were with a fyre.
But the light of Israel shall be thyre
his sanctuary shall be the flame, and
it shall kinde and burn vp his thornes
and byetes in one daye ye al the gloire
of his woodes and felde shall be con-
sumed w body and soule. As for hym
selfe, he shall be as one chased awaye,
the trees also of his feld shall be of such
anumber that a childe maye tel them.
After that daye shall the remanant
of Israel: and such as are escaped out
of the house of Jacob, like nomoxe con-
fort at hym that smote them but shall re-
foyte them selues with faithfulness and
trueth in the Lorde the holy one of Is-
rael. The remanant, ye and the
posteritie of Jacob, shall conuerthe vn-
to God the myghtie one. For though thou
thy people (O Israel) be as the sande
of the sea, yet shall but the remanant
of them onely conuerthe vnto hym. Per-
fecte is the iudgement of hym that slo-
weth in righteousness, and therfore the
Lorde of hostes shall perfectly fulfill
the thinge that he hath determynd in
the myddest of the whole worlde. Ther-
fore thus sayth the Lorde god of Host-
es: Thou my people, that dwelleth in
Sion, be not afrayde for the kinge of
the Assyrians, he shall wagge
his staf at the and beate the with the
rodd as the Egyptians dyd som tyme.
But soone after that my wrath & mine
indignacion be fulfilled agaynst their
blasphemys.

Prophet the Lord of Hostes shall pre-
pare a scourge for him like as was the
punishment of Hadrian upon þ moūt
of Arab. And he shall lyft vp his rod
ouer the se as he had somtyme ouer the
Egyptians. Then shall his burthen be
take from thy shoulders, and his rock
from thy neck, yee the same rock shall
be corrupt for very fatnesse. He shall
come to Bathy, and go thowward toward
Higron. But at Machmas shall he
muster his hoste, & go ouer the foozde
of Gabaab shall be theyr resting place
Bhamah shall be a frayed, Gabaab
shall he a waye. The voyce of þ
noyse of the hostes (a daughter Sal-
lun) shall be herd vnto Ias and to Ana-
thoth, which also shall be in trouble.
Hadmeha shall tremble for feare but þ
cypelynes of Gabin ate manly, yet
shall he remayne at Rob that daye. Af-
ter that, shall he lyft vp bys hande aga-
ynst the mount Sion, and agaynst þ
hyl of Ierusalem. But se, the Lord god
of Hostes shall take awaye the proude
from thence, with feare. He shall hewe
downe the proude, and fel the hie myn-
ded. The thornes of the wod shall be
roted out with yro, and Libanus shall
haue a myghty fall.

Thenotes
þ passage vnder stand of Iordan.
The prophesie of the natyuite of Christ of his
people of the remnant of Israel, and of þ faith of
the heathen or gentills.

The .xv. Chapter.

After this there shall come
a rodd forth of the kynred
of Jesse, and a blossom out
of his roote. The sprete
of the Lord shall lyge vp
on it: the sprete of wysdom
and vnderstandynge: the sprete of co-
uncell and strength. the sprete of know-
ledge, and of the feare of God: and shall
make him feruent in the feare of God.
for he shall not geue sentence after
the thyng that shall be brought before
his eyes, nether reprove a matter at þ
first he arying: but with ryghteousne-
sse shall he iudge the poore, and with the
holpnes shall he resour me the simple
of the worlde.

He shall smyte the *worlde* with
the staff of his mouth, & with þ breath of

his mouth shall he slaye the wicked.
Righteousnesse, shall be the gyrdle of
his loynes, treuth and faythfulnesse,
the gyrdynge by of his raynes. Then
shall the wolfe dwell with the lambe, &
þ Leopard shall lye downe by the gode
Bullockes, Lyons & catell shall kepe
company together, so that chylde
shall dzyue them forth. The cowe & the
Bere shall fede together, & thest ponge.
ones shall lye together. The Lyon shall
eate straw like the ore, or þ cowe. The
chylde whyle he sucketh shall haue a de-
spye to the serpentes nest, & when he is we-
ned he shall put his had in to the Cocka-
treceden nomā shall do euell to another,
nomā shall destroy another, in al þ hyl
of my Sanctuary. for þ erth shall be ful
of the knowledge of the Lord, uen as
though the water of the se flowed ouer
the earth.

Then shall the gentyles enquire after
þ roote of Jesse (which shall be set vp for
atoken vnto the Gentiles) for his dwel-
lynge shall be glorious. At the same tyme
shall the Lord take in hande againe,
to conquire the remnant of his people
which are left alyue. fro the Assirians,
Egyptians, Arabians, Moziās, Elam-
ites, Caldeyes, Antiochias and Iland-
es of the see. And he shall sett vp atoken
among the Gentyles and gather toge-
ther the disperfed of Israel, yee & the
out castes of Iuda from the foure cor-
ners of the worlde. The hatred of Eph-
raim and the enmyte of Iuda shall be
cleane roted oute. Ephraim shall beare
no euell wyll to Iuda, & Iuda shall not
hate Ephraim: but they both together
shall fly vpon the shoulders of the Phi-
listines to warde the West, and spolye
them together that dwell toward the
East. The Idumytes and the Moabit-
es shall let their handes fal and the Am-
monites shall be obediēt vnto them.

The Lord also shall cleue the tong-
es of þ Egyptians with amightie
wynde shall he lyft vp bys hande ouer
Nilus, & shall smyt his seven streames
and make men go ouer drye shod. And
thus shall he make a waye for his peo-
ple, þ remayneth fro þ Assirias lyke as
it happened to the Israelites what tyme
they departed out of þ land of Egypt
the

The notes.

a* That is woꝝldye and earthely men, which seke nothinge but that which is woꝝldly: eue the same which he calleth here wyched.

b* With the staffe of hys mouth. that is, with y^e woꝝd of preaching, not with harnesse, wyl dest roye Antichrist. ii. Thes. ii.

c* By the he lof his sanctuary is signified vnto vs the Church of god, as it is said in y^e Psa. lxxvi. c. The song of the Church for the obtaining of y^e victorie and ouercomynge of the woꝝlde.

The. xii. Chapter.

¶



¶ **S**o then thou shalte sape, O lord, I thank y^e, for thou wast displeased at me, but thou hast refrained thy wra the, & hast mercy vpon me. Beholde, God is my health, in whome I trust, & am not afrayde. For the lord God is my strength, & my prayse, he al so shalbe my refuge. Therfoze wth ioye shal ye drawe water out of y^e welles of the Sauoure, & then shal ye sape: Let vs geue thanckes vnto the Lord, & cal vpō his name, & declare his coun cels amōg the people, & kepe the in re membꝛaunce, for his name is excellēte. O sig praises vnto y^e lord, for he doth gre ate thinges, as it is knowne in all the woꝝlde. Cry out, & be glad, thou y^e dwel lest in Sion, for great is thy pynce: the holy one of Israel.

The notes

a* The welles of the Sauoure are the woꝝd of god the doctryne of the gospel and promyses of Christe, wherwith trembling soules and afflicte consciences are refreshed out of these (saith he) y^e they shal dras me water, not out of mennes tradicions: which are but podelles.

¶ The prophesieth the destruction of Babilon, y^e ca priuiste, and the commynge agayne of the people.

The. xiii. Chapter:

¶



¶ **T**his is y^e heuy a* burthen of Babilon, which is the son ne of Amos dyd se. b* Make some tokens to the hie c* hil les, call vnto them, holde vp your hande that the pꝛince maye go in at the doze, for I wyl sende to my d* debites and my gyauntes (saith the Lord) and my wra the I wyl cal to soch, as triumphe in my gloꝝy.

With y^e, me thought I hearde in the mountaines, nopsle, like as it had bene of a great people: & a rushing, as thou gh the kyngdomes of al nacyns had come together. (And the Lord of Hos tes was y^e captayne of y^e whole armye.

As they had come not only out of farre countrees: but also from the endes of y^e heauens: Euen the lord hym selfe wth the mynysters of his wra the, to destroy the whole lande. Mourn therfoze, for the dape of the lord is at hande, & cometh as a destroyer from the al myghtye. The shal al handes beletten downe, and all mens hertes shal melt away, they shal stande in feare, careful nesse and sorowe shal come vpon them, and they shal haue payne, as a womā y^e trauapleth wth child: * One shal eue be a bashed of a nother, and their fa ces* shal burne lyke the flamme, for lo: the day of the Lord shal come, terrible, full of indyngnacion and wra th, to make the land waste, and to roote out the synne ther of, for the sterres and planetes of heauen shal not geue their lyght, the sunne shalbe quenched in the ryllynge, and the moone shal not shyne with hys lyght. And I wyl puny sh the wickednes of the* woꝝlde and the synnes of the vngodly, saith the lord. The hye stomakes of the pꝛoud wyl I take away and wyl lay downe the boastynges of tyrauntes. I wyl make a man dearer then fyne golde, and a mā to be moze woꝝthe, then a golden wedge of Ophyr. Moreover, I wyl so make the heauen that the earth shal re moue out of her place.

Thus shal it go with Babilon i the wra the of the Lord of Hostes in y^e dape of his feateful indignacion. And Babilon shalbe as an hunted oꝝ chase doo and as a flocke wthout a shepherde. Eue ry man shal turne to his owne people, and flece chone into his owne land. Who so is found alone, shal be shutte thozow. And who so gather together shal be destroyed wth the sword. Their chyldꝛen shal be slayne be foze their ey es, their houses spoyled, and their wy ues rauyned, for lo I shal bzig vp the Medes agaynst them which shal not regard siluer, noꝝ be desirous of golde then shal young mens bowes be knap ped asunder. The Medes shal haue no pytie vpon women with chyld, and their faces shal not spare the chyldꝛen. And Babilon (that gloꝝy of kyngdomes and betwte of the Caldees honoure shal

shall be destroyed, euen as god destroyed Sodome and Gomorra. It shal neuer be moze inhabited, nether shal there be anye moze dwelling there, from generation to generation.

The Arabians shal make no more tentes ther, nether shal the sheperdes make their foldes there anye moze: but wild beasts shal crye there, and the houses shalbe ful of greates Oules. Estriches shal dwel there, and Apes shal daunce there: the lytle Oules shal crye in the palaces, one after another, and dragons shal be in the pleasaunt parlours. And as for Babels tyme it is at hand, and her dayes maye not be longe absent:

The notes.

a* That, is greuous prophecy commaunc. mischance, and heuie fortune.

b* Some read: lift vp the baner or standart.

c* Some read: hyl, and vnderstand therby Babilon, which (say they) is called an hyl because of the high and exceding sumptuous building therof.

d* He calleth the people of Persia and of Media his debites and his gaintes, because he was disposed by them to ouerthrowe the Babilonians.

e* Some read: euery man shal be abashed towarde his neighbour. That is, they shalbe so astonied & amazed and so destitute of counsel that one shal loke vpon another and be confounded, marveling how they came in such trouble.

f* That is they shalbe sore ashamed, that their faces shalbe as redde as fyre.

g* By the world here is signified Babilon, because of the greatnes therof.

h* By the dwellinge of these beastes in Babilon doth the prophete meane, that it shal be vterly destroyed, and become as desolate as a wilderness: as after in p. xxxvii. c. Pellicanes, storkes, &c. shal dwel therein.

i* The retourne of the people from captiuite. The prosperitie of the people of God, and affliction of their enemies. The pride of Babilon.

The. xliii. Chapter.

But the Lorde wilbe merciful vnto Jacob, and wyl take vp Israel agayne, and set the in their owne lande.

Strangers shal cleaue vnto them, and get the to the house of Jacob. They shal take the people, and carry them home with them. And the house of Israel shal haue them in possession for seruantes and maydens in the lande of the Lorde. They shal take those prisoners, whose captiues they had ben afore: and rule those that had oppressed them. When the Lord now shal bringe the to rest, from the trauaile, feare, and harde bondage that thou

wast ladde wth al: the shalt thou ble this mockage by the king of Babilon, & fate: Now happeneth it that the oppressour leaueth of: As the golden tribute com to an ende: Routeles the Lorde hath broken the staff of the vngodly, and the scepter of the lordly. Which when he is wroth somtyme the people wth durable strokes, and in his wonders he persecuteth them: and tamereth the continually. And therfore the whole worlde is now at rest and quyetnesse, and men synge for ioye.

Yee euen the fyre trees and Cedres of Libanus reioyce at thy fall, saying: Now that thou art layd downe, there come no more vnto destroye vs: Hel also trembleth at thy coming, al mighty men and princes of the earth, steppe forth before the. Al kynges of the earth stand vp from their seates, & they maye al (one after another) synge and speake vnto the. Art thou wounded also as we are: thou become lyke vnto vs: Thy pompe and thy pride is gone downe to hel: Bothes shalbe laide vnder the, & wormes shalbe thy couering.

How art thou fallen from heauen? O Lucifer: thou sayest moynnyng child hast thou gotten a fal euen to the ground, & (not withstandinge) dydest subdue the people: And yet thou thoughtest in thyne herte: I wyl clyme vp into heauen, and make my seate aboue the sterres of god, I wyl set vpon the glorious mount towarde the North, I wil clyme vp aboue the cloudes, & wyl be like the highest of al. Yet darre I laye & thou shalt be broughte downe to the depe of hel. They & se the, shal narrowly loke vpon the, and thincke in them selues, saying: Is this the man, & broughte al landes in feare, and made the kyngdomes a prayde: Is this he that made the worlde in a maner waste, and ladde the cities to the grounde, which let not his prisoners go home?

Now happeneth it that the kynges of al people lyke euery on at home in his owne palace, with woynnyng, and thou art cast out of thy graue lyke a wynde branch: like as dead mens raymeent & are shut thorowe with the sword: as they & go downe to the stones of the depe:

Am. as

Babilon Moab

The prophecy

as a deade carle that is troden vnder
fete: and art not buried with them: **E**-
uen because that thou hast wasted thy
land, and destroyed thy people. for the
generacion of the wicked shal be with-
out honour, for ever. There shal away
be sought to destroy their children, for
their fathers wickednes: they shal not
come by agayne to possesse the lande, &
the world full of castles and towne.

I will stand by against them (saith
the Lord of hostes) and root out the na-
me and generacion of Babilon (saith
the Lord) and will geue it to the, & it
ters, and will make water pddels of it.
And I will swepe them out with the be-
some of destruccion, sayeth the Lord
of hostes. The Lord of hostes hath
sworne an othe, saying it shal come to
passe, as I haue determyned: & shal be
fulfylled as I haue deuyled. The As-
sirian shal be destroyed in my lande, &
vpon my mountaynes will I treade
them vnder fote. Where the rove hys
pocke shal come from you, and hys bur-
then shal be take from your shoul-
ders. Thys deuyce hath God taken thowm
the whole worlde, and thys is hys had
stretched out ouer all people. for yf
the Lord of hostes determe a thing, who
will disanulle it? And if he stretch forth
hys hande, who will hold it in agayne?
The same yere that kynge Ahas died,
God threatened by Ely in this ma-
ner: Resoyce not (y whose Dauidyna)
as though the rod of him that beateth
the were broken: for out of the serpen-
tes rote, there shal waxe a kockatrice,
and the scute shal be a fyre worme.
But the pooze shal fede of the best thy-
nges, and the symple dwell in safetye.
Thy rotes will I destroy with hōger:
and it shal slaye the remnaunt. Thou
rneyer portes, wepe ye cyties, and fe-
are thou (O whole Palestina) for there
shal come fro the north a smoke, whose
power no man maye abyde. Who shal
then mainteyne the messages of y
tyles? But y lord stablisheth Sion & y
pooze of my people shal put their trust
in him.

The notes.

* By the staffe is vnderstand tyranny, and by the
scepter domynion.

* Whyle Nabuchodonosor his child: & liued y

ple were not only oppressed, but also kynge and
princes, but when it were ones yd out of the
waye, then was myserye and waylyng ended.
By the worlde he signifieth the comens: and by sig-
trees and ceders, the herdes and rulers, as before in
the. ii. c.

* That is euen they that be in hel wil tremble, whē
Nabuchodonosor commeth thither. It is figurati-
spoken to the further setting out of the mische of
Nabuchodonosor.

* He compareth the death of Nabuchodonosor
to the falling of Lucifer the morning sterre, whiche
he calleth the childe of the morning, because it appe-
reth onely in the morning. The meynng is: No
such thinge ought to haue happened vnto the, that
in earth wast lyke the morning sterre, which no mā
can take out of heauen: And thou that wast so my-
ghty, that thou destroyedst, what people y wol-
dest and vnto whome it was a pssyme to ouerth-
owe nations, hast receaued such measure as y ghou-
ghest. Such a like thinge is therein Eze. xviii.
Against Byngrus.

A prophecy agaynst Moab.

The. xv. Chapter.

This is the heuy burthe vpon
Moab: At of Moab
was destroyed (as me thou-
ght) in the nyght season:
The walles of Moab ppy-
shed in the nyght, and vanished away:
They wente to Baith and Dibon in y
hye places, for to wepe: Moab dyd mo-
urne fro Bebo to Medba: * All their
heades were colled, and all their bea-
des shauen. In their stretes were they
gyrded about with sacke cloth. In an-
toppes of their houses and stretes, was
there nothing, but mournyng and we-
pyng. Hesebon and Eleale cried, that
their voyce was herde vnto Iabaz.
The worthyes also of Moab bleated
and cryed for very sorow of their myn-
des: Wo is my herte for Moabs sake:
They fled vnto the cyte of Zoar, which
is like a saize fruitful bullock, they tret
vp to Luhith, wepyng. The waye to-
ward Bozonaim was full of lamentacon
for the hurt. The waters of Arnon
were dyed by, y grasse was withered
herbes destroyed and what necessarye
grene thing there was belyde. In like
maner the chynge that was left them
of their substance, they caried it by
water to Arab. The crye went ouer y
whole lande of Moab: from Eglaim
vnto Beer. was there nothing but mo-
urnyng. The waters of Arnon were
full of bloude, for the enemye had sent
thither a bonde of men, which as a liō
laye a wayte for the remnaunte of the
land, and for them that were escaped.

The

* In tymes past it was a token of mearynyge, to haue the heed and cleppe the bearde: and ther oꝝ sayth the pꝛophete, that the Moabytes cut awaye their beares, for sorowe and carfulnes. Alike thin ge haue ye in Jeremy. vii. f. Cut of thyne heare, and cutt it awaye. &c.

The destruction Moab.

The. xvi. Chapter.

Then sent the Lordes of the lande a man of warre, fro the rock that lyeth toward the desert, * vnto the hyll of the daughter of Syon,

(for as for the * daughters of Moab they were as it had bene a tremblunge byrde, that is put out of her nest, by pꝛ fery of Arno) which messenger sayde: gather your councel, come to gether, * couer vs with your shadowe * i the myddaye, as the nyght doth: hyde the chaled, and bewraye not them that are fled, let the persecuted Moabites dwel amonge you, be oure open refuge agaynst pꝛ destroyer: for the aduersary oppꝛesseth vs, pꝛ robber vndoeth vs, & the tꝛaunt dꝛyueth vs out of oure lande.

But the trone of your Kingdom is ful of grace, therfore he that sytteth vpon it with fapthfulnesse and truthe in the houle of Dauid, know the thing, and do his dyligence to help Moxy, accoꝝ dyng to equyte and rightuousnes.

As for Moabs pꝛyd that they answer, it is wel knowen. And al though they be excellent, pꝛoude, arrogant, and hye mynded: yet is their strength nothing like. And therfore Moab complayneth vnto Moab, wher thozow they coe al to mourne: & now that they be smytten, they take their deuyce beneth by pꝛ byrche wal, and make their complaint.

The suburbes also of Heleb were made waste, & pꝛ wyces of pꝛ gentiles, bewed downe pꝛ byntardes of Sidma, which were plated w noble grapes, & spꝛed vnto Jazer, & went vnto pꝛ end of pꝛ desert, whose byaunches stretched their selues forth beyoꝝ pꝛ see. Therfore I moꝝrned for Jazer & for pꝛ byntardes of Sidma w grete sorow. I poured my teares vpoꝝ Heleb & Eleale, for al the tꝛogges were layde downe: i their hartest & gatherig of ther grapes: Myrth & there was gon out of pꝛ feld & vintardes in so muche pꝛ no mā was glad net fꝛg. Ther wet no tꝛeder i to pꝛ winepꝛes

esse, their metꝛ there was laid downe. Wherfore my bely rōbled (as it had bene a lute) for moabs sake, & min i ward members for the byrche wallis sake.

For it happened thus also: when Moab saw pꝛ he was turned byrde downe: he went byrde hte in to her Sanctuary, to make her pꝛaier there, but she myght not be helped. This is the deuyce, whiche the Lord toke in hande at that tyme agaynst Moab. But now the Lord sayeth thus: In thze yeare shall the power of Moab with their pꝛope (whiche is greate) be mynyshed, lyke as the burthen of an hyꝛed seruaunte. And as for pꝛ remnaunt of the, they shalbe lesse then a fewe, and not rekened moꝝ worth.

The. xvi. is.

a* That is vnto the kingdom of Israel.

b* That is to wnes, cyties and villages.

c* That is, refresh vs that are afflict, and geue vs a place to harbour in

d* That is i pꝛ most precious herte of per seccꝛs. So is pꝛ middaie of tꝛaken, as in the pꝛ sal. cxxi the sunne shal not burne the by dape

A pꝛophete agaynst damascus.

The. xvii. Chapter.

This is the heuy burthen by on Damascus: Beholde Damascus shal be no moꝝe a cytye, but a heape of broken stones. The cytyes of Aroer shalbe waste: the catell shal lye there, & no man shal stape them awaye. Ephraim shal no moꝝe be strōge, & Damascus shal no moꝝe be a Kyngdome. And as for the glory of pꝛ remnaunt of pꝛ Syꝛians, it shalbe as the glory of pꝛ chyldꝛe of Israel, sayeth the Lord of Hostes. At that tyme also shal the glory of Jacob be very poore, & his farnes leane. It shal happẽ to the, as whẽ one sheareth in haruest, which cutteth hys hand full with pꝛ sickle, & whẽ one gathereth sheaves together i pꝛ balleye, of a* Raphaïm, there remayneth yet some castes ouer: Oꝝ as when one maketh a olyue tꝛee, whych syndeth but two oꝝ thze olyue bezies aboue i pꝛ toppe, & foure oꝝ fyue i pꝛ byaunches. Thus pꝛ Lord God of Israel hath spokẽ, The shal mā conuertte agayne vnto his maker, & turne his eyes to pꝛ holy one of Israel. And shal not turne to pꝛ aulters pꝛ are pꝛ woꝝke of his owne handes, nether shal he loke vpon gꝛoues & ymages, which his fingers haue wrought. At pꝛ same tyme shal their strōg cyties be desolat lik as they

Am. ii. were once

were once þ for sake plowes & corn, w they forloke for fete of þ chyldre of Israel. So halt þ (Damascus) be desolate, because thou haste forgotten God thy saupour, and haste not called to remembraunce the rock of thy strength.

Wherefore thou hast also set a fayre plant, and grafted a straung bzaunch. In the daye when thou dydest plant it, it was greate, and gaue soone þ frute of thy leder. But in the day of haruest þ shalt reap an heap of sorowes & myleris.

Wo be to the multitud of much people, that rush in like the see, and to þ heape of folke, that renne ouer al lyke greate waters. For thoughe so manye people encrese as the flowing waters, and though they be armed, yet they fle fete of, and banysh awaye lyke þ dust with the wynde vpon an hyl, and as þ whysle wynde thozow a storme. Though they be feareful at nyght, yet in þ moornyng it is gone with them. Thys is their porcyon, that do vs harm, and heritage of them that tobbe vs.

The Notes.

a* Raphaim, is a valey nye vnto Jerusalem, on þ North syde of Jewry: Josue. xviii. & ii. Regu. v.

A prophesy agaynst Egypt.

The xviii. Chapter.

Wo be to the land of flyeng Hyppes, which is of thys sede, þ floud of Ethiopia: which sendeth her messag ouer the see in Hyppes of rebes vpon the water: and sayeth: goo soone, and do your message vnto a straung and herd folke: to a feareful people, and to a people that is further the this: to a desperat and pylled folke, whose lande is deuyded from vs with ryuers of water. Yee all ye þ syt in the compasse of the world, & dwel vpo the earth: when the tokē shalbe geuen vp on the monutaynes, then loke vp; and when the Hoorne Bloowethe, thenne herken to, for thus hath the Lord sayd vnto me. I laye me downe, and pōdzed the matter in my house, at the poone day, when it was hote: And there fel a misting howet lyka dew, as it happeneth i haruest. But þ frutes were not yet ripe cut of, & þ grapes wer but pōg & gtine. The one smote of, þ grapes w an hoke, yee he hewed downe also þ bowes & þ bzaunches, & did cast the away.

And thus they were layde waste, for þ foules of the mountaynes, and for the beastes of the earth together. So that the foules sat ther vpon, & the beastes of þ earth wintered there. Then shall there be a present brought vnto the Lord of Hostes: euē that harde folke, that feareful folke, & that further is then thys: that desperat and pylled folke (whose landis deuyded frō vs with floudes of water) vnto the place of the name of the Lord of Hostes: euē vnto the hyl of Syon.

The prophesyeth wyl agaynst Egypt.

The xix. Chapter.

This is the heuy burthe vpon Egypt: Beholde, the Lord wyl^a* ryde vpon asw. A yste cloude, & com into Egypt. And the goddes of Egypt shall tremble at his cōpyng, & the hert of Egypte shall quake wth in her. For thus sayeth the Lord: I wil stete vp the Egypcyans one agaynst another amōge the selues, so that one shalbe euer agaynst his brother and neyghbour, yee one cyte agaynst another, & one kingdom agaynst another. And Egypt shalbe choked in her selfe. When they aske counsel at their goddes, at their Prophets, their sothsaies & witches: then wyl I byzngē their cōuncell to naught. I wyl deliuer Egypt also into the handes of greuous rulers, and a cruell Kinge shall haue the rule of them.^b* The water of the see shalbe drowne out, Nilus shall syncke awaye, & be dōcke vp. The ryuers also shalbe drowne out, the welles shal decaye and dye awaye. Rede & rush shall fayle, þ grasse by the waters syde or vpo the ryuers back, yee and whatio euer is solwed by the waters, shalbe wthered, destroyed, and brought to naught. The fyshers shal mourne, al soch as cast angles in the water, shall cōplayne, & they that sprede their nettes i the water, shalbe faynt harted. Soch as labourē vpon flax & spick, shal com to pouerte, & they also that weue fine wozykes. All the poundes of Egypt, all the pollyce of their Moates and dyches shall come to naught.

Yee the vndyscrete pynces of ioan, the cosicell of the wise Senatours of

of Pharaos. Hal turn to folp Mnes: Tho
se that darre boast and say of Pharaos
behalfe: I am come of wyle people, I a
come of the olde regall Progeny. But
where are now the wyle men: Let them
tell the and shew the, what the Lord of
Hooftes hath taken in hand agaynst E
gypt. foles are those pynces of Z oā,
and proude are the Pynces of Roph:
pee they deceue Egypt with theyr noby
C little of their stocke. For the Lord hath
made Egypt droncken with the sprete
of errour, and they shal vse it in al mat-
ters: euen lyke as a dronken inan goeth
spewynge about. For Egypte shal lack
good counsell, so that they shal not kno
we what to do, nether beginig, nor ende
nether vpon the lande nor water. The
shall the Egyptians be lyke vntoo we-
me, afrayd and astonied, at the lyf팅
bp of the heade, which the Lord of hoo
ftes shal lyft bp ouer them. The Lande
of Iuda also shal make the Egyptians
afraid, who so doth but speake bpō it,
shal put them in feare: And that becau
se of the counsell, which the Lord of ho
ftes hath deuised agaynst them. Then
shall the true Cittes of Egypte speake
wyth the Cananites tonge, and sweare
by the lord of hooftes, and Heliopolys
shalbe one of them. At the same tyme
shall the lord of Hooftes haue an aul-
ter in the myddest of the land of E
gypte with this tittle therby. Vnto the lord.
Thys shal be a token of testimony vn-
to the Lord of Hooftes in the land of E
gypt, when they shal crye vnto hyw, be
cause of those that oppres them: that
he shal sende them a. Captayne and a
saupoure to delpyer them.

Mozoaer, Egypte shall be boughte
vnto the lord, & the Egyptians also shal
know the lord at the same tyme: they shal
do hym reuerence wth the peace offering
es, and with me at offrynges: they shal
promyse hym offrynges: pee and paye
C hym also. Thus the lord, shall smyte E-
gypt, and heale it agayne: and so shal
they turne to the lord, and he shal haue
mercy vpon h, and saue them. The shal
ther be a comen waye out of Egypt in
to Affrica. The Affricans shal come
in to Egypt, and the Egyptians into
Affrica. The Egyptians also and the

Affricans shall both haue one Goddes
serupce.

Then shal Israel with honoure be the
thyrde to Egypte and Affur. And the
Lord of hostes shal blesse them, sayng:
Blessed is my people of the Egyptias,
Affur is the worcke of my handes, but
Israel is myne enherytaunce.

The Notes

a * To ride vpon a swift cloude is, to vifet & pu-
nysh quickly and with expedition: as the cloudes
go swiftly in the ayre from region to region.
b * The water of the see shalbe drawen out. &c. E-
gypt (as Moyses shew) receaueth no raine forth of h
ayre, but is ouerflowed With the water Nilus at
certain times, xliiii. xv. rvi. cubytes by gh from h
ground: For yf it increas to any lesse height, the coun-
trei escapeth not a darrth, saith Hilu. And therfore
by the scarcenes and want of water is the desolacion
of the lande described. Nilus is here cal'ed by diue
rs names, some tyme the see, some tyme riuers, som
tyme welles, some tyme poundes. &c. For that floud
runneth. vii. sony waies, and it is caled the see, not
only because the Hebrews cal al congregacions of wa-
ters h see, generally: but also because it was of old
tyme a constant opinion after the Hebrews, that yf
hath his original begynnyng from the Ocean se.
Ye maye also vnderstand by the dynes of Nilus, h
it ouerflowed not the lande, contrary to the old ac-
customed maner therof. Some had leuer haue thys
to be figuratly applyed. As there be certain waters
of the gospel, wth the holy goost geureth, so are ther
also the troublous waters of Egypt, that is, of wor-
ldly doctrine. Therfore when the worde of God is
ones herde, these waters dye vp: For h holy goost
reprenedeth the worlde of synne, and openeth and
declareth the workes of darknes In those waters
do rede & rushe grow, that is, bayne & tryfling wor-
kes, such as are the workes of hypocrites, whi-
ch after the outward shew & apertauce seeme grene
& fresh, but are with in bayne and nought worth.
C Agaynst Egypt and Ethiopia

The xx Chapter.



In the sam yere that Char-
than cam to Aldod, wher
Sargō the king of the Al-
stians sent hi what tyme
as he also beleged Aldod,
and wanne it the same leason: Then
spake the Lord vnto Clay the sone of
Amoz, sayng: go & lowse of that sacke
cloth from thy loynes, and put of thy
shoes from thy fete. And so he dyd,
goyng naked and barefote. The sayd
the Lord: where as my seruaunt Clay
goeth naked, and bare fote, it is a tokē
and signifieng of h thing, h after thre
yeare shal cōe bpō Egypt & Ethiopia.
For euen thus shal the kynge of the
Affricans dyue both yong and old, as
presoners naked and bare fote, oute of
Egypte and Ethiopia. And shal dis-
couer the shame of Egypt. They
shall be also at their wyttes ende, and
a shamed one of another: the Egypt
M.iii. and

the prophecy

ans of the Mozyans and the Mozyas of the Egipcians, at the sighte of their glory. ^{a*} Mozouer, they that dwel in þe fles shall se euē the same daye: behold, this is oure hope, to whome we fled to seke helpe, that we might be deliuered from the kynge of the Assyrians. How wyl we escape.

^{The notes}
a* Some reade: And he that dwelleth in this fle shall see. Jerusalem and the lande of Iuda is iustly called an fle, because it was beset rounde about with enemyes and wicked naciones, as it had bene with the seer: therfore ought it to haue trusted to the only healepe and ayde of god. The church alsoe is an fle, that is troubled with diuers stormes, and that by the only healepe of god is in safete: for he suffereth not the persecuters to persecute any further, the church may suffer, for this is profitable for it. Agaynst babylon, Iudaea Arabia.

Chapter.



This is the heuye burthen of the ^{a*} waste see: A greuous byspon was shewed vnto me, lyke as when a storme of wynd and rayne rusheth in from the wyldernes, that terrible lande. Who so maye desceau (sayd the voyce) let him desceau: who so maye dystrope, let him dystrope. Up clam, besege it ^a Hadat: for I wyl styll al thei gromnges. With this, þe reynes of my backe were ful of payne: Danges came vpon me, as by a woman in her trauayle. When I herd it / I was a bashed: a when I loked by, I was afraide. Myne hert panted, I trembled for feare. The ^{b*} darcknes made me fearful in my mynde.

See soone make ready the table (sayde this voyce) kepe the watch, cate & dynche: Up ye Captaynes, take you to poure mylde, for thus the Lord hath charged me: go thy waye, & set a watchman, þe he may tel what he saeth. And when he had wayted dplygently he sawe two hoysmen: the one rydinge vpon an Asse, the other vpon a camel. And the fyrst cryed: Lord, I haue stand waytge al the whole daye / & haue kept my watch all the nyght. With that cam there one rydyng vpon a charete, which answered, and sayde: Babylon is fallen, she is turned vpsid downe, and all the ymages of her Godes are smytten to þe ground. This (my felow thersers & andfanners) haue I herd of þe lord of

Hoostes the God of Israel, to shewe it vnto you.

The heuy burthen of Duma. One of Seir cryed vnto me: Watchman what hast thou espyed by night, watchman what hast thou espyed by night. The watchman answered: The daye breaketh on, and the night is commig: If your request bee earnest, then arise and come agayne.

The heuy burthen of Arabia.

At euen ye shall abide in the wood in the daye towarde Dedanym. Mete the thurstie with water (ye Cytelins of Dema) mete those with bred that are fled. For they shall runne awaye from the weapen from the drawn swerde / from the bent bow / and from the great battell. For thus hath the Lord spoke vnto me, ouer a yere shall al the power of Cedar be gone / lyke as when the office of the hyrd seruaunt goeth out: And theremaunt of the good archers of Cedar shall be very fewe: for the lord God of Israel hath spoken it.

The Notes

a* By the waste see is vnderstande Babylon. It is so called, because of the exceeding great cruelties and ranny wherwith is exercised the Jewes. Wherof is there a prouerbe: Babylon is a se of cruelles, and euen the wast of the se: that is the moost re pestuous and desolat place, and that is left, possible to be sayled thow. b* By darcknes here do some vnderstand tribulation and aduersiteas before in the v. g. If we loke, it shall be al darcknes and sorow. A Prophecy against Jerusalem.

Chapter.

The heuy burthen vpon the ^{a*} valley of biltions. What hast thou there to do / that thou clymmedst vnto the house toppe / thou Citie of myzacles / sedicious and wyllfull: seinge / thy slayne men are neither kylled with swerde, nor dede in battell: for all thy captayns gat them to the, horses, from the ordynance / see they are altogether idden awaye / and fledde far of. When I perceaued that / I sayde: awaye fro me that I maye wepe bitterly. Take no labour to persecute me as touching the destruction of my people. For this is the daye of the Lord of Hoostes, wherein he wyl plage, tread downe, and wede out the valley of byspons and breake down the walles / w such a cracke / that it shall gene a soude

de in the mountaynes.
 I sawe the Clamyres take the quyu-
 ers to carte & to horse, and þ the wales
 were bare fro harnessse. Thy goodly
 halles were ful of charettes, the horse
 men made them soone to belege the ga-
 tes. Then was the couerynge of Iuda
 put from thence, and then was sene the
 sege of the tymber house. There shalpe
 se the ryfies in the walles of the cite of
 David, wher of there shalbe many. Ye
 shall gather together the waters of the
 lower pole, and tell the houses of Jer-
 usalem, & breake of some of them to ke-
 pe the walles. And ye shall make a pyt
 betwixte the two walles of the water
 of holde pole, & nothinge regarde him,
 that toke it in hande, & made it. And at
 the same time shal the Lord of Hostes
 call men to wepinge, mourning, to ba-
 lonelle and puttyng on of sack cloth.
 But they to fulfil their lust & wylfuln-
 es, slaughter oxen: they kyll shepe, they
 eate costly meate, & dyncke wyne, *let
 vs eate & dyncke / so morow we shall
 dye. Nevertheless when the Lord of
 Hostes hearde of it, he sayd yee: yf this
 wickednes of yours shalbe remitted,
 ye must dye for it. This hath þ Lord
 God of hostes spoke Thus sayth the
 Lord God of Hostes: Go in to the tre-
 asurye vnto Sobna the Gouernoure,
 & slaye vnto him: What hast thou here
 to do: & from whence comest thou: that
 thou hast made the a graue here: for
 he had caused a costly tombe of stone
 to be made for hym selfe, & a place to lie
 in to be hewed out of a rock. Beholde, the
 Lord shall cast the out by vyolence,
 he wyll deck the of another fashyon, &
 put vpon the a straunge cloth, he shall
 carpe the into a farre countre, lyke abal
 with his handes. There shalt thou dye,
 there shall the pompe of thy charettes
 haue an ende: thou vyleyn of the house
 of the Lord: I wyll shutte the out of
 thyne office and put thy from thyne est-
 ate.

After this wyll I call my seruante
 Elakim, the sonne of helkiah, and as-
 tape hym with thy cote, and gyde him
 with thy gyrdle, and I wyll geue thee
 power into his hande. He shalbe a fath-
 er of the citefyns of Ierusalem, & of þ

hired of: Iuda I wyll also lat þ *ket of
 Dauids house vpon his shoulders, & yf
 he open, no man shall shut: and if he do
 shut, no man shall open. I wyll fasten
 him to a nayle in the place of the moost
 hyghe faythfulnesse, & he shalbe vpon
 the gloriouse strome of his fathers hou-
 se. They shal haue vpon him al the glory of
 his fathers house, of þ child & childrens
 child: & al aparell smal & gret, al instru-
 tes of measure & mulyke. This shal co-
 to passe (sayeth þ Lord of Hostes) when
 the nayle that is fastened to the place
 of the hyghest faythfulnesse, shalbe pl-
 ucket of. And when þ weght that han-
 geth vpon it, shall fall, be broke, & he w-
 en i pcces. For the Lord hym selfe hath
 sayde it.

The notes,

a * Jerusalem is caled the vale of byssios, because
 it had so many sears, that is, prophetes and teachers
 in gods worde.

b * By the key is signified autoris & power as I Apo
 iii. b This is he. x. that hath the key. x.

c * A Prophecy agaynst Tyrrus, and a promys to re-
 store it agayne.

The. xliii. Chapter.

A heuy burthen vpon Tyrrus /
 I shalpe burthen þe shippes of
 Charis, for he is throwe
 downe to þ groude, & conqu-
 ered of them that are come
 from Cethun. The indwellers of the I-
 landes the marchantes of Sidon, and
 they that occupped the see (of whom
 thou wast ful somtime) ate at apointe.
 For by se were ther frutes brought in
 to þ, and all maner of corne by water.
 Thou wast the comen market of all
 people. Sidon is sorow for it, yee & all
 the powre of the see cōplayneth, & saye-
 th: O þ I had neuer traueled with chy-
 lde, that I had neuer bozne any, that I
 had nether nozshed boze, ner brought
 by daughter.

As soone as Egypte perceaueth it, she
 wyllbe as sorow as Tyrrus it selfe. So
 uer * the see, mourne þe that dwel in þ
 fles. Is not that the gloriouse cite,
 whiche hath bene of longe antiquite:
 whose netiues dwelling farre of, com-
 mend her so greatly: Who hath deuy-
 sed suche thynges vpon Tyrrus þ crowne
 of al citices, whose marchants & captey-
 nes wer þ highest & ppcial of þ world
 euen

Euen the Lorde of Hostes hath deuy-
sed it, & he map put downe all pōpe, &
myrnysh all the gloz of & world. So
thow thū lande (O thou daughter of
the see) as men go ouer the water, and
there is not a gyde moze.

Chus the Lorde that remoueth the
kyng, domes, & hath taken in hande a
gapnst that myghtye Canaan to tote
it out, hath stretched out his hand ouer
the^b* see, and sayde: from hence forth
shalt thou make no moze myrth (O &
daughter of Sidon: for thou shalt be
put downe of the Cethins. Stande
vp therfoze, and go where the enemye
wyl carpe the, where thou shalt also ha
ue no rest. Behold (for thine ensample,
The Chaldees were soche a people,
that no man was lyke them, Assur bu-
ylded them: he set vp hys castels and
broke them downe agayne. And ther
foze mourne (ye wyppes of the see) for
poure power shalbe thowne downe.

After that, shall the lxx. yeres of
Cyprus (eue as longe as their kynges
lyfe was) be forgotte. And after lxx.
yeres, it shall happen to Citrus as
with an harlot that playeth vpo a lute;
Take thy lute (saye men to her) and go
about the cytye, thou art yet an vnkn
owne wenche, make passyme with dy-
uerse balettes, wher by thou mayest co
in to acquaintaunte. Thus shall it hap-
pen after lxx. yeres. The Lorde shall
vylet the cytye of Cyprus, and it shall
come agayne to her marchaundysse, &
shall occuppe wyth al the kyngdomes
that be in the world. But all her occ-
uppinge and wympnyng shalbe halow
ed vnto the Lorde. For then shall they
laye vpo thyng behynde them no: by
on heapes: but the marchaundysse of
Citrus shal belonge vnto the cytelyns
of the Lorde, to & feadyng and susten-
pnce of the hungrye, and to the clothi
nge of the aged.

The notes.

a* Some reade: in to Charlus. He speaketh vnto
the marchauntes of Egypte: & to the mar chauntes
of the Isles: & they now get the to Charlus, be cau
se Cyprus is destroyed.

b* He meaneth Cyprus, which standeth in the see.
A prophery vpon the tribulacyn that shall
faule vpon the world, be cause of synne.

Che xxxiii. Chapter.

Behold, the Lorde shall wast
e and plage the world, he
shall make & face of the ea-
rth desolate, & scatte abjo-
ade the inhabytours ther
of. Then shall the^a* be as the
people, the master as the seruaunt, & da-
me lyke & maide, the seler like the bier,
he that lendeth vpon vsury, like vnto
him & borroweth vpo vsury, the credito-
ur, as the better. Yee mpterably shall
the world be wasted & clene destroyed.
For the Lorde hath so determed in him
selfe, The earth shalbe heuyn & decaye.
The face of & earth shall perishe & fall
awaye, & proude people of the world
shall come to naught. For the earth is
corrupte of her indwellers.

For why: they haue offended the la-
we channged the ordinaunces, and ma-
de the^b* euerlasting testament of none
effect. And therfoze shall the curse deuou-
re the earth: for they that dwell thereon
haue spynned, wherfoze they shall be byt
also, and those that remaine, shalbe by
rysewe. The swete wyne shal mourne,
the grapes shalbe weake, and al that ha-
ue bene merce in herte, shall syghe. The
myrth of tabrettes shalbe layde downe;
the cheate of the ioyful shal ceasse, and
the pleasure of lutes shal haue an ende:
there shall no moze wyne be dronken w
myrth, the beere shall be bytter to the
that dynke it, the wicked ctytes shalbe
broken downe, all houses shalbe shutt,
that no man maye come in.

In the stretes shall there be lyft vp
a crye because of wyne, all mens chere
shall banyshe awaye, and all tope of the
earth shal passe. Desolacion shal remai-
ne in & ctytes, and the gates shalbe smi-
ten wyth wallnes. For It shal happen
vnto all Landes and to all people: lyke
as when a man synneth downe the oly-
ues/that are left vpon the tre: or sekerth
after grapes, when the wyne gethering
is out. And those same (that remaine)
shall lyft vp theyr voyce/ and be glad/ &
shall magnifye the gloz of the Lorde
euen from the see/ and prayse the name
of the Lorde God of Israel, in the val-
eys and flondes. We heare songes
song to the prayse of the righteous, fro
al

at the endes of the world. Therfore I muſte ſpeake: O myne vntruſtfulnes, O my pouertie. Who is me, al is full of ſynners, which offende of purpoſe and malice. And therfore (O thou that dwelleſt vpon the earth) there is at hande for the feare, pyt and ſnare. Who ſo eſcapeth thy terrible crye, ſhall fall into the pyt. And yf he come out of the pyt, he ſhall be taken in the ſnare. For the wyndowes aboue ſhall be opned, and the fondacion of the earth ſhall moue. The earth ſhall geue a greate crack, it ſhall haue a ſore ruyne, & take an horrible fall. The earth ſhall ſtacker lyke a broncken man, & be take awaye lyke a tent. Her myſ dedes ſhall lye ſo heuy vpon her, that ſhe muſt fal, and neuer ryſe vp agayne. At the ſame tyme ſhall the Lord muſtre together the hye hooſte aboue, and the kinges of the world vpon the earth. Theſe ſhall be coupled together as pryſoners be, & ſhall be put in one warde and puniſhed innumerable dayes. The Moone and the Sunne ſhall be aſhamed when the Lord of hooſtes ſhall rule them at Jeruſalem vpon the mount ſpon, befoze and with hys excellent counsell.

The notes

b* Some do vnderſtande by the enerlaſting Teſtament, not only that wher was made to Abraham, Iſaac, and Jacob: but alſo the lawe of nature, which is wyitten in oure hertes. Other vnderſtande there by the lawe of charitie. For that is no new commaundement, but a commaundement fro the begining. The lawe of charities is the lawe of the ſpirite. He that loveth hys neighbour hath fulfilled the lawe. Roma. xiii. Gal. v. I thankſayung to God for hys workes.

The. lxxv. Chapter.

O Lord, thou art my God, I wyl prayſe the, and magnifye thy name: for thou bygeſt maruelous thinges to paſſe, according to thyne olde counsels, truly and ſtedfaſtly: Thou makeſt of townes, heapes of ſtone: & of head cities broken walles: The palaces of the wicked deſtroieſt thou out of the cite, that they ſhall neuer be builded agayne. Therfore the very rude people muſte magnifye the: and the Cities of the cruell Heathen muſte feare the. For thou art the poore mans help, a ſtrength for the needefull in hys neceſſities,

Thou art a defence againſt euil wetheres, a ſhadowe agaynſt the heat. But vnto the preſumptuous, thou art lyke a ſtrong wynter wynde, that caſteth downe the boaſtinge of the vngodly: thou kepeſt me from heate, with the ſhadow of the cloudes, thou cutteſt off the bryanches of Tyrantes.

Moreouer the Lord of hooſtes ſhall ones prepare a feaſt for al people vpon the hyll: A plenteous, coſtly, pleaſaunt feaſt of fat and well fed beſtes, of ſweete and moſt pure thynges. Vpon the hyll ſhall he take awaye the ſyde bale that hangeth befoze the face of al people, and the couerpyng wherewith all gentyles are couered, as for deathe, he ſhall utterly conſume it. The Lord God ſhall wype awaye the teares from all faces, & take awaye the conſuſion of hys people throught the whole world. For the Lord be hym ſelte hath ſayde it.

At the ſame tyme ſhall it be ſayd: lo, this is our God, in whome we put our truſt, and he hath healed vs. This is the Lord that we haue waited for: Let vs reioyce and delyte in hys helth: For the hande of the Lord ceaſeth vpon this hyll. But Moab ſhall be threſhen downe vnder hym, like as the ſtraw is troden vnder fete in a dog hyll. For he ſhall ſtreteche out hys handes vpon hym lyke as a ſwimmer doth to ſwimme, and wyth the power of hys handes ſhall he caſt downe his pompe. As for his ſtrong holds and hye walles: he ſhall bowe them, caſt them downe, and fell them to the ground into duſt.

The notes

a* By the feſt of fat & well fed beſtes, & of ſweete & moſt pure thynges, is detokened the anger and indignacion of God as the ſcripture doth often ſignify the ſame vnder the name of a cappe zach. xii. I ſhal holde I wyl make Jeruſalem a cuppe of ſurfet vnto al the people that are rounde about her.

b* By the hyll is meant the hyll of Sion, by whiche is figured the church: Here wyl the Lord iudge, & deliuer vs from al our enemies. By the bale & couerpyng, vnderſtand, ſynne: wherin al men are founde guilty. Roma. iii. Al men haue ſynned - i.e. From it hath the Lord deliuered al men, which belene that he hath frely done it, of his only mercy for Chriſtes ſake, and not of their deſeruynges. Roma. iii. I ſhal longe of the deliuerance of the people.

The. lxxvi. Chapter.

Then

A **T**hen shall thys songe be song in the lande of Juda. We haue a strōg citie, the walles & the ordynance shall kepe vs. ^{a*} Open the gates, that the good people maye go i, whych labourerth for the trueth. And ^b, which art the doat & hast the matter in hāde: shalt proude for peace, eue the peace that men hope for i the. Hope stpl in the Lord, for in the Lord God is euetlastyng strength. For whi, it is he, ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kk} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

to them a chastening before the. The as a wyfe with chyld (when her trauel cometh vpon her) is ashamed, crieth ad suffereth the payne: Euen so are we, Lord, in thy sight. We are with chyld, we trauel, and beate, and with the spere te we bypunge for the health, where howe the earthe is vnderstoyed, and the inhabitours of the world perishe not.

But as for thy ^{a*} dead men & ours, that be departed, they are in lyfe and re surrectyon, They lye in the earth, they wake, and haue poye: for thy dewe is a dew of lyfe and lyght. But the place of the malycious Cypautes, is fallen awaye. So go now my people into thy chamber, and Mut the dooze to the, and suffer nowe the twynclinge of an eye, til the wraath be ouerpast. For beholde, the Lord wyl go out of his habitacion, ad visite the wickednes of them that dwel vpon erth. He wyl discouer the bloud ^b he hath deuoured, the shall neuer by de them, that he hath murthered.

The notes

^{a*} Open the gates, i.e. Luke 13. 30. He wylleth preachers to open Christ vnto the people, for he is the doze thow who they must entre Joh. 1. 9. ^{b*} The way of the iudgements of God is the aspi cion and the crosse that with draweth vs from syne: In thys do the Christen reioye. Rom. 8. 3. We reioye in tribulation. 1. c.

^{c*} By the dead, here vnderstande, the ryghtuous as in ^d Ap. 1. 1. Blessed are ^e dead, which here after by in the Lord, They shall ryse agayn to lyfe not as the other which are vnyghtuous. Joh. 5. 28. ^f The prophecieth that all realmes shall be destroyed about the coming of Christ.

The. xxvii. Chapter.

Then the Lord wylth hys heuie, great, and longe ^{a*} sword shall visite Leuiathā that muicible serpent: euen ^{b*} Leuiathā that croked serpent and shall slay the whalpyth in ^c see. At the same time shall men syng of the byneparde of Muscatell. The lord de kepe it, and water it in due season. I watch date & night, ^d no mā byke into it. I beare no euil wil in my mid. Who wyl compell me, that I greatly forget tyng al faythfulnes, shuld burne it vp at ones with thornes and busshes. Who wyl enforce me to kepe or make pe ce: It wyl come to thys poynt, that Iacob shall be roted agayn, & Itraell shall be greane, and beare floures, and they shall sit the whole world with they: fruit ^d Smyrreth

empteth he not his smyter, as euell as he is smyten him self: Destroeyeth he not the murtherers, as he is murthered: Every man receaueth with the measure that he receaueth: He museth vpon hys looze wynde, as vpon the dayes of extreme heate, and therfore shal the iniquite of Jacob be thus reconsyled. & so shal he take away al hys frut of hys synnes. As for altier stones, he shal make them all as stones beaten to poulder: hys groues and Idolles shal not stande. The strong cities shal be desolate, and the sayre cityes shal be lefte lyke a wyldernes. The catell shal fede and lye there, and the shepe shal eate it vp. Their haruest shal be bzint, their wyues which were theyr beutie when they cam forth: shal be despyled for it is a peple without vnderstanding, and therfor he that created them, shal not fauour them, and he that made them, shal not be mercyfull vnto them. In that tyme shal the Lord shute from the swyfte water of Euphrates, vnto the riuer of Egypte. And there shal the chylderen be chosen out one by one. Then shal the great trompette be blown, soo that those whiche haue bene destroyed in the Assytians lande, and those that ye scattered abroad in Egypte: shal come and worshyppe the lord at Jerusalem vpon the holy mount.

The notes.

a* By the swerde of the Lord is vnderstande the word of God, and the sentence of the euerglastinge Judge. With it is the deuell and the power of Antychrist slayne.

b* Leuiathan betokeneth here the deuell after some expostours, albeit that it properly signifieth a whal, as is sayde, Job. l. c. Serpentes do also betoken the deuill because of thys futelesnes and wplynes. Gen. iii. a The hebrues vnderstand here by Serpens myghty wynges and byrdes.

c* Ag ynst the pryde of Ephraim, and agsta in falsse prayles and preachers.

The. lxxvi. Chapter.

Vbe to the crowne of pryde, to the a* dronke Ephraimites, and to the sayding flour, to the gloze of hys pompe, that is vpon the toppe of the plenteous valley: whyche men beouerladen wyth wyne. Beholde, the strength and power of the Lord, shal breake into the land on euery syde, lyke a tempest of hail, hys beareth down ströge holdes, and lyke an horrible, myghty and ouerflowynge water.

And hys proude crowne of hys droncke Ephraimites, shal be troden vnder fote. And as for hys saydyng flour, the gloze of his pompe, which is vpon the toppe of the plenteous valley: it shal happen vnto him, as to an vntymely frute befoze the baruest come. Whych as soone as it is sene, is bit & deuoured, or euer it come well in a mans hande.

And then shal the Lord of Hostes be a b* ioyfull crowne, and a glorious garlande vnto the remnaunt of his people. Vnto the lowly he shal be a spere of iudgement, and vnto them that dyue awaye the enemyes from the gates, he shal be a spere of strenght. But they go wrong, by the reason of wyne, they fall & stacket because of ströge dryncke. Yes euerye prestes and prophetes the selues go amisse, they are dronken with wyne, & weake bzained thowow ströge dryncke. They erre in seynge, and in iudgment they fayle. For all tables are so full of vomyte and fylthines, that no place is cleane. * What is he amonge the, that

can teach, instruct or enfourme hys chylderen, which are weende ströge suck, or taken from the brestes: of eny other fashion then: Commaunde that maye be commaunded, bid that maye be bydden, for bid that maye be for bydden, kepe backe hys maye be kept backe, here a lytle, there a lytle. And therfore the Lord also shal speake with lispynge lippes and with astrauunge language vnto this people to whom he spake afore of this manner: This shal bynge rest, yf one resteth in the weery, yee this shal bynge rest. But they haden nowyll to heare. And therfore the Lord shal answer the their stubbournes, Commaunde that maye be commaunded, byd hys maye be bydde, for byd that maye be for bydden, kepe backe hys maye be kept backe, her a lytle, her a lytle. That they maye go forth, sal backward be bzyled, snarred & takē. Wherfore heare the worde of the Lord, ye mockers that rule the Lordes people, which is at Jerusalem. For ye cōfōrte your selues thus: Tush, deaeth & we are at a poynte, and as for hell, we haue made a condycion wyth it, hys thought there breake out eny soze plage it shal not come vpon vs;

The prophete

For with disceate wyl we escape, and
with nymblenes wyl we defende oure
selues. Therfore sayth the Lord God:
Beholde, I wyl laye a stone in Ston,
agreat stone, a colt sp^{er}* corner stone for
asure foundacyon: that whoso putteth
his trust i him, shal not be confounded.
Ryghtuouses wyl I set bp agayne in
p balaunce, and iugment i p weightes,
The tempest of hayt shal take awaye
your refuge, that ye haue to disceate
withall: & p our flowynge waters shal
breake downe youre strongt holdes of
dissimulacion. Thus the appoyntment
p ye haue made w death, shal be done
awaye: and the cōdyction that ye made
with hel, shal not stande, when p great
distruction goeth thorow, it shal all to
treade you. It shal take you quyte a
waye befoze it. For it shal go forth ear-
ly in the moynynge, and contynue onll
that daye & that night. And p very fe-
are only shal teach you, whē ye heare it
for the bedde shal be so natow that a
mā con not lye bpō it: And p coueryng
to small, that amā maye not wynde him
selfe therin. For the Lord shal steppe
forth as he did bpō & moue* Berazim
and shal take on as he dyde vpon the*
dale of Gabaon: that he maye bynge
forth his deute, & his straunge deuce
and fulfyll his worcke, his wonderfull
worcke. And therfore make no mockes
at it, that youre captyuite increse not:
for I haue herde the Lord of Hostes
saye, that there shal come a soden des-
truction & plage vpon the whole earth.
Take hede, and heare mi voice, pondre
and mercke my wordes wel. Goeth not
the housbande man euer in due se a son
earnestly to hys lande: he moweth & pl-
oweth his grounde to sowe. And when
he hath made it playne, he soweth it w
fetches oʒ comyn. He soweth the wheate
and Batye i their place. Miltum and
Ike also in their place. And that he
maie dost ryght, his God teacheth him
and sheweth him. For he treadeth not
p. fytches out with a waime, neher byn-
geth he the carthare & there ouer the
comyn, but he thresteth the fytches oute
with a stille, and the comyn with a rod.
As for p wheate, he gryndeth it to ma-
ke bzed ther of, In as moch as he con

not bynge it to passe with treadyuge
out. For neher p byslynge p the cart
wheles make, net his beastes cangrind
it. Thys and soch lyke thynges come
of the Lord of Hostes whych is mar-
uelous in counsell, & great in rightou-
nesse.

The notes.

a * Lok after in the next Chapter.
b * Topfull crowne & glorius garmet ate here take
for p triumphe, honour & rewarde, that we loke for
whych we shal vndoubted & ceasse, by his mercy,
granted in Christ. c * Some reade: whome tea-
cheth the knowledg: & whom wil he cause to vnder-
stande his voyce: even the that are weened from myk
& taken fro the beastes, for it is comely sayd. Lū
maunde. &c. The same vnder stande by myk, word
ly promises & the pleasures of this worlde. And by
the hare taken fro the beastes, they vnderstande soch
as haue left byfferring: & belaiing fro daye to daye,
that now saye no moare, cōmaunde that mai be cōm-
aunded. &c. but do streight waye at the fyst call solo
wethe Lord, not loyng to be called the secon time
d * Christe is called a cornerston
e The destruccio of Jerusalem, Against the com-
mandementes of men

The. xlii. Chapter.



Whe vnto the O Ariel, thou
cittie that David wāne:
Take yet somme peates, &
let som feastes yet passe ou-
er: then shal Ariel be bel-
eged, so that she shal be heuy and sozo-
uful, & shal be vnto ne euen as a lye.
For I wyl lay sege to the round about,
& kepe the in w to wers, and graue bp
dykes agaynst the. And thou shalt be
brought lowe, and speake out of the ear-
th, and thy wordes shal go humble
out of p grounde. Thy voyce shal com
out of the earth, lyke the voyce of a wis-
ch, & thy talkynge shal groane out of
the myre. For the multitude of thyne
enemyes a * shal be lyke meal dust. b *
And the nombze of Cyrcas shal be
as the dust that the wynde taketh a-
waye sodenly. Thou shal be vylited of p
Lord of Hostes with thondze, earth
quake, & wyth agreate crack, w the
whysle wynd, tempest, and with the fla-
me of a consuming fyre. But now the
multitude of all the people, that went
out agaynst Ariel: the whole hoste, the
stronge holdes, and sege: is lyke adze
ame whych appeareth in the nyght: It
is lyke as whē an hungry mā dreameth
that he is eating, and when he awaketh,
he hath nothyng: lyke as when a thir-
stie man dreameth that he is drynkyn-
ge, and when he awaketh, he is faine,
and his soule vnpatient.

Is the multitude of al people þu mu
 sther the selues agaisþ þ hil of Sio. But
 þe þalbe at your wits end, þe þalbe ab
 ſolued: þe þal ſtackre, & tele to þe fro: þe
 þalbe dꝛockē, but not of wyne. Þe þal
 ſal, but not thoꝝou dꝛoknes: foꝝ þe loꝝd
 þal geue you an hard ſleppng ſpꝛet, &
 hold down your eyes: namelt your þꝛo
 phets & heades which ſhuld ſe, the þal
 be couer. & all viſþos þalbe vnto you
 as the wordes that ſtande in a ſealed
 letter, whē one offreth it to a mā that
 is lerned, & ſayeth: rede vs this letter.
 Then he anſwereth: I cā not rede it,
 foꝝ it is ſhut. But yf it be geuen to one
 þe is not lerned, oꝝ ſayde vnto him: rede
 this letter: Then ſayeth he: I can not
 rede. Therfoꝝe thus ſayeth the Loꝝd:
 foꝝ ſo moch as this people dꝛaweth
 nye me in their mouth, & pꝛayſeth me
 hyghly wyth their lypꝛs: (where as th
 eir herte neuertheleſſe is farre fro me,
 & the feare which they owe vnto me, þe
 turne they to mens lawes & Doctrines)
 therfoꝝ wil I alſo ſheu vnto this peple
 a maruelos, terrible & gret thig. Name
 ly this: I wyl deſtroy þe wiſdꝛ of their
 wyſe: & þe vnderſtādig of their lerned mē
 ſhal perith. Wo be vnto the þe ſek ſo de
 pe, to hyde their ymaginacyō before loꝝd
 be, which reherce their counſels in þe dar
 knes, and ſaid: who ſeith vs, oꝝ who kno
 weth vs: wo bych ymaginacyō of yours
 is euē as whē þe potters clay taketh ad
 uſement, as though þe woꝝke myght ſaye
 to the woꝝkmaſter: make me not, oꝝ as
 whē an erthe veſſel ſayth of þe pottre: he
 vnderſtādeth not. * Se þe not þe it is
 hard bi þe Libanus ſhalbe turned in to
 Charmel, & þe Charmel ſhalbe takē as
 a wod: The ſhal deaf mē vnderſtāde þe
 wordes of þe boke & þe pes of, blind ſhal
 ſe without any cloude oꝝ darcknes. The
 oppreſſed ſhal holde a mery feaſt in the
 Loꝝd, & þe poꝝe peple ſhal reſoplein þe ho
 ly one of Iſrael. The ſhall the ſurpous
 people ceaſe, & þe mockers ſhalbe put a
 way, ſal thei þe dowꝛdꝛ ſhalbe plucked
 out, loche as labour to dꝛaw men vnto
 line: & that diſceue him, which repꝛoue
 the, in þe gate, & ſoch as turne good per
 ſons to banite. And therfoꝝ þe Loꝝd (euē
 þe defender of Abraham) ſayth thus vnto
 þe houſe of Jacob: Now ſhal not Jacob

be aſhamed, noꝝ his face cōfounded, whē
 he ſitteth amōg his chyldꝛē (whō my bā
 des hauemade) loch as halow mi name
 amonge the: þe they ſhal ſanctify þe holy
 one of Jacob, and feare the God of Iſ
 rael: & þe they whꝛeh a foꝝe tyme wete
 of an ectoneous ſpꝛet, haue now vnder
 ſtādynge, and þe loch as befoꝝe could
 not ſpeake, are now let ned in my lawe.
 * þe ſhalbe lyke mealeduſt: that is þe ſhalbe ſo manye,
 and as vnable to be numbed as mealeduſt.
 * And the numbe of tꝛauntes ſhalbe ſc. As who
 ſhuld ſaye the moſt heuy and cruel enemyes þe wil be
 vpon you in amōet ſoderly, might and that quꝛc
 kely be ouercome of the Loꝝd as the duſt is taken a
 way with the wynde: as it happened vnto Denna
 herih: yet ſal it not be ſo then, but as I wyl nowe
 ſheu the: thou ſhalt be diſpꝛed and puniſhed of the
 Loꝝd, euē as when al thinges treble foꝝ feare of þe
 thonder which no mā cā cōſeue: as whē the earth
 quacke ſheket al þe there is in an horrible & fereful
 ſquē, aſkomy tempeſt ſhal ouerthꝛow þe and wyth
 the flame of fyꝛe ſhalt thou be deuoured.

* That is þe ſhalbe dꝛockē þe ſhal not wete what
 to do, þe ſhalbe ſo cleue deſtitut of counſel: not of the
 wyne þe þe ſhal dyck, foꝝ þe ſhal ſuffer extreme thiſt
 & þe wyne of recreacyō ſmitch ſhal þe not taſte of. Þe
 ſhal be feble, & ſal as þe go þe ſhal be rennagates for
 the cōfuſiō feare, hate, and perfectiō of al mē: noꝝ
 foꝝ dꝛonkenes oꝝ ſtꝛōge dꝛynck, which he ſhal want
 ſome expōit this ſentence of the þe be dꝛoncken in
 hypocreſy and by ſimulation: oꝝ them that be full
 of the rightuouſnes of their owne woꝝkes.

* As though he ſhuld ſaye: It is not longe that
 goodly trees (which are ſignified by Libanus) ſhal
 be turned into plaine felde: And þe playne felde
 (which are ſignified by Charmel) ſhall become rough
 and full of buſhes. The tyme theſe Chꝛyſt ſhulde
 come is the moꝝte tyme that he meaneth, whiche the
 ſcripture both oft call a ſhort tyme. Then ſhall the
 vnfrutefull, rough, and woody heart be helle (whi
 ch is vnderſtand by Libanus) be turned vnto the re
 ligion of Chꝛyſtes congregatiō oꝝ church, and vnto
 the tru ſeruece of the true God (which is vnder
 ſtand by Charmel) that frutefull & wel typled felde.
 ¶ A curſe agaynſt them that foꝝake the counſel of
 God and ſeche vnto the counſel of men. Þe thꝛeatē
 neth the reſt of the people, whiche after the deſtruc
 tiō of Jeruſalem wente into Egypt.

¶ The xxx. Chapter.

Vo be to thoſe Chꝛyſt ky chꝛyſt
 (ſayeth þe Loꝝd) which ſeke coun
 cell, but not at me: whꝛeh take
 awebbe in hande, but not after mi wil:
 that they maye heape one ſynne vpon
 another. Thei goodowne into Egypte
 and aſke me no counſell) to ſeke helpe
 at the power of Pharaō, and com foꝝe
 in the ſhadowe of the Eꝛyꝛciaus. But
 Pharaōs helpe ſhalbe your cōfuſiō,
 and the comfoꝝte i the Eꝛyꝛciaus ſha
 dowe ſhalbe your owne ſhame. Your
 rulers haue bene at ſoan, & your me
 ſſangers come vnto Hanes. But þe
 ſhall al be aſhamed of the peple þe may
 not help you, which ſhal not bzig you
 ſtꝛēgth oꝝ com foꝝte: but ſhame & cōfu
 ſiō. Your beaſtes haue boꝝne burthenes

bpō their backs towarde the South, thowwe the wate that is full of parell and trouble, because of the Iyon alpones, of the Cockatrice and Shutynge dragon. Vee the Mules bare youre substaunce, and the Camels brought your treasure bpō their croked backs, vnto a people þ cannot helpe you. for the Egypicians helpe shalbe but bayne and lost. Therfore I tolde you also that your pynde shulde haue an end. Wherfore go hence & wyte the thys in they tables and note it in a boke: þ it maye be by their posterite, & be still kept for it is an obstinate people, vnfaithfull children, chylderen that wyll nott heare the laue of the Lorde.

C They darre saye to the Prophetes: Intromitte your selues with nothing, and vnto the Sothslayers: tel vs of no thyng for to come, but speake frendlye wordes vnto vs, and preache vs sal se thynges. Trede out of the waye, goo out of the path, turne the holy one of Israel from vs. Therfore thus sayth the holy one of Israel: In as moche as ye haue cast of youre bewtie, and cōforted youre selues, with power and hymblesnes/and put youre confydence therein: therfore shal ye haue thys myschefe agayne for youre destruction and fall, lyke as an hye wale, that falleth because of some ryft (or blast) whose breakinge cometh sodenlye.

D And youre destruction shalbe lyke as an ethen pot, which breaketh no mā touchinge it: and breaketh so soze, that a man shal not fynde a Meuer of it too fetche fyre in, or to take water wyth all out of the pytte. for the Lorde God, cūe the holy one of Israel hath promysed thus, wth still sittinge and rest, shal ye be healed, in quyetnesse & hope shal your strenght lye. Notht standing ye regarde it not, but ye wyl say: No, for thus ar we constrained to fle vpon horses, And therfore shal ye flye, we must ryde vpon swyft beastes, and therfore your persecutours shal yet be swyfter. A thousande of you shal fle for one/or at the moost for fyue, which do but one ly geue you cruel wordes vntyll ye bee desolate as a ship mast bpō a hye mountayne/and as a broken vpon an hill.

Yet standeth the Lorde waitynge, that he maye haue mercy vpon you, and lyfeth him self bp, þ he may receiue you to grace. for the Lorde God is rightuous. Happye are all they that wait for hym. for thus (O thou people of Syon and ye cytizens of Jerusalem) shal ye neuer be in heynnes, for doubtlesse he wyl haue mercy vpon the. As soone as he heareth the voyce of thy crye, he wil helpe the. The Lorde geueth you thea^u bzed of aduersyte, and the water of trouble. But thine instructer flyeth not farre froin þ, of thine eyes loke vnto thine instructoure, and thine eares harken to his word, that cryeth after the and sayeth: this is the waye, go thys, and turne nether to the right hande nor to the lefte.

F Moreover, of ye destrope the spluer workes of your Idoles, and cast away the golden coapes that ye deckte them wyth all (as sylthynes) & save gett you hence: Then wyl he geue rayne to the sede that ye shal sowe in the earth, and geue you breaðe of the increase of the earth, so that al shalbe plentuous and abundaūt. Thy catell also shal he fede in the bzode medowes, yet thine oxen and Mules that tyll the grounde, shal eate good fodder, which is purged with þ fanne. Goodly ryuers shal flow out of al his mountaines and hylles. In the daye of the greate slaughter when the towers shal fall, the moone shal shyne as þ sonne, and the sonne shyn shal be seven folde, and haue as moche shynne, as in seven dayes bypde.

In that daye shal the Lorde bynde vp the bzosed sores of his People, and heale their woundes. Beholde the glory of þ Lorde shal come from farre, his face shal burne, that no man shalbe able to abyde it, his lyppes shal wagge for very indygnac yon, and his tonge shalbe as a consumynge fyre. His breath like a vehemēt floud of water, which goeth vp to the throte. That he maye take awaye the people, which haue turned them selues vnto vanyte & the bypde of erroure, that lyeth in otherfolkes chawes:

But ye shall synge, as þ vse is in þ night of the holy solempnitte. Ye shal reioyse

teple fro poure harte, as they þ come
with the pyre, when they go vp to the
mount of the Lord, vnto the rock of I
rael. The Lord also shal let vp the po
uere of hys voyce, & declare hys terrib
le arme, with hys angre countenaunce,
pee and the flame of the consumynge
fire, with earthquake, tempest of wind,
& hable stones. Then shal the Assyri-
ans feare also, because of the voyce of
the Lord, which shal smyte him wpyth
frodde. And the same rodde which the
Lord wyl sende vpon him, shal moued
the whole foundasyon: with tromper,
with noyle of warre and batell to dest-
rope, for he hath prepared þ pyre of pa-
yne from the begynnynge, yee euen for
kynge also. This hath he made depe
& wide, þ noything ther of is fyre and
wood innumerable, which the bzeath of
the Lord kyndleth, as it were a match
of bymstone.

* The bredde of aduer sitye & the water of trouble
do synge: a lyfe full of aduersitie & trouble. Ezech.
iii. d. We curse th them that forsake Go d, and se
ake for the helpe of men.

The .xxxi. Chapter.

Whe vnto them that go
downe into Egypte for help,
and trust in hofes, & com-
forte them selues in chate-
rttes, because they be many,

& in hofe men because they be lusty &
strog. But they regarde not þ holy one
of Israel: & they aske no questyon at the
Lord. Whether as he neuer theles plage
th the wicked: & let goeth not from his
woorde/when he steppeth forth/ & taketh
the victozi against the householdes of the
frowarde/ & agaynst the helpe of euell
doers. Now the Egypcyans are men/
& not God/and their hofes flesh & not
spete. And as soone as the Lord stret-
cheth out his hande/then shall the hel-
per fall/and he that shulde haue bene
helped & shal al together be destroyed.
For thus hath the Lord spokē vntome:
þ Lyke as the lyon or lyons whelpc roa-
reth vpon the prate that he hath gotten,
and is not a frayed, though the multy-
tude of shephardes crye out vpon him/
nether abashed for al the heape of the:
So shall the Lord of hostes come do-
wne fro the mount of Sion/ & defende
his byll.

Like as byrdes flotte
aboute their nestes/ so shall the Lord

of hostes kepe, saue and defend and de-
lyuer Ierusalem. Therefore, O ye chil-
dren of Israel, turne agayne, lyke as ye
haue exceded in your goynge back.

For in that daye euery man shal caste
out his Idols of syluer and gold, whi-
che ye haue made with your sinful han-
des.* Assur also shalbe slayne with þ
swerde, not with a mans swerde: &
swerde shal deuoure him, but not a mā
es swede. And he shal fle from the slaugh-
ter/and his seruantes shalbe take
pylsoners. He shal go for feare to hys
stronge holdes, and his princes shal
fle from his badge. Thus hath þ Lord
spoken, whose lyght burneth in Sion,
and his fyre in Ierusalem.

The notes

* Assur shall be slayn with the swerde. &c. The
Prophete shuld here seame to prophesy of þ greates
destruction that hapened vnto Sennacherib. ii.
Barah. xxii. e. x. Clay. xxvii. g. whiche was done
by the swerde of the Angel, not by the swerde of mā
as yemaye there se. Sennacherib was the
Kynge of Assyria, and therfore is the destruction of
of þ Assyrians which happened vnder hym synnif-
ed by this word Assur. Some (because the Prophet
a litel before in the text, moueth the people to forsake
the Idoles) expounde it thus. Not by oure Idoles,
not by our strength, not by manes helpe (which al
may be called the swerde of man) shal our spiritual
enemy (which is signified by assure) perishe: but by
the power of, God & the invisible swerde that can
not be seene: with which the Angel slaw Sennacherib, thou
sand in one nyght. Esal. xxxvii. g.

The .xxxi. Chapter.

The condicions of good rulers and Offices.

Behold, the kynge shal go-
uerne after the rule of ry-
ght uousnes, and the prin-
ces shal rule acordinge to
the balauce of equite.

He shalbe vnto men, as a defence for þ
wynde, and as a refuge for the tempest
lyke as a ryuer of water in a thurstye
place, and the shadowe of a greates
cke in a drye lande. The eyes of the
seynge shal not be dymme, and the ea-
res of them that heare shal take dply-
gent hede. The hert of the vntowple,
shal attayne to knowldege/and the vn-
parfite tounge shal speake planely and
distinctly. Then shal the nygards be no
more called gentyll/ner the churle ly-
beral. But þ churle wyl be churlyshely
minded/ & his hert wyl woike euell &
platypocret, & ymagi abhomyneaciōs
An. ii. agaynst

agaynst god, to make the hungry leane, and to with holde dysynke from the thursty: These are þe perious weapōs of ꝑcouetous, these be his māfōl cōncels: þe he maye begyle the pooze with disceatful woꝝkes, yee euen there as he shuld geue sentence with the pooze. But the lyberal person ymagineth honest thynges, and cōmeth vp with honesty.

Up (ye rich and ydel cyties), herken vnto my voyce. Ye carelesse cyties, make my woꝝdes. After yeaeres and dayes shal ye be bzought in feare. Ye carelesse cyties. For harvest shal be our, & þe grapes gathering shal not come. Ye tyche ydell cyties ye that feare no pavel, ye shalbe abaſhed and remoued: when ye se þe barenesse. The nakednes and preparyng to warre. Ye shal knowe vpon your bzestes, because of þe pleasure felde, and because of the frute ful byntard. My people shelde shal bringe thornes and thistles, for in euery house is voluptuousnes: and in the cyties wilfulnes. The palaces also shal be broken/and the greatly occupied cyties desolate. The towers and bulwarkes shalbe comdenned for euer moꝝe, the pleasure of Shules shalbe turned to pasture for shepe: vnto the tyme that the sprete be pouꝝde vpon vs from aboue.

Then shal the wyldernes be a frute ful felde and the plenteous felde shalbe rekened for a wodde. Then shal equyte dwell in the desert, and rightuousnes in a frute ful land.

And the reward of rightuousnes shal be peace, and her frute rest and quyetnes/for euer. And my people shal dwell in the ynnys of peace, in my tabernacle and pleasure where there is ynoughe in them al. And when the haile falleth, yt shal fall in the wodde and in the cytie, & how happy shal ye be, when yee shal sowe your seide besyde all wat ers and dyue thyther the sete of your oxen and asses.

C Chetyenyng agaynst the Assyrians. A descrepcō of them that shal se the Lord.

C The xxxiii. Chapter.



Therefore, wo be vnto the (Robber) Maltre not thou be robbed also. And vnto the that latest wayte, as who saye there shalbe no wayte

be layde for the: Wo vnto the whyche doest hurte, euen so shalt thou be hurte also. And as thou layest wayte/so shal wayte be layde for the also.

Lord be merciful vnto vs, we wayte for the. Thyne arme is at apoynt to bryte vs, but be thou our health in þe tyme of trouble: Graunt that the people maye fle at the anger of thy voyce, and that at thyne vpsanding the Gentyls maye be scatred abroade / and that theye spoyle maye be gathered, as the gresshoppers are comenly gathered together into the pytte. Stand by Lord/ thou that dwellest on hy: Let Sion be fylled with equyte and ryghtuousnes. Let trueth and faithfulness be in her tyme: power, health, wysdome, knowledg & the sete of God are his tresure. Beholde, theye aungels tye wythout, the messaungers of peace wepe bitterli: The stretes are waste, ther walketh no man therin, the appoyntment is broke, the cyties are dyspyled, they are not regarded/the desolate earth is in heuines. Arbanus taketh it but for a spozte, & it is betwen downe: Saron is lyke a wyldernes: Balan & Charmell are turned vpsyde downe. And therfore sayth þe Lord. I wyll, vpon now wyll I get vp, now wyll I aryse. Ye shal conceaue stubble, & beare strawe, & your spret shal be þe fyre/ & it may consume you: & þe people shalbe burnt like lime, & as thornes burne þe are heuen of, and cast in þe fyre.

Now herken to, ye that are farre of how I do with them, and conspye my gloꝝy, ye that be at hande. The spynners at spon are afrayd, a soden fearfulness is come vpon the Ipeccites. What is he among vs (say they) that wyll dwell by that consumyng fyre: whyche of vs maye abyde that euerlaginge heate: He that leadeþ a godly life (say I) and speaketh the trueth: He that abhorreth to do violence and disceate: he that keepeth hys hand that he touche no reward: whyche stoppeth hys eares, that he heare no councel agaynst the innocent: which

which holdeth downe his eyes, that he
se none euell. For it is, that Mal dwel on
hys whole sauagardie Malbe in þe true
roche, to hym Malbe geuen the ryghte
true meate and dymnke. His eyes Mal
se the kynge in his gloze: in the wyde
world, and hys hert Mal delyte i the fe
are of God. * What Mal then be come
of the scripbe: of the Senatour: what
of hym that teacheth chyldezen: There
Mal: thou not se a people of a straung
tunge to haue so diffused a language,
that it maye not be vnderstand: nether
so straunge a speache, but it Malbe per
ceau ed.

Therefore Mal Sion be sene, the he
ad ctyte of oure solempne feastes.

There Mall thyne eyes se Jerusale
that gloriuous habitacion: the taberna
cle þe neuer Mal remoue, whose nayles
Mal neuer betaken out world without
ende, whose coardes euerychone Mall
neuer corrupte: for the gloriuous Ma
gesty of the Lorde, Mal there be pꝛesent
amonge vs. In that place, where satze
broaden riuers and streames are, Mall
nether Galep come, ner greate thyppe
sayle. For the lord Malbe our captaine,
the Lord Malbe our law geuer, þe Lord
shalbe our kinge, and he hym selfe shal
be our Sauoure. There are the cor
des layd abrod, þe they can not be bet
ter: The maist set vp of such a fashon,
that no banner ner sayle hangeth ther
on: but there is dealed greate spoyle,
pe; lame men runne after the pyape.

There lieth no man that saith: I am
syck, but al euell is taken awaye from
the people, that dwel there.

The notes

a* Their spoyle, that is, of the Affrians. It should
seme that their spoyle was so gathered after that þe
aungel had destroyed the hoste of Senaherib. iiii.
Reg. xix. g. ii. Para. xxxii. e. z. Clay. xxxvii. g.
b* By the conceauynge is vnderstande the thought
and ymaginacion, and by the bearynge or byring
forth the worke. The Affrians thought to take þe
citty of Jerusalem, but their thought was in vaine
and their worke of none effect. Wherupon they
are counted to conceaue stubble and bynne for the
strawe.

c* Your spete. zc. That is, your proude thoughtes
and ymaginacions Malbe the very fyre that Mall
denoure you: and the cause wherfore, the lord Mall
sende out his aungel to destroye you.

d The last destruction of the Sinagoge, i whiche
the kynngdome: presthod of that people was trans
lated to the Church: congregacion of Chyist

The xxxiii. Chapter



Come ye; Herythen & heare/
take hede ye people. Herke
thou earthe and all that is
therin: thou round compas
se and all that groweth the
re vppon for the Lorde is angrie with
all people, and hys displeasure is kynd
led agaynst all the myltitude of them/
to curse them, and to slaye them. So þe
their slayn shalbe cast out, and they; bo
dyes syncke: that euen the very hylls
shalbe wet with the bloude of them. Al
the starrs of heauen shalbe consumed,
and the heauen shall fold, together ly
ke a roll, and al the starrs therof shal
fall, lyke as the leaues fall from the be
nes and fygge trees. For my swearde
(sayth he) Malbe bathed in heauen, and
shall immediatly come downe vpon I
dumea, and vpon the people whyche I
haue cursed for my vengeaunce.

And the Lordes swearde shalbe ful
of bloude, and be rusty with the fatnes
and bloud of lambes and gootes, wyth
the fatnes of the kyndes of wethers.
For the Lorde shall kyl a great offerig
in Boltra, and in the Land of Idumea:
There shall the vnicozues fall wyth þe
Bulles, (that is with the Spawntes) &
they; land shalbe washed with bloud,
and they; ground corrupt with fatnes.
Unto the also (O Syon) shal come the
day of the vengeaunce of God, and the
yeare when thyne owne iudgementes
shalbe recompenced. The cloudes shal
be turned to pytch/and thyne earthe to
brymstone, and therwith shal the lande
be kyndled, so that it shall not be quen
ched day nor night: But smoke euetmo
re, and so forth to lye waste. And no ma
shall go thozowe thy land for euer: but
pellycanes, Storkes, great oules /and
Rauens shal haue it in possession, and
dwel therein.

For God shal sprede out the lyne of
desolacion vppon it, and wepe it with
the stones of emptinesse. Whē kynges
are called vpon, there shalbe none, and
all pꝛinces shalbe away. Thoznes shal
grow in they; palaces, netels, and thil
tels in they; strong holdes, that the dra
gons may haue they; pleasure therein,
and that they maye be a courte for El
tryches. There shal straunge bysures

and monstrous beastes mete one another / & the wilde kepe company together. There shall þe lamp be, and haue here lodginge. There shall the hedghogge buyde/digge, be there at home, and byng forth his pong ones. Ther shall þe kytes co together/each one to his lyke. Seke thow the scripture of the Lord & rede it. There shall none of these thynges be left out/there shall not one (net loche lyke) faple. For what his mouth comaundeth, that same doth his spete gather together (oz fulfilleth.) Upon whomsoever the lot falleth/oz to whom he dealeth it with the lynex: those shall possesse the inheritaunce from generation to generacon, & dwell therein.

Of the tyme and kyngdome of Christ.

The. xxxv. Chapter.

A **B** At the a*deserte & wyl-
dernes shall reioyse / the waste
grounde shall beglad / and
floz as þe lilly. She shall
floz pleasauntly / and be
topfull / & euer be geuyng of thankes
more & more. For the glozi of Abanus,
the bewtye of Charmel & Sarô shall be
geue her. These shall know the honour
of the Lord / and the mageste of oure
God. And therfore strengthe the weak
hâdes / & comforte the feble knees. Set
vnto the that are of afeard herte: Be
of good chere / and feare not. Beholde
your God cometh, to take vengeance,
and to rewarde / God cometh his owne
selfe / & wyl deliuer you. Then shall the
eyes of þe bynd be lyghtened / & þe eares
of þe deafe opened. Then shall the lame
man* leape as an hert / & þe dōmemans
tunge shall geue thanke. In the wyl-
dernes also there shall welles spring,
and floudes of water in the deserte. The
dye grounde shall turne to ryuers / and
the thurstye to springes of water. Wher
ere as dragons dwell afore, there shall
grow swete floures and grene tuffes.
There shall be fote pathes & comen stre-
tes, this shall be called* the holy waye.
No vncleane persō shall go thow it,
for the Lord his selfe shall go with them þe
waye, and the ignozant shall not erre,
There shall be no lyon, and nor any shy-
nge beast shall com therein, nor be there
but men shall go there fre and safe.

And the redemed of the Lord shall con-
uerter, and come to Sion with thankes
geuyng. Euerlastig toye shall they haue,
pleasure and gladnes shall be amonge
them. And as for al sorow and heynnes,
it shall banished awaye.

The notes

a* By the deserte & wyl-
dernes is signified the coun-
trei of the heathen, which were without grace, and
without the fruit of good and vertuous lyfing. ysa-
c. vii. d. It is a bowed speech taken of the rough-
nes and vnfrutfulness of the wyl-
dernes.
b* By this leape is vnder-
stand the reioysing, che-
fulness, and quiknes of þe spete. Cant. ii. b. is there
a lyke thing, of the spote that cometh hoppinge
vpon the mountaynes. Where he here sayeth, the bi-
ynd shall be, the deafe heare, &c. He prophesyeth a ma-
nifest sygne of the coming of Christ, and of the cal-
lyng of the Gentyls, & heathen of the kingdom of
God in the faithfull. Man kinde was deafe to heare
the heauenly doctrine of God, come to prayse hym,
came to mynister vnto his neighbours, and to pre-
che the gospell, &c. These thinges Christ hath healed
this commyng.
c* The way of the sayntes and fastull is here, called
the holy waye.

The. xxxvi. Chapter.

Jerusalem is assaged by Sennacherib, in þe tyme
of kyng hezekiah.

I **N** the. xlii. yere of kyng
hezekiah, cā Sennacherib
kyng of the Assyrians do-
wne, to laye lege vnto al the
stronge cyties of Iuda.*

And the kyng of þe Assyrians sent Rab-
shakeh to Acha towarde Jerusalem,
agaynst kyng hezekiah, with agreu-
ous hoste, which set him bithe condyte
of the ouerpole in the way that goeth
thow the fullers lande. And so there
cam forth vnto hi Elisha the helkiab
sonne þe president, Sobna the scribe
& Ioab the saphs sonne the secretory.
And Rabshakeh sayde vnto them: Tell
hezekiah, that þe greate kyng of Assyria
sayeth thus vnto him: What presump-
cion is this, that thou trustest vnto?
Thou thinkest (peraduentur) that thou
hast counsell and power ynough to
maintene this warre: oz els wher to
trustest thou, that thou castest thy selfe
to me: lo, þe putteth thy trust in abrahā
that of rede (I meane Egypt) which he
leaneth vpon, it goeth into his hande &
quitteth him thow he. Euen so is Pha-
rao the kyng of Egypt vnto all the
that trust in him. But yf thou wyldest
saie to me: we trust in the Lord our God:
A goodly God is he: whose place
& altars.

hezekiah toke down, & comaunded Iuda
and

of Jeruſale, to worſhypp only before ſ al
ter. Abide ſ, ſ haſt made a cōditiō w my
Lord the kyng of ſyriās, ſ he ſhould
geue ſ it. thou ſadſt: art ſ able to ſet
men ther by. Seing now that thou cā
ſt not reſiſt the power of the ſmalleſt
prync, that my Lord hath, how dar
reſt thou truſt in the chateſtes and hoz
ſemen of Egypt: Moreover, thynckeſt
thou that I am come downe hyther, to
deſtroye thys land without the Lordes
wylle. The Lord ſayd vnto me, go down
into the Land, that ſhayeſt deſtroy it.

Then ſapde Eliakim, Sobna and
Joah vnto Rabſakeh: ſpeake to vs thi
ſeruaunts (we praye the) in the ſyriās
language/for we vnderſtande it well:
And ſpeke not to vs in the Jewes tōg,
leſt the folke heare, whiche lyeth vpon
the wall. Then answered Rabſakeh:
Thincke ye, that the kyng ſent me to
ſpeke thys only vnto you: Hath he not
ſent me to them alſo, that lye vpon the
wall: ſ they be not cōpelled to eat theyr
owne doggs, & ſeethe theyr owne ſcale w poue

And Rabſakeh ſode ſtyf, and cried
with a lowd voyce in the Jewes tong,
and ſayde: Now take hede, how ſ great
kyng of the ſyriāns geueth you war
nynge. Thus ſapth the kyng: Let not
Hezekiah diſceauē you, for he ſhall nott
be able to deliuer you. Moreover let
not Hezekiah comfort you in the Lord,
when he ſapth: The lord without dou
te ſhall defend vs & ſhal not geue ouer
thys cytie into the handes of the kyng
of the ſyriāns, beleue hym not: But
thus ſapth the kyng of ſyria: opteyn
my fauour, enclpne to me: ſo may euery
man entoye hys bynepardes and fligg
trees, & drik ſ water of his ciſterne: vn
to ſ time ſ I come my ſelfe, and byrnyng
you into a land that is lyke pour owne,
wher in is wheate and wyne, whiche is
both ſowen with ſede/and planted with
bynepardes: Let not Hezekiah diſce
auē you, when he ſapeth vnto you: the
Lord ſhal deliuer vs. Myght the Go
ddes of the Gentles kepe euery māſ la
nde, fro the power of the king of the ſy
riāns: Wher is the God of Homath &
Arphad: Wher is the God of Se ph
arua tim: And who was able to defende
ſamaria out of my hande: & whych

of al goddes of the landes/hath deliue
red the countie out of my power, ſo ſ ſ
Lord ſhuld deliuer Jeruſalem fro my
hand: Vnto the, Hezekiahs meſſaun
gers held their tungen, and answered
not one word: for ſ kyng had charged
them, that they ſhulde geue hym none
anſwere. So came Eliakim Hezekiahs
ſonne the Preſident, Sobna the ſcribe,
and Joah Alaphs ſonne the ſecretary/
vnto hezekiah with rent clothes, & told
him the wordes of Rabſakeh.

Hezekiah humbled him ſelfe before the lord. The
army of Sennacherib is ſlayne of the Angell of ſ
Lord: & he him ſelfe is kyllēd of his owne ſonnes.

The xxxvii. Chapter.



When Hezekiah heard that
he rent his clothes, & put
on a ſack clothe, and went
into the temple of ſ lord.
But he ſent Eliakim the
Preſident, Sobna the ſcribe, wythe
the eldeſt prelates clothed in ſack/ vn
to the prophet Eſay ſ ſonne of Amos,
and they ſayde vnto him: Thus ſapth
Hezekiah: This is the day of trouble,
of plage, and of wrath: lyke as when a
chylde cometh to the byrth, but the wo
man hath no power to byrnyng it forth.

The Lord thy god (no dout) hath wel
conſydered the wordes of Rabſakeh, wh
om his Lord the kyng of the ſyriāns
hath ſent to, deſpe and blaſpheame the
lyuing God: with ſuche wordes as the
Lord thy God hath heard ryght wel.
And therfore lyft vp thy prayer for the
remnaunt, that yet are left. So the
ſeruauntes of kyng Hezekiah cam to
Eſay.

And Eſay gaue them this anſwere:
ſaye thus vnto your lord: thus ſaeth
the Lord: Be not afrayed of the wo
rdes that thou haſt herd, wherwith the
kyng of the ſyriāns, ſeruauntes haue
blaſphemed me. Behold, I wyl cauſe a
wynd go ouer him, & ſone as he heare
th it, he ſhal go agayne into his coun
tre, there wyl I deſtroye him with the
ſwerde. Nowe when Rabſakeh retur
ned, he founde the kyng of ſyria lay
ing ſeige to Lobjah, for he had vnder
ſtād/ ſ he was departed from Lachis.
for there came a rumoure, that Cha
hakab kyng of Ethiopia was come
forthe to warre agaynſt him.

And

C And when the kyng of Assyria hearde that, he sent other messaugers to kyng Hezekiah, with this comaundemēt:

Sate thus to Hezekiah kyng of Iuda: Let not thi God descease the, in whom thou hopest, & sayest: Ierusalē shall not be geuē in to the hādes of the kyng of Assyria. For thou knowest wel how the kynges of Assyria haue handled al the landes that thei haue subuerted, and hopest thou to escape? Were the people of the Gentiles (whō mi progenytours cōquered) deliuered at any tyme thow ow thei goddes? As namely, Gozan/ Haran, Rezep, & the chyldren of Eden, which dwell at Chalassar. Where is þ kyng of Nemah, & þ kyng of Arphad, & the kyng of the cypre Sepharuaim, Ena and Aua? Now when Hezekiah had receaued the letter of the messaugers, & red it, he wēt vp into þ house of the Lord & opened the letter befoze the Lorde. And Hezekiah prayed befoze þ Lorde on this maner: O Lorde of Hostes, thou God of Israel, which dwellest vpon Cherubim. Thou art the God, that only is God of all þ kyngdomes of the world, for thou only hast created heauē & earth. Encline thine eare Lord & consyde, open thyne eyes, O Lord, & se, & pōde al þ woꝝds of Sennacherib, which hath sent hys embassage to blas-

Dpheme the liuinge God. It is true, O Lord, that the kynges of Assyria haue conquered all kyngdomes & landes, & cast thei goddes in the fyre. Not with standynge those were noo goddes, but the woꝝkes of mens handes, of wod oꝝ stone, therfoze haue they destituted the: Deliuer vs then, O Lorde oure God, frō the handes of Sennacherib, that al kyngdomes of the earthe maye knowe, that thou only art the Lorde. Then Esay the sonne of Amos sent vnto Hezekiah, sayenge: Thus sayth þ Lord God of Israel: Where as thou hast made thy prayer vnto me, as touching Sennacherib, this is the answer, that the Lorde hath geuē concernynge him: De spised art thou, & moched, ** O daughter of Syō he hath shokē his head at the, O daughter of Ierusalem. But þ Sennacherib, whō hast þ despyda blasphemed: And agāist whō hast þ lifted vp

thy voice, & exalted thy proud lokes agāynst the holy one of Israel. Thou & the strauantes haste blasphemed the Lord, & thus holdest thou of thy self: I couer the hye mortaynes, and sides of Libanus with my hoꝝemen. And there wyl I cut downe the hye Cedre trees and the sayst fyre trees. I wyl bp into the heygth of it, & into þ cheffest of his tymbre wooddes. If there be not water, I wyl graue and dꝝyncke. And as for waters of defence / I shall dꝝe the bp with the fete of myne hoste. Yee (sayst thou) hast thou not hearde, what I haue taken in hande, and broughte to passe of olde tyme: That same wyl, I do now also: Waite, destrope, and bynge stronge citie vnto heapes of stones. For thei inhabitours shall be lyke lame men, brought in fere and confounded. They shall be lyke þ grasse and grene herbes in the felde, lyke the hey vpon house toppes, that wethereth a foze it be growen bp.

I know thy wapes, thy goyng for th and thy comyng home, & e a thy madnes agāynst me. Therfoze thy fury-ousnesse agāynste me, and thy pyde is come befoze me. I wyl put ^b a tinge in thy nose, and a bydle bit in the chawes of þ, & turne þ aboute, euen þ same waie thou comest. I wyl geue the also this toke (O Hezekiah) (this yere shalt thou eate that is kepte in stoare, & the next yere such as groweth of hym selfe, & in þ thꝝd yere ye shall sowe and reape, & e ye shall plante vyneyardes, and entoe the frutes therof.

And such of the house of Iuda as are escaped, shall come together, and the remnaunt shall take rote bynethe, and byngge forth frute aboue. For the escaped shall go out of Ierusalem, and the remnaunt from the mount Syon. And this shall the gelousy of the Lord of hostes byng to passe. Therfoze thus saith the Lorde, concernynge the kyng of þ Assyrians: He shall not come in to the cypre, and shall shote no arrowe into it, there shall no milde hurte it, nether shall thei graue aboute it. The samwaie that he came, shall he retourne, and not come at this cypre, saith the Lord. And I wil kepe and saue the citie (saith he) for myne

for myne owne, and for my seruaunte
Dauids sake.

* Thus the aungel went forth, &
the king of the Assyrians hoste, an cxxxv.
thousand. And when men arose by ear
of Jerusalem: Behold, al laye full
of darde bodyes. So Sennacherib the
kinge of the Assyrians brake vp / and
dwelt at Ninue. Afterward it chaun-
ced, as he prayed in the temple of He-
zekiah his God / that Adzamalech & Sa-
raz: his owne sonne slawe hym with a
sword / and fled in to the lande of Ar-
arat. And Asar had on his sonne reg-
ned after him.

The Note

* The daughter of Zion doth often signifye the
people of pure fayth, which purely geueth hede vnto
to gods word, that was first geuen in the hyl Zion
eto. 11. Dauid men reade thus: O thou virgin, dau-
ghter of Zion. &c. S. But also aludynge vnto this
virginite calleth the church and congregation of
the faithfull a virgin, saying: I haue coupled you vn-
to one man, to make you a chaste virgin to Chyste
ii. Coim. xi. a.

Hezekiah is spake vnto the deathe, but is yet reui-
ued by Lord, & lpuerh, xv. yerres, after: for wich bene-
fices he geueth thanckes.

The lxxvii. Chapter.

Not longe afoze thys, was
Hezekiah sick vnto a deeth:
and the Prophet Elay the
sonne of Amos came vnto
him, and sayde: Thus com-
maundeth the Lord: Set thynne house
in order: for thou must dye, & shalt not
escape. Then Hezekiah turned his face
toward the wall, & prayed vnto the Lo-
rd: and sayde: Remembre (O Lord) I
haue walcked befoze the in a treuth
and a stedfast hert, and haue done the
thing I is pleasaunt to the. And Hezekiah
wept sore. The said God vnto Elay: go
& speke vnto Hezekiah: I Lord God of
Dauid thy father sendeth the this word:
I haue harde thy prayer, and conspyed
thy teares: beholde I will put fyttene
eares mo vnto thy life, and deliuer the
and the cytie also, from the hand of the
kinge of Assyria, for I will defend the ci-
ti. And take the this toke of the Lord /
that he will do it, this he hath spoken:
Beholde, I will retorne the shadowe of
Shashtal / I now is laped out wyth the
Sunne, and bypunge it ten degrees ba-
ck ward. So the Sunne turned ten
degrees backward / I which he was de-
scended afoze.

At thanckelg eufng, which Hezekiah
kinge of Iuda wrote, when he had
bene sicke, & was recouered.

* I thought I shulde haue gone to the
gates of hell in my best age, and haue
wanted the respydue of my yeares.

I spake with in my selfe: I shal ne-
uer vliet the Lorde God in this lyfe: I
shal neuer se man amonge the dwell-
ers of the worlde. Myne age is folden
vp together, and taken awaye fro me,
lyke a shepherdes cotage: my lyfe is he-
we of, lyke as a weeuert cutteth of his
webb.

Whyle I was yet takynge my rest,
he hewed me of / & made an ende of me
in one daye. * I thought I wolde ha-
ue liued vnto the mozon / but he brosed
mi bones lyke alpon, and made an ende
of me in one daye.

Then chattered I lyke a swalowe /
and lyke a crane, and mourned as ado-
ue.

I lyfte up myne eyes into the heig-
ht: O Lord (sayde I) bypolence is done
vnto me, be thou swerte for me.
What shal I speke or late, tha the mat-
this do: I may lyue but all my year-
es, yee in the bytternesse of my lyfe:

Merely (Lord) men must lyue in bi-
tternesse, & all my life must I passe ouer
therin: for thou raylest me vp, and wa-
kest me. But lo, I wylbe wel contēt wi-
th this bytternes.

Neuertheles my couersacyō hath so
pleased the, that thou woldest not ma-
ke an ende of mi lyfe: so I thou hast cast
all my synnes behynde thy back.

* For hell prayseth not the, deathe
doth not magnifye the.

* They I go downe into a graue /
prayse not the true the: but the lyupng,
yee the liuing acknowledge the, like as
I do thys daye. The father telleth his
chyldezen of thy faythfulnesse.

Deliuer vs (O Lord) and we wyl sing
prayles in thy house, al I dayes of our
life. And Elay sayde: take a p lyster of
fygges, & laye it vpon the soze, so shal it
be whole. Then sayd Hezekiah: O what
agreat thing is this, that I shal go vp
into the house of the Lorde.

The

Hesekiah

the prophēcy.

The Notes

a * Truth for purenes, as in the Psal. li. d. But lo, thou haste a pleasure in the truth. & c. That is, in purenes: in true and perfecte rightuousnes.

b * That is, I thought I woulde haue gone to my graue, and haue dyed in my best age. & c. The Hebrue word sygnifyeth both hell and groue, ype oꝝ dyeh. That maye ye perceiue in Gene. xlii. g. where Jacob sayth, that if any myll fortune should happen vnto Ben Iamym in hys Iourney into Egypte wꝝth hys other byerheren, hys graue heade shoulde be brought with sojow vnto his graue: where the comen trans. readeth hel, for graue. As for Hesekiah, he neyther feared hell noꝝ purgatoꝝ / as ye may well se by that he a lytell before sayth: I remembre d. Loꝝde, that I haue walched before the in reuth and a stedfast hert, and haue done the thing that is pleasaunte to the: which thyng who so dothe, needeth not to feare any of those two places. Wely des that, the dunce me and sophysters them selues, whꝝch were (as moost lerned men thynke) the Inuentours and fynders, ye and the verbe makers of purgatoꝝ, saye that be fore the tyme of Chyestes commynge, ther was noo such place: so that Hesekiah is by theꝝ sentence skil led quite of that place: and of hell doth sentence of h woꝝde of God quyte him, which sayth: There is no condempnation to them that are in Chyeste Jesu Roman. viii. a

c * I thought I woulde. & c. but he brosed my bones lyke alphon. & c. As who shoulde saye: I thought to haue lyued longe: but the Loꝝde toke me as it had ben a yon and seled my boones & strenght: and so trou sed me with the greuous Panges of my dyscase, as though he woulde in one daye haue made an ende of me. Such a greuous synches do lerned men thynke: he that Dauid al so labouzed with, when he sayde: O Loꝝde heale me, for all my bones are vexed. Psal vi. a. and. xxviii. a.

d * For hyl prayseth not the. & c. the meanynge is. If I now dye, I can not prayse the in thy temple. For the deade and burped can not loue and prayse the: w their matery all tonges oꝝ heres. Nether can my de. ath, noꝝ my hurying, be at thys season for the settig out of thy gloꝝpe. For all the Godly wybe feared w thys thy iudgement: And the wicked wyl impute my death to the ouerthrowing of ydolatre, and to the putting downe of the dyalen serpent.

e * They that god downe into the gra appayse not thy truth, that is, hope not for the truth of thy woꝝdly promyses, which thou hast promysed vnto such as walke vndeuyedly in thy lawe. Deute. xxxiii. They cannot reioyce of thy health, when all hope of recouering is past. But if thou graunt a man his lyfe, if any man recouer hys synches and lyue: he shal acknowledge thy goodnes, euen as I nowe geaue thanches vnto the, for the benefyete of my health which thou hast reioyced me.

The. xxxiij. Chapter.

* Hesekiah is rejoyced o f Cai, because he shewed his treasure vnto the Emaladoꝝ of Babylon.



At the same tyme Herodach Baladam, Balada his sonne kynge of Babilon, sent letters and presentes to Hesekiah.

For he vnderstode howe that he had bene sick, and was recouered agayne. And Hesekiah was glad therof, & shewed the h comodities of his treasure, of siluer, of gold, of spyes & notes, of pre

cious oyles, all that was in his cuboꝝdes and treasurhoules. There was not one thyng in Hesekiahs house, so thozow out all hys kyngdom, but he let them se it.

Then came Elsay the Prophete to King Ezekiah, & sayd vnto hym: what haue the men sayde: and from whence cam they vnto the: Hesekiah answered they cam out of asatrecountre vnto me out of Babylō. Elsay sayd: what haue they looked vpon in thyne house: Hesekiah answered: All h is in myne house haue thei sene: and there is nothinge in my treasure / but I shewed it them.

Then sayde Elsay vnto Hesekiah: vnderstande the woꝝde of the Loꝝde of Hostes: Beholde the tyme wyl come / that euery thyng which is in thyne house / and al that they progenytoures haue layde bp in store vnto this daye / shalbe carted to Babylon / and no thyng ge left behinde. This saith the Loꝝde: Pee a parte of thy sonnes / that shal come of the / & whō thou shalt get / shalbe carted hēce / & become gelded chamberlaines in the kyng of Babylons court: Then sayde Hesekiah to Elsay: so w God prosper his owne counsel / w ich thou hast told me. He sayde moꝝe ouer: So that there be peace and safte hfulnesse in my tyme.

The comynge of S. John Baptist, The preparatyō of the Apokles. The callinge of the Gentyles.

The. xl. Chapter.

Be of good chere my people / be of good chere (sayeth poure God) so fort Jerusalem / and tel her: that her trauayle is at an ende / that her offence is pardoned / that she hath receaued of the Loꝝdes hande sufficient reccpon for all her synnes. A voyce cry eth: Repare h waye for the Loꝝde in h wyl derneſſe / make streyght h path for oure God in the deserte. Let all halles be exalted / & euery mountayne and hyl be leped lowe. What so is croked / let it be made streyght / & lett the rough places be made playne felides. * For h glory of the Loꝝde shal appeare / and al flesh shal se it, for why / the mouth of the Loꝝde hath spoken it.

The

The same voyce speake: Now crye
and I sayde: what shal I crye? Then
speake it: that all flesh is grasse, and
all the bewty therof, is as the floute
of the felde. When the grasse is wither
ed, the floute falleth awaye. Euen
so is the people as grasse, when the bry
ath of the Lord bloweth vpon them.
Nevertheless whether the grasse wy
ther, or the floure fade awaye? Yet the
woorde of our God endureth for ever:
Howeuer the voyce cried thus: * Go
vnto the hyll (Sion) thou shalt bryn
ge good tydings, lyfte vp thy voyce
in power, thou preacher Jerusalem
lyft it vp wthout feare, and saye vnto
the cyties of Iuda: Beholde your God, he
holde the Lord, euē the Almighty shal
come in power, and beate tūle wth hys
arme. Behold, he bryngeth his treasur
wth hi, and hys woorkes go before him.
He shal fede his flock lyke an herdmā.
He shal gather the lambes together
wth his arme, and carpe them in hys bo
some, and shal kyndely in teate those
heare ponge.

Who hath holden the waters in his
fist: Who hath measured heauē wth his
spāne, and hath comprehended al the ear
th of the world in thre fingers: Who
hath weied the mountaynes & hilles: Who
hath refourmed the mynd of the Lord:
Who is of hys counsel to teach hie
At whom hath he asked counsell to make
hym vnderstand, and to lerne him the
waye of iudgemene: to teache him scy
ence: and to instruct him in the waye of
vnderstandyng. Beholde, al people are
in comparisson of hym, as a droppe to
a boket full, and are counted as the lest
thinge that the balaunce weyeth.

Behold, the Isles are in comparisson
of him, as the shadow of the sonne be
come. Libanus is not sufficient to my
nistr fyre for his offryng, and all the
bestes therof are not ynough to one la
crysce. Al people in comparisson of
hym are tekened as nothing, ye batne
vayne and eintynesse.

To whom then wyl ye liken God:
or what similitude wyl ye set vnto
hie: Shal he caruer make him a carued
ymage: and shall the golde smyth couer
him with golde, or cast hym in to a fou

rne of siluer plates:

Howeuer shal the ymage maker (that
the poore man whych is dysposed, may
haue some thyng to set vp also) seke out
a chuse a tre, that is not rotten, & carue ther
out an ymage that moueth not: Kno
we ye not thys: Hearde ye neuer of it:
Hath it not bene preached vnto you sence
the beginning: Haue ye not bene en
formed of this, sence the foundation of
the earth was layde: That he syttereth v
pon the cyrcle of the world, and that al
the inhabitours of the world are in co
parisson of hym, but as gze shoppers:
That he spreadeth out the heauens as
a couerting that he stretcheth them out
as a tent to dwel in.

That he bryngeth princes to nothing
and the iudges of the earth to dust: so
that theye be not planted nor sowne a
gayn neyther their stocke roted agayn
in the earth: For as sone as he bloweth
vpon them, they wether and fade away,
lyke the strawe in a whyle wynd.

To whome now wyl ye lyken me, &
whom shal I be like, saith the holy one
Lyft vp your eyes on hie, and concey
der. Who hath made those thynges,
which come out by so greate heapes: &
he can cal them al by their names.

For there is nothing hyd vnto the gre
atnes of his power, strength & myghte
How may then Iacob thincke, or how
maye Israel saye: My wayes are hyd
from the Lord, and my God knoweth
not of my iudgements. Knowe ste ye not
or hast thou not herd, that the euerlastyng
God, the Lord which made al the co
ners of the earthe, is nother weyre nor
faynt: and that his wysdom can not be
comprehended: but that he geueth stre
ngth vnto the weyre, and power vnto
the faynt: Children are meere and faynte,
and the strongest men fal: But vnto
them that haue the Lord before theye
eyes, shal strength be encreased. Agles
wynges shal growe vpon them: Where
they runne, they shal not fall: and whē
they go, they shal not be weyre.

The notes

a * Her trauel is at ende, that is, the tyme of her cap
tyuite, which dured .lxx. yeres is fynished.

b * The Prophetes cal the gloire of the Lord, the
ryghtuousnes that should be shewed by the gospel
whereby we should be come ryghtuous in the sighte
of God the father, for his sonne Chrystes merites.

Chis

This gloire that al flesh se, that is, al men, as well the Jewes as the Gentyles that beleue. As the saying haue ye after in the lx. The gloire of the lord shall rylse vpon the. x.

* Al the beweye therof is as the flour, x. that is, al the good doyng, al the good luyng, al the holyness and vertue, al the rightuousnes therof, & cetera is of no valure: It dureth no longer then the flour of the selbe. Only Christ is our rightuousnes, and holyness, &c. i. cor. i. d.

* Upon and Jerusalem (by which vnderstande, the church of the faithfull) do preache and bypne good tidynges that is, shewe the grace & health that hath bene long wayted for, and that is now obtained & geuen by Christ. Mat. x. Luk. ii. b.

Of the goodnes & mercy of God toward the people

The xli. Chapter

BE still (ye Ilandes) and hearken vnto me. Be strong ye people, Come hither, and shew your cause, we wil go to the lawe together. Who casteth vp the iust from the ryling of the Sunne, and calleth hym to go forth the who casteth downe the people, and subdueth the kynges before hym: that he maye throw them al to the ground with his sword, and scatter them lyke stuble with his bowe. He soloweth vp on them, and goeth safely him selfe, & cometh in no fote path with his fere. Who hath made, created, and called the generacion from the begynninge. Cuen I the Lord, which am the fyrste, and with the last.

Beholde ye Iles: that ye maye feare, and ye endes of the earthe, that ye maye be abashed, & awe nye, and come hither. Every man hath exorted his neyghboure, and brother, and bydden hym be strong. The Smyth comforted the moulder, and the Iron smyth the hammer man, sayeng: It shall be good, that we fasten thyss caste woꝝke: and then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruauit: Jacob my electe sode of Abraham my beloued, whome I led from the endes of the earth by the hand: for I called the from sacre and sarde vnto the. Thou shalt be my seruauit: I haue chossen the, and wyl not caste the awaye: be not afrayd, for I wyl be with the. Loke not behind the, for I wyl be thy god, to strengthe the, helpe the, and to kepe the with this right hand of myne.

Behold, all they that relye on the, shall come to confusion and shame: and thynne aduersaries shall be destroyed & brought to naught. So that who so leaeth after them, shall not fynd them. Thy destroyers shall perishe, and so shall they that vnder take to make battell against the. For I the Lord and god, wil strengthen thy right hande. Cuen I that saye vnto the: Feare not, I wyl helpe the. Be not afrayde thou lytell woyme Jacob: and thou despyed Israel: for I wil helpe the, saye the Lord, and the holy one of Israel thyng auenger. Behold, I wyl make the a treadinge cart and a new flayle, that thou mayest chace & grynde the mountaynes, and bypne the hylls to goulder. Thou shalt fanne them: and the wynde shall carpe them awaye, and the whirle wynde shall scatter them. But thou shalt retoyse in the Lord, and shalt delpt in prayseinge the holy one of Israel.

When the thysly and pore seke water and fynde none, and when they togge is drye of thysly: I geue it them saith the Lord. I the God of Israel forsake the not. * I bypne forth cloudes in the hylls: and welles in the playn felde. * I turne the wyldernes to ryuers: & the drye lande to condithes of water.

I plante in the waste ground trees of Cedre, Boxe, Myrrer and Olyues. And in the drye I set fyre trees / Elmes / Hawthornes together. All thys do I that they all together may see and make perceiue with theyr hertes and consciences, that the hande of the Lord maketh these thynges, that the holy one of Israel bypnethe them to passe. Stande at your cause (saye the Lord) & byge forth your strongest groundes: & celeth the kyng of Jacob. Let the goddes come forth them selues, and shewe vs the thynges that are passe, that they be.

Let them declare them vnto vs, that we maye take them to harte, and knowe them thereafter. Either let them shewe vs thynges for too come and tell vs what shall be done hereafter: so shall we knowe that they be goddes. Shew some thyng, ether good or bad, so wyl we other knowe the same, and tell it out.

Behold/ye goddes are of naught, and your making is of naught/but abhominacion hath chosen you. Neuertheless/I haue waked vp one from y^e North, and he shal com. And an other fro the East, which shal cal vpon my name, and shal come to the princes, as y^e Potter to his claye, and as the Potter treadeth downe the myre. Who tolde that afoze: So wyl we confesse and saye / y^e he is righteous. But there is none y^e sheweth o^r declareth any thing, ther is none also that heareth your wordes. Beholde, I wyl fynde graunte them of Sion and Jerusalem to be Euangelistes. But when I consyder: there is not one amongethem that prophecteth, nether (when I aske him) that answereth one word. No, wicked are they and bapn wth y^e thynges also y^e they take in hande, ye wylnd at they^e emptynes, with they^e ymagines together.

The notes

* I bringe forth cloudes in the hilles, &c. In highe places that be easy to se, wher vnto y^e thursty maye come, wil I prepare, not lytel welles, but grete cloudes of holy doctryne: and in playne feedes lowe places springes and fountaines: that the lame o^r floothful shal haue no excuse, but that al y^e thursty maye come to the word of lyfe.

* I turne the wilderness in to ryuers, &c. That is: I make the doctryne of truth so general and so easy to all men, that where as were before waste wyldernes (by which vnderstande y^e errorres of the heathen wherewith they had made all vnfrutefull: & drye) shal now by the grace of the holy goost, be ryuers of the water of verite. Wher as was ful of Idolatrye, of abhominacion: & of stynking errorres: there shal the heretes of the chosen be watered wth godly wisdom, thow the gospel and glad tydinges: shal be indued wth the faith, wher by they maye both profyte them selues and othere: so shal they be frutefull. Wyldernes is often thus taken, as before in the xxxv. a

The commyng of Christ and his baptysm,
The xlii. Chapter.

Behold now therfoze, this is my seruaunte whome I wyl kepe to my selfe: mine elect, In whome my soule shal be pacified. I wyl geue hym my spere, that he maye shew forth iudgemente and equyte amonge the Gentyls.

He shal not be an out cryer, ner an hpe mynded person. Hys voyce shal not be hearde in the stretes. A brossed rede shal he not bryake, and

& the smokynge flar shal he not quench: but saythfully and truly shal he geue iudgement. He shal nether beouer sene ner hastye, that he maye restore ryghtuousnes vnto y^e earth: and the Gentyles also shal kepe his lawes. For thus sa- yeth God the Lorde vnto him (euē he that made heauens, & spred the abyode & set forth the earth wth her increse: which geueth bryth vnto y^e people that is in it, & to them that dwell therein) I the Lorde haue called the in rightuousnesse, & led the by the hande. Therfoze wyl I also defende the, and geue the for a couenaunt of the people, & to be y^e lyght of y^e Gentiles. That thou makest open the eyes of the blynde, let out the prisoners, & them that sit in darknesse, out of the dongeon house. I my selfe/ whose name is the Lorde, whych geue my power to none other, nether myne honoure to the Goddes: shew you these newe tydynes, and tel you the o^r they come, for olde thynges also are com to passe.

Synge therfoze vnto the Lordes a new song of thanckes geuyng, blow out his prayse vnto the ende of the world. They that be vpon the see, & al that is therein, prayse him, the fles & they y^e dwell in them, Let the wyldernes wth her cities lyft vp her voyce, the towne also y^e bein Cedar, Let the be glad that syt vpon rockes of stone: and let the cry doune from the hy mountaynes: as cry- yng hi among the gentyles. The lord shal come forth as a gyaunte, and take a stommake to him lyke as a fleshy man of warre. He shal roare and crye, and ouercome hys enemyes.

I haue long holden my peace (saith the Lorde) shoulde I therfoze be still, & kepe sylence for euer: I wyl crye lyke a trauelyng woman, and once wyl I de stroye them and deuoure. I wyl make waste both mountayn and hyll, and drye bp every grene thig that groweth therein: I wyl drye bp the cloudes of water, and dryncke bp the ryuers. I wyl bringe the blynd into a strete, that they knowe not: and leade them into a fote path that they are ignoraunt in I shal make darknes lyghte before them, and the thyng that is croked to be streight.

De These

These thinges will I do, and not forget them. And therfore let them conuerte, and be ashamed earnestly, that hope in Idoles, and say to fashioned ymages, ye are our godes.

Hear, O ye deaf men, and harpe your sightes to se (O ye blynde.) But who is blinder, then my seruaunt? O ye so deaf, as my ^a* messaungers, whome I sent vnto them: for who is so blind as my people, and they that haue the rule of them: They are lyke, as if thou vnderstoudest much, and keptest nothing: or yf one herde wel, but were not obedyent. The Lord be merciful vnto them for his ryghtuousnes sake, that his word might be magnified and praised. But it is a myscheuous and wycked people. Their younge men belöge al to the snare, and shalbe shut into pryson houses.

They shalbe carped awaye captiue, and no mā shal lowse them. They shal be troden vnder fote, and no man shal laboure to bynge them agayne. But who is he amonge you, that pondreth this in hys mynde, that consydreth yf / & taketh yf: for a warnig in tyme to cōe.

Who suffred Iacob to be trodden vnder fote, and Israell to be spoplede: I dyd not the Lord: For he haue welspined agaynst hi, & haue had no delyte to walcke in hys wayes, nether bene obedyent vnto his lawe. Therfore hath he poured vpon vs hys wrathful displeasure, and strong barell, which maketh vs haue to do on every side, yet wil we not vnderstande: He burneth vs by pet syncketh it not in to our hertes.

The notes
a* Messaungers. He meaneth the hygh prestes, & those that had cure of the people. Those shuld haue taught the other, but they were blyndest of all, as Christ be clareth in the gospell. Such ther be at all tymes, and shalbe vnto the worldes ende.
God promyseth to sende hys Christ, whych shall deliuer hys people. He forgoeth synnes for hys owne sake.

The xliii. Chapter.

BUt now, the Lord hath made the O Iacob ad he that sacponed y O Israell, saith thus. Fear not, for I wil defend the. I haue called the by name, thou arte myne owne.

When thou wentest in the water, I was by the, y y ströng floudes shuld

not pluck the awaye. When thou walckest in the fyze, it shal not burne the; and the flame shal not kindle vpon the. For I am the Lord thy God, the holypone of Israell, thy Sauour. I gaue Egypte for thy delyueraunce, the Assyrians & the Sabers for the: because thou wast deare in my sight, & because I set by the, and loued the. I pulled all men for the, and delyuered vp al people for thy sake, that thou shuldest not feare, for I was wth the. I wyl bynge thy sede from the East, and gather the together from the West. I wyl saye to y the North, let go. And to the South, kepe not backe: but bring me mi sones frō farre / and my daughters from the endes of the worlde: Namely / all those that be called after mi name: for them haue I created, fashioned / and made for myne honour.

Bynge forth that people / whether they haue eyes or be blynde / deafe or haue eares. All nacrons shal come in one / and be gathered i one people. But which amonge yonder goddes shal declare soche thynges / & tell vs what is to come: Let them bynge their wytnesses / so shal I they be fre: for then men shal heare it / & saye / it is truth. But I bring you wytnesse (sayth the Lord) eu en those that are mi seruauntes, whom I haue chosen: to the i tent y pe myght be certyfyed and geue me saythfull credence: yee and to consydre / that I am he / before whom there was neuer any God and that there shalbe none after me. I am only the Lord / and without me is there no Sauour. I geue warnyng / I make whole / I teach you that there shuld be no straung god amonge you. And this record must ye beare me your selues (sayth the Lord) that I am god. And eu en he am I from the beginning / & there is none that can take any thyng out of my hand. And what I do, ca no man chaunge.

Thus saith the Lord the holy one of Israell youre redemer: For youre sake I wyl sende to Babylon / & bynge all the strögest of them from thence: Namely / the Chaldees that boist the of their myghts: Euen I the Lord your holy one which haue made Israell, & a your king
O y your

Power, thus saith the Lord (euen he that maketh a waye in the see, and a fowle path in the myghty waters: whyche bringeth forth the charetes and horses, the hofte and the power, that they maye fal a slepe and neuer rylse, and be extingwte, lyke as towne is quenched.

Ye remembre not thynges of old, and regarde nothing that is past. ^{a*}

Therefore behold, I shall make a newe thyng, and shortlye shall it appere: yee shall wel knowe it, I tolde it you afore, but I will tell it you agayne.

I will make stretes in the desert, and ryuers of water in the wyldernes. ^{b*}

The wylde beastes shall worshyppe me: the dragon, and the Ctryche. For

I shall geue water in the wyldernes, and streames in the desert: that I maye

gene dyyncke to my people, whome I chose. This people haue I made

for my selfe, and they shall ^{c*} Howe for

th my prayse. For thou (Jacob) woldest not cal vpon me, but thou haddeste

an vnlyst toward me, O Israel.

* Thou gauest me not thy younge beastes for burnt offeringes, nether dydest

honoure me with thy sacrifyces, Thou boughtest me no deare spice w

thy moneye, nether pourest the fatte of thy sacrifices vpon me. Howebest

I haue not bene chargeable vnto the in offerynges, nether greuous in in-

cence. * But thou hast laden me wth thy synnes, & weered me with thine vngodlynes.

* Where as I yet am euen he only/that for myne owne selves sake do a

waye thine offences, and forgette thy synnes: so that I will neuer thyncke

vpon them. * But me nowe in remem

bzaunce (for we will reason together) and shewe what thou hast for the, to

make the quyte.

* Thy fyrst father offended soze, and thy rulers haue synned agaynst me.

Therefore I ether suspended, or slue the chiefe Princes: I did curse Jacob, &

gaue Israel into repose.

The Notes.

^{a*} Therefore beholde, I shall make a newe thyng. ^c He meaneth that he will forsake the Jewes whiche were his owne people, for their offences and cal

the Gentyls that were Idolaters, whome he vnderstandeth by the deserte and wyldernes: as befoze in the, xxxv. a. r. li. c.

^{b*} The wilde beastes shall worshyppe me the dragon &c. Under the name of these beastes signifieth he also heathen, which were wylde, rude and beastly, & concerning godly knowledge.

These sayth he that he will tame by the preachinge of the gospel (which thinge he signifieth by waters and streames) so that they shall not hereafter do hurt in the church, but shall put their shoulders vnder the yoke of saythe, and be ruled wth the lawe of charite.

^{c*} To shewe forth the prayse of the Lord, is, to preache the remission of synnes, and the deliuerance from death and hel, and the geuenes of euerlastinge lyfe by the mercy of God, for Chrystes sake. As the manner of speakyng vseth Dauid in the Psalm, xxi.

d. where he bearyng the figure of Chyriste, sayeth: In the myddest of the congregacion will I prayse the &c. Thus shoulde the Gentyles and heathen praise him, which people he chose for hym selfe, as ye maye see in the text: For the Jewes (whiche are signified by Jacob) wolde not do it, but their confidence in keepyng of the lawe.

Thys doth the Prophet vnto: breaue them with, in the person of God sayng: * Thou gauest me not thy yonge beastes &c. As who should saye: Saye not that thou hast geuen me manye sacrifyces, both because thou gauest them not only, but vnto thy calves and asses and other

Idoles: and also because I dyd neuer set greatly by them, ner greatly requyred the. They greued me alwaies, when the saythe of the deuocion of the geuers was awaye.

The scope of thy burntofferings broughtest thou not vnto me, nether dydest thou glorify me with thy sacrifices, but dydest onely satisfy thine owne superstitions. I compelled the not to worshyppe me wth thyne offeringes, but because thou so redely offeredest

such thinges vnto Idoles after the maner of the heathen, I commaunded that they shuld not be offered vnto other goddes, but vnto me, of whose gift I receaued them & creaters. None of al these thinges

prophted me: in as much as thou ledest of the thynges which I chiefly requyred rightuousnes, sayth, and iudgment. Mat. xxi.

* Thou hast moche more offended me wth thy synnes, then that thou canst please me with al these ceremonies: which iustifie not them that do them, ner bringe them into my fauour: in lesse than they sythe be my beloued throug sayth.

* No maner of idoles, ner the sacrifyces of oxen shepe, or goates ner the merities of thy workes, howe petyous or goddly so euer they be, do put awaye synne: But

I my selfe alone by my only mercy and grace do pardon them, to al those that beleue that I so do: & do not ones remember them, to thintent to punyssh the: Yee, and I freely forgive them. Rom. iii. b. I am not bounde vnto the, that hast so often fallen from thy sayth, which I onely regard.

* O thou elles bringe me in remembrance, reason thy matter w me, and shewe me, whether thou haue alwaies moze prouoked me vnto anger, or I haue ben ouer much fauorable vnto the: whether I haue euer ben readier to forgive, then thou to amend.

Thou canst surely neuer bypunge any thinge for the, wherby thou mayest iustifie thy cause agaynst me.

* Thou hast not chosen me, but I haue chose the. I made thy father Adam. Gene. i. d. which streight wayes tranlytelled the commaundement. Gene. iii. a. b. And Abraham coule not be iustified by his workes but by his faith. Rom. iii. a. As no norther man can: whose whole lyfe is full of synne eue from their childe hood, yee euen he that lyueth but a daye, Jacob was preferred befoze Elau, not for his merities or deseruynges, but by election. Gen. xlv. B. ii. b.

Thy rulers, or (as some rede) Interpretours, Moyles, and Aaron, were not founde without offence befoze me, but sinned agaynst me. Numer. xi. c.

Therefore not without a cause killed I thy Princes and Priests of the Sanctuarie, which shulde offer both for thymselues and for the people, Heb. viii.

Do. ii.

For

For no man living shalbe iustified in my sight **Cal.**
cxlii. And the Angells are not cleane before me.
Job. iiii. d. How much lesse then wil I spare thys
 lyfte necked and sturdy people: But I wyl at tyme
 conuenient tursse the sunnes of Jacob after þe flesh,
 which be out of kynde concerning the spete, so that
 they shal be a curse amongst the Heathen: wher as
 on the other syde, the true and leaful sonnes of Ja-
 cob shal be the blessing of al nacions thowow Christ,
 in whom al the chosen shal be blessed. **Gen. xii. a.** and
Gala. iii. c.
 Woucheafe, good reader, to rea-
 de the text with al so shalt þe perceaue to which par-
 te of the text, every part of the note belongeth.

The. xliiii. Chapter.

Christ promyseth to deliuer his church, which he
 hath redeemed. Idolatry & kneeling before ymages &c
 are confuted.



Where now, O Jacob my
 seruaunt, and Israell whō
 I haue chosen. For thus
 sayeth the lord, that made
 the, fashioned the, and hel-
 ped the, euen from thy mothers womb:
 Benot afrayed, O Jacob my seruaute,
 thou righteous, whom I haue chosen:

* For I shal poure water vpon the
 drye grounde and rpuers vpon þe thur-
 sty. I shal poure my spete vpon thy
 sede, and myne encrease vpon thy stock.
 They shal growe together/lyke as the
 grasse, and as the willies by the wate-
 rs syde. * One wyl saye: I am þe lord-
 es. Another wil I cal vnder the name
 of Jacob. The thirde shal describe w-
 his hande vnto the Lorde, and geue hi
 self vnder the name of Israell:

Whozouer, thus hath the Lord spo-
 ken: euen the King of Israel, and hys
 auenger, the Lord of Hostes: I am the
 fyre and the lasse, and with out me is
 there no god. For what is he, that euer
 was like me, which am fro euerlast ig.
 Let him shwe his name, and do where
 thowow he may be likened vnto me.
 Let him tel you for the playnely thyn-
 ges, that are past and for to come: pee &
 that without any feate or stoppe. For
 haue not I euer told you by therto, and
 warned you: Ye can beate me recoorde
 pour selues. Is there any god excepte
 me: or any maker, that I shoulde not
 know hym:

Wherfore al caruers of Idoles ar
 but bayne, and their labour lost.
 They must beate recoorde them selues/
 þe lyeing thet ca nether se nor vnderstād,
 they shal be cofounded. Who shoulde

now make a god, or fashion an Idole;
 that is profitable for nothyng:

Beholde, all the felowshippe of them
 must be brought to confusyon. Let all
 the workmasters of them come & stand
 together from amonge men: they must
 be abashed and confounded one with a
 nother. The smyth taketh ppon, & tem-
 pereth it with hoate coales, and fasho-
 neth it with hammers, and maketh yt
 with al þe strength of his armes: & for
 tyme he is saynt forze very hunger, and
 so thursty, that he hath no moze power:

* The carpenter (or ymage caruer) ta-
 keth meat of the tymbre: and spreaddeth
 forth his lyne: he marketh it wyth som
 coloure: he playneth it, he ruleth it, and
 squareth it, and maketh it after the im-
 age of a man, and according to the bew-
 tye of a man: that it maye stande in the
 temple.

Whozouer, he goeth out to hew do-
 wne Cedre tres: He byngeth home El-
 mes and Okes, and other tymber of þe
 wod. Or els the fyre trees which he
 planted him selfe, and suche as the ca-
 pyne hath sweled, which wod serueth for
 men to burne. Of this he taketh and
 warmeth him selfe with al: he maketh
 a fyre, of it to bake bred. And after wa-
 rde maketh a God there of, to honoure
 it: and an Idole to knele before it. On
 pece burneth in the fyre, with another
 he rosted flesh/that he maye eate tosse
 his bely full: wyth the thyrde he war-
 meth him selfe, and sayeth: Aha, I am
 wel warmed, I haue bene at the fyre.
 And of the resydue he maketh hym a
 God, and an Idole for hym selfe. He
 kneleth before it, he wozyppeth it, he
 prayeth vnto it, and sayeth: Delpue
 me, for thou art my god.

Yet men nether considze ner vnder-
 stand, because their eyes are stopped, &
 they can not se: & their hertes, that they
 can not perceaue. They pondze not in
 their mindes, for thet haue nether know-
 ledg ner vnderstādig, to thynck thus:
 I haue byent one pece i the fyre: I haue
 baked bred wyth the coales therof, I
 haue rosted flesh with al, and eaten it:
 shal I now of the resydue make an ab-
 homynacyon, and fall downe before a
 rotten pece of wod?

The keepynge of dust, and foliowes of
her hath turned them alyde: so that no
ne of them can haue a free conscience to
chyncke: may not I erre?

Consyde this (O Iacob and Isra-
ell) for thou art my seruaunte. I haue
made the that thou myghtest serue
me. O Irael, forget me not. As for
thyne offences, I dyue them away li-
ke the cloudes, and thy synnes as the
myst. Turne the agayne vnto me, and
I will deluyer the.

Be glad ye heauens, whome the loz
de hath made, let al that is here beneth
vpon the earth, be toypfull. Reioyce yee
mountaynes and woddes, with all the
trees that are in you: for the Lord shall
redeem Iacob, and shewe his glorie v-
pon Irael. For thus sayth the Lord
thy redeemer: euen he that fashioned y-
from thy mothers wombe: I am the loz
de, which do all thynges my selfe alone.
I only haue spred out the heuens, and
I only haue layd the foundation of y-
erth. I destroye the tokens of wittches,
and make the southsayers go wronge.
As for the wyse, I turne them backward,
and make theyr connyng folyshnes.

But I set vp the purpose of me ser-
uauntes, and fulfyll the counsel of my
messaungers. I saye to Ierusalem: tur-
ne agayne: And to the cyties of Iuda,
be ye buylded agayne: and I repayre
theyr decayed places. I saye to the gro-
und, be dry. And I drye vp thy water
floudes. I saye to Cirus: thou art my-
ne herdman: so that he shall fulfyll all
thynges after my wyll. I saye to Ieru-
salem be thou buylded, and to the tem-
ple: be thou fast grounded.

The Notes.

* For I shall powre waters vpon the: &c. By the
water and ryuers, vnderstand the grace of God: &
by the drye groundes and the thurste, the gentyles &
heathen, which had not ben fyllid and watered with
the word of God. Suche a lyke sentence is there be-
fore in the liiii. c. I will make stretes in the desertes.

* One wyll saye: &c. As who should say: here and
there, and all the worlde ouer are ther of the Lordes
people, yee euen amongst the heathen.

* Let the chylde here note how lyuely the prophet
payneth out the baptis of Images. For it is too
be feared that oure supersticio, concerning such thi-
nges, passeth & exceepe the supersticion of the Je-
wes. Ours euident it is, that the Jewes in oure ty-
me can in no wyse be perswaded to become Chyriste,
so long as we all downe & knele before ymagis.

Their answer is that they and we both (if we be of
God) shuld in no condicio do any thing that is o-
penly and in so many places forbidden of God. The
Churches & Saracenes also mocke vs therfore.

The honour of God (saye they, and truely it is)
ought we to seke, and to styck by his worde: & nethe-
r to adde therunto, ner take awaye, nether to swaue
to the right hande or to the left: but earnestly to stand
by y which is commaunded, & for sake that whiche
is forbydden. God graunt vs Chyriste a better trade
and conuercacon of lyuing, then that we shuld v-
our example be an offence ether to Jew or Saracen,
and an occasion to kepe them from the faith of Chyriste:
And geue the simple eyes to se and perceiue the fals-
hood of y suttel which for lucre augment their blind-
nes, & exhort them to such supersticion. So be it.

* That is their preachyng wherewith they couel
the people.
The deluyeraunce of the people by Cirus. The
comyng of Chyriste calling of the Gentyles.

The xlv. Chapter.

Thus sayeth the Lord vnto
Cirus his anoynted, whome
he leadeth by the right hand:
that the people maye fall
downe before him: I will
lowse the gyrdell of Kinges: that they
shall open the gates before thy face, and
not to shut their doores. I wil go before
the / and make the crooked streyghte I
shall bzeake the brasen doores, and burst
the yron barres. I shall geue the y hyd
treasut and the thinge which is secre-
tly kepte that thou maiest knowe, that
I the god of Irael haue called the by
thy name, and that for Iacob my seru-
antes sake, and for Irael my chosen.
For I called the by the name, and orde-
ned the or euer thou knowest me: Euen
I the Lord, before whom there is none
other: for without me ther is no god. I
haue prepared the or euer thou know-
est me that it might be knowne from y
ryfing of the sunne to the goyng dow-
ne of the same / y al is nothig without
me. For I am the Lord, and there is
els none. It is I that created y lyght
and darcknes, I make peace and trou-
ble: yee euen I the lord do all these thy-
nges. * The heauens aboue shall drop
downe, and y cloudes shall rapne righ-
tuosnes. The earth shall open it selfe,
and bynge forth healt, & therby shall
rightuouines floz. Euen I the lord
shall bynge it to passe.

Who be vnto him that chldeth with
his maker, the potward with the pot-
ter: Sayeth the claye to the potter:
What makest thou: or thy work setteth
for nothing? Who be vnto hym
y sayth to his father: why begetteth y?
And to his mother: why bearest thou?

Do, thus

The prophecy.

Thus sayeth the Lorde, euen the holy one and maker of Israel: Aske me of thinges for to co, concernyng mi sones: and put me in remembraunce, as touchyng the woꝝkes of my haides: I haue made the earth, & created man vpon it: wꝛth mine handes haue I spred forth heauen/and geuen a comaundmēt for all the host cher of. I shall wake hym by wꝛghtuousnesse/and orde al his wayes. He shall buyde my cꝛtpe /and lett out my pyloners: and I neether for gyft noꝝ rewardes/sayeth the Lorde of Hostes.

C The Lorde hath sayde moꝛouer: The occupiers of Egypt/the marchauntes of the Moꝛians and Sabees/shall co vnto the with tꝛybutē/they shal folow the, & go with cheynes vpon their fete. They shal fall downe befoze the/and make suppli car'on vnto the. for God (wꝛth whō there is none other God) shall be with the. **O** how pꝛofoude art thou **O** God/thou God and Sautour of Israel: Confounded be ye/and put to dishonour: goo hence together with shame/all ye that be woꝝkmaisters of errour:(that is woꝝshippers of Idols) But I sauell shalbe sauid in the Lorde, which is the euerlasting saluacion: They shal not come to shame ner confusyon/wꝛlde wꝛth out ende.

For thus sayeth the Lorde: euen he I created heauen/the God that made I earth/I fashioned it, & lett it forth: I haue not made it for naught, but I made it to be enhabited **E**uen I I Lorde/without whom there is none other. I haue not spokē secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Iacow: seke me. I am the Lorde, which whē I speake, declarēth I thinge that is wꝛghtuous & true. Let them be gathered & come together, lett them drawe nye hyther, that are escaped of the people: Haue they eny bndder standyng/that set by the stockes of theꝛ Idols/ & prase vnto a God, I can not help theꝛ. Lett men drawe nye, let them come hyther, and aske cosicell one at another, & me we forth: What is he, that tolde th is befoze: oꝝ who spake of it, euer sence I begynnynge: Haue I not I Lorde do

ne it: without whom there is none other god: I true god & Sautour, and there is els none but I. And therfoze turne you vnto me (al ye endes of the earth) so shall ye be saued, for I am God, and there is els none. I sweate by my selfe: out of my mouth cometh the woꝝd of rightuousnes/ and that maye no man turne: but al knees shal bow vnto me, and al tungen shal swere bime, sayyng: Verely in the Lorde is my wꝛghtuousnes and strength. To him shal men coe: but al they that thincke scoꝛne of hym, shalbe confounded. And the whole seide of Israel shalbe iustified/and pꝛaised in the lorde.

The notes

a* Some reade, ye heauens, send downe your dew from aboue, and let the cloudes rayne, &c. The prophet desyꝛeth that king Cyrus may come, and help the people of Israel vnder Cyrus signyng Christe and vnder Israel the Church. As though he shoulde saye: wꝛld God the heuēly powers wolde so geue their grāce, as the earthly wolde not refuse to receiue it: so that here after our heauen be not of dyalle, for our synnes sake: **W**eu. xlviii. b but I by Godes grāce, the rayne of saluacion wꝛld fal on vs, wꝛghtuousnes by oꝝp downe from heauen, to make ouꝛ hertes fertile and fruitful: that Christ our saviour, which is the rightuousnes of the chosen, wꝛld com forth of the earth, and byyng forth the bloꝛmes of saluacion. This peticion both the Lorde pꝛomes to performe, sayyng: **E**uen I I Lorde shall byyng it to passe.

I Idolatrye is reprobied. The health that cometh by Christ is prophesied.

The xlii. Chapter.



Nuertheles** Bel shal fall and Babel shalbe broken: I whose images ar a burthē for the beastes and cattell, to ouerlade them, and to make them weery.

They shal synck downe/and fall together: for they maye not ease them of theꝛ burthen, therfoze must they go in to captiuitie.

Hearken vnto me, **O** house of Iacob/ and al ye that remayne yet of the housholde of Israel: whom I haue boꝛne & fro your mothers wombe, and bought you by from youre berth, tyll ye were growen: I which shal beate you vnto your last age I haue made you, I will also reꝛpꝛy you bere you and saue you whom will ye make me lyke, in fashioꝝ ymage, that maye be like him? Ye foolles (no dout) wyl take out siluer

and goulde oute of your purcs, and wepe it, and hyre a goldsmith to make a god of it, that me maye knele downe and worshipp it. Yet must he be taken on mens shoulbers and borne, & set in his place, that he may stande and not moue. Alas that men shuld cry vn to him, which geueth no answer: and delpuereth not the man þ calleth vpon him/ from his trouble.

Considre this wel, and be ashamed. * Go into your owne selues (O ye tū naga tes). Remembre the thinges whi che are passe, sence the beginning of þ world: that I am god, and that ther eis els no God, ye and that there is noth ing lyke vnto me.

In the beginning of a thing, I shewe the ende therof: and I tel before, thiges that are not yet come to passe. Wit th one worde is my deuce accomplished, and fulfilleth al my pleasur. I call a * byrd out of þ East, and al that I take in hande, oute of farre countreys, as soon as I comaūd, I bryg it hither: as soone as I thincke to deuise a thyng/ I do it.

Heare me, O ye that are of an hie stomacke, but farre from ryghtuous ness, I shall byngge forth my ryghtu ousnesse. It is not farre/ and my heal th shall not tarpe longe awaye. I wyll laue health in Ston (and geue Israel my gloze).

The notes

* Bel and Rabo were Idolles of the Babylonians. These sayth the prophete shalbe ouerthrowen bi the holte of Cyrus.

* To goo into hem selues, to take good aduise/ mente and e all to remembraunce.

* He meaneth byngge of Cyrus, whych shoulde come/ wyfelye as a byrde. Flyeth, and destroye Baby lon and let the Israelites at lybertie. He shoulde ful fill that whych the lord hath deuyed and decreed. In him is figured Chyke, whych wyl the lyghte of hys worde purgeth the whole worlde of erreoures and Idolatrye, and letteth the consciences at peace and lybertie. He flyeth wyfelye out of the east, that is, out of heauen: wher vpon he is called the Daye spring from on hye. Lu. i. g.

The word of the Lord against Babylon

The. xliii. Chapter.



As for the (O daughter thou byrgin Babylon) *

Thou shalt sit in the duste thou shalt sit vpon the grounde, and not in a

trone (O thou mayden of Chaldea) Thou shalt no more be caled tender and pleasaunt. Thou shalt bring forth the * querne and grinde meeles, put down the stomacher make bare thy knees and shalt wade thorow the water ryuers. Thy shame shall be discouered, and thy prauities shalbe sene. For I wyl aueng me of the, and no man shall lett me: sa peth our redemer, which is called the Lord of Hostes, the holy one of Israel. Spt styl, holde thy tunge, and get the in to some darcke cozier, O daughter Caldea, for thou shalt no more be caled lady of kyngdomes. I was so worth with my people, that I punished myne enheritaunce, and gaue them in to thy power. Neuertheles, thou shewedest them no mercy, but euen the very aged me of them, didest thou oppresse ryght soze with thy lock, and thou thoughtest thus, I shalbe lady for euer. And besyd all that, thou hast not regarded the thinges nether cast, what shulde come after: Heare now therfoze, thou wilt ful, that syttest so carelesse, and speakest thus in thine herte: I am alone, and w out me is there none: I shall neuer be wydowe, ner desolate agayne. And yet both these thynges shal come to the vpon one daye in the twyncklyng of an eye: Namely wyddowhead, and desola cyon. They shal mightely fal vpon the/ for the multitude of thy witches/ and for the greate heap of thy cōfuters: For thou hast comforted thy selfe in thy dyf ceatfulness/ and hast sayde: No man seyth me. Thyne owne wyldome and counnyng hath discaued the. In that thou hast sayde: I am alone, and with out me there is none. Therfoz shal trou ble come vpon the, and thou shalt not knowe, from whēce it shall aryse. Myf these shal fal vpon the, which thou shalt not be able to put of.

I todayne mysery shal come vpon the, o: euer thou be a warre.

Now go to thy cōfuters, and to the multitude of thy witches (whome thou hast bene acquainted with all fro thy youth) if they maye helpe the/ or st engthen the,

Thou hast hitherto had many cōcels of

of them/so let the heauen galas and the beholders of starrs come on now and delpue the:ye and let them shewe, when these new thynges shall com vp on the.

Behold, they shall be lyke strawe, which yf it be kyndled with fyre, no mā maye rydd it for the vehemence of the flame: And yet it geuet, no spnders to warme a man by, ner cleare fyre to lye by. Eue so shall they be vnto þ whom thou hast bled & occupyd from thy youth. Euerp one shall shewe þ hys erroneous wais, yet shall none of them defende the.

The notes

a* To lye in the dust, is, to be brought lowe, to be porely arayed & decked, to lye without hope, & to fall from her estate & degre, as it is sayd, Iona. iiii. c. The prophete here describeth the destruction of Babilō, vnder the figure of a proude quene: which was despiuously & duntely brought vp, & after fell in to extream poverte, mysery & wretchednes.
b* He vnder standeth by the quene, or (as somme reade) myl:scruple, poze, & vile estate & condycō, or
c The pporrye ie of þ Jewes is reppoued. The Loz be al one wyl be worshipped, which hath chosen vs and which socoureth vs for his owne sake.

The xlviij: Chapter.



Care this, O thou house of Jacob:ye that are caled by the name of Israel/and are come out of one stocke w Juda:which sweare by þ name of the Loz, and beare witness bi the God of Israel/but not w treuth & ryght which are called fre men of the holy cytie/as they that loke for conforth in þ God of Israel/whose name is the Lozde of hostes.

The thynges þ I shewed you euer sence the begynnyng:haue I not brought them to passe/immediatly as they came out of my mouth/& declared the: And they are come: Howbeit I knewe that thou art obstynate/& that thi neck hath*an yron beyne/and þ thy bowe is of brasse. Neuertheles I haue euer sence þ begynning shewed the of thynges for to come/and declared them vn to the/or euer they came to passe: that thou shuldest not saie:mine Idol hath done it/my carued or cast ymage hath shewed it. Heare and consider all these thynges whether it was y þ propheted

them.

But as for me, I tolde the before at the begynnyng, new and secreete thynges/that thou knewest not of: And some do ne now not of olde tyme, wher of thou neuer herdest, before they were brought to passe:that thou canst not saie: I knewe of them. Howouer there be some wher of thou hast nether herde ner knowne, nether haue they bene opened vn to thine eares afore tyme for I knewe that thou woldest maliciously offende, therfore haue I called the a transgresoure, & wen from thy Mothers wombe.

Neuertheles for my name s sake/I haue withdrawne my woꝝath, and for mine honours sake I haue ouersene þ, so that I haue not rooted the out. b* Beholde I haue purged the, and not for moneye. I haue chosen the in þ fyre of pouerte, And that only for myne owne sake, for I geue myne hon our, to none other, that thou shuldest not despyse me. Herken vnto me O Jacob: & Israel whom I haue called. I am eue he that is, I am þ first and the last. My hande is the foundacpon of the earth, & my ryght hande spanneth ouer the heauens.

As soone as I called them they were there. Gather you al together, & herken: Which of ponder goddes hath declared this, that the Lozde wyl do by the kyng of Babilō (whome he loueth & fauoureth) and by þ Caldees his arm: I my selfe alone haue tolde you this before. Yee I shall call him and bringe hi forth, & geue hi a prosperous tourneye. Come nye and heare this:haue I spoken eny thyng darckly sence the begynnyng: when a thyng be gynneth, I am there.

Wherfore the Lozde God with hys sprete hath sent me, And thus saith the Lozde God thine auenger, the holy one of Israel: I am the Lozde thi god, which teach þ profitable thynges, & leade þ the waye, that thou shuldest go Yf þ wilt now regared mi coma, undement, thy weltheynes shall be as the water streame:and thy rightuousnes as the waues flowynge in the see. Thy sede shall bee lyke as the lande in the see/ and

and the frute of thy body, lyke the grauell stones therof: Thy name shall not be rote out, nor destroyed before me. Ye shall go away from Babylon, and escape the Caldees with a merry voyce. This shalbe spoken of, declared abroad, and go forth vnto the end of the world: so that it shalbe sayde: The Lord hath defended hys seruant Jacob/that they suffered not hurte, when they traueled in the wyldernes. We claue the rockes asondre/and the water gushed out. As for the vngodlye, they haue no peace, sayth the Lord.

The Notes.

* By this he meaneth that the people of Israel were stubburne, forward, rebellious, vnractable, vnruly and shameles.

* Some reader: Who lo I haue purged the: but not as slyuer: I haue chosen the out of the fournes of affliction. For myne owne sake. For myne owne sake haue I done this: for lyke whome woulde they pollute me: tculpe I will not geue my glory to anye other. Herken. &c. The same expound it thus. I wol not suffre the wholly to perishe: for if I had proued and purged the as golde and slyuer is purged, from which all maner of dyssolte is cleansed, ther shuld nothyng haue remainyd in the: verie fewe, y none shuld haue bene saued: But I brought the vnder, & proued the in the fornes of affliction, that is, I wraped the in captiuyte and bondage in Egypte, from whiche I afterward deliuered the. And thys haue I done for myne owne sake. That is, onely for myn owne name and glorye, of myne owne gentleness and louing kyndnes, not for any of thymerites & deservynges which were none at all. For how woulde I gentles and heathen haue polluted, dyspled, ad blasphemed my name, yf I had rote out myne owne people: and so haue made the truthe of the promyses which I had determyned to fulfill in Christ, vayne and vntrue: for as well thys prayse of my truthe, as the glorye of the blessing promysed in the scde of Abraham and Dauid, wyl I not geue vnto another people or nacion. The health of the worlde shall come of the Jewes. Job iiii. and fro none other. The glad tydings of health shall the whole world receaue of none other then of Christ, by the preaching of the Apostles. &c.

The. xlii. Chapter.

Christ shal gather to gether all nacions be they neere or farre of.



* Yes, herken vnto me, and take hede ye people fro farre: The Lord hath called me fro my birth, & made mencyō of my name from my mothers wombe: he hath made my mouth lyke a sharpe swerde, vnder the shadowe of hys hande hath he defended me, and hyd me in hys quyer, as a good arrowe, and sayde vnto me,

Thou art my seruant Israel, I wyl be honoured in the. Then answerde I: I shall lese my labour, I shall spend my strength in vayne. Neuertheles, I wyl comynette my cause and my works vnto the Lord my God. And now sayeth the Lord, euen he yf shalwonde me fro my mothers whombe to be hys seruante, that I maye bringe Jacob agayn vnto hi: how be it, Israel wil not be gathered vnto hi agayne. In whose sygth I am greate, which also is my Lord, my God and my strength. Let it be but a small thyng, that yf art my seruant, to sett vp yf kynnedes of Jacob, & to restore the destruccion of Israel: yf I make the not also the syght of the Gentiles, yf thou mayest be my healer: the vnto the ende of the worlde.

More ouer thus saith the Lord the auenger and holy one of Israel, because of yf abhorring and despylinge among the Gentiles, concerninge the seruant of al them that beate rule: Kinges and princes shal se, and arisi and worship/ because of the Lord that he is saythfull: and because of the holy one of Israel, whych hath chosen the.

And thus saith the Lord: * In the tyme apointed wyl I be present with the. * And in the houre of health wyl I help the, & deliuer the. I wyl make the a pledge for the people, so that thou shalt helpe vp the earth agayne, and chaleng agayne the scatted heritages: That thou maifest say to the prisoners: go forth, & to the that are in darknesse: com in to yf light, that they maye fede in the hie wayes, and get their lyuyng in al places. There shal nether hunger nee thurst, heate nor sunne hurte the. For he that fauouteth them, shal leade the, & geut the dysyncke of the spynges welles. I wyl make wayes vpon all my mountaynes, & my fote pathes shalbe exalted. And beholde, thei shall com fro farre: lo, some fro the north and west, some from the south. * Restoyle ye heauens, an d synge prayles thou earth: Talke of tope ye hilles, for God wil cofozt his people, & haue merci vpon his, yf be in trouble. Then shall Spō saye: * God hath forsaake me, and yf Lord hath forgothē me. *

Doth a wife forget þ child of hir wombe, & the sonne who she hath born: And though she do forget, yet wil not I forget the. Beholde, I haue written the vpon mi handes, thi walles are euer in my sight. * They þ haue broke the do wne, shall make haste to buyde the vp agayne: and they that made the waste shall dwell in the. A yf by thine eyes, & loke aboute the: al these shall gather the to gether, & com to þ. As truly as I lyue (sayeth the Lord) thou shalt put the all vpon the, as an appatell, and geide the to the as a byde doth her Jewels. As for the lande that lieth desolate, wasted & destituted: it shall be to narrow for them that shall dwell in it. And they that wolde deuoure the, shall be farre awaye. * Then the childe who the baren shall bringe forth vnto the, shall saye in thine eare: this place is to narrow, syt nye together, that I maye haue to me. The shall thou thinke by thy self: Who hath begotte me these: seing I am bare & alone, a captiue & an out cast: And who hath nourished the vp for me: I am desolate & alone, but fro whence come these: And therfore thus sayeth the Lord God: Beholde, I will stretch out mine hande to the Gentiles, and sett vp my token to the people. They shall bringe the thy sonnes in their lappes, and carry thy doughters vnto the vpon their shoulders. For kinges shall be thy nourling fathers, and Quenes shall be thy nourlinge mothers. They shall fall be fore the w their faces flat vpon the earth, & lyck vp þ dust of thy fete: that thou mayest knowe, who that I am þ Lord. * And who so putteth his trust in me, shall not be confounded: Who spoyleth the gyfte of his praye: or who taketh the prisoner from the myghty: And therfore thus sayeth the Lord: The prisoners shall be taken from the graunte, and the spoyle deliuered from the violente: for I will mainteyne thy cause against thine aduersaries, and saue thi bones. And wil fede thine enemies with their awne fleche, and make them dyncke of theyr owne bleoude, as of swete wyne. And all these shall knowe (saith Iacob) that I am the Lord thy Sauoure, & a stronge auenger.

The notes
 a * What Iles signify, loke before in the xli. b.
 b * He hath made my mouth lyke a sharpe swerde, þ is, he hath geuen me the spere of sharpe and pytye speech, so that my wordes shall euen cut asondre (as it were) the heres of the cholen which heare me. & dyncke them to repentaunce, and declare the offences of the wycked to be without excuse. Chas doth the spere of prophete, and of true preaching of the word, Apoc. xix. c.
 c * Doth a wyfe forget the chyld of her wombe. & c. As who saye: / Raze: and no more wyll I do the.
 d * That is to saye the Gentyles.
 e * Some reade yet shall the chylderen of thy barennesse saye in thine eare. & c. The meaning is, when thou art most baren, and hast fewest of þ faithfull in the (that is to saye, the xii. Apostles, and a few of their disciples, Jewes bozne) by s by shall thou heare a myste, that these are increased to such a number, that they shall not fynde place sufficient to dwell in. At the first sermon of Peter were there increased thys thousand. Act. ii. g.
 The Jewes are reproued, and also called.

The. I. Chapter.

Thus sayth the lord: Woeher is the byll of youre ** mothers deuozement, that I sent vnto her or who is the vlurer, to whome I sold you: Behold, for youre owne offences are ye sold: ad because of youre transgression, is your mother forlaken. for why wolde no mā receaue me: when I came: and when I called, no man gaue me answer. Was my hand cleane synthen of, that it myght not helpe: or had I not power to deliuer No, at a worde I dyncke by the see, & of water floudes I make dyncke land: so þ for want of water, the fyth corrupte & and dye of thurde. As for heuen, I clothe it with darkenesse / and put a sackcloth vpon it.

* The lord god hath geuen me a wel learned tonge, so that I comferte them which are troubled, ye and that in due season. He waked myne eare vpon betimes in þ morning (as the scholmasters do) that I myght hearken. The lord God hath opened myne eare, therfore can I not sape naye, nor wythdrawe my selfe: but I offre my back vnto the smyters, and my chekes to the nyppers. I turn not my face from shame and spyttyng, & for the lord God helpeth me, therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who wyll then goo with me to lawe: Let vs stande one agaynst another: yf there be any that wyll reason with me, let hym come here forth to me. Behold, the

the Lord god standeth by me, what is he that can condemne me: lo, they shall be as lyke as an olde cloth, whiche the mothes shall eate vp.

Therefore who so feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkness/and no light shyneth vpon him, let him hope in the Lord, and hold by his god. But take hede, ye haue al kyndled a fyre, and gyrded your selues with the flame: Ye walch in y glistering of your owne fyre, & in the flame that ye haue kyndled. This cometh vnto you fro my hande, namely ye shall slepe in sorowe.

The notes

* God was not the cause why the congregacyon of the Jewes (which is vnderstande by mother, & was once his spouse) was diuorced and forsaken: but their owne offences dyuorced the, and was y cause why they were solde to the vsurer, and geuen ouer to the handes of the Gentyles or Heathen; and sparped amongst the Medians, Persians, Babilonians, Grecians, & Romaynes.

* As who saye: ye your selues haue kyndled the fyre of my vengeance, with youre offences: I was no causer thereof: ye must therfore suffer the punishment thereto belonging. For it cometh, of youre owne deserting that I so laye my hande vpon you & punyssh you.

The .lii. Chapter.

Consolacio: & comfort is promysed vnto y faithful.



arken vnto me, ye y holde of rightuousnes, ye y seke the Lord. Take hede vnto the stone, whereout ye are hewen, ad to the graue wher

out ye are dygged. Consydre Abraham your father/and Sara that bare you: how that I called him alone, profeted him wel, and encreased him: how the Lord comforted Syon, and repared all her decaye: making her deserte as a paradyce, and her wyldernes as y garden of the Lord. Myrthe and toye was there, thankesgeuyng and the voyce of prayse. Haue respect vnto me the, O my people/and leue thine eare to me: for a lawe and an ordinaunce shall go forth fro me/to lighten the Gentyles. It is herde by/that my health and my rightuousnes shall go forth/ & y people shall be ordred with myne arme.

The Ilandes (that is the gentiles) shall hope in me/and put their trust in myne arme. Lpft vp your eyes toward heauen/ & loke vpon the earth beneth.

for the heauens shall banysh awaye lyke smoke, and the earth shall teare like a cloth, and they that dwel therein, shall perishe in lyke maner. But my he althe endureth for euer, and my rightuousnes shall not cease. Therefore hearken vnto me, yee that haue pleasure in rightuousnes, thou people that bearest my lawe in thynne herte. Feare not the curse of men, be not a frayd of theyr blaspheymes and reuylnges: for wormes and mothes shall eate them by lyke cloth and woll. But my rightuousnes shall endure for euer, and my sauing belth from generacion to generacion. awake vp, wake vp, and be strong: O thou arm of the Lord: wake vp, lyke as in tymes past, euer & sence the worlde begonne.

Art not thou he, that hast wounded y proude Lucifer, and betwen the dragon in peces? Art not thou euen he, whiche hast dyed by the depe of the see, whiche hast made playne the see grounde, that the delpyered myghte goo thorow?

That the redemed of the Lord, whych turned agayne, myght come wyth toye vnto syon, ther to endure for euer: That myrth and gladnesse might be in them: that sorowe and woo myghte flee from them: Ye I, I am euen he/that in all thynges geueth you consolacyon.

What arte thou then, that fearest a mortall man, the chyld of man, whych goeth awaye as doth the floure? And forgetteth the Lord that made the, y spreade out the heuens, and layd the foundation of the earth. But thou arte euer a frayde for the syght of thyn oppressor, whiche is redye to do harme: Where is the wrath of the oppressor: it cometh on fast/ it maketh haste to appeare: It shall not perishe, that yt shoulde not be able to destroye, nether shall it fayle for faute of nourishynge. I am the Lord thy God, that make the seco be styl, and to rage: whose name is the Lord of hostes. I shall put my word also in thy mouth, and defende the with the turnyng of my hande: that thou mayest plante the heuens, and ley the foundations of the earth, and say vnto Syon: thou art my people.

Awake/awake, and stande vp, O Jerusalem

Jerusalem, thou that from the hand of the Lord hast drunken out the cuppe of his wrath: thou that hast supped of, & sucked out the flaming cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the by: and not one to leade the by the hande, of all the sonnes that thou hast nourished. Both the lethynges are happende vnto the, but who is sorow for it. Yee, destruction, wastynge, hunger and swerde: but who hath comforted the? Thy sonnes lye comfortles at the heade of every strete lyke ataken venyson, & are full of the terrible wrath of the Lord, & punishment of thy God. And therfore thou miserable & drunken, how be it not in wynn? Hear this: Thus sayeth the Lord: thy Lord & God, the defender of his people: Beholde, I will take the flaming cuppe out of thy hande, euen the cuppe in the dregges of my wrath: from hence forth thou shalt neuer drinke it more, & will put it in their hande that trouble thee: whiche haue spoken to thy soule: stoupe downe, that we maye go ouer the: make thy body euen w the grounde, and as the strete to go vpon.

The notes

a * The arme of the Lord here signifieth Christe/ and the redemption of the world and the putting a waye of erroris/that cometh by hym. For this prayeth the prophet that it maye come.

b * The cuppe of the Lordes wrath signifieth the affliction that we suffer, because we haue done against the will of the Lord: and the vengeance that he taketh of vs: for theyre offences: Psal. lxxv. b

c A consolation and comfort to the people of God

The liii. Chapter.



Vpon hye, take thy strength vnto the: put on thyne honest rayment. O Jerusalem, thou cytye of the holy one. For from this tyme forth, there shall no vnclermynted ner vnclerme person come in the. Shake the from the dust, aryse and stande vp, O Jerusalem. Pluck out thy neck from the bonde, O thou captiue daughter Syon. For thou sayest to the Lord: we are solde for naught, therefore shall we be re demed also with out any monye. For thus hath the Lord sayde: My people wente downe afore tyme in to Egypte, there to be straungers. After ward dyd the king of the Assyrians oppresse them, for naught. And now what pro

phete is it to me (sayeth the Lord) if my people is frely caried awaye, & brought in to heuynes by their rulers, and my name me euer still blasphemed: sayeth the Lord. But if my people maye knowe my name, I my selfe will speache in that daye. Beholde, here am I. O how betwixtfull are the feete of the Embassytours/ they bringeth the message from the most high, & proclaimeth peace: that bringeth good tydings, & preacheth helath, & sayeth vnto Sion: Thy God is the king. Thy watchmen shall lyft vp their voyce, with loud voyce shall they preach of hym: for the Lord shall be hym present, when the Lord shall come agayne to Sion.

Be glad, O thou desolate Jerusalem, & reioyce together: for the Lord will comforte his people, he will deliuer Jerusalem. The Lord will make bare his holy arme, & shew it forth in the sight of all the Gentiles, & all the ends of the earth shall see the sauyng health of our God. Away, away get you out from thence and touch no vnclerme thyng. Go oute from amonge such. And be cleane, ye shall be the vessels of the Lord. But ye shall not go out with sedition, ner make haile as they shall awaye: for the Lord shall go before you, & the God of Israel shall kepe the watch.

Beholde, my seruaunt shall deale wisely, therfore shall he be magnified, exalted and greatly honoured. As lyke as the multitude shall worship him, because of his face shall be so deformed & not as a mans face, & his becomen lyke no man: Euen so shall the multitude of the Gentyles loke vnto him, & the kinges shall shut their mouthes before him. For they that haue not bene tolde of him, shall see him, and they shall herde nothig of him shall beholde him.

The notes

a * Of blaspheming or dishonouring' hys name, & what it signifieth, ye shall fynde in Ezechiel. xxxviii.

b * hys holy arme, for the ayde and helpe that is done by hys holpe word: It will the Lord make bare, that is open and declare and geue the helpe therof to all the Gentyles and heathen, not only to the Jewes. Psal. xcvi. a. Some rede the lord hath made bare the arme of hys holpe one, & c. they vnderstande thereby the strenght, power, and vertue of Christ.

c * That is to wete 'after the Chaldee the vessel that was bozne into babylon and broughte from thence a gayne. Some rede harness. They vnderstande this by the lawe and the goodnesse and mercie of God. How and what harness the christen shoulde beare (for vnto vs is it spoken as wel as vnto the Jewes) doth saynt Paul teache vs in the epistle to the Ephesians the

the vi. Chapter.

His face shalbe so deformed and not as a mans face. That is hys visage shalbe moze deformed then other mennes and hys bewte fowler then the bewte of the sonnes of men. The whole sentence meaneth, that many men shalbe astonied when they shal se Christ our sauour (which was eriding beu- tiful before al the sonnes of men. Psalme. xlv. a.) so wretchedly and violently intreated of the Jewes: spit vpon, scourged, crowned with thorn, and albe blou- dy: yet a greater humbled, contemned, & dis- pised, then neuer was any mortal man.

The. liii. Chapter.

The prophetieth cupdently of the passion of oure sauour Iesus Christ.

But who geueth credence vnto our preaching? Or to who is the arme of y^e lorde knowen, he shal grow be- fore the lorde lyke as a br- unche, and as a rote in a dry ground/ he shal haue nether bewte nor fauour: When we loke vpon him, there shalbe no faynesse: we shal haue no lust vnto him. He shalbe the most symple, and de- spised of al: which yet hath good expe- rience of sorowes and infirmities.

We shal reken him so symple and so hyle, that we shal hyde our faces from hym. Now be it (of a truth) he only taketh awaye oure infirmitie, and bea- reth our payne: Yet we shal iudge him, as though he were plaged and cast do- wne of God: where as he (not with sta- dyng) shal be wounded for oure offen- ces, and smitten for our wickednes.

For the payne of our punishment shal be layde vpon him, and with his stry- pes shal we be healed. As for vs, we go al astrate (lyke shepe) euery one * turneth his own way. But thou w^h hym, the lord pardoneth al our synnes. He shal be pained and troubled, and shal not open his mouth. He shal be led as a shepe to be slayne, yet shal he be as styl as a lambe before the shea- rer, and not open his mouth.

He shal be had awaye/ his cause not heard, and without any iudgmet: whose generation yet no man maye nombre/ wher he shalbe cut of from the * ground of the lpyng: which punishment shal go vpon him/ for the transgression of my people. His graue shalbe geuen him with the condemned, and his cru- cyfying w^h theues. Where as he dyd neuer violence ner vnrigh/ nether hath ther ben any disceatfulnes i his mouth.

Yet hath it pleased the lorde to Smyte him with in firmyte, that when he had made hys soule an offering for synne, he might se lōg last ynge sed. And this deuise of the lorde shal prospere in his hande. With trauayle and labour of his soul, shal he obtain gret ryches. Wh^h rightous seruaut shal w^h his wysdō ruste fy & delpyet y^e multitude, for he shal be are awaye their synnes. Therfore wyll I geue hi the multitude for hys parte/ & he shal deuyde the strōge spoyle. be- cause he shal geue ouer his soule to de- ath, * & shalbe rekened amonge y^e tras- gressours, which neuertheles shal take awate the synnes of the multitude, and make in tercessyon for the mysdoers.

The notes

a * To turne oure owne waye, is, to do our owne wylls, & to satisfye our owne appetytes & to be ge- ue vnto our owne herites luste: as it is sayde Psal lxxi. c. I geue them vp. &c.

b * The ground or lande of the lpyng is no nother thyng than thys present lyfe, & the ground or lan- de wher in we lyue. Psal. cxlii. b.

c * Of the greates dominion of Christ. The indigna- tion of God endureth but a mozte space, but his mer- cy is euerlasting.

The. lliii. Chapter.

Therfore be glad now, thou bare y^e beatest not. Resoyce, singe and be mery, thou y^e art not with chylde: for y^e desolath hath moo childe, then the married wyfe, sayeth y^e lorde. Make thy tente wyder, and spede out the hanginges of thyne habytacio: sp- ace not, late forth thy coardes, and ma- ke fast thy stakes: for thou shalt breke out on the ryght syde and on the left, & thy sede shall haue the Gētyles in pos- sessyon, and dwel in the desolate cittez. Fear not, for thou shalt not be cofoun- ded: Be not ashamed, for thou shalt not come to confusyon. Yee thou shalt forget the shame of thy touch, and shalt not re me mbze y^e dishonoure of thy we dowhead. For he y^e made the, shalbe thy lorde and husband (whose name is the lorde of hostes) & thyne auēger shalbe eue the holy one of Israel. y^e lorde of the whole worlde. For the lorde shall call the, being as a desolate sorowfull woman, & as a ponge wyfe y^e hath bro- ken her wedlocke: sayeth thy God.

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Alpyle whyle haue I forsaken the,
but with grete mercifulnes hal I take
the vp vnto me. When I was angry, I
hyd my face from the for a litle season/
but thozow euerlasting goodnes shall
C I pardon the faith the Lord thyne auē
ger. * And this must be vnto me as the
water of p̄oe: for as lyke I haue swo-
rne that I wyl not hynge the water of
p̄oe eny moze vpō p̄ woꝝd: so haue I
sworne that I wyl neuer be angre w
the ner reproue the: The mountaynes
shal remoue, and the hylles shall faull
downe: but my louing kindnesse shall
not moue, and the bonde of my peace
shal not fal downe from the, sayeth the
Lord thy merciful louer. Behold thou
pore/bered, and dysp̄sed: I wyl make
thy walles of p̄cious stones, and
the foundation of Saphires/ thy win-
dowes of Chystalle/ thy gates of fyne
claire stone, and thy boybers of p̄leasūt
stones. * Chi children shal al be taught
of God, and I wyl geue them plentu-
ousnes of peace. In rightuousnes shalt
thou be grounded, and be fatte from
opp̄ression: for the which thou neadest
not be a fraped, nether for hindaunce
for it shal not come n̄pe the. Beholde/
the aleaunte that was fatte from the,
shal dwel with the: and he that was soe
tyme a straunger vnto the, shal be toy-
ned with the. Behold/ I make p̄ sm̄te
that bloweth the coales in the fyre/ &
he maketh a wepō after his handy woꝝ-
ckes. I make also p̄ waster to destroye
but al the weapons p̄ are made agais̄t
the, shal not p̄ospere. And as for al
tūges, that shal resist thein iudgmēt,
p̄ shal ouercōe the & condempne the.
This is the het̄tag of the Lordes scr
uauntes, and the ryghtuousnes that
they shal haue of me, sayth the Lord.

CA consolacion & comfort to the people. The fruit
and p̄ofer of the word of God.

CThe. lv. Chapter.

A Come to the* waters all
pe p̄ be thursty, and pe that
haue no money. Come, bye
that pe maye haue to eate.
Come bye* wyne and my
kk, w̄thout any money, or money woꝝ-
th. Wherfere do ye laye out your mo-
ney, for p̄ thing that fedeth not/ & spede

your labour about the thinge that sa-
tisfeth you not.

But herke rather vnto me, and ye shal
eate of p̄ best, and your soule shal haue
her pleasure in plentuousnes. Enclyne
your eres and com vnto me, take hede,
and your soule shal lyue. For I wyl
make an euerlasting couenant w̄ you,
euen the sure mercyes of Dauid.

Beholde, I shal geue him for a wit-
nes amōg the folcke, for a p̄ynce and
Captaynes vnto the people. No, thou
shalt cal an vnknown people: and a
people that had no knowledge of the,
shal runne vnto the: because of p̄ Lord
thy God/ the holy one of Israel, which
glorifyeth the. Seke the Lord whyle
he maye be founde/ and call vpon hym
whyle he is nye. Let the vngodly man
forsake hys wayes and the vnrightu-
ous his immaginacions/ and turne a-
gayne vnto the Lord: so shal he be mer-
cyful vnto him: and to our god, for he
is redy to forgeue. For thus sayeth the
Lord: my thoughtes are not your tho-
ughtes/ and your wayes are not my
wayes/ but as fatte as the heauens ar
hefer then the earth, so fatte do my wa-
yes excede yours/ and my thoughtes
pours.

And lyke as the rayne and snowe com-
meth downe from heauen, and turneth
not th̄yther agayne / but watereth the
earth/ maketh it frufull and grene/ p̄
it maye geue coꝝne and bread vnto the
sower: So the word also that commeth
out of my mouth shal not turne agais̄t
boyde vnto me/ but shal accomplishe
my wil and p̄ospere in the thing, wher
to I sende it. * And so shal ye goo forth
with lope, and be led with peace.

The mountaynes and hilles shal sing
with you for lope/ and al the trees of p̄
felde shal clappe their handes. For
thoznes/ ther shal growe. Fyre trees,
and the Myrtre tre in the stede of bylers.
And this shall be done to the prayse of
the Lord, and for an euerlastyng token
that shal not be taken awaye.

The Notes.

a * Of these waters ye haue in the Psal. cxiii. a
b * The word of god is called wyne and mylk: wyne
because it reioysseth the herte, in that it pacifieth p̄
conscience, & setteth it at rest: Mylk because it nury-
meth & increaseth the lytle ones & young ones in the
faith, as ye haue in i. Pet. ii. a And as new born bar-
bys

he desire the reasonable milk. &c.
 To cal here, is, by preacing to bypge to the fap
 By the vnknowen people vnderstand & heathē
 In the kyngdome of Chyzt: of the iustice of faith
 do we alwayes lyue in the ioye of the sperte: yet tho
 ugh the thynges of this world be agaynst vs.
 An exhortacion to iudgement & ryghtuousnes, &
 to the spertual kepyng of the Sabboth. Agaynst
 Shepherdes that deuoure their flock.

The lvi. Chapter.

Thus saith the Lord: kepe
 equyte, and do ryghte, for
 my sauing health shall cō
 shortly, and my ryghtuous
 nes shall be opened. Blessed
 is the man that doth this, and the mā
 childe which kepeth the same. He that
 taketh hede, & he vnhalow not & Sab
 both (that is) he that kepeth hym selfe
 that he do no euil. Then shall not the
 straunger, which cleaueth to the Lord/
 saye: Alas the Lord hath shut me cleue
 out from his people. Nether shall the
 gelded man saye: lo, I am a drie tre.
 for thus sayeth the Lord/ first vnto &
 gelded & kepeth me Sabboth: Namely
 & holdeth greatly of the thyng that plea
 seth me, and kepeth my couenaunt: In
 to them wyl I geue in my housholde &
 with in my walles, a better heritage &
 name then if they had bene called son
 nes and daughters: I wyl geue them
 an euerlasting name, that shall not pe
 rysh. Agayne, he sayeth vnto the strai
 gers that are dyspoled to sticke to the
 Lord, to serue him, and to loue his na
 me: That they shall be no bonde men.
 And al they, which kepe them selues, &
 they vnhalow not the Sabboth, name
 ly, that they fulfyll my couenaunt: The
 wyl I bring to my holpe mountayne, &
 make them topfal in my house of pray
 er. Their burnt offringes and sacrificy
 ces shall be accpeted vpon myne auter
 for my house shall be an house of pray
 er for al people.

Thus saith the lord god which ga
 thereth together the scateted of Israel:
 I wyl bying yet another congregatiō
 to him. All the beastes of the felde, and
 all the beastes of the mod, shall come to
 deuoure him. For his watch men are
 al blinde, they haue al together no vn
 derstanding, they ar al comme dogges
 not being able to barke, they ate slepe
 ry: slough at they, and lye snoztig: they
 are shales doges, & be neuer satisfied:

The Sheperdes also in like maner haue
 no vnderstandig but euery man turne
 th his owne waye, euery one after hys
 owne couetousnes with all hys power.
 Come (say they) I wyl fetch wyne, soo
 shall we fil our selues, that we maye be
 dyckē. And do to morow, like as today
 ye, and much more.

The notes

* By these blinde watchmen, vnderstand the che
 se Priestes, the Scribes and pharises. & c which we
 re the perverters and depraucers of the lawe of god.
 These for fleshy lures sake abolyshed the true ser
 uice of God: and were the chiefe causers of the forsa
 kyng of Israel. They were slough, and soughte
 not that which was for the edyficacion of the people,
 and for the glozy of God: but that which was for the
 eyr owne priuate piosyt and pleasure. They were
 slouthfull to rote out vice and to plante vertue, and
 dyscuen in the pzo founde and depe slepe of ignoran
 ce, of vdenes of lecherousnes, and of pyde. As ofte
 as the prelates of the people, bisshopes, Abbates: &
 they that auaunte them selues for religious be such
 there change thea grete scourge ouer & whole floche
 of Chyzt.

The lvi. Chapter.

The Jewes are rebuked for theyr iniury done to
 Chyzt.



In the meane season the
 rightuous perill thethe, and
 no man regardeth it in his
 herte, Good godly people a
 re taken a wate, and no man
 consydzeth it. Namely: that the ryghtu
 ous is conueyed awaye thorow the wic
 ked: that he hym selfe might be in rest,
 lye quietly vpon his bedde, and lyue af
 ter his owne pleasur. Come hether ther
 fore ye Charimers chyldren, & ye sonnes
 of the aduocater and the whor: wher
 in take ye your pleasure: vpon who
 me gape ye wth your mouth, and ble
 arc out your tongue: Are ye not chyldre
 ren of adboutery and, a sede of dissimu
 lacion: Ye take your pleasure vnder the
 okes/ and vnder all grene trees the chil
 de beynge slayne in the valleyes, and
 dennes of stone, thy parte shall be with
 the stony rockes by the ryuer: Ye euen
 these shall be thy parte, for there thou
 hast powred meate and dyck offeryn
 ges vn to them. Shulde I ouerle that
 Thou hast made thy bed vpon hy mou
 taines, thou wentst by thether, and
 there hast thou slayne sacrifices. Behi
 de the dozes and postes, hast thou see
 by thy remembraunce.

When thou haddest discouered thy
 selfe to another then me, when thou wē
 sp, ii. test

rest downe and made thy bedde wyder (þ is) when thou diddest carue the certeyne of ponder ydolles, louedest theyr couches: where thou sawest them.

Thou wentest streight to kinges with ople and diuerse oynmentes (that is) þu hast sente thy messaungers farre of/and yet art thou fallen into the pyt therby. Thou hast had trouble for þu multited of thyne owne wayes, yet saydest thou neuer: I wylle leave of. Thou thinkest to haue lyfe (or) health of thy selfe, and therfore thou beleuest not that thou arte lyk. For when wylt thou be abashed or feare seying, thou hast broken the promysse / and remembrest not me nether hast me in thy heart.

Thynkest thou, that I also wylle holde me peace (as afore tyme) that thou fearest me not. Yee verely I wyl declare thy goodnes and thy workes but they shall not profyt the when thou sayest lett the chosen heape deliuer thes. But the wynde shall take them all awaye and carpe them in the ayre. Neuertheles, they that put theyr trust in me / shall inherite the lande, and haue my holy hill in possession.

And therfore thus he sayth: Make redy, make ready, and clesse the street / take by what ye can out of the waye þu leade to my people. For thus sayethe the hye and excellent / euen he that dwelleth in euerlastingnesse, whose name is the holy one: * I dwell hye aboue and in the sanctuary, and with hym also that is of a contrite and humble spete: that I maye heale a troubled mynde and a contrite herte: For I chyde not euer / am not wroth without ende. But the blastinge goth fro me, though I make the breate. I am wroth wythe hym for his couetousnes and lust. I smitte hym, I hyde me / and am angry, when he turneth hym selfe, and foloweth the byway of his owne hert. But if I maye se his ryght waye agayne I make him whole / I leade hym and restore hi vnto the whome he maketh topyfull, and that we reioyce for him. I make the frutes of thankesgeuig. I geue peace vnto them that are farre of and to the that are nye say I the Lord, that make hym whole. But the wycked are lyke the ragenge

see, that can not rest / whose waterfowmeth with the myze and grauel. Euen so the wycked haue no peace, saith my God.

The Lord, by the mouth of the Prophete / reproveth the people for their saynges, whiche were full of hypocresy.

The lxxiiij. Chapter.



And therfore crye now, as loud as thou canst. Leave not of / lifte by thy voyce lyke a trompet, and shewe my people their offences, and the house of Jacob their synnes: For they seke me dayly and wyl knowe my wayes, euen as it were a people þu dyd ryght / and had not forsaken the statutes of their god. They argue with me concernyng right iudgement, and wyl pleate at þu lawe with their god. Wherefore fast we (say they) and thou sepest it not: we put out lyues to straynes, and thou regardest it not.

Behold, when ye fast, your luste remaineth styll: for ye do no lesse violence to your betters: lo ye fast to stryfe and debate, and to smyte hym wylth your fist that speaketh vnto you.

Ye fast not (as some tyme) that your voyce might be heard aboue. Thinke ye this fast please me, that a man shuld chasten hym selfe for a daye / and to wythe his head aboute lyke an hoke in an heary cloth and, to lye vpon earth. Shuld that be called fastyng, or aday that please the lord. But this fastyng please me, tyl the time be lowse him out of bondag, that is in thi daughter: that thou breate the ooth of wicked bargaynes, that thou let not þu oppressed go fre, and take from them al maner of burthens. It please me, tyl thou deale thy bread to thy hungry, and byng þu poore saterles come into thy house, when thou seist the naked that thou couer hym, and hyde not thy face from thine owne fele.

Then shall thy light breate forth as the moonyng, and thy health as the ryght mortyrt: thy rightuousnes shall go before the, and the gloire of þu lord shall embrace the.

Then if thou callest, the lord shall answer the: if thou cryest, he shall saye: heare I am, Yef thou sayest awaye thy

thy burthens, and holdest thi fingers,
and ceaseſt from blaſphemous talking,
if thou haſt compaſſion vpon the hon-
gry, and reſtrelleſt the troubled ſoules:
Then ſhalt thy light ſprynge out in the
darknes, & thy darknes ſhall be as ſ
noone daye. The Lord ſhall euer be
thy gyde, and ſatiſſe the deſyre of thyne
heart, and ſyl thy bones with mayze,
Thou ſhalt be like a freſh watted gar-
de, and lyke þ fountayne of water, that
neuer leaueth running. Then the pla-
ces that haue euer bene waſte, ſhall be
buiſided of the: there ſhalt thou laye a
foundaſton for many kynredes. Thou
ſhalt be called the maker vp of hed-
ges, and the buylder againe of þ waye
of the Sabboth.

Peep thou turne thy ſete from the
Sabboth, ſo that thou do not the thing
which pleaſeth thy ſelfe in my holy dai:
then ſhalt thou be called vnto þ plea-
ſaunte, holy, and, glorious Sabboth
of the Lord, where thou ſhalt be in ho-
noure: ſo þ thou do not after thine owne
ymagination, neyther ſeke thine owne
will, ner ſpeake thyne owne wordes.
Then ſhalt thou haue thy pleaſure in
the Lord, which ſhall cary þ hye aboue
the earth, and fede the wyth the herp-
tage of Jacob the father: for þ Lordes
owne mouth hath ſo promyſed.

The notes

* This ſaſt remayneth yet among the criſten, for
true chaſtenyng of the body and abſtenyng fro vice
wyl we yet neyther vnderſtande ner heare of: but ſtil
thinke w the Jewes both that we do god a greaſe
pleaſure when we faſte, and alſo that we then faſt,
when we abſtayne from one thing & ſyll oure belyes
w another.

And verely in this thing doth
our ſuperſticion excuſe the ſuperſticion of the Jew-
es, for we neuer reade that they euer toke it for a
faſt, to obſtayne fro fleſh, and eate ether fleſh or whet
meate (as they cal it)

The Lord is myghty to ſaue, and ready to heare
our requereſſes.

The. lxx. Chapter.

Be holde, the Lordes hand
is not ſo ſhortened þ it can
not help, neyther is his eare
ſo ſtopped that it maie not
heare. But your miſdedes
haue ſeperated you from youre God, &
your ſinnes hyde his face from you/ þ
he heareth you not. For your handes ar
deſpyled with blood, and your ſpyngers
with vnrighthuſnes: Your lippes
ſpeake leſinges, and your tong ſetteth

out wickednes. No man regardeth
rightuſouſnes, and no mā iudgeth tru-
ly. Eery man hopeth in vayne thyn-
ges, and imageneth dyſcreete, concea-
ueth weries, and byngeth forth euil:
They * byede cockatrice egges, & wede
the ſpyders webb. * Who ſo eateth of
theſe egges, dieth.

* But if one
treade vpon them, there commeth vp
a ſerpent.

* Their webbe maketh
no cloth and they make not couer them
with their labour.

* Their dedes
are the dedes of wickednes, and þ wo-
cke of robbery is in their handes.

Their ſete runne to euil, and they ma-
ke haſt to shed innocent blood. Their
councils are wicked councils, harme &
deſtruction are in their wayes. But
the waye of peace they knowe not. In
their goynges is no equite, their way-
es are ſo croked, that who ſo euer go-
eth therein, knoweth nothyng of peace.

And this is the cauſe þ equite is ſo
farre from vs, and that rightuſouſnes
commeth not nye vs. We loke for
lyghte, lo it is darkneſſe: for the mo-
nyng thyne, ſe, we walck in the darcke.
We grope like the blind vpon þ wall;
we grope euen as one þ hath non eyes.
We ſtumble at the none daye, as thou-
gh it were toward nyght: i the falling
places, lyke men that are half deed.

We roare al like Beares, and mourne
ſyl like doves. We loke for equite,
but there is none: for heaſthe, but it is
farre from vs, for our offences are ma-
nye befoze the, and our ſynnes teſtiſte
agaynſt vs. Yes we muſt confeſſe þ we
offed, and knowledg that we do amis:
Namely tranſgreſſie and deiſſemble a-
gaynſt the Lord, and fall awaye from
oure God: byſyng preſumptuous and
tradictious ymaginaſiōs, and caſtyng
faſe matters in our hertes. And ther-
foze is equite gone aſyde, and rightu-
ouſnes ſtandeth farre of: truth is falle
downe in the ſtreete & þ thing þ is plain
& open, may not beſhewed. Pee þ trueth
is laide in preſon, and he þ ſceſtratne the
him ſelf from euil, muſt be ſpoyled.

When the Lord ſaw this, it diſple-
aſed him ſoze, that ther was no where
eny equite. He ſawe alſo/ that there
was no man, whiche had pitie therof/

Jerusalem

The prophery.

or was grieved at it. And he hid him by his owne power, and cleaved to his owne righteousness. * He put rpyghtnes upon hi for a brest plate, and set the helmet of health upon his heed. He put on wrath in steade of clothing, and took the gelousye aboute hym for a Cloake: (lyke as when a man goeth wrothfully to recompence hys enemyes, and too be aduenged of hys aduersaries.) Namelye, that he myghte recompence and reward the Ilandes wherthow the name of y^e lord might be feared, from y^e rpyng of the sunne: and hys mayesty, vnto the goyng downe of the same.

For he shall come as a violent water streame, which the wynd of the lord hath moued. But vnto wy^e ther shall come a redeemer, & vnto the in Iacob y^e turne fro wickednes, sayth the Lord. I wyl make thys couenaunt wth the (saith y^e lord): wy^e spete y^e is come vpon the, & the wordes which I haue put in thy mouth, shal neuer go out of thy mouth, nor out of y^e mouth of thy childers childre, fro this tyme forth for evermore.

The notes

* To byde cockatrye egges is to go aboute that which is mischeuous and wycked. And to weue, y^e spyders webb is, to go aboute vayne and rpyng chynge, whiche are of noo valure: although they seeme neuer so excellent vnto the doers.

* As he that eateth of a cockatrye egge dyeth so they that desyre in euell wordes, or that consente vnto them shall perishe.

* And yf a man at vnware, treade on the y^e egges, & so pre the out the cockatrye & be touched, he shall be kylled of her: euen so shall the thoughtes of the euill byng them to death.

* As nomaⁿ maketh clothes of y^e spyders webb, so shall wicked wordes enryche no man, nor profit him in the daye of iudgemente: when we must go in vnto the feast in the weddyng garment, Math. xxii. b

* By the deades of wickednes vnderstande gyles full and craftie deades: And by the deades of robbery, vpolente and tyrannous deades. The terte sayth y^e they^e deades are the deades of robbery because they helpe no man with they^e handes. But do rather robe & begg the poore: so are they wthout charitie, y^e so fele they not what charitie requyret on the.

¶ Consolation and comforte to Ierusalem.

The ix. Chapter

And therfor get y^e by betyme for the light cometh & y^e glory of y^e lord that ryle by vpon the. For lo, whyle the darcknes & cloud couereth y^e erth & y^e the people, y^e lord shall shewe the lyght, & pouer glory shal be sene in y^e. The gentyles shal come to thy lyght and kynges to the brightnes that spygge forth vpon the. Lyfte by thyne eyes, and looke rounde aboute the: All

these gather them selues, and come to y^e Sonnes shall come vnto y^e fro farre, & doughters shall gather them selues to the on every syde. When thou seist this, y^e shalt maruell exceedingly, and thyne hert shalbe opened: when the power of y^e se shallbe couerted vnto the (y^e is) when the strength of the Gentiles shal come vnto the. The multitude of Camels shal couer y^e, the byomedaries of Madia & Ephra. All they of Saba shal come, bringinge golde & incense, & shewing the prayse of the Lord. All y^e catel of Cedar shalbe gathered vnto y^e, the rames of Nabatoth shall serue the, to be offred vpon mine auter which I haue cholen / & i the house of my glory which I haue garnyshed. * But what are these that lie here lyke the cloudes, & as the doves flenge to their wyndowes: The Iles also shall gather them vnto me / and speciall the shippes of y^e see: that they maye byng the sones fro farre / and thei^r syluer and thei^r golde with them / vnto the name of the Lord the God / vnto the holy one of Israell / y^e hath glorified the. Strangers shall buyde by thy wales / and thei^r kinges shal do the seruyce. For when I am angry / I simpte the: & when it please me / I pardon the. The gates shal stonde open daye, both daye and night, & neuer be shut, that the hooite of the Gentiles maye come, and that thei^r kinges maye be brought vnto the. For euery people & kyngdome that serueth not the, shall perishe, and be destroyed wth the swerde. The glory of libanus shal come vnto the: * y^e trees, Botes & Cedre to gether, to garnish y^e place of my Sanctuary, for I wyl glorifye the place of my tete. Whosoeuer those shall come knowyng vnto the, y^e haue bened the: & all they that despised the, shall fall downe at thy fote. Thou shalt be called the cite of the Lord, the holy wy^e of Israell. Because thou hast ben forsaken & hated / so that no man went thorow y^e: I wyl make the glorious for ever, and euer / & to iful shew out al posterities. Thou shalt sucke the mylke off Gentiles / and kinges byestes shal fede the. And thou shalt knowe that I the Lord deam thy Sauoure and defender, the mygh

myghty one of Jacob.

for brasse, wyl I geue the golde, and for yron syluer: for wod brasse, and for ston yron. I wyl make peace thy ruler, and ryghtuousnes thine officer.

Violence and robberye shall neuer be herde of in thy land, nether harne and destruccyon with in thy borders. Thy walles shall be called healethe, and thy gates the prasse of god. * The Sunne shall neuer be thy daye light / & thy lighte of thy Moone shall neuer wyne vnto thee: but thy lord himselfe shall be thyne euerclastyng lyght / & thy God shall be thy glory.

* Thy Sunne shall neuer go downe, thy Moone shall not be taken awaie / for the Lord himselfe shall be thy euerclastyng lyght, & thy sorrowful dayes shall be rewarded the. Thy people shall be as godly / and possesse the lande for euer: flour, of my planting, the woork of my handes, wherof I wyl reioyce. The pongest and lest shall grow in to a thowlande / and the symplest in to a stronge people. I the Lord shall shortly byng thy thyng to passe in his tyme.

The Notes.

* In these wordes is the radynes and promyses of them that obey the word of god declared. As though he shuld saye: Euen as fast as the cloudes come go, and as swyftly as doves flie to their nest so runneth wyl the faithful leane al and couple the selues to the church, at the voyce of Christ & of his teachers.

* By the fyre trees & such lyke are signified prynces & rulers & gouerne & people, as before in p. ii. c.

As who shuld saye: euen the most excellent me shall be adioyned vnto thy church, & heaelp much to the furtheraunce thereof.

The prophesyeth that Christ shall be annoynted, & sent to preache.

The. lxi. Chapter.

In the spete of the lord god is w me, for the Lord hath annoynted me / & sent me / to preache good tydings vnto the poore, & I myght byng by the wounded hertes, I myght preache deliuerance to thy captiue, and open thy prison to them that are bounde: that I myght declare thy acceptable yeare of the Lord, and the daye of the vengeance of our God: that I myght comforte al them that are in heynesse / & I myght geue vnto them that mourn in Ston, bewty in the stede of ashes / topful oyntment for lightinge, the pleasaunte rayment for an heuie mynde: That they myght be called excellent in rightuousnes / a plantynge of the Lord for him

to reioyce in.

They shall buyld the longe rough wyldernes, and set vp the olde deserte. They shall repaie thy waste places, and such as haue bene voyd thow out many generacions. Strangers shall stand and fede your cattel, and thy Aleauntes shall be your plowmen and reapers. But ye shall be named the prestes of the Lord, and men shall call you the seruauntes of oure god.

Ye shall enioye the goodes of the Gentiles and triumph in their substance: for your grete reproch and shame, shall they haue soye that ye maye haue part with them, for they shall haue double possessio in their land, and euerclastyng soye shall be with them. For I the Lord, whych loue right & hate robbery (though it were offered me) shall make their woorkes ful of saythfulnes, and make an euerclastyng couenaunt with them.

Their sede also & their generacion shall be knowne among the gentiles, & amonge the people. Al they that se the shall knowe & they ate & hys blessed sede of the Lord. And therfore I am ioyfull in the Lord, & my soul reioyleth in my god. For he shall put vpon me the * garment of health, and couer me with the matie of rightuousnes. He shall deck me lyke a bydegreome, & as byde hath her apparel vpon her. For lyke as the ground bringeth forth frut, & as the gardē shutteth forth sede: So shall the Lord god cause rightuousnes, and the feare of god to flourish forth befoze al the heathen.

The notes.

The garment of health is faith that woorketh charitie: which is called the wedding garment. Mar. xxi. b. This garment (sayth the prophet) shall christ put vpon the Church. For all that beleue in God: shall be saued thow Christ. and be hys beloued chylde by election & iustified by his blood. Eph. i. b.

A prophesy of the coming of Christ.

The. lxi. Chapter.

For syons sake & therfore wil I not holde my tong, and so; Jerusalem sake I wyl not ceasse: vntill theye rightuousnes byke forth as the mynyng light, and theye helth as a burnig lape. Then shall the Gentyles se thy rightuousnes ad al kynge thy glory. Thou shalt be named with a newe name, which the mouthe of the Lord shall shew. Thou shalt be a crowne in the hande of the Lord, and a glorious garlande

The prophesy.

in the hande of thy God. From thys tyme
me forth thou shalt neuer be called the
forsake, & thy land shall nomore be call
ed wyldernes. But þu shalt be called a*
Hephzibah, and thy land b* Beulah: for
the Lord loueth the, and thy land shall
be inhabited. And lyke as a young mā
taketh a daughter to marriage, so shall
God marre hym selfe vnto thy son-
nes. And as a Byrdgrome is gladd of
hys Byrde, so shall God thy people o-
uer the.

I wyll set watchmen vpon thy wa-
les (O Ierusalem) which shall nether
celle day nor night to preache the lord.
And ye also shall not keape hym close,
nor leaue to speake of hym vntyll Je-
rusalem be set vp, and made the prayse
of the world. The Lord hath sworne
by his ryght hand, and bys stronge ar-
me, that from thence forth he will not
geue thy cozne to be meate for thyne e-
nemies/ nor thy vyne wherein thou hast
laboured/ to be drynck for the straun-
gers. But they that haue gathered in
the cozne, shall eate it, and geue thank-
es to the Lord: and they that haue
bozned in the vyne, shall drynke it in the
court of my sanctuary.

Stand back, and departe asunder,
ye that stande vnder the gate: make ro-
wme ye people, repayre the stetes, and
take away the stones, and set out a to-
ken for the people. Beholde, the Lord
proclaimed in þe endes of the world: tel
the daughter syon: se, thy saluation com-
meth, beholde, he byngeth hys treasu-
re with hym, & his wykes go before hi
for they whō þe lord deliuereth, shall be
called the holy people: and as for the, þe
shalt be named the greatly occupied/
and not the forsaken.

The notes,
a * That is, my pleasure in her.
b * þ is the maryed for þe church is spouse of þe lord
* Chy. & straunge chylderen.
Of the redemption promysed to the people.

The lxxij. Chapter.



What is he this, þe commeth
from Edom, with stained
reade clothes of Bosra: (which is so costlye cloth)
& cometh i so nimbly w al
his strength: I am he that teacheth ry-
ghtuousnes, and am of power to help.

Wherfore then is thy clothinge tready
and thy raiment like hys that treadeth
in the wyne presse? I haue trodden the
presse my selfe alone, and of all people/
there was not one with me. Thus haue
I trodde downe myne enemyes in my
wyath, and set mi fete vpon them in mi
indignacyon: And their bloude sprang
vpon my clootheres, and so haue I stay-
ned al my rayment. For the daye of be-
ngeaunce that I haue taken in hand/
and the praye of my deliuerance is
come. I looked aboute me, & there was
no man to shewe me any helpe, I fell
downe and no man helde me vp. The
I helde me by myne owne arme/ and
my seruētneesse susteyned me. And thus
haue I trodden downe the people in my
wyath/ and bathed them in my dysple-
asure: In so moch þe I haue shed theyr
bloude vpon the earth.

I wyl declare the goodnes of the Lord
de/ye and the prayse of the lord for al
that he hath geuen vs/ for the greates
good that he hath done for I Israel:
whych he hath geuen thm of his owne
sauoure, and accoꝝding to the multy-
tude of hys loupng kyndesses. For he sa-
yde: These no doute wyl be my people/
and no chynkyng chyldre/ and so he
was their sauoure. In theyr troubles
he forsoke them not, but the angel that
went forth from his presence deliuered
them: Of verti loue and kyndnesse that
he had vnto them, redemed he them.
He hath bozned them/ and caried them
vp euer/ sence the world began. But
after they prouoked hym to wyath and
bexed hys holy mynde, he was their en-
emye, and fought agaynst the him selfe.
Yet remembred he þe olde tyme of Mo-
ses and hys people: How he brought
them from the water of the see, as a she-
pherde doth wth hys shepe: how he
had geuen his holy sprete amonge the:
how he had led Moses by the ryght ha-
nde wth hys glorious arme: how he
had deuided the water before the (wher
bi he gat him selfe an euerlasting name)
how he led them i the depe, as an hoyle
is led in the platne, that thei shulde not
stumble. The sprete of the Lord led the,
as a tame beast goeth in the felde.

Thus

Thus (O God) haste thou led thy people, to make thy selfe a glorious name with al.

*Looke downe then from heauen, and beholde the dwelling place of thy sanctuary and thy glory: How is it, & thy jealousy, thy strength, the multitude of thy mercies and thy louing kindnesse, wyl not be entreated of vs. Yet art thou our father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is everlasting O Lord wherfore hast thou led vs out of the wape: wherfore hast thou herded our hertes, that we feare the not? Be at one with vs agayne/ for thy seruantes sake that are of the generaciō of thyn heritage. Thy people hath had but litle of thy Sanctuary in possessiō, for our enemyes haue taken it in: And we are become euen as we were from þe begynnyng: but thou art not their lord, for they haue not called vpon thy name.

The prophet (vnder the person of the Jewes) bewyleth their exyle & banishment. Andes right wises is lyk a cloth dyed wth the floures of a woman.

The. lxxiii. Chapter.

That thou woldest cleue þe heauen in sonder, and come downe: that the mountaynes myght melte away at thy presence, lyke as at an hote fyre: and that the malycious myght boyle, as þe water doth vpon the fyre. Wherby thy name myght be knowne amonge thyne enemyes, and that the Gentiles might tremble before the. That thou mightest come downe in thy wondrous straunge workes, then shulde þe hylls melt at thy presence. For sence the begynnyng of the world there was none (except thou O God) that heard or perceaued, *neither hath any eue sene what thou dost for them, that put their trust in the. Thou helpest bi þe both right wth chetefulnesse, and them that thynke vpon thy wapes. But lo, thou art angrey, for we offende/and haue bene euer in synne)* and therets not one whole. We are al as an vnclenethyng, & al our

righteousnesses are as the clothes stained with þe floures of a woman: we fall euerychone as the leafe, for oure synnes carpe vs away lyke þe wynde. There is no man that calleth vpon thy name, that standeth by to take holde by the. Therfore hidest thou thy face from vs, & consumest vs, be cause of our synnes. But now O Lorde, thou father of our: *we are the claye, and thou art our potter, and we al are the worcke of thy handes. Be not to sore displeased (O Lorde) & kepe not our offences to long in thy remembraunce, but conside that we al are thy people. The ctytes of thy Sanctuary lye waste, Syon is a wyldernesse, and Jerusalem a desert. Dure holt house which is oure bewty, where our fathers praised the, is bent by: yee all oure comodities and pleasures are wasted away. Wilt thou not be intreated (lorde) for all this? Wylt thou holde thy peace, and scourge vs so sore?

The seely ctyte of Jerusalem, and the callinge of the heather

The. lxx. Chapter.

I*Hep shall seke me, that hether to haue not asked for me: thei shall finde me, that hitherto haue not sought me. Then shall I save immediately to the people that neuer called vpon my name: I am here, I am here: For thus long haue I euer holden out my handes to an vnfaithfull people/ that go not the right waye, but after their owne ymaginacyōs: To a people þe is euer despying me to my face* they make their oblacions in gardens, and their smoke vpon Altars of bricke, they lurke amonge the graues, and lye in the dens all night.

*They eat swynnes fleish, and vncleane bryth is in their vessels. If thou comest vnto the, thei saye: touch me not, for I am holper then thou. All these men when I am angry, shall be turned to smoke and fyre, that shall burne for euer. Beholde it is wyrtten before my face, & shall not be forgottē, but recōpensed. *I shall reward it the into their bosome: I meane youre mysdoedes, and the mysdoedes of your fathers together (sayth þe lord)

The prophery.

Loꝛde) which haue made (smokes vpo
the mountaynes, and blasphemed me
vpon the hylls: therfoze wil I mesure
their old dedes into their bosō agayne.
C Forouer thus sayeth the Loꝛde: lyke
as when one wold gather hols ytares,
men late vnto him: bꝛeake it not of foz
it is holy: euē so wyl I do also foz mi
seruautes sakes, that I will not destr-
oye them all. But I wil take a sede out
of Jacob, and out of Iuda one, to take
possession of my hyll. My chosen shall
possesse these thinges, and mi seruaun-
tes shall dwell there. Saron shall be a
shepfolde, and p valley of Achor shall
geue the stallynge foz the catell of my
people, that feare me. * But as foz you,
ye are they, that haue forsaken the Loꝛ-
de, and fozgotten my holy hyl. Ye haue
set by an altier vnto fortune, and geu-
en ryche drinckofferings vnto treasure.
Therfoze wyl I nombꝛe you with the
swerde, that ye shall be destroyed all to-
gether. foz when I called, no man ge-
ue me answer: when I spake, ye heark-
ende not vnto me, but did whickednes
befoze myne eyes, and chose the thyng
that pleased me not. Therfoze thus sa-
D yeth the Loꝛde God: Be holde, my ser-
uauntes shall eat, but ye shall haue ho-
niger. Beholde, my seruauntes shall dz-
yncke, but ye shall suffre thurst. Beho-
lde, my seruauntes shall be mery, but ye
shall be confounded. Beholde, mi ser-
uauntes shall reioyce foz very quete-
nesse of hert: But ye shall crye foz sorow
of hert, and complayne foz vexacion of
mynde. Your name shall not be sworn
by amonge mi chosen, foz God the Loꝛ-
de shall save you, & call his seruauntes
by an othere name. Who so reioyleth
vpon earth, shall reioyle in p true God:
And who so sweareth vpon earth, shall
swear in the true God. foz the olde
emnyte shall be fozgotten / and taken
awaye oute of my syght. foz lo, I shall
make a new heauen, and a new earth.
And as foz the olde, they shall neuer be
thought vpon, ner kepte in mynde: but
men shall be glad and evermoze reioyle,
foz the thinges, that I shall do.

foz why: Beholde, I shall make a to-
pfull Ierusalā, pee I mi self wil a ret-

osse with Ierusalem, and be glad with
my people: And the voyce of wepyng
and waylyng shall not be herde in her/
from thence forth. * There shall neuer
be childe new olde man, p haue not their
ful dayes. But whē the chylde cometh
to an hūdzeth yere older * it shall dye.
* And yf he that is an hūdzeth yere
of age do wyꝛge, he shall be cursed. They
shall builde houses, and dwell in them:
they shall plante vyneyards, and eate p
frute of them. They shall not buylde, &
another possesse: they shall not plante, &
another earte: But the lyfe of my pro-
ple shall be lyke a tre, and so shall the wo-
rke of their handes.

My chosen shall lyue longe, they shall
not labour in bayne, ner begete wth
trouble: foz they are the hte blessed sede
of the Loꝛde, and their frutes with the.
And it shall be, that oꝛ euer they call / I
shall answer them. While they are yet
but thynking how to speake, I shall be
are them. * The wolfe and the lambe
shall fede together, and p lion shall eat
haye lyke the bullock. * But earth
shall be the serpent's meate. There shall
no man hurte ner slaye another, in al
my holy hyl / sayeth the Loꝛde.

The notes.

a * God is conuted to reioyce when the people fo-
loweth his minde and wyl, and that he therfoze do-
eth them good, and geueth them his benefytes. I
like saying haue ye in Iere. xxxii. g. I wyl haue a
lust & pleasure to do them good. &c.

b * There shall neuer be childe noꝛ olde man. &c. The
meaning is: There shall no man be deleyed in the by-
gone hope of this mortal lyfe. They that be but cūch
pounges of age, that haue profeted in faith and holy
woꝛkes, and that loue not thys presente lyfe shall
thynke them selues olde ynough: And that foz the co-
templacion & desire of the lyfe to come, whiche they
knowe right wel shall be much better.

c * Some read he shall be counted ynough.
d * And yf he that is an hūdzeth yere of age. &c.
The prophet meaneth hereby p all though the wyꝛ-
ked come to an exceeding great age, yet thinke they p
they haue not lyued ynough, so shall their dampna-
cyon be the greater.

e * The wolfe and the lambe shall fede together, &c.
The meaning is, that the moost wicked and cruell
men that at the commig of Chryst agree with p good
& pefable: And that the Gentiles (which foz their
beastly lyfynge, are often signified vnder the name
of beastes) shall be at vnite wythe the faithful, and p
one lyue louynge wythe the other wout streyfe. The
very same saying haue ye before in the xi. a. b.
f * But earth shall be the serpent's meate, p is, with
earth shall p serpe be content, & nether sting mā, noꝛ
hurt him w her venom.

The lxxij. Chapter.

God dwelleth not in temples made by man's
hande. He despyeth sacrifices done without merci
& fayth. God comforteth them that are troubled foz
his sake. Among the Chyſten, the Sabbath is con-
tynuall.

Thus



Thus sayeth the Lord, Hea-
uen is my seate, and the ear-
th is my fote stole. * Whe-
re shall now the house stan-
de that ye will buyde vnto
me: And wher shall I place, & I will
dwel in: As for these thinges my hand
hath made them al, and they are al crea-
ted, sayeth the Lord. Which of them
shal I then regarde: Euen hym that is
of a lowly troubled sprete, and standeth
in awe of my wordes. For who so slaye
th an oxe for me/ doth me so greate di-
shonoure, as he that killeth a man. He
that killeth a shepe for me/ choketh a
dog. He & bygeth me meat offriges, of
fresch swynes blud: Who so maketh me
a memozi al of in cense prayseth the th-
inge that is vnright. Yet take they so-
ch wayes i hande, and theire soule delite
th in these abominacyons.

Therefore will I also haue pleasure
in laughynge the to scozne, & the thing
that they feare, will I byringe vpon the.
For whe I called, no man gaue answer:
When I spake they woelde not heare:
But did wickednesse before mine eyes,
and chose & thinges that dysplease me.
Heare the worde of God all ye, that fe-
are the thing which he speaketh: Your
brethren that hate you, and cast you out
for my names sake, saye: Lett the Lord
magnifye him self, that we maye be vo-
unt gladnesse, and yet they shalbe con-
founded.

For as touchyng thepytie and the
tempel: I heate the voyce of the Lord/
that wyl rewarde, and recompence his
enemys: lyke as when a wyfe bynge-
th forth a man chyld, or euer she fuffre
the payne of the byrth and anguysh of
the trauayle. Who euer herde or sawe
such thynges: doth the grounde be are
in one daye: or are the people bozne all
at once, as Syon beareth her sonnes:
For thus saith the Lord: Am I he that
maketh other to beate, and beare not
my self: Am not I he that beareth, and
maketh baren: sayeth thy God. Retoisse
with Ierusalem, and be glad wyth her/
al ye that loue her. Be toifull wyth her/
al ye that mourned for her. For ye shal
suche cofozte out of her byrestes, and be

satisfied.

Ye shall taste, and haue delite in the
plenteousnesse of her power. For thus
sayeth the Lord: beholde, I wyl lette
peace in to her, lyke a water floude, and
the myght of the Deythen lyke a flowy-
nge streame.

Then shall ye be bo-
zne vpon her sydes, and be toifull vpon
her knees. For lyke as a chyld is com-
forted of his mother, so shal I comfort
you, and ye shalbe comforted in Ierusa-
lem. And when ye se thys: youre herte
shall reioyse, and youre bones shall
flozyshe lyke an herbe.

Thus shall the hande of the Lord
be knowne amonge his seruauntes/
and his indignacyon amonge hys ene-
mies. For beholde, the Lord shal com-
with fyre, and hys charet shall be like a
whyrl wynde, that he maye recopence
his vengeance in hys wrath and his in-
dignacyon wyth the flame of fyre. For
the Lord shall iudge all flesh with the
fyr and wyth his sword, and there shal
be a greate nombze slaine of the Lord.
Such as haue made them selues holp
and cleane in the gardens/ and those
that haue eaten swyne flesh, myce, and
other abhomyncyons, shall be taken
awaye together, sayeth the Lord. For
I wyl come to gather al people and to-
ges wyth theire workes and imagina-
cyons: these shal com, and se my glozy.
Unto the shall I geue a token, and sen-
de certayne of them (that be deliuered)
among the Gentles: in to Celycia, Afri-
ca and Libya (where men can handle
bowes) in to Italy also and Greke lan-
de.

The fles farre of, that haue not
herde speake of me, & haue not sene my
glozy, shal preach mi: prayse amonge
the Gentles and shal byringe al youre
brethren for an offrynge vnto the Lord.
De, out of all people, vpon horses, cha-
rettes and hoxle litters, vpon Mules
and cartes to Ierusalem my holy hyl
(sayeth the Lord) lyke as the chyldren
of Israel byringe the offrynge in clean
vessels, to the house of & Lord.

And I shall take out certayne of the
for to be prestes and Leuytes, sayeth
the Lord:

for

Israell

The prophecy.

For lyke as the new heauen and the new earth whiche I wyl make, shall be fast stablyshed by me: (saith the Lord) So shall your seade and your name continue* and there shall be a new moone for the other, and a new Sabbath for the other, and all flesh shall come to worshippe before me (saith the Lord) And they shall go forth and loke vpon the cartons of them that haue transgressed agaynst me for theyr wormes shall not dye, neither shall theyr fyre be quenched, and all flesh shall abhorre them.

The notes

a* Where shall now the house stande, &c. as whoo shoulde saye: wher to make ye me a temple of mannes handys worke, which rule the whole worlde: whether to haue I suffered the temple to kepe you Jewes in a certain manner of instruction and obedience: and chose you one place for your seruice, to thynke that ye shuld not fall to the Idoles of the Gentyles. But now wyl I haue all ydoles banished, and for Jewes wyl I challenge vnto me the whole worlde, for one people all the dwellers vpon the earth whiche shall be my worshippers in spytte and in truth. Johan. iiii. I wyl not be superstitious lyke worshippers with sacrifices and ceremonies in the temple, but with rightuousnes, with sayth, and with spytte. The same songe that the prophete here syngeth in the latter ende of hys prophesy, sange he before in the begynnyng euen in the fyrst Chapter. Let christen note these. ii. Chapters (I meane the fyrste and the last well, and then shall they perceiue howe greatly God abhorreth such sporetime workes done without faith, although they seme and appeare outwardly to bee moost godly. b* That is, there shall be a perpetuall feast and a perpetuall rest. They shall not then hepe theyr Saboth after the manner of the Jewes, nor make difference betwene day and daye: but they shall kepe a continuing Saboth, and neuer do scruple worke, that is, sinnes. Then shall they alwayes be in the temple, that is, alwayes shall they prayse God in spytte and in truth, as wel in aduersitie as in prosperitie. They shall neither renne vnto ydols nor any creatures, but shall worshippinge the Lord onely. * By all flesh here vnderstand the Christen.

The ende of the Boke of the Prophet Esay

The boke of

The Prophete Jeremye.

The stock of Jeremye, and in what tyme he prophesied. He excuseth himselfe & would refuse the office of a Prophet, because he is younge and vnexperienced. He is taught of the Lord, & becometh bolde. God openeth vnto him, that the destruction of the Jewes, by the babilonians, is at hand. Jeremy is commaunded to speake the word of God vnto the Jewes without feare.

The fyrst Chapter.



These are the Sermons of Jeremye the sonne of Helkiah the prest, one of the that dwelt at Anathoth in the land of Beniamin: when the Lord had first

spoke with him/* in the tyme of Josiah the sonne of Amon king of Iuda, in the. xiii. yere of of his kyngdome: and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Iuda, & vntyl the. xi. yeaeres of sedekiah the sonne of Josiah kynge of Iuda were ended: when Ierusalem was taken/ euen in the fyrst Moneth. The word of the Lord speake thus vnto me: Before I fashionned the in thy mothers wombe, I dyd knowe the And ozeuer thou wast bozne, b* I sanctified the, and ordeined the, to be a Prophet vnto the people. Then sayde I: Oh Lord God, I am vnmete, for I am yet but younge. And the Lord answered me thus: Sale not so, I am to yonge: for thou shalt goo to al that I shal sende the vnto, & whatsoeuer I commaunde the, thou shalt speake. Be not afrayed of their faces, for I wyl be with the, to deliuer the, saith the Lord.

And with that, the lord stretched out his hand, and touched my mouth, and sayde mozeuer vnto me. Beholde I put my wordes in thy mouth, & this daye do I set the ouer the people and kyndomes: that thou mayest rote oute, breake of, destroye and make wast: and that thou mayest buylde vp and plant After this, the Lord speake vnto me saying:

sayinge: Jeremy, what seyst thou:
And I sayde: I se a walkynge rodde.
Then sayde the Lorde: thou hast sene
right, for I wyl watch diligently bpō
my word, to perfoyme it.

It happened after warde, that the
Lorde spake to me agayne, and sayde:
what seyst thou: And I sayde: I do se
a seething pot, looking from out of the
noyth heiber warde.

Then layde the Lorde vnto me: Out
of the noyth shal come a plage vpon al
the dwellers of the lande. For lo, I wyl
cal al the officers of the kingdoms of
the noyth (sayeth the Lorde.) And theye
shal come, and euerye one shal set hys
seate in the gates of Ierusalem / and
in al their wales round about and tho
row al the cittyes of Iuda. And thozow
them shal I declare my iudgemēt bp
on all the wyckednesse of thase men &
haue forsaken me: that haue offred vn
to straunge goddes and wo:shipped
the workes of theire owne handes.

And therfore: *gyd bp thy loynes
arple/and tel them al, that I geue the
in commaundement. Feare them not,
I wyl not haue the to be afrated of the
for beholde, thys dape do I make the
a stronge fenced towne, an yron pylle/
and a wall of stele agaynst the whole
lande, agaynst the kynges and mygh
tlemen of Iuda, agaynst the prestes &
people of the lande. They shal fyght a
gaynst the, but they shal not be able to
ouercome the: for I am with the, to deli
uer the, sayth the Lorde.

The notes.

a * It is a necessary thyng to the vnderstandinge
of the Prophets, to knowe the storyes of the ty
mes wherin they prophesied. The storyes of Iere
mies tyme ye haue in the fourth of the kynges, fro
the xxi. chapter to the ende of the booke: and in these
conde of the Chronycles, from the xxxiii. chapt to p
ende also. He prophesied a houte. xli. yeaues.

b * I sanctified the. &c. That is, I dedicated, ch oke
appointed, prepared, set the asyde, to be a prophete
vnto the people So in Joh. r. g. haue ye then vnto
hym, whom the father hath sanctified. &c. that is, ha
sh chosen &c.

c * For a Prophet, or preacher to gyd bp his loynes,
is boldly and constantly to respyke the false oppny
ones and doctrine of the wycked, & euen to, empyne
in them the worde of truth (which engendyth hate,
whether they wyl or no: and that not ones or twyse,
vntyl such tyme as they ether amende, or elles w are
angry and furuous with it: Ye and then to set more
by the commaundement of the Lorde the by p pow
er and tyranny of this world: & not to let by p the
tennynges of rulers, which can do nothing but that
which god permitteth & suffereth the: therfore ar they
not to be feared of an obedient and faithfull seruaut
of the Lorde.

God reherceth his benefytes done vnto p Jewes.
Agaynst prestes & prophetes, or preachers that co
temne & despyse God: The Jewes are destroyed, be
cause they forsoke God, & be cause they ranne a wh
ore huntynge after Idoles.

The. ii. Chapter.

M Drouer, the worde of the Lorde
comaunded me thus: Go thy
waye, crye in the eares of Ier
usalem, and saie: Thus saith the Lorde:
de: I remembre the for the kindnesse of
thy youth, and be cause of thy stedfast
loue: in that thou tolowdest me thozow
the wyldernesse, in an vntylled lande.
Thou Israel wast halowed vnto the
Lorde, and so was his fyrst frutes. All
they that deuoured Israel offended:
mylfortune fell vpon them, sayeth the
Lorde. Heare therfore the worde of the
Lorde, O thou house of Iacob, and all
the generacion of the house of Israel.
Thus sayeth the lorde vnto you.

What vnfaith fulnesse founde youre
fathers in me, that they wente so farre
a waie fro me, falling to lightnesse, and
beyng so wayne: They thought not in
their hertes: Where haue we left p lorde,
that brought vs oute of p lande of Eg
yppte, that led vs thozow p wildernesse/
thozowe a deserte and rough land, thoz
ow a dyce and a deedly lade/pee a lande
that no man had gone thozowe, & wher
in no man had dwelt. And when I had
brought you ito a pleasaunt welbutloed
lande, that ye myght entoye the frutes
and al the comodities of the same: ye
went forth and despyled my lande, and
brought myn heretage to abhominac
yon.

The prestes the selues sayde not once:
Where is the lorde: They that haue p
law i their hāds, know me not: The she
pherds offed agaynst me. The prophets
do seruyce vnto Baal, and folowe soch
thynges as shal byng them no pzofoyt.
Wherefore I am constrained (sayeth
the lorde) to make my complaynte bpō
you, and vpon youre chyldre. So in to
the fles of Cethim/and loke wel: sen
de vnto Cedar/take diligent hede: and
se/whether soch thynges be done there/
whether the Gentiles them selues deale
so falsly and vnerult with their goddes
(which yet are no goddes in dede) But
my people hath geuen ouer their hye
honoure

Honour, for a thing I may not help the

Be a scorned (O ye heavens) be a
feyde, and abashed at suche a thyng,
saith I Lord. For my people hath don
two euels. They haue forlaken me the
wel of the water of lyfe, and digged the
pyttes, yee hyle and broken pyttes I
holde no water. As Israel a bonde ser-
uaunt, or one of the household: Why
is he then so spoyled? Why do they ro-
are and crie then vpon hym, as a stone?
They haue made his lande waste, his
citties are so bzent vp, that there is no
mā dwelling in the. Ye the childre of
Noah & raphnes haue defiled thy neck.

Commeth not this vnto the, because
thou hast forlaken the Lord thy God,
euer sence he led the by the waye? And
what hast thou now to do in the strete
of Egypt: to drinke foule water?
Echer, what makest thou in the way to
Assiria: To drinke water of the floud
Thyne owne wyckednes shal reprove
the, and thy turninge awāye shal con-
demne the: that thou mayest know and
vnderstande, holde euil and hurtfull a
thyng it is / that thou hast forlaken the
Lord thy God, and not feared him, say-
eth the lord god of Hostes.

I haue euer broken the pock of old,
and burst thy bondes: yet sayst thou, I
wil no more serue, but (lyke an harlot)
thou runnest about vpon al hie hilles,
and among al grene trees where as I
planted the out of noble grapes a good
rotes. How art thou troden then in to
a bitter, vnfrutful, and straung grape?
Yee and I so sore: I though thou walch
the with. * Pictus and make thy selfe
to sauour with that swete smelling her-
be of Bozith: yet in my sighte thou art
stayned with thy wickednesse / sayeth I
Lord thy God.

Sare not now: I am not vnclene
and I haue not folowed the goddes.
Loke vpon thyne owne wayes in wod-
des / valleyes & dēnes: so walt I know
what I hast done. Thou art like swift
Dromedary / I goyth eaily his wate: &
thy wātōnes is lika wyld Assē, I blyeth
I wyldernes / & I snoffeth & bloweth at
his wil. Who can tame the? All they I
seke the shal not fayne, but fynde the in
thyne owne vnclennes.

Thou kepest thy fote from nakednes,
and thy throte from thy: & and thyn-
kest thus in thy selfe: thus: I wyl take
no sorow, I wyl loue the straunge god-
des, and hange vpon them.

Lyke as a thefe that is taken wth
the dede cometh to shame, euē so is the
house of Israel come to confusio: the
comen people, theyz kings and rulers,
theyz prestes and Prophetes. For they
saye to a stocke thou art my father, and
to a stone: thou hast begotten me, ye the
haue turned theyz backe vpon me, and
not theyz face / but in the tyme of theyz
trouble / when they saye, stande vp, and
helpe vs / I shall answere them: Where
are now thy Gods / that thou hast ma-
de the: byd them stand vp / and helpe I
in tyme of neede: for loke how many cty-
es I haue (O Iuda) so many Gods hast
thou also.

Wherfore then wyl ye goo to lawe
with me / seing ye all are synners again
ste me, sayth the Lord: It is but lost la-
boure, that I symte your chylderen, for
they receaue not my correccion. Your
owne swerde destroyeth your Prophe-
tes, like a deuouring lyon. If ye be the
people of the Lord, then hercken vnto
hys worde am I then become a wylder-
nes vnto the people of Israel: or a la-
de that hath no lyghte. Wherfore sayth
my people then: we are fallen of, ad we
wyl com nomore vnto the: Both a mat-
ter I forget her rayment / or a Wyde her
Gomacher: And both my people forget
me so longe: Why boastest thou thy
wayes so hylye (to obtayn fauoure ther
thozowe) when thou, haste yet stayned
them with blasphemys.

Vpon thy wynges is found I bloude
of poze and innocent people, and I not
in corners and holes only, but openly
in all these places. Yet darest I say: I
am gylelesse: Cursed, his wyath can not co-
me vpon me. Beholde, I wyl reason w
the because I darest say: I haue not of-
fended. O how euell wyl it be for I, to
abyde it: when it shalbe knowen: howe
ofte thou hast gone backward: For thou
shalt be confounded as well as Egypt /
as of I Assitans: ye thou shalt go thy
waye from them, and symte thyne han-
des together vpon thy head.

Because

Because the lord thal bypnyng that confidence and hope of thynne to naughte/ and thou shalt not prosper with al.

The notes

a* Noph and Taphnes were two of the chiefe cyties of Egypt, wherin the Hebrewes put their truste, but in vayne.

b* Nitrus is a kynd of false good to wash clothes in, and the body also.

God being merciful calleth vnto repentance his people, which he had forsaken for their whoredom with Idoles. He exhorteth Israel vnto repentance, promplyng them shew that shuld haue the true knowledg of god. The returne of Israel vnto god, confessyng their offence.

The.iii. Chapter.

Comenly/when a man putteth awaye his wife, & he goeth from him/and marryeth with another, then the questyon is: shulde he retorne vnto her any more after that? Is not this felde the despyled and vnclean? But as for the/a* thou hast playde the harlot with many louers/ yet turne agayne to me/saith the lord. Lift vp thine eyes, on euery side, and loke, yf thou be not despyled. Thou hast wayted for the in the stretes, and as a murderet in the wilderness. Thowow thy whoredom and shamefull blasphemyes, is the land despyled.

This is the cause, that the rayne/ & eueryng dewe hath ceased. Thou haste gotten the an whores forehead, & cast not be ashamed. Els woldest thou saie vnto me: O my father, thou art he that hast brought me vp, and led me fro my yowth: Wylt thou then put me away. & cast me of for euer? Or wilt thou withdrow thy self cleane fro me? Neuertheles, thou speakest suche wordes, but yf art euer doinge worse and worse.

* The lord sayd also vnto me: In the tyme of Josiah the kynge: Hast thou sene what that Wrynkyng Israel had done: how he hath runne vp vpon all the hylls, and amonge al thicke trees, and there played the harlot: haste thou sene also (when he had done all thys) how I sayde vnto her: that she should turne agayne vnto me, and yet she is not returned: Juda yf vnfaithful sister of hers also saw this: Namely, that as I had well sene the aduouttye of the Wrynkyng harlot Israel / I put her awaye, and gaue her a byll of deuorcement;

For all this, her vnfaithful sister Juda was not a shamed, but went backe and playde the whoze also. Yee and the noyle of her whoredom hath despyled the whole lande: For she hath committed her aduouttye with stones & stockes.

Neuertheles/ her vnfaithful sister Juda is not turned vnto me againe wth her whole hert/ but saynedly/ sayth the lord. And the lord sayde vnto me.

The backsyder Israel is more righteous/ then the vnfaithful Juda: & there fore go preache these wordes towarde the north, and saye: Thou Wrynkyng Israel/ turne agayne (sayeth the lord) and I wyl not turn my face from you, for I am merciful, sayth the lord/ and I wyl not alwaye beare displeasure agaynst the: but on this condicion, that thou know thy greates blasphemy: Namely/ that thou hast vnfaithfully forsaken the lord thy god/ and hast made thy selfe partaker of straunge goddes vnder all grene trees, but haste had no wyl to heare my voyce, saith the lord.

* O ye Wrynkyng children, turne agayne/ sayeth the lord: and I wyl be marryed with you. For I wyl take one out of the cytie, and two out of one generation from amonge you, and bring you out of Ston: and wyl geue you heromen after myne owne mynde, which shal fede you with lernynge and wysdome. Whozouer/ when ye be increased, & multiplied in the lande, then (saith the lord) there shal no more boost be made of the arcke of the lordes Testament: For man shal thinke vpon it, nether shal any man make mencyon of it: for from thence forth it shal nether be vsyted, ner honoured with gyftes.

Then shal Ierusalem be called the lordes seate, and all heathen shal be gathered vnto yt / for the name of the lordes sake, whyche shal be set vp at Ierusalem.

And from that tyme forth, they shal folowe noe more the ymagynacyon of their owne fromade herte.

Then those that be of the house of Juda shal go vnto the house of Israel and they shal come together out of the North, into the same land that I haue geuen your fathers.

Israel

The prophecy.

I haue shewed also, howe I toke þe bp being but a childe, and gaue the a ple-
saunt laude for thyne heretage, ye and
a goodly Host of the heathen: and how
I commaunded the, that thou shouldest
call me father onely, and not to wy-
ncke fro me.

But lyke as a woman sayleth her
louer/so are ye vnfaithful vnto me (O
ye house of Israel (saith the lord, And
therfore the voyce of the children of Is-
rael was herd on euery side, wepinge &
wallig: for they haue defiled their way,
and for gotten god their lord.

O ye wyngking children/turne aga-
yne (sayinge: lo/we are thyne, for thou
art the Lord our god) And so shal I be
ale your back turnynges. The hilles
fall, and al the hye pyde of the moun-
taines, but the health of Israel stand-
eth only vpon god our lord.

Confusion hath deuoured oure fa-
thers laboure from our yowth by: yee
their shepe and bullockes, their sones
and daughters. So do we also slepe
our confusion, and shame couereth vs:
for we and our fathers from our yowth
by vnto this daye haue synned agaynst
the Lord oure God, and haue not o-
beyed the voyce of the lord our god.

The notes

a* That is, thou hast loued, worshipped, and serued
many Idoles of the gentiles, in hilles, wodes, vale
pes fildes, and in many other places as we often re-
ade in the Bible: and hast forsaken me thy husband,
contrary to the maner of honest married wemen, wher
fore thou art worthy to be deuoyred. Yet turne and
repent: & forsynke the earnestly, & I wyl not stick to
receaue the agayne.

The true repentance of returning to God. He
exorteth to the circumcision of the heart. The de-
struction of Jewry is prophesied, for the malice of
their hertes.

The. liii. Chapter.

I Israel if thou wylt turne
the/then turne vnto me, sa-
yth the Lord. And if thou
wylt put away thyne abho-
minacions out of my sight,
thou shalt not be moued: And shalt s-
we are: The Lord spueh: in trueth/ in e-
quyte and tyghtuousnes: and all peo-
ple shal be fortunable and toful in hi.
For thus sayth the Lord, to all Juda
and Jerusalem: plowe your lande, and

lowe not among the thornes.

Be circumcised in the Lord, and cut
away the foreskinne of your hertes, al
ye of Juda, and al the indwellers of Je-
rusalem: that my indignation breake
not out lyke fyre, and kinde, so that no
man maye quench it, because of the wic-
kednes of your ymaginacions.

Preach in Juda and Jerusalem, cri-
outs and speake: blowe the trompettes
in the lande crye that euery man maye
heare, and saye: Gather you to gether/
and we wyl go into strong cities. Set
by the token in syon/spede you, and ma-
ke no taryenge: for I wyl bynge a gre-
at plage, and a greates destruction from
the North. For the spople of the Genty-
les is broken by from his place, as a li-
on out of his denne, that he maye ma-
ke the lande waste, and destroye the cy-
ties, so that no man maye dwel therein.
Wherfore gyde your selues aboute w-
sackcloth, *mourne and wepe, for the
feartfull wyath of the Lord. Mall not
be withdrauen from you.

At the same tyme (saith the Lord)
the hert of the king and of the princes
shal be gone, the prestes shal be astoni-
shed, and the prophetes shal be soe a-
strayed. Then sayde I: O Lord God,
hast thou the deceaued this people? Je-
rusalem, saying: ye shall haue peace, &
now the swerde goeth thorow the
lyues: Then shall it be sayde to the peo-
ple and to Jerusalem: *there cometh
a warre wynde from the north thorow
the waye of my people, but neither to sa-
ue, ner to cleanse.

*After that shall there come vnto
me a stronge wynde, & then wyl I also
geue sentence vpon them. For lo, he co-
meth down lyke a cloud, & his charet-
tes are lyke a storm wynde: Hys hors-
me are swifter the hagle, woe vnto
vs, for we are destroyed: O Jerusalem,
wash thyne hert fro wickednes, & thou
mayst be helped. Howe longe shall thy
nosyome thoughtes re mayne w the:
For a voyce from Dan and from
hull of Ephraim speaketh out, and tel-
leth a destruction. Beholde, the heath-
enge Jerusalem warning, and preach
vnto her, that her destroyers are com-
ing from farre countrees.

They

They tell the cities of Iuda the same also, they shall geue them warnyng in euery place, lyke as the watchmen in þe felde. For they haue prouoked me too much, sayth the lord.

Thy wayes and thy thoughtes, haue brought the vnto this, this is thy owne wickednes and disobedience/ that hath possessed in thyne herte: Ah my bely/ ah my bely, (shalte thou crye) how is my hert so sore: mi hert panteth within me, I cannot be styll, for I haue harde the cryng of the trompettes, and peales of warre.

They crye murder vpon mur ther, the whole lande shall perysh. Immedyately my tentes were destroyed, and my hangynges, in the twinklyng of an eye. How longe shall I see the tokens of warre, and heare the noyse of the trompettes.

¶ Nevertheless, this shall come vpon the because my people is become foolyshe, & hath vnto no vnderstanding. They are the chylderen of folyshnes, and without any dyscretion. To do euyl, they haue wytt ynough: but to do wel, they haue no wysdomme. I haue looked vpon the earth/ and se, it is waste and voyde. I looked towarde heauen, and it had no myne.

I behelde the mountaynes, and they trembled, and all the hylles were in a feare. I looked about me, and ther was no body, and all the byrdes of the ayre were away. I marked wel, and the plowed feld was become waste; yee all the cities were broken downe at the presence of the Lord, and indignation of his wrath.

For thus hath the Lord sayde: The whole lande shalbe desolate, yet wyll I not then haue done. And therfore let the earth moune, and let the heauen be soye aboue: for the thyng that I haue purposed and taken vppon me to do, shall not repente me, and I wil not go from it. The whole lande shall fle, for the noyse of the hoysmen and bowmen: they shal runne into denues, into woddes, and clymme by the stony rockes. All the cities shalbe voyde, and no man dwellyng therein. What wyll thou now do, thou beinge

destroyed? For though thou clovest thy self with scarlet, and deckest the with golde: though thou payntest thy face with coloures, yet shalt thou trym thy selfe in bayne.

For those that hitherto haue bene thy greates fauourers, shal abhorre the, and go about to slaye the. For (my thincke) I heare a noyse, lyke as it were of a woman trauelyng, or one laborynge of her fyrst chylder: Euen the voyce of a daughter Sio, that casteth out her armes and somneth, sayng: Wh wo is me, how sore bered and faynt is my herte, for them that are slayne.

The notes.

a * To moune in the Scripture signifieth some tyme to make an vnmeasurable and greuous lamentation, as when a man for vnpacience and greife, smyteth his owne body, renteth his clothes, teareth his heare, &c. So in Math. xxiii. c. And then shal all the kindredes of the earth moune.

b * Some reade the dyde wynd cometh out of the bygh places of the wyldernesse, by the waye of a daughter of my people &c. They vnderstand by þe wynd the king of Egypt: And by the waye of his people þe waye which he led his people, when they came forth of Egypt: which was through the wyldernes. Exod. xiii. d.

c * After that shal ther come vnto me a strong wynd &c. By this wynd is vnderstande the kynge of Babylon and his armye.

d In Jewry is there no ryghtwys or faythful men found/ ether amongst the people, or the rulers, for whose sake the Lord shuld spare the cite: wherfore Jewry is destroyed of the Assyrians.

The. v. Chapter.

Oke thou owe Jerusalem; beholde and se: Seke thou how her stretes also withi, if ye can fynde one manne that doth equal & right or laboureth to be faithfull: & I shal spare him (sayeth the Lord) For though they can save: the Lord liueth, yet do they sweare to disceau: Where as thou (O Lord) * lookest onely vpon fayth and truth.

Thou hast scourged them, but they toke no repentance: thou hast correct them for amendment, but they refused thy correccion. They made their faces herder the a stone, & wold not amende.

Therfore I thought in my self: per aduventure they are so simple and folyshe that they vnderstande nothyng of the Lordes waye/ and iudgements of our god. Therfore wyll I go vnto their heades and rulers, and talcke wyth the: yf they knowe the waye of the Lord, & the iudgements of our god.

Ma. iii.

But

But these (in lyke maner) haue broken thee yock, and burst the bandes in sonder.

^b* Wherfoze a lyon out of the woddd hal hurte them, and a wolfe in the eue yynge hal destroye them. The cat of the mountayne hal lye lurking bi their cyties, to teare in peces al them, that co thet out. For their offenees are many / & their departynge awaye is greute.

C Shulde I then for al this haue mercy vpon the? Thy chyldren haue forslaken me, & sworne by the that are no goddes. And albeit they were bounde to me in maryage, yet they fell to aduoutrie, and haunted harlottes houses.

In the desyre of vncienly lust they are be come lyke the stoned hoxe, every mā nepeth at his neyghbours wyfe: Shulde I not correcke this, saith the Lord. Shulde I not be auēged of euery people, that is lyke vnto this? Clynne vp vpon their walles, beate them downe / but destroye them not vterly: ^c* cut of thei byāches, because they are not the Lordes. For vnfaythfully hath the house of Israel and Iuda forslaken me, saith the Lord. They haue denyed the Lord: and sayde: it is not he. Cū, ther hal no misfortune come vpo vs, we shall se nether swerde ner hōger. As for the warnyng of the Prophetes / they take it but for wynde, yee there is none of these / whych wil tell them / that the thynges hal happē vnto them. Wherefoze thus sayth the Lord god of Hostes: because ye speake soch wordes, beholde:

D The wordes that are in thy mouth wyl I turne to fyre / and make the people to be wod, that it maye consume them.

Lo, I wil brynge a people vpon you from farre, O house of Israel (saith the Lord) a myghtye people / an olde people, a people whose speach thou knowest not, nether vnderstādest what they saye. Their arrowes are sodayn death / yee they them selues be very graūtes. This people hal eate vp thy frute and thy meate / yee they shall deuoure thy sōnes and thy daughters, thy wyfe and thy bullockes.

They shall eate vp thy grapes and pygges. As for thy strong and wel fenced cyties, wherē thou dydest truste /

they shall destroy them with the sword: Neuertheles I wyl not then haue don to you, saith the lord. But if they saye: wherfoze doth the lord out God al thys vnto vs?

Then answerē them: because, & like as ye haue forslaken me, and serued strange goddes in your owne land, eue so shall ye serue other goddes also in a straunge land. Preache this vnto the house of Jacob, and crye it out in Iuda, and saye thus: Heare this (thou folyshe and vndiscrete people) * ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Fearē ye not me, saith the Lord: Are ye not al shamed, to loke me in the face: which bynd the see with the land so that it can not passe his boundes: For though it rage, yet can it do nothinge, and though the waues therof do well, yet maye they not go ouer.

But this people hath a false and an obstynate herte, they are departed and gone awaye fro me. They thincke not in their hertes: O let vs feare the lord oure God / that geueth vs rayne: ^c* early and late, when nede is: which keepeth euer still the haruest for vs early.

Neuertheles your misdeades haue turned these from you, and your synnes haue robbed you her of. For amonge my people are founde wycked persons, that pruely laye snares & wait for men, to take them and destroye the. And lyke as a net is full of byrdes, so are their houses ful of that which they haue gotten with falschēd and dysceit / Herof commeth their greute substaunce and ryches, here of are they fat and welthy, and are runne awaye fro me with shameful blasphemys.

They mynystre not the lawe / they make no ende of the fatherles cause they iudge not the pooze accordyng to equyte.

Shoulde I not punte these thynges, saith the Lord: Shoulde I not be auēged of al soch peple, as those be: Horrible and greuouse thynges are don in the lande.

The Prophetes teache falselpe / and the preastes folowe them / and my people hath pleasure therin. ^c

wyl come therof at the laste.

The notes

at The loking of God is his appoynting & allowing,
as it is sayde in Gene. iiii. b
at Wherfor a lpon is vnder the nam of these bests
is signified the King of Babylon
at That is make awaie the wycked people of they
cille.

b * Of the early and latter rayne. Like in the pil-
le of James. v. Chapter. b.

at The synnes for which Jerusalem is afflicte Un-
circumcised eares. Couetousnes. Disceat. The lord
enacteth the sacrifices of the Jewes. The commin-
ge of the Babylonians is prophetied agayn

The. vi. Chapter

Come out of Jerusalem, ye
stronge children of Ben-
Jamin: blow bp the trom-
pettes ye Tecuites, set bp
a token vnto Bethcarem/
for a plage and a great mysery pepeth
out from the North.

I wyl lpyken the daughter Sion to
a fayre and tendre woman and to her
shall come the shepherdes with theyre
flockes. Their tentes shall they pyche
ronde aboute her, and euery one shall
lede thew that are vnder his hande.

Make battel against her, shall they say
Ayle, let vs go bp, whyle it is yet day

Alas, the daye goth awaye, and thee
night shadowes fall downe: Arise, let
vs go bp by night/and destroy her stro-
ge holdes/ for thus hathe the Lorde of
hostes commaunded.

Hew down her trees/and set bp bul-
wokes agaynst Jerusalem: This
is the cille that must be punished, for in
her is all malicousnes. Lyke as a con-
dyte aboundeth in water/euen so thys
cille aboundeth in wickednes. Robbery
and vnrightheousnes is hard in her, so
poyson and woundes are euer there in my
syght. Amende the (O Jerusalem) lest I
withdawe my herte from the, and ma-
ke the desolate: and thy lande also, that
no man dwell in it. For thys sayth the
Lorde of hostes: ** The resydne of I-
sraell shall be gathered together, as thee
remaunt of grapes.

And therfore turne thine hande agai-
ne into the basket, like the grape gathe-
re. But vnto whoome shall I speake,
whome shall I warne that he maye tak
hede: Their eares are so vncircumcised,
that they maye not heare.

Beholde they take the word of God
but for a scoyne, and haue no lust theto:

And therfore* I am so ful of thine in-
dignacion (O Lorde) that I maye suf-
fer no longer. Shode out thy wrath
vpon the childre that are without, and
vpon al pong men. Pee the man must
be taken prisoner wythe the wyfe, and
the aged with the crepel. Their houses
wyth their landes and wyues shall be
turned to straungers, whē I stretch out
myne hande vpon the inhabitours of
this lande, I sette the lorde. For from
least vnto the most/they hange al bp
couetousnes: and from the prophet vn-
to the prest, they go all about with fal-
sheed and lyes.

And besyde that, they heale & hurt
of people in wyth sweet wordes, sayeng:
peace peace, when there is no peace at
all. Therfore they must be ashamed,
for they haue committed abhomy-
nacion. But how shuld they be ashamed/
when they knowe nothyng / nether of
shame ner good nuture: And therfore
they shall fall amoung the slayne, and
in the houre when I shall visyte them,
they shall be brought downe, sayeth the
Lorde.

Thus sayeth the Lorde: go in to the
streets, conside and make inquryctis
for the olde waye: and if it be the good
and righte waye, then go therin, that
ye maye fynde rest for your soules.

But they saye: we wyl not walcke ther-
in, and I wyl set watchmen ouer you/
and therfore take hede vnto the voice
of the trompet. But they saye: we wyl
not take hede. Heare therfore ye Gen-
tyls/and & congregacion shall know/
what I haue deserued for them. Here
thou earthe also: beholde/ I wyl cause
a plage com to vpon this people, euen
the frut of theyr owne ymaginacions:

For they haue not bene obedient v-
nto my wordes and to my lawe, butt
abhorred them. Wherfore byng ye my
incence from Saba, and sweet smellyn-
ge Calamus from farre countrees:

Your burnt offringes displease me, &
I reioyce not in your sacrifices.

And therfore thus I sette the Lorde:
beholde, I wyl make this people fal &
they shall fal from amōg them & father
with the childen, one neyghbour shall
perish with another.

Mo: court

I moreouer, thus sayeth the Lord: Behold, there shall come a people from the North, and a great people shall assemble from the endes of the earth, in bowes & in dartses shall they be weaponed: It is a rough and fierce people, an vnmmerciful people: their voice roreth like the see, they ryde vpon horses wel appointed to the batell agaynst the / Daughter of Sion. The shall this cite be herd: Dure armes are feble, heuyenes and so towe is come vpon vs, as vpon a woman traueling with childe: No man go forth into the feld, no man com vpon the by stretes: for the sword and feare of the enemye shalbe on euery side.

Wherefore, gyd a sack cloth aboute the (O thou daughter of my people) spynkle thy self with ashes / moreouer I wepe bytterly, as vpon thy only beloued sonne: for the destroyer shal suddenly fall vpon vs. The haue I set for a prouer of my herd people, to seke out & to trye their wayes. For they are vnfaithful and fallen awaye, they hange vpon filthy lucre, they are cleane brylled and yron, for they hurt and destroye euery man. The bellous are byent in the fyre, the lead is consumed / the melter melteth in bayne, for the euil is not taken awaye from them. Therefore shall they be called naughty spluer, because the Lord hath cast them out.

The notes

* Some reader in his place: of his parte.

a.* By the preaching of the word that the chosen be gathered vnto christ, although the nombre of the be but very few.

b.* That is I cannot but power out / the heuy sentence of the word agaynst them.

c. Jeremy is commaunded to shew vnto the people the word of God, whych trusteth in the outward seruyce of the temple, & healeth nothing. The euilles that shal happen to the Jewes for the despyt of their Prophetes. Sacrifices doth not the Lord cheere requize of the Jewes, but that they shuld obey his word. Copie.

The vii. Chapter

These are the wordes of god spake vnto Jeremy: Stande vnder the gates of the Lordes house, and crye out these wordes there, with a loude voyce, and saye: Heare the word of the Lord all ye of Iuda / that go in at this doze, to honour the Lord.

Thus sayeth the Lord of Hostes the God of Isaell.

Amende youre wayes and youre counsels and I wyl let you dwell in thys place. Trust not in false litenge wordes, satenge: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the lord.

* For if ye wyl amende youre wayes and counsels, yf ye wyl iudge right betwixte a man and his neyghboure: if ye wyl not oppresse the straunger, the fatherles and the wyddowe: yf ye wyl not shedde innocent bloude in this place, if ye wyl not cleue to straunge goddes to poure awne destructione, then wyl I let you dwell in this place, yee in the lande that I gaue afore tyme vnto your fathers for euer. But take heade, ye trust in counsels, that begyle you and do you no good. For whē ye haue stolen, murdered, committed aduoutrie, and peritury: when ye haue offred vnto Baal, solowynge straunge and vnknowne goddes: Then come ye, and stande before me in thys house, (whych hath my name geuen vnto it and say: Cusch, we are absolved quyte, though we haue done al these abhominacions.

* What think you thys house that beareth my name, ys a denne of theues? And these thinges are not done pruely, but before myne eyes, sayeth the Lord: Go to my place in Siloh / wher vnto I gaue my name afore tyme / and loke wel what I dyd to the same place for the wyckednes of my people of Isaell. And now / though ye haue done al these dedes (sayeth the Lord) and I my self tole ye euer by tymes to warne you, and to comen wpth you / yet wolde ye not heare me: I called / ye wolde not answer. And therefore euen as I haue done vnto Siloh / so wyl I do to this house / & my name is geue vnto (and that ye put youre trust in) ye vnto the place & I haue geuen to you & your fathers. And I shal thrust you out of my sight, as I haue caste oute all youre brethren the whole sede of Ephraim.

Therefore thou shalt not praye for this people, thou shalt nether geue thanks, nor byd praye for them: thou shalt make no intercession to me for them for in no wyse wyl I heare the, sayst thou not what they do in the cyties of Iuda

Juda, & with out Jerusalem: The chyldre gather stiches, the fathers kyndle the fyre, & mothers kneade & dowghe/ to bake cakes for the quene of heauen. They poute out drinkeoffringes vnto strange goddes, to prouoke me vnto wrath: How be it they hurte not me (saith the Lorde) but rather confounde, & shame them selues.

And therfore thus saith the Lorde God: beholde, my wrath and my indignacion shalbe poured out vpon this place, vpon men & catell vpon & trees in & felde & al frute of & lande, & it shalburne so, & no man shall quench it. Thus saith the Lorde of Hostes, the God of Israel: Ye heape vp your burnt offerings, with your sacrifices, & eate the flesh. But when I brought youe forth out of Egypt/ I spake no worde vnto the of burnt offerings & sacrifices: but this I commaunded the, sayinge: hearken & obeye my voyce/ and I shalbe your God and ye shal be my people: so ye walke in al & wayes, which I haue commaunded you, that ye may prosper.

But they were not obedient, they inclined not theyr eares there vnto/ but went after their owne ymaginacions & after the motions of their owne wicked herte, & so turned them selues awaye, & conuerted not vnto me. And this haue they done/ fro the tyme that your fathers came out of Egypt, vnto this daye.

Nevertheless, I sent vnto them my seruantes al the prophetes: I rose vp early & sent them worde/ yet wolde they not hearken, ne offere me their eares but were obstynate & worse then theyr fathers. And thou shalt now speake al these wordes vnto them/ but they shal not heare: & thou shalt cry vpon the/ but they shal not answer. & Therfor shalt thou saye vnto them: this is the people & neither heareth & voyce of & lord their god, ne receueth his correction. Faithfulness & truth is clean routed out of their mouth.

Wherefore cut of thyne heart, and cast it awaye, take vp a complaynte in the whole land, for the lord shal cast awaye, & scatter the people that he is displeased with. For & chylderen of Juda haue done euil in my sight, saith the Lorde, They

haue set vp their abhominacions, in & house & hath my nam, & haue defyled it. They haue also builded an alteter at Topheth, whiche is in the valey of & chyldren of Hennom: that they myghte burne their sonnes and daughters, which I neuer commaunded them, neither came it euer in my thought. And therfore beholde, the dayes shal come (saith the Lorde) that it shal no more be called Topheth, or the valey of the chyldren of Hennom, but the valleie of the slayne, for in Topheth, they shal be buried, because they shal els haue no rowme. Ye the deed bodies of this people shalbe eaten vp of the foules of the ayre and wilde bestes of the earth, & no man shal fraye them awaye. And as for the voyce of myrrh and gladnes of the cyties of Juda, and Jerusalem: the voyce of the byrdgrome and of the byrde: I wyll make them cease, for the land shalbe desolate.

The Notes

a* He vnderstandeth & x. tribe of Israel whose hyngedome was deuyded, fel to Jeroboam, the Ephraite iii Reg. xi. c. f. g.

b* Topheth is a valey wher vnto al & deed bodies & splehines of Jerusalem were caried & wher Ido laters offered their chyldren to Moloch.

c* That & piping and al & pastime & is vled before brides and byrdgromes, at their mariages.

d* The destruction of & Jewes. The Lorde moueth the people to amendement, rechenyng vp their synnes he reprehendeth the liuing doctrine of & Prophetes & Priestes, and their couetousnes, also.

The viii. Chapter.

A the same tyme sayeth the Lorde the bones of the Kinges of Juda, the bones of his princes, the bones of & priestes and prophetes, pee and the bones of the cytizens of Jerusalem/ shalbe brought out of their graues and layde agaynst the Sunne, the Moone and al the heauenly boost: whom they loued, whom they serued whom they canne after / whom they sought & worshipped. They shal neither be gathered together ne buried / but shal lie vpon & erth, to their shame & despayre.

And all they & remaine of this wicked generacio/ shal desire rather to die the to liue: wherlouer they remaine, & wher as I scatter the/ saith the lord of hostes. This shalt thou saye vnto the also: Thus saith the lord, do me fals so: & they shall not be agayne.

And

And turne they so farre awat, that they neuer conuert: Wherfore then is this people and Jerusalem gone so farre backe, that they turne not agayne.

They are euer the longer the moare obstinate, and wyl not be conuerted.

For I haue looked, and considered: but ther is no man that speaketh a good worde: there is noo man that taketh repentaunce for hys sinne, that wyl so much as sape wherfore haue I done this: but euery manne (as sone as hee is turned backe) runneth forth still, like a wilde horse in a baceell. The Doke he knoweth his appointed tyme, the Curtdoue, the swallow and the crane conspyde the tyme of thei trauaile: but my people wil not knowe tyme of the punishmente of the Lord. How darre ye sape then: we are wyle, we haue the lawe of the Lord amonge vs. Beholde the disceatfull penne of the scribes, setteth forth lies: therfore shall the wyle be confounded they shall be afraid and taken: for lo, they haue cast out the worde of the Lord: what wysdomme can then be amonge them? Wherfor, I wil geue they wyues vnto alyantes/and they felde to destroyers.

For from the lowest vnto the hyest, they folowe all fylthyre lucre: and from the prophet vnto the preast, they deale all wth lyes. Neuerthelesse, they heale the hurte of my people wth sweete wordes, sayenge: peace/ peace: where there is no peate, at all.

I fe for shame / howe abhominable thynges do they: and yet they be not ashamed/ yet they knowe of no shame.

Wherfore in the tyme of they visitacion, they shall fall amonge the dead booyes/sayth the Lord.

Moreover I wyl gather them in (sayth the Lord) so that there shall not be one grape vpon the vyne/nether one figge vpon the figge tree: and the leaues shall be plucke of.

Then wyl I cause them to departe, and sape: why prolong we the tyme? Lett vs gather our selues together, and go into the stronge Cytie / there shall we be in rest: for the Lord oure God hath put vs to silence, and geuen vs

water myxt wth gale, to drynke: because we haue synned agaynst hym.

We looked for peace, and we feared not the better, we wayted for the tyme of health, and lo/ here is nothing but trouble.

Then shall the noyse of his horses be hearde from Dan, the whole lande shall be afrayde at the nepege of hys stronge horses: for they shall go in, and deuoute the lande, wth all that is in it: the Cyties, and those that dwell therein. Moreover, I will sende Cockatrices and serpentess amonge you (whiche wyl not be charmed) and they shall bite you, sayth the Lord.

Sorrow is come vpon me, and heuyties bereth my herte: for lo the boyce of the crying of my people is hard from a farre countre: Is not the Lord in syon? Is not the kynge in her? Wherfore they haue they greued me (shall the Lord sape) with their images & folys straunge fashions: The harvest is gone, the sommer hath an euide, and we are not helped. I am sore vexed, because of the hurte of my people: I am heuy and ashamed, for there is noo moze Creakle at Galaad, and there is no physycian, can heale the hurte of my people.

The Notes.

a* Moreover I wyl gather the in. i. The meaning is: I will gather the Jewes from all the partes of Jewry vnto Jerusalem. Ther shall no figge, grape, or olive tree remayne in the byllages or felde: and so shall they haue no lust to abyde ther, but shall sape to flye to the citi. Whither caused he the to die, and there also famished them and deliuered them in to their enemies handes. Such punishment had their synnes deserued.

b* Hath geuen vs water myxt wth gal to drynke, that is, hath wrapped vs in myserie and wretched thraldome.

c* I wyl sende Cockatrices and Serpents. i. That is, I wyl bringe among you a seuerall compant of sou diers, with whose deadly arrowes and darts. i. ye shall be slayne euen as though ye should perishe wth strokes of venemous byttinges of Cockatrices, and serpentess.

The complaynt & bewayling of the prophet, for the malice of hys people. In shewledg of god ought we onely to reioyce. The vncircumcised of the hert.

The. ix. Chapter.



people.

Who wyl geue my heade water ynoughe, and a wel of teares for myne eyes: that I maye wepe nyght and day, for the slaughter of my

would God that I had a cottage some where farre fro folcke, that I myght leaue my people, & goo from them: for they be al aduouterers and a wyynckyng sorte. They bende their tonges lyke bowes, to shute out lyes: As for þe trueth, they maye nothyng awaye w al in the world. For they go fro one wickednes to another, & holde nothing of me, sayeth the Lorde.

Ye one must kepe him self fro another, no man may safely trust hys owne brother: for one brother vndermyne another, & one neyghboure begyleth another. Ye one dissembleth with another, & they deale with no truth. They haue practised their tonges to lye, & taken greate paynes to do myschefe. They haue set their stole in the middelt of disceate, and for very dyslemblyng falshe ede they wyl not know me, sayeth the Lorde. Therfore thus sayeth the Lorde of Hostes: beholde, I will melte the, & trie them, for what shulde I els do to my people? Their tonges are lyke shapere arrows, to speake disceate. With their mouth they speake peaceably to their neyghboure, but pzeuely they late waite for hym. Shulde I not punyssh them for these thynges, sayeth the Lorde: O shulde I not be auenged of any soche people as this: Upon the mountaynes wyl I take vp a lamentacion & sorowful crye, and a mournynge vpon the saye playnes of the wyl dernes:

namely, how they are so bzence vp, that no man goeth there any mooze: Yee a man shal not heare one beast crye there. Bydes and catel are al gone fro thece. I wyl make Ierusalem also an heape of stones, and a denne of benymous wormes. And I wyl make þe cyties of Iuda so waste, that no man shal dwell therein. What man is so wyle as to vnderstand this? O to whom hath the Lord spokē by mouth, that he may shewe this, and say: O thou lande, why peyrest thou so? Wherefore art thou so bzant vp, and lyke a wyl dernesse, that no man goeth thozow: Yee the Lorde hym selfe tooelde the same vntoo them, that forsoke hys lawe, and keppe not þe thinge, that he gaue them in comaunde ment: nether lyued thereafter: but folow-

ed the wyckednes of their owne hertes, and serued straung goddes, as their fathers taught them.

Therfore, thus sayeth the Lorde of Hostes, the God of Israel: Beholde, I wil fede thys people with wormwood, and geue them gale to drinke. I wyl scatter them also amoge the heathen, whom nether they ner their fathers haue knowne: and I wyl sende a swearde amonge them, to persecute them, vntyl I bzynge them to naught. Moreover, thus sayeth the Lorde of Hostes: Loke that ye call for mournynge wyues, and send for wise women: that they come shoztly, and synge a mournynge songe of you: that the teares may fall out of oure eyes, and þe oure eye lyddes maye gush out of water.

For there is a lamentable noyse hearde of syon: O how are we so sore destroy ed: O how art we so pyteously confounded: We must forsake oure owne natural countre, and we are shot out of our owne lodgynges. Yet he are the wordes of the Lord (O ye women) and let your eares regard the wordes of his mouth: that ye may lerne poure daughters to mourne, and that euery one may teach her neyghbourcelle, to make lamentacyon: Namely thus: Death is clymmyng vp in at oure wyndowes he is come in to oure houses, to destroye the chyldre befoze the doze, and the yonge man in the strete.

But tell thou playnly, thus sayeth the Lorde: The deed bodys of men shal lye vpon the grounde, as the donge vp on the felde, and as the heye after the mower, and ther shal be no man to take them vp. Moreover, thus sayeth the Lorde: Let not the wyle man reioyse in hys wyl dome/ner the stronge man in hys strength/ nether the ryche man in hys ryches: But who so wyl reioyse, let hym reioyse in this / that he vnder standeth, and knoweth me: for I am the Lorde, whych do mercy, equitye and rychtuousnes vpon the earth. Therfore haue I pleasure in soch thinges, sayeth the Lorde. Beholde, the tyme cometh / sayeth the Lorde / that I wyl vylte all them, whose foreskyne is vncircumcised.

The Egyptians, the Jewes / the Edomites, the Ammonites, the Moabites and the Chanaanites, that dwell in the wilderness. For all the gentyles are vncircumcised in the flesh / but all the howse of Israel are vncircumcised in the herte.

The notes

* All, that is as wel the Jewes as the Gentyles: for the one is as fre as the other. The Jewes are as well as the heathen, as touching the herte, although they be circumcised as touching the flesh. Therefore are they heretaken among the vncircumcised.

The constellacions of the starres are not to be feared. Of the weakenes of Idoles, and of the power of God. Of fewell curates.

The .x. Chapter.

Wheare the word of the lord, that he speaketh vnto the, O thou house of Israel: Thus sayeth the Lord: Ye shall not let me after the manner of the Heathen and ye shall not be afraid for the tokens of heauen for the Heathen are afraid of such: yee all the customes and lawes of the Gentyles are nothing, but vaine. They hewe downe a tree in the wood in the handes of the wycked man / and fasten it with the axe: they couer it ouer with golde or syluer, they fasten it with nayles and hammers, that it moue not. It standeth as styf as a palme tree / yet can nether speake nor go, but muste be burned. Be not ye afraid of such, for they can do nether good nether euil.

But there is none like vnto the, O Lord, and greates is the name of thy power. Who wold not feare the? O what kynge, of the Gentyles wold not obeye the?

B For amonge al the wyse men of the Gentyles, and in al their kyngdomes, there is none that maye be lykened vnto the. They are altogether vnlearned and vnwyse. All theyr connyng is but banyshe: namely, wood, syluer / which is brought out of Charris, and beate to plates and golde from Ophir, a worke that is made wyth the hande of the craftesman and the caster / clothed wyth yelowc sylcke and scarlette euen so is the worke of their wyse men altogether. But the Lord is a tru God, a lyving God, and an euer lastyng kyng

If he be wroth, the earth maketh: all the Gentyles may not abyde his indignacion

As for their goddes, it maye well be sayde of them: they are goddes, that made nether heauen nor earth: therefore shall they perishe from the earth, and shall all thynges vnder heauen. But (as for oure God) he made the earth with his power, and with his wysdome hath he finished the whole compasse of the world, with his discrecion hath he spied out the heauens. At his voyce the waters gather in the ayre, he draweth vp the cloudes from the uttermost partes of the earth: he turneth lyghtenyng to rayne / and byngeth forth the windes out of their treasures: His wysdome maketh all men fooles. And confounded be all casters of ymages, for that they cast, is but a vayne thyng, and hath no lyfe. The vaine craftesmen with their workes, that they in their vanite haue made, shall perishe one with another in the tyme of visytacion. Neuertheles, Iacobes porcion is not loth: but it is he, that hath made al thynges, and Israel is the rodd of his in heritaunce: The Lord of Hostes is his name. But awaye thyne vnclennesse oute of the land, thou that art in the stronge cities, for thus sayeth the lord: Beholde / I wil now thrust out the inhabitours of this land a greates waye of, and trouble them of such a waye, that they shall no more be founde.

Alas / how am I hurte? Alas, how painefull are my scourges vnto me: for I conspyde this sorow by my selfe, and I must suffre it. My tabernacle is destroyed, and all my coardes are broken, my chyldren are gone from me, and can noo where be founde.

Now haue I none to spede out my tente / or to set vp my hangynges. For the herdmen haue done folishly / that they haue not sought the lord. Therefore haue they dealt vnwysely with theyr catell / and all are scatred abrode. Beholde / the people is harde at hande / and greates sedition out of the north to make the cyties of Iuda a wilderness / and a dwelling place for dragons.

Now I knowe (O lord) that it is not in mans power to orde his owne wales,

or to rule hys owne steppes and goyn-
ges. Therfore chasten thou vs, O lord,
but with fauour and not in thy wrath,
byynge vs not vterly to naught.
Poure out thine indignaciō rather vpon
the Gentiles, that knowe the not, & vpon
the people that cal not on thy name:
And that because they haue consumed/
droured and destroyed Jacob, & haue
scotid out hys glozpe.

The notes

† The verbe is wyrtid in Chalde to Mew by þ Jewes
to the Gētiles of Chalde their confusion.
‡ A curse of the that obey not the word of goddes
proues. The people of Iuda folowing the steppes
of their fathers, worshippeth straig Goddes. The
lord sayeth þ he wyl not heare the Jewes, and for-
byddeth also Jeremy to pray for them.

¶ The .xi. Chapter.



His is another Sermon,
which the Lord commaun-
ded Jeremy for to preach/
saying: Heare the wordes
of the couenaunt, and spea-
ke vnto al Iuda, and to all them thae
dwel at Ierusalem. And saye thou vn-
to them: Thus sayeth the Lord god of
Israel: Cursed be euery on that is not
obedient vnto the wordes of thys co-
uenaunt: which I commaunded vnto
your fathers, what tyme as I brought
them out of Egypt, from the^a*pyzon for
nace, saying: Be obedient vnto my vo-
ce, and do accordyng to al that I com-
maunde you: so shal ye be my people, &
I wyl be your god/ and wyl kepe my
prouesse, þ I haue spozne vnto your
fathers: Namely, þ I wolde geue them
a lande which floweth with mylke and
hony, as ye se, it is come to passe vnto
this daye. Then answered I, and say-
ed. Amen, It is euen so Lord, as
thou sayest.

¶ Then the Lord sayde vnto me a-
gayne: preach this in the cities of Ju-
da and rounde about Ierusalem/ and
saye: Heare the wordes of this coue-
naunt/ þ ye maye kepe them. For I
haue diligently exorted your fathers,
euer since the tyme that I brought the
out of the Lande of Egypte, vnto this
daye, I gaue them warning by tymes:
sayinge hearken vnto my voyce: Neuer
theles, they woulde not obeie me, nor
encline thei eares vnto me, but folow-
ed the wycked ymagynacions of they
owne hertes,

And therfore haue I accused them as
transgressours of all the wordes of this
couenaunt, that I gaue them to kepe,
whych they (not with vnder standinge)
haue not kepte.

And the Lord sayde vnto me: It
is founde out, that whole Israel and al
these citisens of Ierusalem are gone ba-
cke. They haue turned them selues to
the blasphemys of their fore fathers,
whych had no lust to heare my worde.
Euen like wyl haue these also folowed
straunge goddes, and worshypped the.
The house of Israel and Iuda haue b-
roke the couenaunt, which I made with
their fathers.

¶ Therfore thus sayeth the Lord: Be-
hold, I wil sende a plage amonge you,
whych ye shal not be able to escape: and
though ye crye vnto me, I wil not heare
you. Then shal the townes of Iuda &
the cytezyns of Ierusalem go, and call
vpon their goddes vnto whom they ma-
de their oblacions: but they are not able
to helpe them in tyme of their trouble.
For as many cyties as thou hast, O I-
uda, so many Goddes hast thou also:
And loke how many stretes there be in
the (O Ierusalem) so many shame full
alters haue ye sett vp, to offere vpon the
vnto Baal. But praye not thou for this
people, byd nether prayse nor prayer for
them, for though they crye vnto me in
their trouble, yet wil I not heare them.

¶* Thou beloued, why doest thou
so shamefull greates blasphemys in my
house: eue as though that holy flesh mi-
ght absolue the, speciall when thou hast
made thy boost of thy wyckednes: The
Lord called the a grene olyue tre, a fay-
re one, a frutefull one, a goodly one: but
nowe that theare is a contrary repozte of
the abozde/ he wyl burne the vpon / and
de stroye thy braunches. For the Lord
of hostes that planted the hath deuyld
a plage for the (O thou house of Israel
& Iuda) for þ euell that ye haue done to
prouoke him to wrath/ in that ye dyd se-
rvice vnto Baal. Thys (O lord) haue
I lerned of the/ & vnder stode it, for þ
hast shewed me thei imaginaciōs. But
I (as a meke lambe) was caried awaye
to be slayne: not knowinge, þ they had
deuyld such a counsell agaynst me say-

inge: We wil destroye his meate with
 *rod, and dyue him out of the *lad
 of the lpyunge: that his name shal ne-
 uer be thought vpon. Therefore I wil
 beseeche the now (O lord of hostes) þe
 righteous iudge, thou that repest the
 repnes and the hertes: let me le the a-
 uenged of the, for vnto the haue I co-
 mitted my cause. The lord therfore
 spake thus of þe citezines of Anathoth,
 þe sought to slay me, sayng: Preach not
 vnto vs in the name of the lord, or els
 thou shalt dye of our handes. Thus
 I sayd (spake the Lord of hostes.
 Beholde, I wil vslet you. Your yong
 men shal perissh with the swerde, your
 sonnes and your daughters shal vter
 ly dye of hunger, so that none shal re-
 mayne. For vpon the citezynes of Ana-
 thoth wyll bypynge a plage, the yea of
 their visitacion.

The notes

a* Egypt was vnto them an yron foynare, for the
 grete anguysh, grete, sorrow, and carefulnes of hert,
 whiche they ther suffered. iii. Reg. iiii. c
 b* He speaketh vnto the Jewes, which in thir sy-
 nagog worshipped many and diuers Idoles, & ther bi
 blasphemed god: And yet thought they to haue re-
 med their wickednes w the offeryngs of their bulloc
 kes & fleshy sacrifices, which ar here called holy flesh
 c* Wodd, vnderstand: venomede & poysond. Some
 expound herby the wod of the crosse and of afflictio
 which þe wicked deuyfed to wape the prophet in, for
 his tellinge of the truth.

d* What the land of the lpying signifieth is shew-
 ed in Chap. iiii. c

e* The Prophet marueleth greatly at the prosperi-
 ty of the wicked, although he confesse God to be
 ryghtuous. The Jewes are forsaken of the Lord.
 He speaketh against Curates and prechers that se-
 duce the people. The Lord threteneth destructyon
 vnto the nations that boyled vpo Jewry, whych
 troubled and vexed it.

The. xxi. Chapter.

O Lord, thou art moze right-
 uous, then þe I hold dispu-
 te with þe: For theles, let
 me talke with the in thyng-
 es reasonable. *How
 happeneth it/ that the waye of the vn-
 godly is so prosperous: and þe it goeth
 so wel w the/ which (wout eny shame)
 offed a liue in wickednes: þe platest the
 they take rote, they grow, & bying forth
 frut. They boost much of þe, yet doest þe
 not punish the. But þe Lord (to who I
 am wel knowne/ thou þast sene, & pro-
 ued my herte take the a wate/ like as a
 flock is carted to þe slaute house, and a
 pointe them for the dape of slaughter.
 How long shal þe land mourne, and al
 the herbes of the felde perissh, for þe wis-

hednes of them that dwel therein.

The catell & þe byrdes are gone, yet safe
 the: truly god wyl not destroye vs utterly

* Being thou art weery in runnyng
 w ith the fote men, how wilt thou then
 runne with hoxses? In a peaceable sure
 lade thou mayest be safe, but how wilt
 thou do in the furpous pryde of Jor-
 dane: for thy byethzen and thy kynred
 haue al together despised the/ and cted
 out vpon the in thine absence. Welue
 them not, though they speake fayre wo-
 rdes to the, As for me (saye I) I haue
 forsaken myne owne dwelling place, &
 lef myne heretage. My lyfe also that
 I loue so well, haue I geuen in to the
 handes of myne enemyes. Myne heri-
 tage is be come vnto me, as a Lyon in
 the med, It cried out vpon me, therfor
 haue I forsaken it. Myne heretage is
 vnto me, as a speckled byrde/ a byrde of
 diuerse colours is vpon it. So hence/
 and gather all the beastes of the felde
 together, that they maye cate it vp.

Byuerle herdmen haue byrde down
 my byneparde, and troden vpon my
 porcyon. Of my pleasaunt porcyon, they
 haue made a wildernes and deserte:

They haue layd it waste: and now þe
 it is wast, it sygheth vnto me: Yee the
 whole lande lyeth waste, and no man re-
 gardeth it. The destroyers come ouer
 the heeth/ euery waye, for the swerde
 of the lord shal consume from the one
 ende of the lande to the other/ and no
 flesh shal haue rest. They shall so we
 wheate, and reepe thornes. They shal
 take heritage in possession, but it shal
 do them no good. And ye shalbe conso-
 unded of your owne wynnynge, bec-
 ause of the grete wyath of the Lord.
 Thus sayeth the lord vpon all myne
 euell neyghbours, that laye hande on
 myne heretage, whych I haue geuen
 my people of Israel: Beholde/ I wyll
 pluck them (namely Israel) out of their
 lande/ and put out the house of Iuda
 fro amonge the. And when I haue ro-
 ted the out, I wyll be at one with them
 agayne, & wil haue mercy vpo the: & by-
 ynge the agayne, euery man to his ow-
 ne heritag, & i to his land. And of they
 namely þe trouble mi people/ willerne þe
 waies of the, to sweare by my name: þe

Lord Iurath (Ipe as they lerned my people to sweare by Baal) then shall they be rekened amonge my people. But yf they wyl not obeye, then wyl I rote out the same folcke / and destroye them / sayeth the Lord.

The notes.

* Thus spake the wycked of p prophet, by p wate of rebuke. As though they had sayde by a parable. When thou wast but in a litle towne, thou couldest not beare the persecution of thine owne cytesinnes how holde folckes: how wylt thou then beare p pices and the rulers of Juda, and the Nobles of Jerusalem: And after, by the pefable sure land is vnderstand Anat both: by the pride of Jordan Jerusalem. The Iordel river of Anat both is not to be compared to p great, flowing streames of Jordan. If he were dispised of his owne auditours, howe shulde he be heard of other, & those greater and excellentere.

The destruction of the Jewes is prefigured, & their spacyng abroad. Why Israel was receaued to be the people of god, and why they were forsaaken.

The. xlii. Chapter.

Mouer, thus sayde the Lord vnto me: goe thy waye, * and get the a Iynen bzeche, and gyde it aboute thy lynes, and lett it not be wet. Then I got me a bzeche, accozdyng to the commaundemente of the Lord, and put it aboute my lynes.

After thys / the lord spake vnto me a gapne: Take the bzeche that thou hast prepared and put aboute the / and get the vp, and go vnto Euphrates, and hyde it in a hoole of the rocke.

So went I / and hydde it, as the lord comaunded me. And it happened long after thys, that the Lord spake vnto me: Up, and get the to the Euphrates / and fet the bzeche from thence, whiche

I comaunded the to hyde there.

Then went I to Euphrates, and dyged vp, and toke the bzeche from the place where I had hid it: and beholde the bzeche, was corrupt, so that it was profitable for nothyng.

Then sayd the lord vnto me: thus sayeth the Lord: Euen so wyl I corrupte the pyrd of Juda, & the hye mynde of Jerusalem. This people is a wicked people, they wyl not beare my worde, they folow the wicked imaginacions of their owne heart, and hang vpon straunge gods, the haue they serued & worshipped: & therfore they shall be as this bzeche, & serueth for nothyng. For as straitly as a bychlieth vpon a mans loines, so straitly did I bind p whole house of Israel & p whole house of Juda vnto me, saith p

lord & they myght be my people: that they might haue a glorious name: that they myght be in honoure: but they wolde not obeye me. Therfore saue thys tyde be for them / and saue: Thus sayeth the Lord God of Israel: Eueri pot shalbe fylled with wyne. And they shal saue: thinke I thou we know not / that eueri pot shalbe fylled with wyne: Then shalt thou saue vnto them: Thus sayeth the Lord: Beholde, I shall fyll al the inhyabytours of this lande with dronckenes, the kynges that syt vpon Dauids stole, the p;ettes and p;ophetes, with al that dwell at Jerusalem. And I wyl shute them one against another, yf the fathers against the sonnes / sayeth the Lord.

I wyl not pardone them, I wyl not spare them / net haue pittie vpon them: but destroye them. Be bediet / geue care, take no dysdayne at it, for it ys the Lord hym selfe that speaketh. Honour the lord your god herein, or he take hys lyght from you, and or euer your fete stamble in darcknesse at the byll: lest when ye loke for the lyght, he turne it in to the shadowe and darcknesse of death. But if ye wil not heare me, that geue you secrete warnynge, I wil moune fro my whole heart for your stubburnesse. Pyteously wil I wepe, and the teares shal gulle the out of myne eyes.

For the lordes flocke shal be caried a waye captiue. Tell the kyng and the rulers: Humble your selues / sett you downe lowe, for the crowne of your glory shal fall from your head. The cyties towarde the south shal be shut vp, and no man shal open them.

All Juda shal be caried awate captiue, so that none shal remayne.

Lyft vp your eyes, and beholde them / that come from the North: Like a fat flocke shal they fall vpon p. To whom wilt p make thy mone, when they come vpon the: for thou hast taught the thy selfe / and made them masters ouer the. Shal not sorowe come vpon the, as on a woman trauailing with child: And if thou woldest saie then in thyne heart: Wherfore co these thynges vpon me: Euen for the multitude of thy blasphemies, shall thy hinder partes and

Rt. ii. thy

The prophecy.

thy fete be discuered.
For like as the man of Jude mate chaunge hys skynne, and the cat of þe mostayne her spottes: so maye ye that be excrepled in euell, do good. Therfore wil I scatter you, lyke as the stoble that is taken awaye with the south wynde.
This shal be your porcion, and the porcion of your measur, wherewith ye shal be rewarded of me, saith the Lord: because ye haue forgotten me, and put your trust in disceitful thinges. Therfore shal I turne thy clothes ouer thy head, and discouer thy thyghes/that thy preutties maye be sene, thy aduoutrye, thy deedly mallice, thy beastlynnes and thy shameful whordome. For vpon þe feedes and hylls. I haue sene thy abhominacions. Wo be vnto the (Jerusalem) whē wilt þe euer be clesedeny mo

The notes.

* A prophecy don by an outward sygne, as it is said in .iii. reg. xii. c. f.
* Of the dearth þe shulde come in Jewze. The prayer of the people asking mercy of the Lord. The unfaithful people are not heard. Of prayer, falsynge, & of faulce prophets that seduce the people.

The .xliii. Chapter.

The word of the Lord sheweth vnto Jeremy, concerning the dearth of the frutes. Iuda shal mourne, men shal not go much more thow his gates: the land shal be nomore had in reputacion, and the cite of Jerusalem shal breake out. The lordes shal sende their seruantes to fetch water/and when they come to the welles/they shal finde no water, but shal carpe their vessels home empty. They shal be ashamed and confounded/and shal couer their heades. For the ground shal be dyed vp, because there cometh no raine vpon it. The plowmen also shal be ashamed/and shal couer their heedes. The wynd shal forsake the ponge sawne, þe byzyngeth forth in þe feld because there shal be no grasse. The wynde shal stand in the mosse/ & draw in their wynd lyke the dragons/ their eyes shal faile for want of grasse.

Woutles our owne wickednesse reward vs. But Lord do þe according to thy name, though our transgressions & synnes be many. For thou art the comfort & help of Israel i þe time of trouble

* Why wilt þe be a straunger in the Lande, and as one that goeth ouer the felde/and cometh in onli to remaine for a night: Why wilt thou make thyself a coward, and as it were agayn that yet maye not helpe. * For thou art ours (O Lord) and we beare thy name, therfore forsake vs not.

Then spake the Lord, concerninge this people that haue pleasure to go so humbly wyth theyr fete, and leaue not of, and therfore displease the Lord: in so moch, that he wil now byng agayne to remembre aunce al their misdoes, and punyssh all their synnes. Ye euen thus sayde the Lord vnto me: Thou shalt not praye to do this people good, for though they fast, I wil not heare theyr prayers. And though they offre burnt offringes and sacrifices, yet wil not I accepte them. For I wil destroye them with the swerde, hunger and pestilence. Then answered I: O Lord God/ the prophetes saie vnto them: Cuth, le shal be no swerde, and no hunger shal come vpon you, but the Lord shal geue you continuall rest in this place.

And the Lord sayde vnto me: The prophetes preach lyes vnto them in my name. I haue not spoken wyth them/ nether gaue I them ent charge, nether dyd I sende them: yet they preach vnto you false visions, charming vantage/ deceitfulnesse of their owne hert. Therfore thus saith the Lord: As for those prophetes þe preach in my name/ who I neuertheles haue not sent/ & þe sayruth, there shal nether batel nether hunger be in this land: With swerde & wth hunger shal those prophetes perishe, & the people to whom they haue preached shal be cast out of Jerusalem, dye of hunger, & be slaine with the swerde (and there shal be no man to burye them) both they & their wyues, their sones & their daughters. For thus wil I poure their wickednes vpon the. This shalt thou saie also vnto them: Myne eyes shall wepe wout ceasyng daye and night. For my people shal be destroyed wth greates hatme & shal perishe wth a greates plage. For if I go into þe feld, lo, it is full of slayn men: If I come into the cite, lo/ they be al famished of hunger,

ye they: prophetes also and prests,
shalbe led into an vnknowen lande.

Hast thou then vterly forsake Iu-
da: (sayde I) Doest thou so abhorre sy-
on: Hast thou so plaged vs, that we
can be healed nomore: We looked for pe-
ace, and there commeth no good: for y-
cyme of healthe, and lo, here is nothyn-
ge but trouble. We knoweleg (O lord)
al our mysdedes, and the synnes of our
fathers, that we haue offended the. We
not displeased, O Lord, for thy names
sake, forget not thy louyng kyndnes:
Remembze the trone of thyne honoure,
bryke not the couenant, that thou hast
made wth vs: Are there any amonge
the goddes of the Gentyles, that sende
rayne or geue the Howers of heauen:
Doest not thou it O Lord our God,
in whome we trust: Pee Lord/ show
doest all these thynges,

The notes.

* Why wylt thou be as a stranger. As who say.
Thou behauest thy selfe vnto vs as a stranger, or
as awayfereng man: for thou settest not by vs, ner
dyspoest thy strenghtes to helpe vs.
* Some reade, but thou, O Lord, art in the myd-
dest of vs, and thy name is called on, of vs.
* The Lord wil not heare Moses or Aaron, if they
praye for the people, but wyl wype them in many
myseries. The cause of suche great mysries.

The. xv. Chapter.



hen spake the Lord vnto
me, and sayd: Though mo-
ses and Samuell stode be-
fore me, yet haue I no her-
te to thys peple. Wyue the

a waye, that they maye goo oute of my
syghte. And if they saye vnto the: Whe-
ther shall we go: Then tell them: The
Lord geueth yon thys answer: So
me vnto death, some to the swerde, so-
me to hunger, some to captiuitie. For
I wyl bynge foure plagis vppon the
sayth the Lord.

The swerde
shall straunge them, the dogges shal
denoure them, the foules of the ayre, ad
beastes of the earth shal eate them by/
And destroy them. I wyl scatter them
about also in all kindomes and landes
to be plaged/ because of Manasse thee
sonne of hesekias kynge of Iuda, for
the thynges that he dyd in Ierusalem.

Who shal then haue pity vpon the/ O
Ierusalem: Who shalbe sorry for thee:
Or who shall make intercession, to ob-
tayne peace for the: saynge thou goeste

from me and turnedest backwarde, saythe
the Lord: Therefore I wyl stretche
out myne hande against the, to destroy
the, and I wyl not be intreated. I wil
scatte the abroad with the sanne on e-
uerie syde of the land: I wyl waste my
people and destroye them: for they ha-
ue had no luste to turne from their ow-
ne waye. I wyl make theyr wydowes
mo in nombze, then the sandes, of thee
se. vpon the mothers of theyr chyldren.
I shall bynge a destroyer in the noone
daye. Sodenly and vnawares/ shall
I sende a feare vpon theyr cittytes. She
that hath borne vii. chylderen, shall ha-
ue none, her herte shall be full of sorow-
we.

The sunne shall fayle her in the cle-
re daye, when she shall be confounded
and sayntie for very heuenesse: As for
those that remaine, I will delpue the
vnto the swerde of theyr enemyes, say-
eth the Lord: Another, alas that euer
thou dyddest beare me, an enemye and
hated of the whol land: Though I ne-
uer lente ner receaued vpon blury, yet
all men speake euell vpon me. And the
Lord answered me: Rede not I the the
vnto good: Come not I to thee, when
thou art in trouble: and helpe the, whe-
thyne enemye oppresseth the: Woth o-
ne yron hurte an other, or one metall y-
commith from the North, another: As
for youre riches and treasure/ I wyl ge-
ue them out into a praye, not for anye
money, but because of all youre synnes,
that ye haue done in all yor coastes.
And I wyl bynge you wth youre en-
emyes into a land/ that ye know not:
for the fyre that is kinde in my indig-
nation/ shallburne you by.

O Lord (sayde I then) thou kno-
west all thynges, therfor remembze me,
and viset me/ delpue me from my per-
secuters: Rec. aue not in y cause in thy
long wrath, yee thou knowest y for thy
sake I lustre rebuke. When I had be-
found thy word I eat them vpp greedly
they haue made my hert Joyfull and
glad. For I cal vpon thy name/ O Lord
God of hostes: I dwel not among y
sejners, neyther is mysdelyte therein:
but I dwel only in the seate of thy
de, for y hast spyled me wth byternes.

Ar. ill Mal

Shal my heynesse endure for euer: Are my plagues then so grete, that they maye neuer be healed? Wylt thou be as a water, & falleth, and can not contynue: Upon these wordes, thus said the lord vnto me: If thou wilt turne agayne, I shal set the in my seruyce: and if thou wylt take out the thinge & is precious from the vyle, thou shalt be euē as myne owne mouth. They shall conuert vnto the, but turnenot thou vnto them: and so shal I make the a strong wal of stele agaynst this people. They shal fyght agaynst the, but they shal not preuaile. For I my selfe wil be wth the, to help the, and deluyter the, saith the lord. And I wyl r^{ed} the out of the handes of the wycked, and deliuer the out of the hand of Trauntes.

The prophetieth the mysery of the Jewes. He the weth, that the worshipping of Idoles & the contēpt of Gods law, is the cause of their misery. He prophetieth & captiuitie of Babilō, & their deliuerance fro thence againe. The calling of & Gēt ille.

¶ The .xvi. Chapter.

Moreouer, thus saide the Lord vnto me: Thou shalt take thee no wyfe, ner beget chyldren in thys place. For of the chylderen that a te boyrne in this place, of theyr mothers that hauee boyn thē, & of theire fathers that haue begotten them in thys lande, thus sayth the Lord: They shall dy an horryble death, no man shall mourne for them, ner bury thē, but they shal lye as donge/vpon the earth. They shal perishe thowow the sword, and hunger and theyr bodys shalbe meate for the foules of the aize, & beasts of the earth. A gayne thus saith & lord: Go not vnto them, that come together for to mourne and wepe, for I haue taken my peace from thys people (sayth the Lord) ye my fauoure and my mercie. And in thys lande shall they dye, olde and yonge, & shal not be buryed, no man shall bewepe them, no manne shall clpype oꝝ shauē hym selfe for them.

There shall not one visite an other, to mourne wth them for their dede, oꝝ to cōfōrt them. One shall not offte another the cuppe of consolacion, to forgette theyr heynesse for father and mother.

Thou shalt not go into the; least house, to sytt downe, moche lesse to eate oꝝ drynke with them: For thus sayth the Lord of hostes, the God of Israel: Beholde, I shal take a wat out of this place, the voyce of myrth and gladnes, the voyce of the hydegrome and of & hyde: yee and that in youre dayes, & ye may se it.

Now when thou shewest thys people all these wordes/and they say vnto the: Wherefore hath the Lord deuyled all thys greate plague for vs: O what is the offence and synne, that we haue done agaynst the Lord oure God: Then make thou them this answer: Because youre fathers haue forslaken me (sayth the Lord) & haue cleued vnto straunge goddes, whom they haue honoured and worshipped: but me haue they forslaken/ & haue not kept my lawe. And ye wth your shamefull blasphemys, haue exceded the wyckednes of youre fathers. For euery one of you, foloweth the froward and euell ymagination of hys owne herte/ and is not obedient vnto me.

Therefore wil I cast you out of this lande, into a land that ye and your fathers knowe not: and there shall ye serue straunge goddes daye and nyghte, there wyl I shewe you no fauour. Behold (sayth the Lord) the dayes are come. & it shall nomoze be sayd: The lord liueth, which brought & chyld of Israel out of & land of Egypt: but, it shall be sayde/ the Lord liueth, that broughte the chyldren of Israel from the north, and from all landes where I had scattered them. For I wyl bring them agayne into thi lande, that I gaue theyr fathers.

Behold (sayth the Lord) I wyl lede out many & fpythersto take them, & after that wyl I sende out many hunters to hunte them out from all mountaynes and hylles & out of the caues of stones. For myne eyes beholde all theyr wayes, and they cannot be hydd from my face, nether can theyr wycked dedes be kepte close oute of my syghte. But fyrst wyl I sufficientllye rewarde theyr shamefull blasphemys & synnes wherwth they haue despyled my lande:

same y^e with their stinking Idoles
and abhominations, wherewith they
haue fylled mine heritage. O lord, my
strength / my power, and refuge in time
of trouble. The Gentyles shall com vnto
the fro^e y^e endes of y^e world / & say: We
reioyce our fathers haue cleaued vnto ly-
ces, their Idoles are but wayne and vn-
profitable. How can a man make those
his goddes, which are not able to bryng
oddes. And therfore I wyll ones teache
them, saith the Lord, I wyll shew the
my hande & my power, that they maye
know, that my name is the lord.

The notes

a* The maner of the Prophetes comely, is, first be-
terly to condemne, & after to relace & comfort y^e say-
ing, as Jeremey doth here in this chapter, & as it is
used the whole scripture thowow.

b* By these fithers ar vnderstand y^e hostes, by wh-
om the lord scourged y^e Jewes, & fished away their
rulers. At foure soddy draughtes wer foure of their
kings takē at every tyme som of y^e chief of y^e people w-
al out at y^e last in y^e tyme of zedekiah was al therest
of y^e people hunted out of those cruel hūters y^e Cha-
des. iiii. Reg. reb. a. & i. Reade y^e note in y^e xxii. cha.
folowynge, at y^e letter c.

c* The forwardnes of y^e Jewes. Cursed be those
that put their confidence in man, & those blessed that
trust to God. Manne's hert is wycked. God is y^e
searcher of y^e hert. The lpyng waters are forsalakē.
The halowynge of y^e Sabbath is commaunded.

The xviii. Chapter.

Your sinne (O ye of y^e trybe
of Juda) is wyrtten in the
table of y^e voute hertes, and
grauen so vpon the endes
of y^e voute alters wth a pen of

prync & wth an adamāt clawe: y^e your chil-
dren also maye thincke vpon your aul-
ters, woddess / thicke trees / hye hilles /
mountaynes & feldeg. Wherfore, I
wyl make al your substaunce and trea-
sure be spoiled, for the greate sinne y^e ye
haue don vpon your hie places thowow
out al the coostes of your lande. Ye
shall be cast out also from the heritage,
that I gaue you.

And I wyl subdue vnder y^e heuy bon-
dage of your enemies, in a land that ye
know not, for ye haue mynstred fyre
to my indignacion, which shall burne
euermore. Thus saith the lord: Cursed
be the man y^e putteth his trust in man /
and a* that taketh helpe for his arme:
and he, whose hert departeth fro^e y^e lord
he shall be lyke the heeth, that groweth
in the wilderness.

b* As for the good thing that is for to co,
he shall not se it: but dwel i a drye place

of the wilderness, in a salt and vnocu-
pied land. * Blessed is the man, that
putteth his trust in y^e Lord, and whose
hope is the Lord himself. * For he shall
be as a tre / that is plantēd by the water
syde; whiche spreadeth out the rote vnto
moyssnesse, whom the heate can not
harne, when it cometh, but his leues
are greene. And though there grow but
lytle frute because of drought / yet is he
not carefull, but he neuer leaueth of to
bryng forth frute. Amonge al thinges
lyuing, man hath the most disceatfull
and vnserchable hert.

Who shall then know it: Euen I y^e
lord searce out the grounde of y^e hert. &
trye the reines, & rewarde euery man ac-
cording to his wayes, & according to y^e
fruit of his counsels.

The disceatfull maketh a nest, but
bryngeth forth no yong: He cometh by
tyches but not rightously. In y^e mid-
dest of his lyfe must he leaue the behid
him, & at y^e last be founde a very foole.
But y^e (O Lord) whose throne is moste
glorious, excellēt & of most antyquite,
which dwelleth i y^e place of our holy rest:
Thou art the cōfort of Israel. Al they
y^e forsake the shall be cōfounded: al they
depart fro^e the, shall be wyrtten in earth,
for they haue forsakē the lord, the very
condyte of the waters of lyfe:

Deale me, O lord, & I shall be whole:
saue y^e me / & I shall be saued / for thou
art my prayle. Behold, these men saye
vnto me. Where is the word of y^e lord?
Let it come. Where as I neuertheles
ledyng the flock in thy wayes, haue cō-
pelled none by violence. For I neuer
desired eny mans deeth / this knowest
thou wel. My wordes also were right
before the. Be not now terrible vnto
me, O lord, for thou art he in whom I
hope, when I am in pael. Let my per-
secuters be cōfounded, but not me: let the
be afraied, & not me. Thou shalt bryng
vpon the y^e tyme of their plage, & shalt
destroye them right soze.

Agayne / thus hath the lord sayde
vnto me: Go and stande vnder y^e gate
where thowow y^e people and the kinges
of Juda go out and in / yee vnder al y^e
gates of Ierusalem, and say vnto the,
Hear the word of the lord, ye kynge
of

of Iuda, and althou people of Iuda & al ye cittelins of Ierusalem, that go thow this gate: Thus the Lord comaunberth: Take hede for your lyues, that ye carry no burthen vpon you in the Sabbath, to bringe it thow the gates of Ierusalem: ye shall beare no burthen also oute of your houses in the Sabbath. ^{b*} Ye shall do no labour therein, but halow the Sabbath, as I comaunded your fathers. Now be it they obeyed me not, nether harkened they vnto me: but were obstinate and stubburne/ and nether obeyed me, nor receued my correccion. Acuertheles/ if ye wil here me (saith the Lord) and beare no burthen in to the cite thow the gate vpon the Sabbath. If ye wyll halow the Sabbath / so that ye do no worke therein: then shall there go thow the gates of this cite, kynges and princes/ that shall sit vpon the stole of Dauid: They shall be carped vpon charrettes, & ryde vpon horses, both they and their princes. Yee whole Iuda and all the cytelyns of Ierusalem shall go heare thow, and this cite shall euer be the more and more inhabited. There shall come men also from the cyties of Iuda from about Ierusalem, and from the land of Ben Iamin, from the playne felde/ from the mountaynes & from the wyldernes: which shall bringe burnt offerings, sacrifices/ oblations/ and incense, and offer by thankesgeyng in the house of the Lord. But yf ye wil not be obedient vnto me, to halow the Sabbath, so that ye wyll beate your burthens thow the gates of Ierusalem vpon the Sabbath: Then shall I set fyre vpon the gates of Ierusalem, and it shall burne by the houses of Ierusalem/ & no man shall be able to quenche it.

^{a*} That taketh flesh for his arme, his, & putteth his trust in any thing but in the Lord.

^{b*} Ye shall do no labour therein, but halow the Sabbath as I comaunded your fathers. &c. The foundation of the sayth, is, to beleue Goddes promyses, & that he made the whole world, & doth also gouern it & further he knoweth and wil iudge all thinges. &c. These thinges did the lawe require, in keeping of the Sabbath, to cōfesse both the word and sygne: and to geue diligent hede to the heryng & interpreting of the lawe to thinke of the glory of god, & to releaze the faithful soules with the fodder of the word, to minisre occasion also vnto the simple that they likewise might attempt such thinges in their houses amongst their household folkes, to be pitiful ouer the werynes of

such neighbours as laboured sore at the worke, & releaze them to attend & geue hede to the scriptures of the spete & to the consolation & comfort of their neighbours: not only to abstaine from outward workes, and fufyll their appetites and lustes, for the word of lord forbyd. The Sabbath should be applyed to the leasul seruice of God, not to synfullnes & waicones. It is comaunded to be sanctified, not to be polluted and defiled with naughtynes. The god alone must we also kepe it, and call on his name: other goddes or goddes felowes ought we not to enquire of, nor fall downe vnto them. But when such occasiōs come as turne our rest in to occupaciō and labour, the ought we to remember the Sabbath was ordeined for man, not man for the Sabbath. Mar. ii. d. so that in the meane season/ the feare of god & the charite toward our neighbour (which are the cheefe pryncypal thinges in the obseruation of the Sabbath) be not lyghtly regarded.

The xviii. Chapter.

God sheweth, by the example of a potter, that it is in his power to destroy the dyspysers of his word, & to help the agayne when they amend. The conspircie of the Jewes against Jeremy. His puaice against his aduersaries.

This is another communicaciō, that God had with Jeremy, sayinge: Arise, and go downe in to the Potters house/ and there shall I tel the more of my minde. Now when I came to the Potters house/ I found him making his worke vpon a whele. The vessel that the Potter made of clay, byke among his handes: So he beganne a new, & made another vessel, according to his minde. Then said the Lord thus vnto me: Hape not I do with you, as this Potter doth. O ye house of Israel/ saith the Lord: Beholde, ye house of Israel: ye are in my hande/ euen as the claye in the Potters hande.

When I take in hande to rote oute to destroye, or to waste awaye any people or kingdom: if that people (against whom I haue thus deuyled) conuerthe from their wickednes: I immediately/ I repent of the plage, that I deuiled to bringe vpon the. Agayne when I take in hande, to buylde, or to plante a people or a kingdom: yf the same people do euell before me/ and heare not my voyce: immediately, I repent of the good, that I deuile to do for them.

Speake now therfore vnto whole Iuda/ and to them that dwell at Ierusalem: Thus sayth the Lord: Behold, I am deuising a plage for you, and a taking a thyng in hande against you.

Therfor let every man turne from his euell waye, take vpon you the thinge that is good, and do right. But they say: No more of this, we wyll folow

be our owne ymaginacions, and doe
every man accordyng to þe wylfulnes of
his owne mynde.

¶ Therefore thus sayth the Lorde: Al
be among the heathen, yf any man ha-
th harde such horribyle thinges, as the
daughter of Sio hath done. Shal not
the snowe (that melteth vpon the stoni
rocks of Libanus) moyste the felde:
¶ May the springes of of waters be so
grauen awaye, that they runne no mo-
re, geue moystnes/uo: make frutefull:
But my people hath so forgotten me,
that they haue made sacrifice vnto bai-
ne Goddesses. And whyle they folowed
their owne wayes, they are come oute
of the hye strete/ & gone into a fote way
not bled to be troden. Wherthow th
ey haue brought theyr lande into an e-
uerlastinge wildernes and scozne: So
that whosoouer trauaylethe thereby,
shal be abashed, and wagge theyr hea-
des, with an East wynde wyll I scat-
tre them, before theyr ennemys. And
when their destruction cometh, I wyll
turne my back vpon them/ but not my
face. Then sayd they: come, let vs yma-
gine something a gainst this Jeremey.
¶ Ye thys dyd euen the prestes/ to whom
the lawe was committed: the Senato-
res, that were the wyldest: & the prophe-
tes, which wanted not the word of god
Come (sayde they) let vs cutt oute his
tonge, and let vs not regarde hys wo-
des. Conspyde me/ O Lorde, and heare
the voyce of myne ennemys. Do they
not recompence euell for good, when
they dig a pyt for my soul: Remembre,
how that I stode before the, to speake
for the, & to turne away thy wrath fro the

¶ Therefore let their chyldre dye of hun-
ger, & let the be oppressed w the swerd.
Let theyr wyues be robbed of theyr chil-
dren, & become wyddowes: let theyr hus-
bandes be slayne, let theyr yong me be
kylled w the swerde in þe felde. Let þe
noyle be herd out of theyr houles, whē
the murderet cometh sodenly vpo the:
for they haue dygged a pytte to take
me, & laid snares for my fete. yet lorde,
þe knowest all their coucell, þe they haue
devised, to slaye me: & therefore for geue
thē not their wickednes, & let not their
spone be put out of thy syght: but lett

them be iudged before the: as the pplt.
¶ This shalt thou do vnto them in the
tyme of thy indignation.

The notes
a* The repentance of God is, the chaunginge of
hys deade, as ye haue i. Reg. xv. c.
¶ He prophesieth the destruction of Ierusalem, for
the contempt and despyllinge of the worde of God.

¶ The. xix. Chapter

Mouet, thus sayd þe Lorde vn-
to Jeremey: go thy way, & bye
the an erthen pytcher, and bry-
ge forth the Senatours, and chiefe pre-
stes into the valleye of the chylderen of
Hennom, whych lyeth before the porte
that is made of byrck/ and shewe them
there the wordes, that I shall tell the/
& say thus vnto the: Heare the woorde
of the Lorde, ye kynges of Iuda/ & ye
cytesyns of Ierusalem: Thus sayth þe
Lorde of hostes the God of Israell: be
holde/ I wyll bypunge such a plage vp-
on thys place, that the eares of all þe
heare it, shall glowe. And that because
they haue forsakē me, & inhallowed this
place, & haue offred in it vnto straunge
goddesses: whome nether they, theyr fath-
ers, ner the kynges of Iuda haue kno-
wen. They haue fylled thys place also
with the bloude of innocents, for they
haue set vp an alter vnto Ball/ to bur-
ne theyr chylderen for a burnt offeringe
vnto Ball, which I nether commaun-
ded, ner charged them/ nether thought
once ther vpon.

Beholde therfore, the tyme cometh
(saythe the Lorde) that thys place shall
nomore be called a* Copheth, ner the
valley of the chylderen of Hennam but
þe valley of slaughter. for in thys place
wyll I slaye the Senatours of Iuda
and Ierusalem, & kyll them downe w
the swerde in the syght of theyr edemy-
es, ande of them that seake theyr ly-
ues: And theyr ded carcales wyll I ge-
ue to be meate for the foules of the aye-
re/ and beastes of the telde. And I wyll
make thys citie so desolate, and despy-
led: that who so goeth thereby, shall bee
abashed & feare vpon her, because of
all her plages.

I wyll fede them also w the flesch of
theyr sonnes & their daughters. ¶ E-
very one shall eate vp another in the be-
segyng & straitnes/ wher w their ene-
myes (þe seke their liues) shall kepe thei

and

And the pytcher shalte thou breake in the lryght of the men, that shalbe wyth the, and saye vnto them: Thus sayeth the lord of hostes: Euen so wyl I destroy thys people and cite: as a Potter breaketh a vessel, that ca not be made whole agayne.

In Copheth shal they be buried, for they shal haue none other place. Thus wyl I do vnto this place also, saith the Lord, and to them that dwel therein: ye I wyl do to this citi, as vnto Copheth (for the houses of Ierusalem and the houses of the kynges of Iuda are defiled, lyke as Copheth) because of al the houses, in whose Parlers they did sacrifice vnto al the hooke of heauen, and poured out dyyncke offynges vnto straunge goddes. And so Ieremye cam from Copheth, wher the lord had sent hym to prophesy, and stode in the courte of the house of the Lord, and spake to all the people: Thus saith the Lord of hostes the god of Israel: Beholde, I wyl bynge vpon this cite & vpon euery towne about it: al the plagges that I haue deuised against them: for they haue ben obstinate, and wold not obeye my warnynges.

The notes

a. Of Copheth ye haue before in the. vii. g.
 ¶ Ieremy is smitten and cast into prison, for prophying of the word of god. He prophesyeth & captiue of Babilon. He complaineth that he is a mocking stock, for the word of god. He is compelled by the pytcher to preache the word, wyl he wyl he not.

The. xx. Chapter

When * Bhabur the prest the sonne of Emet, chof in the house of the lord, herd Ieremi preache so stedfastly: he smote Ieremy, & put him in the stocks, that are by the hye gate of Ben Iamin, in the house of the Lord. The next daye folowing Bhabur brought Ieremye out of the stocks agayne. Then sayde Ieremy vnto hi The Lord shal cal the no moze Bhabur (that is excellent and increasynge) but Bagoz (that is fearefull and astraped) euery where. For thus sayeth the Lord: behold, I wyl make the astraped, the thy self/and al that fauour the which shal perishe with the swerde of thei enemyes, euen before thy face.

And I wyl geue whole Iuda vnder

the power of the kyng of Babilon which shal carpe some vnto Babilon prisoners, and slaye some with the sword. Moreover/all the substance of thys lande, all they precious and gorgeous wyorkes, all costlynes/and all the treasure of the kynges of Iuda: wyl I geue into the handes of they enemyes, whyche shal spoyle them, and cary them vnto Babilon. But as for the (Bhabur) thou shalt be carped vnto Babilon with all thyne householde, and to Babilon shalt thou come, wher thou shalt dye, and be buried: thou and all thy fauourers, to whome thou hast preached lyes. O Lord, thou makest me weake/ but thou recomfortest me, and makest me stronge agayne. All the daye longe am I despyred, and lauged to scozne of euery man: because I haue nowe preached longe against malicious tyranny, and shewed the of destruction, for the which cause they cast the word of the Lord in my teeth, and take me euery to the wo.

Wherfoze/ I thought from hence forth, not to speake of hym: nor to preache any moze in his name. But the word was a very burning fyre in my herte and in my bones, which when I wolde haue stoped/ I might not. For why, I herd so many derisions and blasphemyes, yeeuen of myne owne companyons/and of such as were conuersaunte wyth me: which wente aboute/ to make me astraped, sayng: Upon him, lett vs go vpon hym, to feare hym & make hym hold his tong: that we may ouercome him, and be auenged of him.

But the Lord shoulde by me, lyke a myghty gyauante: therfoze my persecuters fell/and couide do nothyng. They shalbe soze confounded/for they haue done vniuersely, they shal haue an euerlastyng name. And now, O Lord of hostes, thou rightuous searcher/ which knowelle the reynes and the verberettes: let me se them punished, for vnto the I commit my cause.

Synge vnto the Lord/and prayse hym, for he hath deliuered the soule of the oppressed/ from the hande of the violent. * Cursed be the daye/ wherin I was bozne: vnhappye be the day wher

in my mother brought me forth. Cursed be the man, that brought me father & y
dynys, to make hym glad, sayng: thou
hast gotten a sonne. Let it happen vn
to that man, as to the cities whiche the
Lorde turned vppside doowne (when he
had hearde longe the wicked rumoure
of them) because he slewe me not, as so
ne as I came out of my mothers womb,
and because my mother was not my gr
aue her selfe, that the byrth myghte not
haue come oute / but remayned still in
her. Wherfore came I forth of my mo
thers wombe? To haue experience of la
boure and sorowe: and to leade my ly
fe with shame.

The notes.

a * Chys Phasur was the hys byshop of the tem
ple, the ringleader of false prophetes, the chiefe here
spheaker, that is, the ouerthower of true godlynes
The dignitie of Phasur, geuen vnto hym he abu
sed. for he taught not and reponed by the wordes
but feared the Godly wryth crueltie, he is not the gre
ater man that speaketh, but he is the stronger that
is streghen. He not onely stroke but also pyloned hi
that withstond him not, but patiently looked for the
helpe of God. It is no newe thyng (ye may se) for
Byshoppes to persecute the prophetes of the Lorde,
for theye preaching of the truth & constancy,
b * What is signified by cursing of the day is de
scribed in Job. iii. a. Chys sentence and other lyke are
not to be taken as examples of impacience in holy
men, but as the confessi on of the fragility of man co
plaining thus vnto hym that only can helpe and co
forth them.

The prophesyeth that zedekyah shal be taken, and
the cite burned.

The .xxi. Chapter.

These are the wordes of the
Lorde spake vnto Jeremy
what time as kynge sede
kiah set vnto him Phasur
the sonne of Melchiah / and
Sophoniah the sonne of Maltah prest
sayng: Alike counsell at the Lorde (we
pray the of oure behalfe / for Nabucho
donosor the kynge of Babylon besege
th vs, yf the Lorde (peradventure) wil
deale with vs, accordinge to hys mar
uelous power, and take hym from vs.

Then spake Jeremye. Geue sedekiah
this answer. Thus sayth the Lorde
god of Israel: behold, I wyl turn back
the weapons that ye haue in your han
des, wherewith ye fight against the kin
ge of Babylon, and the Caldees which
besege you round about the wales, and
I wyl bringe them together into the
myddest of this cite, and I my selfe w
yll fight agaynst you, with an outstret
ched hand, and with a mighty arme, in

great displeasur and terrible wrath: &
I wyl smite them / that dwell in this cite:
ye both men and cattell shall dye of
pestilence.

And after this (saith the Lorde) I
shal delyuer zedekiah the king of Ju
da, and his seruauents, his people (and
such as are escaped in the cite, from
pestilence / swerde, and hunger) into
power of nabuchodonosor king of Ba
bylon: ye into the handes of their ene
myes, in to the handes of those that so
low vpon their liues, which shal smite
them with the swerde: they shal not pi
tye them, they shal not spare them, they
shal haue no mercy vpon them.

And vnto this people thou shalt saye
Thus saith the Lorde: * behold, I late
before you the waye of lyfe and deeth.
Who so abydeth in this cite / shall pe
ryshe, ether with the swerd / w hunger,
or with pestilence. But who so goethe
out to holde on the Chaldees part, & be
sege it, he shal saue his life, and * shal
wyne his soule for a pray. For I haue
set my face agaynst this cite (sayeth
the Lorde) to plage it / and do it no good.

It muste be geuen in to the hande of
the kynge of Babylon, and be burnt w
fyre.

And the house of the kynge of Ju
da, saie thus: Heare the word of the Lo
rd (O thou house of David) for thus
saith the Lorde: Ministre rightousnes
and that sone, delyuer the oppressed fro
byolent power: or euer my terribble wz
athe breake oute lyke a fyre, and burne
so, & no man maye quench it, because of
the wickednes of your magnacyōs
Behold (saith the Lorde) I wyl coe vpo
you, & dwell in y balleis, tocks and fel
des, & saie: Cusch: who wyl make vs a
frayed: or who wil come into our hou
ses: For I wil byset you (saith the Lorde)
because of y wickednes of your inuē
ōs, & wyl kindle such a fire i your wod,
as shal consume al / y is about you.

The notes

a * Shall wyne his soule for a praye, that is, shall
escape daunger: It is alone with that which goethe
before he shall save hys lyfe: hys soule that is, hys ly
fe, shalbe vnto hym as a pray: because he shalde vnto
ly haue loste it, if he had bydden in Jerusalem: and
by flying vnto the Chaldees he wyl wyne it, eue
as a man wyneyth a pray in battell.

¶ Heerhoieth the kynge of Juda to iudgemente, & ryghtoufnes. Why Ierusalem is brogght into captivity. The death of & clam the sunne of Josua, is prophcyed.

¶ The .xxii. Chapter.

Thus sayde the Lorde also: God downe into the house of the king of Juda/and speake there these wordes, and saye: Heare the voyde of the Lorde, thou kyng of Juda that sytteste in the kyngly seate of Dauid: thou and thy seruantes and thy people/that go in and out at this gate. Thus the LORDE commaundeth: kepe equitie and ryghtoufnes/deluyet the oppressed from the power of the violence: do not greue nor oppresse the straüger, the fatherles nor the wyddowe/and there be no innocent bloude in this place.

And if ye kepe these thinges sayth fully, then shall there come in at the dore of this house kings, to syt vpon Dauids seate: they shall be caried in Charets and ryde vpon horses, both they and theyr seruantes/and theyr people. But if ye wyl not be obedient vnto these commaundementes, I sweare by myne owne self (sayth the Lorde) this house shall be waite. For thus hath the Lorde spoken vpon the kynges house of Juda: Thou art the head, as galaad is in Lybanus: what wylt thou saye of it, yf I make the not so wast (and thy cities also) that no man shall dwel therein: I wil prepare a destroyer with his weapons for thee, to hewe downe thy speciall Cedre trees: and to caste them in the fyre.

And all the people that go by this cite shall speake one to another: wherfore hath the Lorde don thus vnto this noble cite? Then shall yt be answered, *because they haue broken the couenaunt of the Lorde theyre God, and haue worshipped and serued straunge Goddes, Mourne not ouer the dead, and be not wo for them, but be soyr for hym that departeth a waye: for he commeth not agayne, and seeth his natue countre nomore. For thus sayth the Lorde/as touchyng* Helum the sonne of Josiah kyng of Juda, which raygned after his father/and is caried out of this place: he shall neuer com hither agayne

for he shall dye in the place, wherinto he is led captiue, and shall see this lande nomore. Wo worth him, that buyldeth his house with vnyghtoufnes, and his parlours with the good that he hath gotten by violence: which neuer recompenseth his neyghbours labour, nor payeth him his hyre. He thynketh in him selfe: I wyl buylde me a wyde house, and gorgeous parlours: He causeth windowes to be hewen therein, and the splinges and geastes maketh he of Cedre, and paynteth them with zenober. Thinkest thou to raigne, now that I prouoke me to wrauth with the Cedre trees?

Byd not thy father eate and drinke and prosper well, as long as he dealt with equite and ryghtoufnesse: Yee when he helped the oppressed and poore to their ryght then prospered he well.

I rom whence came this, but onli be cause he had me befoze his eyes, sayeth the Lorde. Neuertheles, as for thine eyes and thine hert/they loke vpon couetousnesse, to shed innocent bloude, to do wrong and violence. And therfore, thus sayeth the Lorde agaynst Jehoakym, the sonne of Josiah kyng of Juda: They shall not mourne for him (as they bide to do) alas brother, alas syster: neither shall they say vnto hi: Alas syr, alas for that noble pryncce. But as an Asse shall he be buryed, corrupt and be caste without the gates of Ierusalem.

Clymme by the hil of Lybanus (O thou daughter Sion) lyfte vp thy voyce vpon Balan/ crye from all partes: for al thy iouers are destroyed. I gaue I warnyng, whyle I wast yet in prosperite. But thou saydest: I wyl not heere. And this maner hast thou bled fro thy pouth, that thou woldest neuer heere my voyce. Al thy herdmen shall be dyen vpon the wynde, and thy derliges shall be caried away in to captiue: The shall thou be brought to shame and confusyon, because of all thy wyckednes: thou that dwellest vpon Lybanus, & make thy neste in the Cedre trees. O how greate shall thy mournyng be, when thy sorowes com vpon the, as a woman trauelyng with childe.

As truly as I lyue (sayeth the Lorde) Though

Though ^b* Conantah ^p sonne of Jeh-
oakim by nyng of Juda were the sygnet
of my right hand/ yet wil I pluck him
of: And I wil geue the in to the power
of them that seke to slay the, and in to
power of them that thou fearest: intoo
the power of Nabuchodonosor ^p king
of Babilon, and into the power of the
Caldees. Moreover, I will sende the,
and thy mother that beate the/ in to a
straunge land, wher ye were not borne,
and there shal ye dye. But as for the
land that ye wil desire to return vnto,
^b ye shal neuer come at it agayne. Thus
man Conantah shalbe lyke an ymage
robbed and tozen in peles, whych plea-
seth no man, for al his apparel: wher
for both he and his seide shalbe sent a
waile, and cast out into a land, that thei
know not.

O thou earth, earth, earth: heare the
woyde of the Lord: Wryte this man a-
monge the outlawes, for no prosperi-
te shal this man haue al his lyfe long.
Neither shal any of his seide be so hap-
pye, as to sit vpon the seate of Dauid,
and to beate rule in Juda.

The notes

^a* Some vnderstand here be well al the sonnes of
Josiah. And verely thei were al take prisoners in
grete shame, & dyed out of Jerusalem ye out of the
lande of Israel, & were buried without ^p honoure
vnto o kinges. First Jehoahaz/ whom manye
chyncke to be specially signified by telum was bro-
ught into Egypt: ther he died. ^{iiij}. Reg. xxiii. g. And
his brother Eliakim which came in his steade was ta-
ken of Nabuchodonosor, & fettered & brought to Ba-
bylon. ^{Par}. xxxvi. a. Whose successeure. Jehoacin
was also brought to babilon, & his mother to. ^{iiij}. Re-
xxiii. c. At the last his vnckle zedekiah through hys
falsed both to god & man, betrayed ^p whole kynge-
dome: was also brought to Babilon, & there had
his chyldren slaine, be for his face, & his owne eyes
put out. ^{iiij}. Reg. xxv. b. All this whole lamentable
business shuld Jeremi come to note here in few wo-
des. If any man thinck this prophete to belong on
ly to Jehoahaz with him wyl I not strue.

^b* Otherwise, Jehoacin ^{iiij}. Reg. xxiii. b & also Je-
coniah. ^{Mat}. i.

The spekerh against euil Curates ^p make hauock
of a flock of ^p lord. Of ^p conuersion of prouenante
of ^p Jewes to ^p faith. The comig of ^p true Shepard
Christ is prophesied.

Agaynst false prophetes. Wher a prophet preacheth ^p
woyde of God, God couerteth ^p herts of the hearers
Agaynst prophetes ^p ppeache lyes vnder the name
of god. The miracles of false prophetes.

The. xlii. Chapter:



O be vnto the Shephardes,
that destroy, and scatter my
flocke. saith the lord.
Wherfor, this ^p commande-
ment of the Lord God of

Israel/ vnto the Shephardes that fede
my people: Ye scatter and thrust out mi
flocke, and loke not vpon them. Ther-
fore now wyl I visit the wickednes of
your ymagynacions, saith the Lord:
And wyl gather togeth er the ^a* remna-
unt of my flocke, from all landes that
I had dyuen them vnto/ and wyl byn-
ge them agayne to their pastures, &
they maye grow and increase. I wil set
Shepardes also ouer them, which shal
fede them. They shal nomore feare &
dred, for ther shal non of them be lost
saith the lord. Wholde the tyme com-
meth, saith the Lord, & I wyl raise vp
the ryghteous braunch of Dauid, whi-
ch shall rule/ and discusse matters in
myldom/ & shal set vp equitye and righ-
tynousnes agayne in the earth.

In hys tyme shall Juda be saued &
Israel shal dwel with out feare. And
this is the name that they shal cal hi:
euen the lord our righteous maker.

And therfore beholde, the tyme cometh
saith the lord/ & it shal no more be say-
de: the Lord lyueth, which brought the
chyliden of Israel out of the lande of
Egypt:

But the lord lyueth,
which broughte forth, and led the seide
of the house of Israel/ out of ^p North
lande/ and from al countreys where I
had scattered them, and they shal dwel
in their owne land agayne.

Wherfor breaketh in my body be-
cause of the false prophetes, al my bones
make: I am become lyke a droncken
man (& by the reason of wyne can take
no rest) for very feare of the lord, and
of his holpe wordes: because the lande
is ful of aduouterers, where thorow it
is destroyed and mourneth, and ^p plea-
saunt pastures of the deserte are dried
vp. See the waye that men take, is
wycked, and their gouernaunce is no-
thyng lyke the holy woide of the lord:
for the prophetes and the prestes them-
selues are polluted ypoctites, and their
wickednes haue I found in my house
saith the lord. Wherfor/ their waye
shalbe slippery in the darcknes, wherin
they maye sticke and fall. For I wyl
byng a plague vpon them, euen the ye-
ares of their visytacion, saith ^p Lord.
I haue sene colpe amonge the prophete-
tes

tes of Samaria, that they preached for Baal, and disceaued my people of Iſrael.

I haue ſene alſo among the Prophe-
tes of Ieruſalem, ſoule aduourty/and
preſumptuous lyes. They take the
moſt ſhamfull men by the hand, flatter-
ing them, ſo þ they cā not retorne fro
their wickednes: Al theſe with their cy-
teſyns are vnto me, as Sodom, and as
the inhabitants of Gomorre.

Jerem. ix. b

Therefore thus ſaith the lord of
Hoſtes concernyng the prophetes: Be-
hold/ I wyl fede them with woz, a wod
and make the drynck the water of gal
for from the prophetes of Ieruſale is
the ſycknes of ppoctely com in to al the
land.

Jerem. xxi. b
xxviii. b

And therfore the lord of Hoſtes ge-
ueth you this warnyng: Heare not the
wozds of the prophetes that preach vn-
to you/ & deceaue you: for they ſpeak
meanynge of their owne hert, & not out
of the mouth of the lord. They ſaye
vnto them, that deſpyce me: The lord
hath ſpoken it. Cuſh ye ſhal proſpere
ryght wel. And vnto al them/ þ walck
after the luſt of their owne hert, they
ſaye: Cuſh there ſhal no miſfortune
happen you. For who hath lytten in þ
counſel of the lord, that he hath herd &
vnderſtand, what he is about to do?
Who hath marked his deuſe/ & herde
it? Behold the ſtozmy wether of the
Lord (that is his indignacion) ſhal go
forth and ſhal fal downe vpon the hed
of the vngodly. And the wrath of the
lord ſhal not turne agayne/ vntyll he
performe and fulfyl the thought of his
hart. And in the latter dayes yee ſhall
know his meanynge.

Jerem. xli. a
Sophon. i. c

I haue not ſent theſe Prophe-
tes (ſaith the Lord) and yet they came. I
haue not ſpoke to the, and yet they pre-
ched. But yf they had continued i my
counſel and herd my wozdes: they had
turned my people from their euell way-
es and wycked imaginacions. Am I
then God þ ſeerthe but the thinge, whi-
ch is nye at hande, and not that is far
of, ſaith the Lord? Hape eny man
hyde hym ſelfe, that I ſhal not ſe hym?
ſaith the Lord.

Jer. xlii. b

Do not I fulfyl heauen and earthe?

ſaith the Lord: I haue herd wel pph-
ugh/ what the prophetes ſaye, that pre-
ache lyes in my name, ſayinge: I haue
dreame, I haue dreame. How longe
wyl this continue in the prophetes her-
tes, to tel lyes, and to preache the craft-
tye ſutletye of their owne hert? Whole
purpoſe is (with the dreames that eu-
ry one tel) to make my people forget my
name, as their fore fathers dyd/ when
Baal came vp. The prophet that hath
a dreame, let him tel it: and he that vn-
derſtandeth my wozd, let him ſpeake it
faithfully.

For what hath chaſte and wheate to
do to gether, ſaith the Lord: Is not
my wozd lyke a fire, ſaith the lord, and
lyke an hammer, that breaketh þ hard
ſtone? Therefore thus ſaith the lord:
behold/ I wil vpon the prophetes, &
þ ſhal my wozd ptiuely from euery mā.
Behold, here am I, ſaith þ lord againſt
the prophetes, that take vpon them ſu-
ges to ſpeake: The lord hath ſayde it.
Behold, here am I (ſaith the Lord) a-
gainſt thoſe prophetes, that darre pro-
phely lyes and diſceue my people with
their vanytes, and myſacles, whom I
neuer ſent, nor comaunded them. The
ſhal do this people grete harme ſaith
the lord.

Yf this people, ether eny prophet or
prieſt aſke þ, and ſaie: what is the * bur-
then of the Lord? Thou ſhalt ſaye vn-
to them: What burthen? Therefore wil
I caſt you from me (ſaith the lord) be-
cauſe yee pour ſelues are a burthen.
And the prophet, prieſte or people that
bleth this terme (the burthenne of the
Lord) him wyl I viſit/ and his houſe
alſo.

But thus ſhal yee ſaye, euery one
to another: What anſweare hath
the Lord geuen: or what is the lordes
commaundement?

And as for the burthen of the Lord/ 6
ye ſhall ſpeake nomore of yt: for eu-
ry mans owne wozde is his burthen,
becauſe yee haue altered the wozdes of
the lypynge God the Lord of Hoſtes
our God.

Thus ſhal euery man ſaye to þ pro-
phetes: what anſweare hath the Lord ge-
uen them? Or what, ſaith the Lord?
And

And not once to name the burthen of the Lord. Therefore thus saith the Lord: for so much as ye have blessed thys term (the burthen of the Lord) where as notwithstanding sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therefore, I wyl repute you as a burthen/ and wyl cast you out of my presence: yee and the cytie also, that I gaue you and your fathers: and wil bring you to an euerclastynst consulyō, and in to such a Ham, as shal neuer be forgotten.

The notes

a* The faithful people are called remnauntes, because they are but few in nombꝛ: as it appereth.

Esay. x. c. l. v. at. xx. v.

b* That shal be my name, is, I shew I my name, and the thing which I haue not commaunded.

c* That is the prophcy & heuy word of the Lord. Esa. xlii. a. Abac. i. a.

The. xlii. Chapter.

The vñsion of the. ii. panyers of pygges. The first vñsion signifieth that part of the people shuld be brought agayne fro captiuite. The second, that iehonah and the rest of the people shulde be destroyed.

The lord shewed me a vñsion: Behold, there stode to maundes of pygges befoze the Temple of the lord, after that Nabuchodonosor kyng of Babilō had led away captiue Iechoneah & sonne of Jehoahm kyng of Juda, the myghtymen also of Juda w the workmasters, and conning mē of Ierusalem, vnto Babilon. In the one maund were very good pygges, euen lyke as those that be first ripe. In the other maunde were very naughtye pygges, which might not be eaten, they were so enel. Then sayd the lord vnto me: what seyst thou Jeremy? I sayde: pygges, wherof some be very good, and some so euell, that noe man maye eat them.

Then came the word of the lord vnto me, after this maner: Thus saith the lord the god of Israel: like as thou knowest good pygges, so shal I know the men led away, whom I haue sente out of this place in to the lande of the Caldees/ for their prosyte: and wyl let many eyes vpon them for the best, for I wyl bring them agayne into his lande, I wyl byld them vp and not bzeake them downe: I wyl plant them/ and not

rote them out. And I wyl geue the anbert to know, how that I am the lord. They shal be my people, and I wyl be their God/ for they shal retorne vnto me w their whole hert.

And lyke as thou knowest the naughtye pygges, whych may not be eatē, they are so euell: Euen so wyl I sayeth the Lord (let iehonah the kyng of Juda/ (ye and al his princes, and the retp due of Ierusalem that remaynē ouer i this lande, and them also that dwel in Egypte) to be vexed and played in all kyngdomes and landes. And wyl make them to be a repzoze/ a comen by worde, a laughyng stocke and shame, in al the places, wher I shal scatte thē. I wyl send the swerd, hongre and pestilence among them, vntil I haue cleane consumed them out of the lande, & I gaue vnto them and their fathers.

Jeremy prophcyeth that they shal be in captiue te lxx. yeres, because they contempted & dyspyled the word of God. He sheweth & after lxx. yeres the Babilonys shuld be destroyed. The destruction of al nations is prophcyed. He moueth the pygges of nations to waspyng.

The. xlv. Chapter.

A Sermon that was geuen vnto Jeremy, vpon all the people of Juda: In the fouerthe yere of Iehokim the sonne of Josiah kyng of Juda, that was in the fyrste yere of Nabuchodonosor kyng of Babilon. Which sermō, Jeremy the prophēt made vnto all the people of Juda/ and to al the inhabitours of Ierusalē, on this maner.

From the. xlii. yere of Josiah the sonne of Amon kyng of Juda/ vnto this present daye (that is euē. xlii. yeres) (the word of the lord hath bene comitted vnto me. And so haue I spoke to you, I haue risen vp earlye, I haue geuen you warnyng in season, but ye wold not heare me. Though the lord hath sent his seruaunt, al the prophētes vnto you in season: Yet wold ye not obeye, ye wold not encline your yeres to heare.

He sayde: turne agayne euery mā fro his euell wape, & fro your wicked ymaginactōs, and so shal ye dwell foreuer in the lande/ that the Lord promysed

Sh. ii. you

you and your forefathers: And go not after strange goddesses, serue them nott, worchyp them not, and anger me not with the workes of your handes: the wyl not I punishe you. Neuertheles/ ye wolde not heare me (sayth the lord) but haue defied me with the workes of your handes, to your owne greate harme.

Wherfore thus sayth the Lord of Hostes: because, ye haue not harkned vnto me woorde, lo I wyl sende oute, and call for all the people, that dwell in the north, sayth the lord, and wyl prepare Nabuchodonosor king of Babilon my seruant/ and wyl byng the vpon this lande, and vpon all that dwell therein, and vpon all the people that are aboute them/ and wyl bitterly rote the oute. I wyl make of them a wyldernesse/ a mockage, and a continuall deserte.

C Moreover/ I wyl take from them the ¹¹ voyce of gladnesse and solace/ & voyce of the bydegrom and the byde, the voyce of the annoynted, with the cressettes: and this whole lande shall become a wyldernes and they shall serue the same people, and the king of Babylon/ the scoze yeares and ten. Whe the lxx yeares are expyed, I wyl visite also the wyckednes of the kynge of Babylon & his people sayth the Lord: yee and the lande of the Caldees, & will make it a perpetuall wyldernesse and wyl fulfill all my wordes vpon that lande, which I haue deuised agaynst it: yee all that is witten in this booke, whiche Jeremy hath prophesied of all people/ so that they also shall be subdued vnto diuers nations and greate kynges, for I wyl recompence them according to theyr dedes and workes of theyr owne handes.

Job. xxxiii.

D Chap. li. and
Ezal. lxxv. b

For thus hath the lord God of Israel spoken vnto me: Take this wyne cuppe of indignation from my hande, & thou mayst cause all the people, to whom I send the, for to dyncke of it / that when they haue droncken thereof, they may be mad and out of theyr wittes, when the swerde cometh, that I wyl sende amonge them, Then take I the cuppe from the lordes hande, and made al the

people dyncke therof, vnto whom the lord had sent me.

But first the cite of Jerusalem, and al the Cities of Juda/ theyr kynges & princes; to make them desolate, waste, despised and cursed according as it is come to passe this day: yee and pharaos the kynge of Egypte/ his seruantes his princes and his people altogether one with another and all kynges of the lande of Hus, all kynges of the philistines land, Ascalon, Azah, Accaron, and the remnant of Moab / the Edomites, the Moabites and the ammonites: All the kynges of Cyprus and Sydon: the kynges of the Isles, that are beyond the sea: Medan, Thema, Buz and the Chanaan, Ismaelytes: all the kynges of Arabye, (& generally) al the kynges that dwell in the deserte: al the kynges of samyr, all the kynges of Elam, all the kynges of the Medes, al kynges toward the North, whether they be farre or ny/ euerie one with his neyghbours: Yee and all the kyngdoms that are vpon the whole earth the kinge of Sezach/ sayde he, shall dyncke with them also.

And saye thou vnto them: Thus is the commaundement of the Lord of Hostes the God of Israel: Dyncke & be dronken/ spewe and fall, that ye neuer ryse: and that thow the swerd, which I wyl send among you. But yf they wyl not receaue the cuppe of thy hand, and dyncke it, then tell them: Thus doth the Lord of Hostes threaten you: dyncke it yee shall and that shortly. For lo, I begynne to plage the cite, that my name is geuen vnto: Chynke ye then, that I wyl leaue you vnpunished: ye shall not go quite. For why, I call for a swerde vpon all the inhabytours of the earth, sayth the lord of Hostes.

Therefore tell them all these wordes, and saye vnto them: The lord shall crye from aboue, and let his voyce be heard from his holy habitation, with a great noise shall he crye from his courtre gall, he shall geue a great voyce (lyke the grape gatherers) and the sound the rot shall be heard vnto the endes of the worlde. For the lord hath a iugement to geue vpon all people, and wyl hold his court of iustice with all fleshe and punishe

punish the vngodlye, sayth the lord.

For thus saith the lord of hostes.

Beholde, a miferable plage shall goe from one people to another, and agrett my water shall aryse from al the endes of the earth. And the same daye shall the lord himselfe slay the; from one ende of the earth to another: There shall no mone be made for any of them: none gathered vp/none buried: but shall lye as dung vpon the ground.

Mourne (O ye Sheparden) and crye spynkle your selues with ashes, O ye rammes of the flock: for the tyme of your slaughter is fulfilled/and ye shall fall like vessels connyngly made for pleasure.

The Sheparden shall haue no wate to fle, and the rammes of the flock shall not escape. Then shall the Sheparden crye horrible, and the rammes of the flock shall mourne: for the Lord shall consume their pasture/and their beste felldes shall lye dead because of the horrible wrath of the Lord. They shall forsake their foldes lyke as a lyon: for their landes shall be wast because of the wrath of the destroyer, and because of his fearful indignation.

The notes
 * By these thynges are vnderstande the paynfull, & poyntles of abundance of worldly thynges. Al these wordes of the Lord take a way fro the Jewes. Jer vii. g. x. i. Jeremo moueth the people to amendement. He is taken of the Prophetes and Priestes, & brought to iudgement: he being accused before the Princes and Swereth, that he had preached only the wordes of god. The rulers and the people delpue Jeremy agaynst the wylls of the Priestes & prophetes: after the example of Iheremiah, which had delpued Michah, & had preached the same thynges that Jeremy had preached. Whiche the Prophete is killed of Jehoakim, contrary to the wyll of god.

The xxvi. Chapter.

In the beginning of the reygne of Jehoakim the sonne of Josiah kyng of Iuda, came this worde from the Lord, saying; Thus sayeth the Lord: Stande in the courte of the lordes house, & speke vnto al the which out of the cities of Iuda, com to do my will in the lordes house/ all the wordes which I commaund the to say. Loke the which kepe not one word back, if peraduenture they will haue it, & tume every man from his wycked waye: & I maye also repent of the plage which I haue determyed to bring vpon the; because of their wycked inuencions.

And after this maner shall thou speake vnto the: Thus saith the Lord: If ye wyll not obey me, to walke in my Lawes, which I haue geuen you, and to heare the wordes of my seruantes/ the Prophetes, whom I sent vnto you crying by tyme and spyll sending: If ye wyll not followe them (I saye) then wyll I doo to this house, as I didde vnto Siloh/ and wyll make this City to be abhorred of all the people of the earth. And the priestes, the prophetes and all the people hearde Jeremye preache these wordes in the house of the Lord.

Now, when he had spoken out all the wordes, that the Lord commaunded him to preache vnto all the people, then the priestes/ the prophetes and all the people toke holde vpon him, and sayde: thou shalt dye. How darrest thou be so bold, as to saye in the name of the lord. It shall happen to this house as it dyd vnto Siloh: and this cite shall be so waste, that no man shall dwell therein.

And when al the people were gathered aboute Jeremye in the house of the lord, the Princes of Iuda herd of this rumoure, and they came sone out of the kynges palace into the house of the lord, and sate them down before the new doze of the lord. They spake the priestes and the prophetes vnto the rulers/ and to all the peple, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye pour selues haue herde with youre eares.

They sayd Jeremy vnto the rulers and to all the people: The Lord hath sent me to preache agaynst this house & agaynst this cite, al the wordes that ye haue haue herde. Therefore amende your wayes and your aduise mentes and be obedient vnto the voyce of the Lord your God: so shall the Lord repent of the plage, that he had deuyled agaynst you. Nowe as for me: I am in your handes, do with me as ye thynke expedient and good. But this shall ye knowe: if ye put me to death, ye shall make your selues/ this cite and all the inhabitours therof, guilty of innocent bloude. For this is of a truth: that the Lord hath sent me vnto you, to speake all these wordes in your eares.

Sitt Then

111. Be. ch. 1.
 Jer. xxvi.

John. xxi.

Math. xxi.

Then sayde the rulers and þ people vnto the prestes and prophetes: This man maye not be condemned to death for he hath preached vnto vs in þ name of the Lord our god. The Elders also of the land stode vp/and sayd thus vn to al the people: Michah the Mozaist hite/which was a prophet vnder Ezechiah kyng of Iuda spake to al þ people of Iuda: Thus saith the Lord of hostes: Sion shalbe plowed like a feld Jerusalem shalbe an heape of stones and the hil of the Lordes house shalbe turned to an hye wod. Icyd Ezechiah the king of Iuda and the people of Iuda put him to death for this: No vere ly, but rather feared the Lord, & made thei prater vnto him. For the which cause also the lord repented of þ plage that he had deuised agaynst them.

Shuld we the do such a shameful dede agaynst our soules? There was a prophet also, that preached by fly in þ name of the lord, called Uriah the sonne of Semeiah of Cariathiarim: this mā preached also agaynst this ctyte and agaynst this lande, accordinge to al as Jeremey saith. Now when Jehoakim the king wyth al the estates and pynces had herd his wordes, the king wet about to slay him: When Uriah perceued þ, he was afraid, and fled, & departed in to egipt.

Then Jehoakim the king sent seruantes into the lande of Egipt. Namely: Elnathan the sonne of Achaboz and certeyne men wyth him into Egipt which fetched Uriah out of egipt, and broughte hym vnto kinge Jehoakim that slew him w the sweard, and caste his deed body into the comen peoples graue. But Ithkain the son of Sapha helped Jeremey, that he came not into þ handes of the people to be slayne.

The notes

¶ The lord repēterh him of þ plage þ he wold send when he auengeth it not, but ordereth & forgiveth it: & synners amēd, & forþinck their offences. Gene vi. b. i. Re. xv. c.

¶ Jeremey at þ commandement of the Lord, sendeth bondes to the kyng of Iuda, and to the other kynges that were ny, wherby they are monished to become subiectes vnto Nabuchodonosor, & warrieth the people and þ kynges & rulers, that they be leue not false prophetes



In the begynning of þ reygne of Jehoakim the sunne of Josiah kyng of Iuda came this woorde vnto Jeremey from the Lord wh ich spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, and sende them to the kyng of Edom, the king of Moab, the kinge of Ammon, the kyng of Cyprus, and to the kinge of Sydon: and that by the messengers which shal come to Jerusalem vnto sedekiah the kinge of Iuda and byd them saye vnto they masters, Thus saith the Lord of hostes: the god of Israel speake thus vnto your masters: I am he that made the earthe the men, and the catell that are vpon the ground, with my great power and outstretched arme and haue geue it vn to whome it pleaseth me. And now wyl I deliuer all these landes into the power of Nabuchodonosor the kinge of Babylon my seruante. The beastes also of the felde shal I geue hym, to do hym service, and all people shal serue hym, and his sonne and his chyldes chylderen, vntyll the tyme of the same lande be come also: yee many people and greates kynges shal serue hym,

Moreouer, that people and kyngdom which wyl not serue Nabuchodonosor/and that wyl not put they neckes vnder the yoke of the kyng of Babylon: the same people wyl I byset w the sweerde with hunger, with pestilence/vntyll I haue consumed the in his handes sayth the Lord. And therefore folowenot youre prophetes/so the sayers/erpounders of dreames, charimers & wytches/which say vnto you, ye shal not serue the kyng of Babylon. for they preach you lyas/to bring you farre from your lande, and that I myght cast you out and destroy you. But the people that put they neckes vnder the yoke of the kinge of Babylon, and serue the kyng of Babylon, and serue his those wyl I let remayne still in they owne lande (sayeth the Lord) and they shal occupie it, and dwell therein.

All these thynges tolde I sedekiah the kyng of Iuda and sayd. Put your neckes vnder the yoke of the kyng of Babylon

Babylon, and serue hi and his people/
that ye maye lye Why wilt thou and
thy people perishe with the swerde, w
hongre/with pestilence: lyke as y lord
hath deuyled for al peple, that wil not
serue the king of Babylon: Therfore
geue no eare vnto those Prophetes (y
tell you: Ye shal not serue the kyng of
Babylon) for they preache you lyes. ne
ther haue I sent them, saith the Lord
how be it they are bolde/falsely to pro
phesy in my name: that I myght the so
net delyue you out/ and that ye myght
perishe with your preachers. I spake to
the prestes also, and to all the people:
Thus sayeth the Lord: Heare not the
wordes of those Prophetes/that prea
che vnto you/and saye: Behold/the
vessels of the lordes house shal shortly
be brought hyther agayne from Babi
lon: For they prophesy lyes vnto
you. Here the in not/but serue the king
of Babylon, that ye maye lye. Wher
fore wyl ye make thys cite to be des
troyed: But yf they be true Prophe
tes in very dede, and yf the word of the
Lord be commytted vnto them, the let
the praye the lord of hostes that the re
maunt of the ornaments (which are in
the house of the lord, and remayne yet i
the house of the kyng of Iuda and at
Jerusalem) be not caried to Babylon
also. For thus hath the Lord of hostes
spoken concernyng the pylers, y lauer
the leate and the resydue of the orname
tes that yet remayne in this cite/whi
ch Nabuchodonosor the king of Babi
lon toke not when he caried awaye Je
chontah the sonne of Jehoakim kyng
of Iuda/with all the power of Iuda &
Jerusalem, from Jerusalem vnto Ba
bylon, captiue.

Yea thus hath the Lord of hostes
the god of Israel spoken, as touching
the resydue of the ornaments of the
Lordes house/of the kyng of Iudaes
house/and of Jerusalem: They shal
be caried vnto Babylon/and there
they shal remayne: vntyl I byset them
sayeth the Lord. Then will I bring
them hyther agayne. And this was
done in the same yere: euen in the be
gynning of y reigne of zedekiah kyng
of Iuda:

The notes.

a * That is to wet, those vessels shew caried awa
with Je: oniah
b * But if they be true prophetes, Marke y true proph
tes & such as lene to y word may w praier mygate
the vengeance that god thyseneth: But y false pro
phetes & prechers as thy leaue to lyes & preche no
ther thing, so is their praier vane & fruitles.
c The false prophesy of Hananiah the Prophet.
Jeremy sheweth that the prophesy of Hananiah
is false, by the exaple of the other Prophetes he be
inspired the lord reproueth Hananiah, prophesying
his deth.

The xxviii. Chapter.

But in the fourth yere of y
raygne of zedekiah kyng
of Iuda, in the syft month
it happened /that Hanani
ah the sonne of Asur, the
prophet of Gabaon, spake to me in the
house of the Lord, in the presence of the
prestes and all the people, and sayde.
Thus saith the lord of hostes y god
of Israel: I haue broken the rock of y
king of Babylon, and after two yere
wil I bring agayne into this place, al
the ornaments of the Lordes house/
that Nabuchodonosor king of Babilo
caried awaye from this place vnto ba
bylon. Yea I wil bring agayne Jeho
niah the sonne of Jehoakim the kyng
of Iuda hym self, w all the presoners
of Iuda (y are caried vnto Babylon)
euen into the place, saith the lord, for
I wil breake the rock of the kyng of
Babylon.

Thus the prophet Jeremy gaue an
swere vnto the prophet Hananiah/be
fore the prestes, and be fore al y people
that were present in the house of y lord
And the prophet Jeremie sayde: Amen
the lord do y, and graunte the thyng,
which thou haste prophesied: that he
maye bringe agayne all the ornamen
tes of the Lordes house, and restore all
the presoners from Babylon iu to the
place. Neuertheles, herken thou
also what I wil saye, that thou and all
the people maye hear: The prophetes y
were before vs i tymes past, which pro
phesied of warte, of trouble, of pestilence
ether of peace, vpon manye nacyns &
grote kyngdomes/wered proued by this
(yf god had send the in very dede) whe
the thing come to passe, which that pro
phet tolde before.

And Hananiah the prophet toke y
chayne

Den. xviij. b
Num. xvi. a

chayne from the prophete Jeremys neck, and brake it and with that sayde Hananiah, that al the peple migh heare: Thus hath the lord spoken, euē so wyl I brake the pocke of Nabuchodonosor kyng of Babylon/ fro h neck of al nacions, yea and that within this two yeres. And so the prophet Jeremy went his waye. Now after that that Hananiah the prophete had taken the chayne fro the prophet Jeremys neck and broken it: The word of the Lorde came vnto the prophet Jeremo sayng: Go/ and tell Hananiah these wordes:

2

Thus saith the Lord: Thou hast broken the chayne of wode, but in stead of wode thou shalt make chaines of yron. For thus sayeth the lord of hostes h god of Israel: I wyl put a pock of yron vpo the neck of al this people that they maye serue Nabuchodonosor the kyng of Babylon, yea and so shal they do. And I wyl geue him the beastes in the felde. Then sayde the prophet Jeremy vnto the prophet Hananiah: Heare me (I pray thee) Hananiah: The Lorde hath not let thee/ but thou bygest this people into a false belefe. And therfore thus saith the Lord: behold I wil led out of the land, and within a yere thou shalt dye because thou hast falslye spoken agaynste the lord. So Hananiah the prophet dyed the same yere in the leuenth moneth.

The yllle of Jeremy, sent vnto them that were in captiuite in Babylon. He prophesieth their returne from captiuite after .lxx. yeres. He prophesieth the destruction of the kyngdome and of the people that remayned in Ierusalem. He threatheneth. ii. prophetes that seduced the people. The death of Heremias h Nehemiah is prophesied.

The .xxij. Chapter.

3



This is the Copie of h letter that Jeremy the prophete sent from Ierusalem vnto the prisoners: the Senators, prestes, prophetes, and all the people, whome Nabuchodonosor had led vnto Babylon, after that tyme that kyng Iochonah, and his Quene/ his chamberlaynes the priores of Iuda and Ierusalem the workemasters of Ierusalem were departed thither.

Which letter Elasah the sonne of Saphan and Gamariah the sonne of Hel

kiah dyd beare, whom sedekiah h kyng of Iuda sent vnto Babylon to Nabuchodonosor the kyng of Babylon: these were the wordes of Jeremys letter.

Thus hath the Lorde of hostes h god of Israel spoken vnto al the prisoners, that were led from Ierusalem vnto Babylon: buyde you houses to dwel therein: plant you gardes, that ye maye entoye the frutes therof, take you wyues to beate you sonnes and daughters; prouyde wyues for your sonnes, and husbandes for y. urc daughters, that they get sonnes and daughters & that ye maye multiply theire. Laboure not to be fewe, but seke after peace and prosperite of the cite wherein ye be prisoners, and praye vnto god for it. For in the place therof, shal your place be. For thus saith the lord of hostes the god of Israel: Let not those prophetes and sooth sayers that be among you disceave you: and beleue not your owne dreames. For why, they preache you lyes in my name/ & I haue not let them saith the lord.

But thus saith the lord. When ye haue fulfilled, .lxx. yeres at Babylon I wyl bring you home/ and of myne owne goodnes I wyl cary you hither & gayne vnto this place. For I knowe what I haue deuyled for you saith the lord. My thoughtes are to geue you peace, & not trouble/ (which I geue you all redi) and h ye might haue hope agayne.

Ye shal crye vnto me, ye shal go and call vpon me, and I shal heare you.

Ye shal seke me and fynde me/ Yea, yf so be h ye seke me with youre whole harte, I wyl be founde of you (saith the Lorde, and wyl deliuer you out of prison/ and gather you together & gayne out of al places wherein I haue scatred you/ saith h lord & wyl bring you agayn to the same place, fro whence I caused you to be caryed away captiue.

But where as ye saye, that God hath rapsed you by prophetes at Babylon/ Thus hath the lord spoken (concernynge the kyngs that syteth in the stooles of Dauid, and al the peple that dwel in this cite, youre bethen that are not gone with you in to captiuite)

Thus

Thus (I saye) speaketh the Lorde of hostes: Behold, I will send a sword hunger and pestilence vpon them, and will make them lyke vntymely pyges/ that maye not be eaten for bitterness: And I will persecute them with sword, with hunger and death.

I will deliuer them vp to be bered of all kingdoms, to be cursed / abhorred, laughed to scorn, and put to confusion of all the people, amonge whome I haue scattered them: & that because they haue not bene obedient vnto my commaundementes (sayth the Lorde) which I sent vnto them by my seruantes & prophetes. I stood vp early, and sent vnto them / but they wolde not heare / sayeth the Lorde. Heare therfore the word of the Lorde, all ye prisoners, who I sent from Ierusalem vnto Babilon, Thus hath the Lorde of hostes & god of Israel spoken of Shab the son of Colalah, and of Zedekiah / & sonne of Balaiah, which prophesieth lyes vnto you in my name: Behold, I will deliuer the in to the hand of Nabuchodonosor the kyng of Babilon, that he make slay the before your eyes. And al the prisoners of Iuda that are in Babilon, shall take vpon them this terme of cursing / and saye: Now God do vnto the / as he did vnto Zedekiah & Shab, whom & kyng of Babilon rolled in the fyre, because they sinned shamefully in Israel.

For they haue not only defiled their neighbours wyues, but also preached lyeing wordes in my name, which I haue not commaunded them. This I testify, and assure, saith the Lorde: But as for Semetah & Nehelamite thou shalt speake vnto him: Thus saith & Lorde of hostes the God of Israel: Because thou hast seled letters vnder thy name, vnto all the people that is at Ierusalem, & to Sophontah the sonne of Balaiah & prest, yee and sent them to all & prestes: wherin thou wrytest thus vnto him: The Lorde hath ordered the to be prest in steade of Jehotada the prest, & thou shouldest be the chefe in the house of the Lorde aboue al prophets, and prechers, and that thou mightest put the in prison, or in the stocks. Now happeneth it then, that thou haste not repyo

ued Jeremy of Anathoth, which neuer leaueth of his prophesying. And beside al this / he hath sent vs word vnto Babilon, and tolde vs playnely, that our captiuitie shall long endure: & we shuld buyld vs houses to dwel therein, and to plante vs Gardens that we mighte entoye the frutes thereof. Which letter Sophontah & prest dyd reade, and let Jeremy the prophet heare it.

Then came the word of the Lorde vnto Jeremy, sayinge: Send word to all them that be in captiuitie, on this maner Thus hath the Lorde spoken concerninge Semetah the Nehelamite: Because & Semetah hath prophesied vnto you without my commaundment / and brought you into a false hope, therfore thus the Lorde doth certifie you: Behold, I will viset Semetah the Nehelamite, & his sede: so that none of his shall remayne amonge this people, and none of them shall see the good, that I will do for this people saith the Lorde. For he hath preached false ly of the Lorde.

The notes

As much prophetes as preached vnto them & thynge which they were desirous of, dyd they greatly allowe: yee euen after they came to Babilon. In the they reioysed, as though they had bene sent of the Lorde, & yet were they in deede false prophetes. But Ezechiel the tru prophet of the Lorde, which preached the contrary did they persecute. By the false prophetes they said: God hath sent vs prophetes: & their doctrine dyd they heare and follow. But the true prophet dyd they moche laugh to scorn: woldng ther beleue his doctrine, nor geue eare vnto it.

The returne of the people from Babilon. God by his chastenyng sheweth that the people is fawful & destruction of the enemies of Israel.

The xxx. Chapter



These are the wordes / that the Lorde shewed vnto Jeremy sayinge: Thus saith the Lorde God of Israel: Wryte vp diligently al the wordes / that I haue spoken vnto the, in a booke.

For lo / the tyme cometh (sayeth the Lorde) that I will bringe agayne the prisoners of my people of Israel and Iuda / sayeth the Lorde: For I will restore them vnto & land / that I gaue to their fathers, and they shall haue ye in possession.

Agayne / these wordes spake the Lorde

Lozde, concerning Iſraell and Iuda:
Thus ſaythe the Lozde: Doe heare a
terrible cry, ſere and ſilketnes. For what
els doth this ſygnify, that Iſr: Name
ly, that all ſtrong men ſmpte, euery mā
his hand vpon hys loynes/as a womā
in the payne of her trauaile. Who euer
ſaw a mā trauell wth chyld: Enquere
thereafter, & ſee. Yee all they: faces are
maruelous pale.

B Alas for thys daye, which is ſo drea
defull/that none may be lpk ened vnto
it: & alas for the tyme of Iacobs trou-
ble, from the whych he ſhall yet be deli-
uered. For in that daye: ſayth the lozd,
I wyl take his pocke from of thy neck,
and bzeake thy bondes. They ſhall no
moze ſerue ſtraunge Gods vnder him/
but they ſhall do ſeruice vnto GOD
they: Lozd/and to Dauid they: king,
whom I wyl raiſe vp vnto the. * And
as for thy O my ſeruaunt Iacob feare
not (ſayth the Lozd) and be not afrayd,
O Iſraell. For, lo, I wyl helpe the al-
ſo from ſarre, and thy ſede from the lā-
de of they: captiuitie.

And Iacob ſhall turne agayne/ he
ſhall be in reſt and haue a prosperous li-
fe/and no man ſhall make him afrayd
C For I am with the, to helpe the/ ſayth
the Lozde. And though I ſhall deſtroy
all the people, amonge whome I haue
ſcatered the/ yet wyl I not deſtroy the/
but corctcke the, and that with diſcre-
tion. For I knowe that thou arte in no
wyſe without faute. Thertof thus ſay
the lozde: I am ſorry for thy hurte and
woundes. There is no man to meddle
wth thy cauſe: or to bynde by thy wou-
des: there maie no man helpe the.

B All thy louers haue forgotten the/
ād care nothing for the. For I haue ge-
uen the a cruell ſtrooke, and chaſtened
the roughly: and that for the multitu-
de of thy myſdedes, and ſynnes I haue
had the ouerhande. Why makeſt thou
moone for my harme: I my ſelfe haue
pytye of thy ſorrowe, but for the multi-
tude of thy myſdedes and ſynnes, I ha-
ue done thys vnto the.

And therfoze all they that deuoure
the, ſhall be deuoured, and all thynne ene-
myes ſhall be led into captiuitie. Al theſe
that make the waſte, ſhall be waſted the

ſelues: ād all theſe that robbe the, wyl
I make alſo to be robbed. For I wyl
geue the thy helth again and make thy
woundes whole/ ſayth the Lozd: becau-
ſe they reupled the / as one caſt awaye
and diſpiſed, O Sion.

C For thus ſayth the Lozde: Behold,
I wyl ſette vp Iacobs tentes. agayn/
and defende his dwelling place. The ci-
tie ſhall be buylded in her olde eſtate, &
the houſe ſhall haue they: ryghte foun-
dacion. And out of them ſhall go thanc-
keſgeuing, and the voyce of ioye.

I wyl multiplye the, and they ſhall
not mynt the: I ſhall endue them wth
honor, and no man ſhall ſubdu them,
They: Childeren ſhall be as afore tyme,
and they: congregation ſhall conti-
nue in my ſyght. And all thoſe that be-
re them, wyl I viſite.

A capteyne alſo ſhall come of them,
and a prynce ſhall ſpyng out from the
myddelt of them: hym wyl I chaleng
to my ſelfe, and he ſhall come vnto me
for what is he, that geueth the ouer hys
hert to come vnto me: ſayth the Lozde:
Ye ſhall be my people alſo, and I wil be-
reure God. Beholde, on the other ſyde
ſhall the wyathe of the Lozd bzeak out
as a ſtozmy water/ as a myghtie whir-
lewynde: and ſhall fall vpon the hea-
des of the vngodly.

The terrible diſpleaſure of the loz-
de ſhall not leaue of, vntyl he haue do-
ne, & perfourmed the intent of hys her-
te, which in the * latter dayes ye ſhall
vnderſtande. At the ſame tyme (ſayth
the lozde) ſhall I be the god of all the
generacions of Iſraell, and they ſhall
be my people.

The notes.

* Of the latter dayes and what they ſygnifye be-
lieue in Eſa. ii. a.

The propheteeth that the people of Iſraell ſhall be
reſtored againe vnto they: poſſeſſiti. To be turned
from ſynne is the gyfte of God. The byrth of Chriſt
is propheted. All the wicked ſhall dye in they: wic-
kednes. The newe teſtament and covenante is pro-
pheted. The Chriſten are taught and inſtructed of
Lozde. Dure ſynnes ſhall ſo be remitted, that they
ſhall not ones be thought on. God promyſeth that he
wyl caſt of the Jewes. The buylding agayne of Je-
ruſalem.

The. xxxi. Chapter.

Thus ſayth the lozd: The people
of Iſraell whiche eſcaped in the
wyldernes from the ſwert, ſhall
de grace to come into they: reſt. Euen
ſo

so shall the Lord now also appeare vnto me from farre/and say I loue thee wyth an eu erlasting loue, therefore do I speede my mercie before thee. I wyl repaire thee agayn (O thou daughter of Israel) that thou maist be fast and sure. Thou shalt take thy tabyettes agayne/and go forth with them, that leade the daunce.

Thou shalt plante bynes agayne vpon the hylls of Samaria: and the grape gatherers shall plante and syng

And when it is time, the watchmen vpon the mount of Ephraim shall cry, Arise, let vs go vnto Sion to our lord God: for thus sayth the lord: Retourne with gladnes, because of Jacob cry vnto the head of the gentyles: spake out, syng, and saye. The lord shall deliuer his people/ the remnant of Israel and make them whole. Beholde I wil bringe them agayne from oute of the north lande and gather them from the endes of the worlde with the blynd, and lame that art amonge them/ wythe the women that be great wyth chylde, and suche as be also deliuered: and the company of them that come agayne, shall be great.

They departed from hence in heuyness, but wyth sope wyl I bringe them hyther agayne. I wil leade them by the ryuers of water in a streyght way, where they shall not stumbe: for I wyl bee Israels father, and Ephraim shall be my fyrst borne.

Hear ye word of the lord, O ye gentyles: preache in the Iles that I ye far of and saye he that hath scattered Israel, shall gather hym together agayne, and shall kepe hym as a shepherde doth his flocke: for the Lord shall redeame Jacob/ and rid hym from the hand of the violence. And they shall come, and retoune vpon the hyll of Sion, and shall haue plenteousnes of goodes, whiche the lord shall geue them: namely, wheate, wyne, oyle, younge shepe and calves. And theyr conscience shall be as a well watered garden, for they shall nomore be hungrye.

Then shall the mayde reioyce in her daunce, ye both yonge and old folkes. For I wyl turne their sorow into glad

nesse, and wil comfort them & make thei sopful, euen from their hartes. I wyl poure plenteousnes vpon the hartes of the prestes, and my people shall be satisfied wyth good thynges, saye th the lord.

Thus sayeth the lord: * The voise of heuyness, weping and lamentacion came vnto heauen: euen of Rachell mourninge for her chyldren, and wold not be comforted because they were awaye.

But now saith the lord: leaue of from weping and cryng, withhold thine eyes from teares, for thy labour shall be rewarded, saith the lord. And they shall come agayne oute of the lande of their enemyes: yea euen thy posteritee shall haue consolacyon in this (sayeth the Lord) that thy chyldren shall come agayne into their owne lande.

Hozouer I berde Ephrayme, that was led away captiue/ complayne on this maner: O Lord/ thou hast correct me/ and thy chasteninge haue I receaued, as an vntamed calfe. Conuert me, and I shall be conuerted, for thou art my lord god: Yee as soone as thou turnest me, I shall reforme my self: & when I vnderstande, I shall ^{as} smyte vpon my thigh. For verely I haue comitted shamefull thynges. O let my youth beare this reproofe and confusio

Upo this complaint, I thought this by my self: is not Ephrayme my deare sonne: Is he not the child, with whom I haue had al myrth and pastime: for sence the tyme that I first commened with hym, I haue hym euer in remembrance: therefore my herte dyueth me vnto him, gladly and louyngly wyl I haue mercy vpon hym, sayth the lord. Get the watchmen, proude teachers for the, set thine hert vpon the right waye that thou shidest walcke, and turne agayne, O thou daughter of Israel, turn agayne to these steppes of thine. Howe long wylt thou go astraye / O thou kingedauhter: for the lord wyl worke a newe thyng vpon earth: * I wol man shall copasse a man.

For thus sayeth the lord of hostes the God of Israel: It wyl come therto that

* Here. iiii. p. 2
29. arh. ii. c.

that when I haue brought Iuda out of captiuitie/these woordes shalbe he orde in the lande and in hys cities: Thee Lorde/which is the faire bydegrome of ryghtuousnes, make the frutefull/ O thou holy byll: And there shal dwel Iuda/and all her cyties, the shepherders and husbandmen: for I shall leade the hungrye soule, and restrye al faint hertes. When I herde thys I came a gaine to my self, and mused, lyke as I had bene waked out of a swete slepe.

Behold, (sayth the Lorde) the dayes come, that I wyl soue the house of Israel & the house of Iuda/ w^{ch} me & w^{ch} ca tell. Ye it shall come therto, that lyke as I haue gone about in tymes past to rote them out, to scatter them, to bryake them downe, to destroy them and chasten them: Euen so wyl I also go dylly getly aboute, to buyld them by agayn and to plante them, sayth the Lorde.

Then shall it no moze be sayde: the fathers haue eaten a sowre grape, & y^e childerens teeth are set on edge: for euey one shall dye for hys owne mysdede, so that who so eateth a sowre grape, hys teeth shalbe set on edge.

Beholde, the dayes come (sayth the Lorde) that I wyl make a newe couenaunte with the house of Israel and with the house of Iuda; not after the couenaunt that I made with theyr fathers, when I toke them by the hande, and led them oute of the land of Egypte: which couenaunt they bryake, wherfore I punished them soze, sayth the Lorde. But this shalbe the couenaunt that I wyl make with the house of Israel after those dayes, sayth the Lorde: I wyl plante my lawe in the inward pates of them, and wyte it in theyr hertes, & wyl be theyr God, and they shalbe my people.

And from thence forth shall no mā teache his neighbour or his brother & say: knowe the Lorde: But they shall al knowe mee, from the lowest vnto the higest, sayth the Lorde. For I wyl forge the people mysdedes, and wyl neuer remembre theyr synnes any moze. Thus sayth the Lorde which gaue the sunne to be a lyght for the daye, and the moone and starres to shyne in the nyghte:

which moueth the see, so that the floudes therof waxe feare: his name is the Lorde of hostes. Lyke as this ordinaunce shal neuer be taken out of my sighte, sayth the Lorde: So shall the seide of Israel neuer cease/ but alwaye be a people before me:

Moreouer, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, and as the foundations of the earth beneth maye not be sought out: So shall I also not cast out the whole seide of Israel, for that they haue committed, sayth the Lorde. Beholde the dayes come sayth the Lorde, that the cite of the Lorde shalbe enlarged from the turre of Hananeell, vnto the gate of the corner wall. From thence shal the ryghte measure be taken before her vnto the byll toppe of Gazebo, and shal come about Gaath/ and the whole valley of the dead carcases, and of the ashes/ and al Ceremoth vnto the bryoke of Cedron: & from thence vnto the corner of the horgate toward the east, where as the sanctuary of the Lorde also shalbe set. And when it is nowe buylded, and set vp of this fashyon, it shall neuer be bryoken, nor cast downe any moze.

The notes.

a * To smyte vpon the thighe is a token of griefe. He meaneth that when the Lorde geueth hym vnderstandinge, he shall come to repentance, and forgyue the hys euell conuersation.

b * This do they comenly expound of the redemption of Israel, by the simplicity of a woman searcing her husbande. As though the Prophet had sayde: The people of Israel, after they haue of longe tyme forsaken theyr spouse God, shal yet at the last returne and embrace hym with the armes of faith, charitie, and obedience. &c. Some expounde it of the virgyn Mary: And some of the church the spouse of Christ.

C Jeremie is cast into pryson, because he prophesyeth that the cytye shuld be taken of the kynge of Babylon, by the felde that Jeremie bought at the commandment of the Lorde, is signified, that the people shuld come agayne to theyr owne possession. The people of God are his seruants, & he is their Lord. To fraze God is goddes gyfte, to thynke that sinnes maye beeschued.

C The. xxxii. Chapter.

These woordes spake the Lorde vnto Jeremie, in the tenth yeare of zedeiah kynge of Iuda, which was the. xlii. yeare of Nabuchodonosor, what time as the kynge of Babylons hooste layed sege at Ierusalem. But Jeremie the Propete laye bounde in the court in the pryson, which was in the

the kyng of Iudaes house: wher zedekiah the kyng of Iuda caused him to be laped, because he had pzed of this maner: Thus saith the lord: Behold, I wyl delpueer thys cite in to the handes of the kyng of Babilon, which shal take it. As for zedekiah the kyng of Iuda, he shall not be able to escape the Caldees, but surely he shall come into the handes of the kyng of Babilon: whiche shall speake with him mouth to mouth, and one of them shal loke another in the face. And zedekiah shal be caried vn to Babilon/ and there shal he be vn tyll the tyme that I viset him, saith the Lord. But yf thou takest in hande to fight agaynst the Caldes/ thou shalt not prosper.

And Jeremy sayde: Thus hath the Lord spoken vnto me: Behold, Hananeel the sonne of Elum thyn Uncles sonne shal come vnto the/ and requyre the to redeme the land/ that lyeth in Anathoth vnto thy selfe: for by reason of kinced it is thy parte to redeme it, and to bye it out.

And so Hananeel myne vnclis sone came to me in the court of ppyson (ac cording to the word of the Lord) (a sayd vnto me: Bye my lande (I praye the) that lyeth in Anathoth in thy countre of Ben Iamin: for by heretage thou hast ryghte to lowle it out of thy selfe, wherfore redeme it. Then I perswaded/ that thys was the commaundment of the Lord/ and so I lowled the lande from Hananeel of Anathoth, myne Uncles sonne, and weyed him ther the money: euen se uen cycles, a ten syluer pens.

I caused him also to make me a wyl ting, and to seale it, and called recozde therby, and weyed him ther the monet upon the weightes. So I toke the eu dence with the copie (when it was oz derly sealed and red ouer) and I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasiah in the sight of Hananeel my cosen, and in the presence of the wytnesse that he named in the euidence/ and befoze al the Jew es that were therby in the court of the ppyson.

I charged Baruch also be foze them saying: The Lord of Hostes the god of

Israel commaundeth the, to take this se led euidence w the copie, and to laie it in an erthen vessel, that it maye longe contynue.

For the Lord of Hostes the god of Israel hath determed/ that houses, fel des and bynepardes shall be possessed agayne in this land.

Now when I had delpueered the eu dence vnto Baruch the sonne of Neriah, I besought the lord, saying: O lord God, It is thou that hast made heauen & earth w thy gret power and hie arme, and there is nothing to hard for the. Thou shewest mercy vpon thousandes that recompentest the wickednes of the fa thers, in to the bosome of the chyldren that come after them.

Thou art the greate and myghty God, whose name is the Lord of Host es: greate in counsell, and infynite in thought: Thyne eyes loke vpon al the wayes of mens chyldren, to requyte euery one after his waye/ and accordig to the frutes of his inuencyons: Thou hast done greate tokens and wonders in the land of Egypt (as we se this daye vpon the people of Israel) & vnto those men: to make thy name greate, as it is come to passe this daye: Thou hast bro ught thy people of Israel out of the land of Egypt, w tokens, w wonders, with a myghty hand, w a stretched out arme & w greate terryblenes: & haste geuen the this land, lyke as thou haddest promy sed vnto their fathers: Namely, that thou woldest geue them a lande, that flow eth w milck and hony.

Now when they came therin, & pos sessed it, they folowed not thy voice, & walked not in thy law: but al that thou com maundest them to do, they haue they not done and therfor come al these plagues vpon them.

Behold there are bullwoyckes made now agaynst the cite, to take it: and yt shall be wonne of the Caldees that belege yt/ wth swerde/ wth hunger and deathe/ and loke what thou haste spokenne/ that same shall come vpon them.

For lo, al thynges are present vnto the: Yet saist thou vnto me (O lord God) and commaundest me, that I shal lowle

lowse a pece of land vnto my self, and take wytnes therto; and yet in þe mene season the ctyte is delpyered into the power of the Caldees.

Then came the word of the lord vnto me, saying: Behold, I am the Lord god of all fleshe; is there any thyng to herde for me? Therfore thus sayde þe Lord: behold, I shall delpyet this ctyte into þe power of þe Caldees, & in to þe power of Nabuchodonosor þe kyng of babilon, they shall take it in: For the Caldees shall come, and wytnes this ctyte; and set fyre vpon it, and burne it; with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal & poured drinck offringes vnto straunge goddes, to prouoke me vnto wrath.

For I seynge the chyldren of Israel, and chyldren of Iuda haue wroughte wyckednes befoze me euer from their yowth vpon; what haue they els don, but prouoked me with the woordes of their owne handes; saith the Lord.

Or, what hath this ctyte bene els, but a prouokynge of my wrath, euer sence the daye that I buylded it, vnto this houre: Wherein I caste it oute of my syght because of the greates blasphemys of the chyldren of Israel and Iuda which they haue done to prouoke me: yea they, their kynnes, their prynces, their preastes, their prophetes, whole Iuda; & al the ctytens of Ierusalem. And I spake by early, & taught them and instructe them, theye turned their backs to me, and not their faces.

They wold not heare to be reformed and correcte. They haue set their Gods in the house, þis halowed vnto my name, to despyle it: They haue buylded hy places for Baal in the valey of the chyldren of Hennom, to bowe themselves and daughters vnto Moloch; which I neuer commaunded them, neither, came yt euer in my thoughte / to make Iuda synne wyth such abhominacion.

Moreover thus hath the Lord god of Israel spoken, concerning this ctyte, which (as ye your selues confesse) shall be delpyered in to the hand of the kynge of Babilon, when yt is wonne with the swearde, wyth hunger and

pestilence. Behold, I will gather them together fro al lades / wherein I haue scatted them in my wrath, in my feare full and greates displeasures; and will bringe them agayne vnto this place, where they shall dwell safelye. And they shall be my people, and I will be their god.

And I will geue them one herte and one waye, that they maye feare me al the dayes of their lyfe, that they ad their chyldren after them maye prosper. And I will set vp an euerylastynge couenaunt with them, namely: that I will neuer cease to do them good, and that I will put my sere in the it hertes so that they shall not runne awaye fro me.

Yea I will haue a lust and pleasure to do the good, & faithfully to plaie the in this land wth al my whole herte, ad wth al my soule.

For thus sayeth the Lord: lyke as I haue broughte al this greates plage vpon this people; so will I also bringe vpon them all the good, that I haue promysed them. And men shall haue their possessions in this land, wherof ye say now, that it shall nether be inhabited of people ner of cattel but be delpyered in to the hands of the Caldees: Yea land shall be bought for money, and euynce made ther vpon and sealed befoze wytnes in the court of Ben Iamin & round about Ierusalem; in the ctytes of Iuda in þe ctytes that are vpon the mountaynes, and in them þe lye beneth, yea in the ctytes þe are in þe desert. For I will bringe their prysoners hither agayne; saith the Lord.

The prophet is comforted of the lord, to pray for the delpyerance of þe people, whych the lord promyseth, God forgyueth synnes & doth graciously to þe people, for his owne renowne. Of þe birth of Christe. The kingdom of christ in the church shall neuer be ended.

The xxxiii. Chapter.

Moreover the word of the Lord came vnto Ieremy on this manner: when he was yet bounde in the court of the pryson: Thus sayeth the Lord, whych fulfilleth the thyng that he speaketh, the Lord which perfourmeth the thyng that he taketh

Jerem. xxi. b
xxix. b.

Jerem. xl. b

Jer. xlii. d. & d

Jerem. xlii. d

in hand: euen he, whose name is \bar{y} lord: thou hast cryed vnto me, and I haue herd the: I haue Hewed greates & hyspyng, which were vnknewe vnto you Thus (I saye) spake the Lord god of Israel, concernig the houses of this citty, and the houses of the kynges of Iuda: that they shal be broken thorow the ordinaunce and wepens/ when the Caldees came to belege them: and they shal be filled with the deed karcaises of men, whom I wyl slay in my wyathe a displeasure, when I turne my face fro this citty/ because of al her wickednes: Behold/ (saith the Lord, I wyl heale their woundes and make the whole: I wyl open them the treasure of peace and truth.

And I wyl retorne the captiuyte of Iuda and Israel: and wyl set them vp agayne/ as they were afore. From all mysdedes (wherin they haue offended agaynst me) I wyl clense them. And al their blasphemies which they haue don agaynst me, whē they regarded me not/ I wyl forgive them.

And thys shall get me a name, a prayse and honoure/ among al people of the earth, which shal heare al \bar{y} good that I wyl shewe vnto them: yea they shal be atraped and astonied at \bar{y} good dedes and benefytes, that I wil do for them. Mozeouer thus sayeth the Lord In this place, wherof ye saye \bar{y} yt shall be a wyldernes, where in nether people ner catel shal dwel: in like maner in the ctyes of Iuda and without Ierusalem (which also shal be so void, that nether ner catel shal dwel ther) shal \bar{y} botte of gladnes be herd agayn the voyce of the byrdgrome and of the byrde/ the voyce of them that shal synge: Praise the lord of hostes, for he is louynge & hys mercy endureth for euer) and the voyce of them that shal offer vp gyftes in the house of the lord. For I wil restore the captiuyte of this land/ as it was afore, sayeth the Lord. Thus sayeth the Lord of hostes It shal com yet therto, that in this land, which is void from me and catel, and in the ctyes of \bar{y} land, ther shal be set vp shepards cottages: in the ctyes vpon the mountaynes: and in the ctyes that lye vpon \bar{y}

playne, and in the desert.

In the land of Ben Iamin, and in the feles of Ierusalem, and in the ctyes Iuda, shall the shepe be nombred agayne, vnder the hand of him that telleth them, sayth the Lord. Behold/ the tyme cometh/ the lord, that I wil performe that good thing, which I haue promysed vnto the house of Israel and to the house of Iuda. In those dayes and at \bar{y} same tyme/ I wyl bring forth vnto Dauid, the bzannche of ryghtuousnes, and he shal do equite and rightuousnes in the lande. In those dayes shal Iuda be helped, and Ierusalem shal dwel safe and he that shal call her is euen god our rightuous maker.

For thys the Lord prometh: Dauid shall neuer want one / to syt vpon the stole of the house of Israel: nether shal the prestes and leuites want one to offer alwaye before me burnt offerynges/ to kyndle the meat offerynges, ad to prepare the sacrificys.

And the worde of the lord came vnto Jeremy after this maner: Thus sayeth the lord: Make the couenaunt which I haue made with daye and nyghte be broken/ that there shuld not be daye and night in due season? Then maye my couenaunt also be broken, which I made wyth Dauid my seruait, and so he not to haue a sonne to reigne in his Throne. So shal al the prestes, and Leuytes neuer sayle, but serue me. For lyke as the starrs of heauen may not be nombred, nether the sande of the see measured: so wyl I multiplie \bar{y} sede of Dauid my seruaint, & of the Leuytes my mynistres.

Mozeouer, the word of the Lord came to Jeremy, saying: Consydre \bar{y} not what thys peple speaketh: Two kereddes (saye they) had \bar{y} lord chose, & those same two hath he cast awaye. For so farre is my peple come/ \bar{y} they haue no hope to come to gether eny moze, ad to be one peple agayne. Therfore thus saith \bar{y} lord: If I haue made no couenaunt w daye & nyght, & geue no starre vnto heuē & earth: the wil I also cast away \bar{y} sede of dauid my seruait: so \bar{y} I wil take no pryncce out of his sede, to rule the posterite of Abrahā, Isaac & Iacob

Et. ii.

but

Jerem. xlii. a

Gene. xlii. d

Gene. xv. a, b
xxix. c

But yet I wyll turne agayne theyr captiuitie, and be mercifull vnto them.

¶ He threateneth the cytie and kynge zedeekiah also to shalbe geuen into the handes of the kyng of Babylon he rebuketh them that brynght such of theyr brethren into captiuitie as were pardoned to goo at theyr lyberte:

¶ The xxxiii. Chapter.



And heare the wordes which the Lord spake vnto Jeremi what time as Nabuchodonosor the kinge of Babylon, and all hys hostes (out of al the kingdomes that were vnder hys power) and all his people songe against Ierusalem and al the cittes therof. Thus saith the Lord God of Israel: Goe and speake to zedeekiah the kyng of Iuda, pndthll hym: The Lord sendeth the thys worde: Behold I wyll delyuer this cyte into the hand of the kyng of Babylon: he shall burne it/and thou shalt not escape hys hands but shalt be led away prysoner, and deliuered into hys power. Thou shalt loke the kyng of Babylon in the face, and he shall speake with the mouth to mouth, & then shalt thou go to Babylon. Yet heare the worde of the Lord O zedeekiah, thou kig of Iuda: Thus saith the Lord vnto the: Thou shalt not be slayne with the swearde but shalt dy in peace. Lyke as thy forefathers, the kynges, thy progenytours, were brynt, soo shalt thou be brynte also, and in the moynynge, they shall say: Oh Lord. For thus haue I determyned, sayth the Lord.

¶ Then spake Jeremi the prophete all these wordes vnto Sedekiah king of Iuda in Ierusalem what time as the kyng of Babylons hoste beseged Ierusalem and the remnaunt of the cytis. Namely, Achis & Azicah, whych yet remayned of the strong defenced cittes of Iuda. These are wordes that the Lord spake vnto Jeremi the prophete, whē Sedekiah was a greid with al the people at Ierusalem: that there shulde be proclaimed a lyberte so that euery man shulde se this seruaunt and hand mayde go fre, an hebrue & hebruelle, and no Iewe to hoide his brother as a bōdmā. Now as they had cōsented, eue so they were obedient, & let them go free. But afterwarde they repented, and toke agayne the seruautes and hand mayds

ens, whom they had let go fre & so made them bond agayne.

¶ For the which cause the worde of the Lord came vnto Jeremi from the Lord hym selfe, sayng: Thus saith the Lord God of Israel: * I made a couenaunt with your fathers, whē I brought the out of Egypt/(that they shuld nemoze be bondmen) sayng When seuen yeares are out, euery man shall let his boughe seruaunte an hebrue go fre, yf he haue serued hym syr yeares. But your fathers obeyed me not & hearkened not vnto me: As for you, ye were now turned, and did right befoze me, in that ye proclaimed/euery man to let his neybour go fre, and in that ye made a couenaunt befoze me, i the temple that beareth my name: But yet ye haue turned your selues agayne ad, blasphemed my name: In thys/that euery man hath requyred his seruaunt and handmayde agaynst whom ye had let go quyt ad fre, and compelled them to serue you agayne, and to be your bond men. And therfoze thus sayeth the Lord: ye haue not obeyed me, euery man to proclaim freedom vnto his brother & neyghbour wherfoze/ I cal you vnto a freedom, saith the Lord: euen vnto the sweate, to pestilence, and to the hunger/and wyll make you to be palged in al the kyngdomes of the earth. See those men that haue broken my couenaunte, and not kept the wordes of my appoyntments which they made befoze me: when they hewed the calfe in two/and when there went thowth the to halves therof. The Princes of Iuda, the Princes of Ierusalem, the gelded men, the Priestes and all the people of the lande, whych went thowth the two sydes of the calfe.

Those men wyll I geue into the power of their enemyes/and in to the handes of them that folow vpon ther lyues.

And their deed bodys shall be mete for the foules of the ayre, & bestes of the field. As for zedeekiah the king of Iuda & hys Princes, I wyll deliuer the in to the power of their enemyes, & of the hande to slay the, & into the hand of the kyng of Babylons host, * whych now is departed fro you: But thowth my cōmāndmēt (saith the Lord) they shall com agayne

before this Cytte, they shall fight against it, wyne it/and burne it. No power shal lay the Cyttes of Iuda to waste, & no man shall dwell therein.

The notes

The Babylonians were departed from them to go against the Egyptians, whom when they had conquered, they returned to fight against Jerusalem. He propoundeth the obedience of the Rechabites, & therby confoundeth the pride of the Jewes. The commandment of Jonadab, the father of the Rechabites, he threatneth punishment vnto the rebellious Jewes, & promyseth prosperite vnto the Rechabites for their obedience vnto their father.

The xxxv. Chapter.

The wordes which the Lord spake vnto Jeremy, in the reigne of Jehosaphat the sonne of Josiah king of Iuda, are these: Go vnto the house of the Rechabites. And call them out/and bring them, to the house of the Lord into some commodious place: and geue them wyne to dryncke. Then tooke I Jafantah the sunne of Jeremy the sonne of Habesynthah, and his bretheren & all his sonnes and the whole household of the rechabites: & brought them to the house of the Lord/into the closet of the chylderen of hanan the sonne of Jegedalyah the man of god: whych was by the closet of the Dyces, that is aboute the closet of Masithah the sonne of Sphum, which is the cheafe of the treasure. And before the sonnes of the kindred of the rechabites, I sett pottes full of wyne, and cuppes and layde vnto them: Dryncke wyne. But they sayd: We drynke no wyne/for Jonadab the sonne of Rechab our father commaunded vs, saying: ye and your sonnes shall neuer drynke wyne, buyde no houses, sowe no leade, plante no vyues, yea/ ye shall haue no vyuegardes: but for all your tyme ye shall dwell in tentes/that ye maye lyue longe in the lande wherin ye be strangers.

Thus haue we obeyd the commandment of Jonadab the son of Rechab our father, in al that he hath charged vs, and so we drynke no wyne all our lyfe longe: we/ nor our wyues, our sonnes and our daughters. Neither build we any house to dwell therein/ we haue also amonge vs neyther vyuegardes/ neither comelands to sowe: but we dwell in

tentes we obere, and do accordyng vnto all that Jonadab our father commaunded vs.

But now that Nabuchodonosor the kynge of Babylon came vnto the lande, we sayde, come/ let vs go to Jerusalem, that we maye escape the hooft of the Chaldees and the Assirians: and so we dwell nowe at Jerusalem. Then came the word of the Lord vnto Jeremy saying: Thus sayth the Lord of hostes the God of Israel: Go and tell whole Iuda and all the inhabitantes of Jerusalem: wyll ye not be reformed to obeye my wordes: sayth the Lord. The wordes which Jonadab the son of Rechab commaunded his sonnes, that they shulde drynke no wyne, are faste and surely kepte: for vnto this day they drynke no wyne but obey their fathers commaundement. But as for me, I haue stand vnto early, I haue spoken vnto you / and geuen you earnest warning: and yet haue ye not bene obedient vnto mee. Ye I haue sent my seruauntes, all the prophetes vnto you I rose vnto early, and sent you word saying: Turne you euery man from his wycked waye: amende your lyues, and go not after straunge Goddes to worshippe them: that ye maye continue in the lande whych I haue geuen vnto you and your fathers/ but ye wold not heare me, nor folowe me.

The chyldren of Jonadab Rechabs sonne haue stedfastly kept their fathers commaundement, that he gaue them, but this people is not obedient vnto mee. And therfore thus sayth the Lord of hostes the God of Israel: Behold I wyll bringe vpon Iuda and vpon euery one that dwelleth in Jerusalem, all the trouble that I haue deuised against them. For I haue spoken vnto them but they wolde not folowe: I haue called vnto them neuertheles they wolde geue me no answer, Jeremy also spake vnto the household of the Rechabites. Thus sayth the Lord of hostes the God of Israel: for so moch as ye haue obeyed the commaundement of Jonadab your father, and kepte all his preceptes, and done accordyng vnto all that he hath bydden you: Therfore thus

that

Jer. xlviii. a
xxv. a.

Jonas. i. c.
Ezay. xv. b.
Jerem. viii. b.

sayeth the Lord of Hostes / the God of Israel. Jonadab the sonne of Rechab shall not sayle, but haue one out of his stock to stand alwaye before me.

¶ Baruch wryteth (as Jeremy enditeth) þe boke of the curses agaynst Juda & Israel. He is sent with þe boke vnto the peple, & redeth it before them. al. He is called before þe rulers & readeth it before the also. The rulers shew vnto þing þe wordes of þe boke. Jehudi taketh the boke, & redeth a pyle of it, & after calleth it in þe fire. There is an other wrytten, at the commaundement of þe Lord.

¶ The. xxxv. Chapter.



Jn the fourth yere of Jehoakim the sonne of Josiah kyng of Juda, came the word of the Lord vnto Jeremy, sayng: Take a boke and wryte therein al the wordes, that I haue spoken to the / to Israel, to Juda and to al þe people, from the tyme that I began for to speake vnto theel in the daye of Josiah vnto this day: That when the house of Juda heareth of the plage, which I haue deuyled for them they maye peraduenture turne & uerpe man fro his wycked waye that I made for geue their offences and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah, and Baruch wrote in the boke at the mouth of Jeremy / all þe wordes of the Lord which he had spoken vnto hym. And Jeremy commaunded Baruch, sayng: I am in prison, so that I maye not come to the house of the Lord: therfore go thou thyther, and reade the boke, that thou hast wrytten at my mouth: Namelye, the worde of þe Lord, and tede them in the Lordes house vpon the fastyng daye: that þe peple whole Juda, and al they that come out of the cytys / may heare. Peraduentur they wyl pape mekely before the face of the Lord, and turne euery one from his wycked wate. For grete is þe wyath & displeasure, þe the Lord hath taken agaynst this people.

So Baruch þe sonne of Neriah did accordyng vnto al that Jeremy the prophet commaunded hym, readeig þe wordes of the Lord out of the boke in the Lordes house. And this was done in þe fyfthe yere of Jehoakim the sonne of Josiah kyng of Juda, in þe. ix. moneth when it was comaunded / þe al the peple of Iherusalem shuld fast before the

Lord, & they also þe were come fro þe cytys of Juda vnto Iherusalem.

Then red Baruch the wordes of Jeremy out of the boke in the house of þe Lord, out of the treasury of Gamariah þe sonne of Saphan the scribe which is besid þe hyer losse of the new doze of the Lordes house: þe al þe peple might heare. Now whē Micah the sonne of Gamariah the sonne of Saphan had herde al the wordes of þe Lord out of þe boke he went downe to the kynges palace into þe scribers chambze / forther al the prynces were set: Elisama the scribe, Balatah þe sonne of Semei, Elnathan þe sonne of Acaboz, Gamariah þe sonne of Saphan, & dekiah the sonne of Hananiah / w al þe prynces. And Micah tolde the al the wordes, þe he heard Baruch rede out of the boke before the people.

Then al the prynces sent Jehudi þe son of Nathantah, þe sonne of Selamiah the sonne of Chusi, vnto Baruch, sayng: Take i thine hand the boke, wherout þe hast red before al the people & tōe. So Baruch the sonne of Neriah toke the boke i his hand & cam vnto them. And they said vnto hi: Sit downe, & rede þe boke þe we may here also. So Baruch red, þe they might here. Nowe whē they had herde al the wordes / they were abashed one vpon another / & said vnto Baruch: We wil certife þe kyng of al these wordes. And they examyned Baruch / sayng: tel vs / how dydest þe wryt al these wordes out of his mouth: Then Baruch answered them: He spake al these wordes vnto me in his mouth & I alone was w him / & wrote them in þe boke.

Then sayde þe prynces vnto Baruch: Go thy way, & hide the w Jeremy, so þe no mā know wher ye be. And they went in to the kyng to the court. But they kepte the boke in the chambze of Elisama the scribe, and tolde þe kyng al the wordes that he myght heare. So the kyng sent Jehudi to fetch him the boke, which he brought out of Elisama the scribers chambze. And Jehudi red it, that the kyng and al the prynces whiche were about him might here. Now the kyng sate in the wynter house, for yt was the. ix. Moneth / and there was

was a good fyre befoze hym: and when Jehudi had red thye oꝛ four leaues the reof, he cut the boke in peaces wth a pen knyfe, and caste it into the fyre vpon þe hath/ vntyl the boke was all bꝛent in the fyre vpon the hath.

Yet no man was abaſhed thereof / oꝛ rente his clothes: nether the kinge hi ſelf, noꝛ his ſeruaunts, though they had de all theſe wordes. Neuertheles Elnathan, Balatah, & Gamartah beſought the kyng that he would not burne the boke: notwithstanding the kyng wolde not heare them but commaunded Jerahmeel the ſonne of Aſmelech Saraiah the ſonne of Eſryell / and Selameah the ſonne of Abdyell, to lay handes vpon Baruch the ſcriber and vpon Jeremy the prophet: but the Lord keppe them out of ſpyght. After now that the kyng had bꝛente the boke, and the ſermons which baruch wzote at the mouth of Jeremy, þe word of the Lord ſam^{en} vnto Jeremy, ſaying: take an other boke and wytte in it all the ſoꝛſayde ſermons that were wyttten in the fyrſte booke, whiche Jehoakim the kinge of Iuda hath bꝛente.

And tell Jehokim the kyng of Iuda: thus ſayeth the Lord: thou haſte bꝛente the boke and thoughteſt wthin thy ſelfe: Why haſt thou wyttten therin that þe kyng of Babylon ſhal come ad make this lade waſt ſo that he ſhal make both people and cattell to be out of it: Therfoze thus the Lord ſayeth of Jehoakim the kinge of Iuda. theare ſhall none of hys generation ſyt vpon the throne of Dauid. Hys deade corpe ſhal be caſt out, that the heat of the day and the froſt of the nyght maye come vpon hym and I wyl viſyte the wyckednes of hym, of his leade, and of his ſeruauntes. Moꝛcouer all the euil that I haue promiſed them (though they herd me not) wyl I bꝛynge vpon them vpo the inhabytours of Ieruſalem. ad vpo all Iuda. Then toke Jeremy an other boke and gaue it Baruch the ſcrybe the ſonne of Neriah, which wzote therin out of the mouth of Jeremy: all þe ſermons that were in the fyrſt boke whiche Jehoaki þe kyng of Iuda did burne. And ther were added vnto them many mo ſermons, then befoze.

¶ zedekias ſuccedeth Cononiah. He ſendeth vnto Jeremy to praye foꝛ hym. Jeremy goynge into the land of Ben Jamin is taken he is beaten. and put in pꝛeſon. he is deliuered by king zedekiah.

The. xxxvii. Chapter.



Zedekiah the ſunne of Joſiah, whych was made kinge thotow Nabuchodonosor kyng of Babylon, regned in the land of Iuda, in the ſtede of Cononiah the ſunne of Jehoakim. But nether he noꝛ hys ſeruauntes nor the people in the lande woulde obeie the wooꝛdes of the Lord, whiche he ſpak by the prophet Jeremy. Neuertheles zedekiah the kinge ſete Jehucall the ſonne of Selemiah / and Sophontah the ſonne of Maaltiah the pꝛeſt to þe prophet Jeremy, ſaying: O pray thou vnto the Lord oure god foꝛ vs. Nowe Jeremy walked fre among the people at that tyme, and was not put in pꝛiſon as yet. Pharaos hoſt was come out of Egypt which is þe caldes þe beſeged Ieruſale percelued / they departed fro thence. Then came the word of the Lord vnto Jeremy the prophet, ſaynge. Thus ſayth the Lord God of Iſraell thys anſweare: ſhall yee geaue to the kyng of Iuda that ſent you vnto mee foꝛ counsell: Beholde Pharaos hoſte whiche is come foꝛ the to helpe you, ſhall returne to Egypte in to hys owne lande: but the Caldees ſhall come agayne / and ſpyghyt agaynſt this cytye wꝛynne it. & ſet fyre vpon it. For thus ſayeth the Lord. *þyſe ſeruauntes not poure owne myndes thynking on this maner: tuſh / þe Chaldees go now their way from vs: no, they ſhal not go their waye. For though ye had ſlayne the whole hoſt of the Caldees, that beſege you, and euery one of the ſlayn laye in his tent, yet ſhuld they ſtande by, and ſet fyre vpon this cytie, now when the hoſt of the Caldes was broken vp fro, Ieruſalem / foꝛ feare of the Egyptys army, Jeremy went out of Ieruſalem toward the lande of Ben Jamin to do certeyne buſynes there amonge the people. And when he came vnder Ben Jamins pozte / there was a pozte, called Neriah, the ſonne of Selemiah the ſonne of Hananiah / whych ſell vpon hym / and toke hym ſayng: thy mynde is to runne to the Caldees.

Jer. xviii, a
xxv, a.

Zedekiah the prophety.

Thē sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles Jeriah wolde not beleue hym, but brought Jeremy bownde befoze the Princes. Wherfoze the Princes were angry w Jeremy/causyng hym to be beaten, and to be lated in pryslon in the house of Jonathas y sctybe. For he was y ruler of the pryslon. Thus was Jeremye put in to the dungyon and pryslon, and so laye there a long tyme. Then zedekiah the kyng sent for hym, and called hym, and asked hym quyetly in his owne houle/ sayyng: thynckest thou thys busynes (y now is in hand) commeth of the Lorde Jeremy answered: ye that it doth: and y (said he) shal be deliuered in to y king of Babilons power.

D Moreouer. Jeremy said vnto king zedekiah: What haue I offended agaynst the, agaynst thy seruantes oz agaynst this people that ye haue caused me to be put in pryslon? Where at your prophets which haue prophced vnto you and sayd/that the king of Babilon shuld not come agaynst you and this lande: And therfoze heare now, O my Lorde the kyng: let my prayer be accepte befoze the, and send me nomore in to the house of Jonathas the Scribe, that I dye not there. Then zedekiah y kyng commaunded to put Jeremy in the foze entry of the pryslon/ and dayly to be geuen hym a cake bread, and els no dighte meat, vntyl al the bred in the cyte was eat: n vp. Thus Jeremy remained in y fozentre of the pryslon.

The notes.

a * Some reade: yst not vp pour affectyons, sayyng: The Chaldea. &c
b * Some reade to deuyd the posselsyō in the mydest of y peple. They vnderstand her by the deuytion of certē landes, with his kynfolk at Anothoth.
Other reade: to seperate (vnderstād him self) because he was in the mydest of y peple that is, to thyncke to depart forth of y mydest of his people. They think y he wold haue fled, for feere of persecutyon.
c * Of this wante scarcenes, which was in the seven th yere of zedekiah vnto the .x. day of the .iiii. month yere after in y xlii & .iiii. Re. xxv

d By the mooyon of y rulers Jeremy is put into a dōg. At y request of Abedmelech y Chamberlain y king commaunded Jeremy to be brought for the of the dōgeon Jeremy sheweth y king how he myght escape deth

The .xxviii. Chapter.



aphattab the sōne of Ma than, Godoliah the sōne of Isha Hur/ Iucal the sonne of Selemiah/ and Ishaah the sonne of Melchiah perceued the wordes/ that Jeremy had spoken vnto al the people, nameyke on this maner: Thus sayeth the Lorde: Who so remaineth in thys cytie, shall peryshe/ ether wyth the sword, with hunger oz wth the pestylence: But who so falleth vnto y Caldees, shal escape/ & wyn n y his soule for a pray/ and shal lue. For thus sayeth the lorde Thys cytie (no dout) must be deliuerd in to y power of the kyng of Babylon, and he also shal wyne it. Then sayde the princes vnto the kyng: Syr, we beseeche you let thys man be put to deathe, for thus he discozaget the handes of the souldyers that be in thys cytie, and the hādes of al the people/ when he speketh suche wordes vnto them. Thys man verelye labourerth not for peare of the people/ but myschef. zedekiah the kyng answered and said: lo/ he is in your handes, for the kyng maye deny you nothyng. Then toke they Jeremy, and cast hym into the dongion of Melchiah the sōne of Hamlech, that dwelt in the foze entry of the pryslon. And they let downe Jeremy w coardes into a dongeon, wher there was no water, but myer. So Jeremy lack fast in the myre. Now whē Abedmelech the Mozyan beyng a chāberleine in the kings court, vnderstode that they had cast Jeremy in to the dōgeon: he wente out of the kinges houle and spake to the kyng. (whyche thē late vnder the poorte of Ben Jamin) these wordes: My Lorde the kyng wheras these men medle with Jeremy the prophet, they do hym wrong: Namely i that they haue put him in pryslon, there to dy of hunger, for there is no more bred in the cytie. Then the king commaunded Abedmelech the mozyā & said. Take fro hence .xxx. men whom thou wilt, & draw vp Jeremy the prophete out of the dōgeon, befoze he dye. So Abedmelech toke the men w hī & went to the houle of Amalech, and there vnder an alme: ry he gat old rages and woyme clowtes and let them downe by a cord, into the dongeon

dongeon to Jeremy.

And Abedmelech the Mozyan said vnto the prophet Jeremy: I put these ragges and cloutes vnder thine arme holes/betwixt them and the coardes & Jeremy did so. So they drew vnto Jeremy with cordes and toke him out of the dongeon, & he remayned in the fore entree of the prison. Then zedekiah the kyng sent & caused Jeremy & prophet to be called vnto him, in to the thirde entree, that was by the house of the lord. And the kyng said vnto Jeremy: I wil aske the some what but hyde nothyng fro me: Then Jeremy answered zedekiah: Yf I be plaine vnto thee, thou wilt cause me suffice death: yf I geue & counsel, thou wilt not folow me. So the kyng & woze an ooth secretly vnto Jeremy, saying: As truly as the Lord lyueth, that made vs these soules, I wil not slaye the/ner geue the in to the handes of them that seke after thy lyfe.

Then said Jeremy vnto zedekiah: Thus sayeth the Lord of hostes the god od of Israel, If case be that thou wilt go forth vnto the kyng of Babylons princes, thou shalt saue thy lyfe/and thys cytie shall not be hent yf both thou and thy household shall escape w poure lyues. But yf thou wilt not go forth to the kyng of Babylons princes/then shall thys cytie be deliuered into the handes of the Caldees which shall set fyre vpon it, and thou shalt not be able to escape them. And zedekiah said vnto Jeremy I am affrayd for the Jewes, that are fled vnto the Caldees, lest they come in their handes & so they to haue me in derpison.

But Jeremy answered: No they shall not betraye the: O herke vnto the voice of the Lord (I beseeche the) (which I speake vnto the/so shalt thou be wel and saue thy lyfe. But yf thou wilt not go forth, the Lord hath tolde me thys playnely Behold, al the women that are left in the kyng of Judas house, shall go out to the kyng of Babylons princes for they thinke that thou art disceued and that the men whome thou dyveste put thy trust, haue gotten the vnder/and sett thy fete faste in the myze/ and gone their waye from the

Therefore al thy wyues with their chylde shall go vnto the Caldees, and thou shalt not escape their handes, but shalt be the kyng of Babylons prisoner, & thys cytie shall be hent. Then said eze-kiyah vnto Jeremy: loke that no body know of these wordes, and thou shalt not dye. But yf the princes pfectur, & I haue talked w the/and com vnto & sayeng: I speke, what said the kyng to the/whyd ye not from vs, and we wil not put the to deth. Tel vs (we praye the) what sayde the kyng to the: So he geue them this answer: I haue humbly besought the kyng that he wil lett me ly no moze in Jehonathians house & I dye not there: Then came al the princes vnto Jeremy/and asked hym, And he told them/after the maner as he had bad him. Then they held their pece, for they perceaued nothyng. So Jeremy abode styl in the fore entree of the prison vntill the daye that Jerusalem was wonne:

¶ Nabuchodonosor belegeth Jerusalem zedekiah flyeth. he is taken of the Chaldees. Hys sonnes are slayn. Hys wyues are thrust out, Jeremy is roughted for. Abedmelech is deliuered fro captiuite, because hee onfydenste that he hath in god.

¶ The xxxix. Chapter



Now when the cytie of Jerusalem was taken, for in the xi. yere of zedekiah kyng of Iuda in the tenth Moneth, came Nabuchodonosor the kyng of Babylon and al hys hoste, and beleged Jerusalem. And in the xi. yere of zedekiah in the fourth Moneth the ix. day of the Moneth, he brake into the cytie. Then al the princes of the kyng of Babylon, came in/ & set them downe vnder the porte: Nerigel Sarezet, Samegarnabo/ Sarlachim Rablaris Nerigel Sarezet, Rybmag wyth al the other princes of the kyng of Babylon. And when zedekiah the kyng of Iuda with his souldiers sawe them, they fled, and departed out of the cytie by nyght thorow the kiges garden, and thorow the poorte that is betwene the two wales, and so they went towarde the wyldernes.

But the Caldees host folowed fast after them, and toke zedekiah in the felde

Jer. xlii, b.
liii, Beg. xxx

Zedekiah The prophecy

The prophecy

felde of Jericho/and brought him pry
soner to Nabuchodonosor the kyng of
Babylon vnto Reblath, that lyeth in
the lande of Demath wher he gaue iud
gement vpon him. So the kyng of Ba
bylon caused the chylderen of Sedek
iah and al the nobles of Iuda to be slaine
befoze his face at Reblath. And made
zedekiahs eyes to be put out and bound
hym with chaynes/a sent hi to Babylō

Nozouer, the Chaldees byzente by
 the kynges palace with the other hou-
 les of the people, and brake downe the
 walles of Ierusalem. As for the rema-
 naunt of the people that were in the ci-
 tie, and such as were com to help them
 (whatsoever was left of the comen for-
 te) Nabusaradan the chefe capteyne car-
 ried them to Babylon. But Nabusara-
 dan the chefe capteyn let the rascal peo-
 ple (and those that had nothyng) dwell
 styl in the land of Iuda, and gaue the
 byneyardes and corne feldes at the sa-
 me tyme. Nabuchodonosor also the
 kynge of Babylion gaue Nabusaradan
 the chefe capteyne a charge concerning
 Ieremye, sayinge: take and cherysh hi
 & make much of hysle þo do hino harme,
 but intreate hi after bysowne desyze.
 So Nabusaradan the chefe capteyn,
 Nabusafban the chefe chamberlayne/
 Mergallarezer the treasurer: and al the
 kynge of Babylons Lordes, sente for
 Ieremye/and caused hym to be fet oute
 of the foze entrepe of the prelsonne, and
 committed hym vnto godoliah the son-
 ne of Ahicam the sonne of of Saphan
 that Mulde carye hym home, and so he
 dwelt amonge the people.

Now why? Jeremy lay yet bounde
in the foze entry of the pylson/the woꝛ
de of the Lorde came vnto him, sayng
go and tell Abedmelech the Moꝛian:
Thus sayth the Lorde of Hostes the
god of Israel: beholde, the cruell and
hatpe plage that I haue deuised foꝛ
thys citie wyll I brynge vpon the, & ꝑ
Malt se it but I wyll delyuer the (saith
the lord) & ꝑ Malt not com in the hādes
of those men whome thou fearest. foꝛ
doutles I wyll saue the, so that ꝑ Malt
not perysh with the sword: but thy lyfe
shalbe saued, and that because thou ha
ste put thy trust in me sayth the lord.

Jeremy hath lyce to go whither he wyl, We dwelleth with the people that remayneth at Ierusalem ower whom Godoliah ruleth Iohanan prophe syeth deth vnto Godoliah.

[[The.rr.Chapter



Thus is the matter howe the
Lozde increased Jeremie,
when Nabuzaradan the
Captayne had let him go
fre from Ramah, whither
he had led him bounde amonge all the
presoners, that were caried from Jeru
salem and Iuda vnto Babilon. The
chefe Captaine called for Jeremie, and
said vnto him: The lord thy god spake
mightely befoze of the misery by this
place: Now the Lord hath sent it, and
performed it as he had promysed: for
ye haue synned agaynst the Lord, and
haue not bene obedient vnto his voice
therfor commeth this plage vpon you
Behold, I loose the boundes from thi
handes this daye: if thou wylt now go
with me vnto Babilon/by then: for I
wyl se to the, and prouyd for the: But
yf thou wylt not go w me to Babylon
then remayne here. Behold al the land
is at my wyl, loke where thou thinkest
conuenient and good for the to abyde
there dwel if thou canst not be content
to dwel alone, then remayne with Go
doltah the sonne of Ahicam, the sonne
of Saphan: whom the kyng of Baby
lon hath made gouernoure ouer the ci
ties of Iuda, and dwel with hi amōge
the people, or remayne where so euer it
pleaseth the. So the chefe Captayne
gaue him his expences w a reward, ad
let him go. Then wente Jeremie vnto
Godoltah the sonne of Ahikam to Sa
phah, and dwelt there wyth hym am
onge the people that were lefte in the
lande.

Now when the captaynes of þe host
of Iuda (whiche wth their felowes were
scattered abrode on euery syde in þe land
vnderstand þe the kyng of Babilō had
made godolshah, þe sonne of Ahicam go
uernour in þe land, and þe mā/wyfe and
chylde, yea & the pooze mē in the land (þe
were not led captiue to Babilō) shuld
be vnder his iurisdiction: They cam to
Godolshah vnto Masphah: Namely,
Ismael þe son of Nathantah, Iohanah
Jonathath þe son of careah lateah þe son
of the

iii, Re, xxxq,
Izre, xxxii: d

Not Exhibited

Jerem. xl. b

of Chanhometh, the sonnes of Ophat the Neophatite, Jesaniah the sonne of Maachatt/with theyr companions And Godoliah the sonne of Ahikam & sonne of Saphan, swozen vnto the, & theyr felowes on thys maner: Be not a frayed to serue the Caldees/dwell in þe lande and do the King of Babylon seruice, so shall ye prospere. Beholde, I dwell at Masphah to be an officer in the Caldees behalfe, and to safelye such as come to vs. Therfor gather you wine, corne and oyle, & kepe them in your ware houses, and dwell in your Cities that ye haue in keepinge,

D See all the Jewes also that dwelte in Moab vnder the Ammonites, in Idumea and in all the countreies/when they herde, that the kynge of Babylon had made Godoliah the sonne of Ahikam the sonne of Saphan, gouernour vpon them that were left in Iuda: All the Jewes (I saye) returned out of all places where they were fled vnto: and came into the lande of Iuda to Godoliah vnto Masphah, & gathered wyne and other frutes, and that very much.

Moreover Iohanan the sonne of Careah and all the capteynes of the hoste, that were scaterd on euery syde in þe lande came to Godoliah in Masphah, and sayde vnto hi: knowest thou notte that Baal is king of the Ammonites & hath sent Ismael the sonne of Nathaniah, to slaye thee? But Godoliah the sonne of Ahikam beleued them not. Then sayd Iohanan the sonne of Careah vnto Godoliah in Masphah these wordes secretly: Let me go, I praye the, & I will slaye Ismael, the sonne of Nathaniah, so that no bodye shall knowe it. Wherfoze wyl he kyl the, that all þe Jewes which resorte vnto the myghte be scatered, and the remnaunt In Iuda perishe: Then sayde Godoliah the sonne of Ahikam to Iohanan the sonne of Careah: Thou shalt not do it, for they are but lyes/þe men say of Ismael
¶ Ismael kylleth Godoliah gylefully, & many other with hym. Iohanan foloweth after Ismael:

¶ The xlii. Chapter.

B In the seuenth moneth it happened that Ismael the sonne of Nathaniah the son of Elyama (one

of the kinges bloude) came wpth them that were greatest about the kynge, & ten men that were swozn with hym: vnto Godoliah the sonne of Ahikam to Masphah, and aye there together. And Ismael the sonne of Nathaniah wth the those ten men that were swozne to hym starte vp, and smote Godoliah the sonne of Ahikam the sūne of Saphan wth the swerde, and slewe hym / whome the kynge of Babylon had made gouernor of the lande. Ismaell also slewe all the Jewes that were wpth the Godoliah at Masphah, and all the Caldees that he founde there wayting vpon him.

The next daye after that he had slayne Godoliah (the matter was yet vnknewen) there came certeine men from Sichem, from Siloh and Samaria, to the numbze of lxxx. which had haue theyr beerdies, rente theyr clothes / and were all heuye, bringinge meate of terynges, and incense in theyr hand / to offer it in the house of the Lord. And Ismahell the sonne of Nathaniah wth þe forth of Masphah wepyng to mete the. Now when he met them, he sayde: goo poure waie to Godoliah the sonne of Ahikam, & when they came in the midst of the citt, Ismael the sonne of Nathaniah (wth the that were swozne vnto hym) slewe them, euen at the myddeste of the pyt. Amonge the lxxx men there were ten, that sayd vnto Ismaell: Oh slay vs not for we haue yet a great treasure in the felde, of wheate, barley/oyle and honny. So he spared them and slayd them not wth theyr brethren. Now the pyt wherin Ismaell dyd caste the dede bodyes of the men (whome he slewe because of Godoliah) had kynge Aia caused to be made, for feare of Baasa the kynge of Israel, & the same pyt did Ismaell fylle wth slepyne men. As for þe remnaunt of the people, the kynge's daughters & al þe people þe were yet lefte at Masphah vnto whō Nabusaradā & chefe captayn had made godoliah & son of Ahikā gouernour: Ismael & sonne of Nathaniah caried the away prisoners toward þe amonites. But whē Iohanan the sonne of Careah and al they which had bene Capteynes ouer the kynge's hoste wth hi, herde of all the wpykednes that

Hezekiah

the prophesy.

Gene. xlii. f. that
1. Reg. xxx. b

that Ismaell the sonne of Nathaniah had done: they toke thet companions, and went oute for to fyght with Ismaell the sonne of Nathaniah, and found hym by the water of Babym in Gabaon. Now when all the people. whom Ismaell led de captiue, sawe Johanan the sonne of Careah and all the capteynes of the hooste, they were glad. So al the people that Ismaell had carped awaye from Masphah were brought agayne

And when they returned, they came to Johanan the sonne of Careah. But Ismaell the sonne of Nathaniah fledde from Johanan wth eyght of his sworne companys went to the Amontyes. Then Johanan the sonne of Careah/ and all the captaines of the hooste that were wth hym, toke the remnaunte of the people, whom Ismaell the sonne of Nathaniah had led away (when he had slayn Godoliah the sonne of Ahikam) whom they also had reschued from hym: fightinge men Women and Chylderen, and gelded men, whom they brought agayne from Gabaon and wente from thence & fate them downe at Geruth Camaaim/ which lyeth besyde Bethlechem, that they myght go into Egypte for feare of the Chaldees: of whome they were afrayde because that Ismaell the sonne of Nathaniah had slayn Godoliah Ahikams sonne whom the King of Babylon had made gouernoure in the lande.

Jerem. xl. a

The Capteynes aske the counsell of Jeremye what they ought to do. Jeremye sayeth the remnaunt of the people not to go into Egypte.

The. xlii. Chapter.



So al the rulers, and Johanan the sonne of Careah / Jezaniah the sonne of Josatiah came with al the people from the least vnto the moost and sayde vnto Jeremye the prophet: Heare our petition, that thou mayest pray for vs vnto the Lord thy God, and for thy remnaunt wherof there be very fewe left of manye, as thou seest vs: that the Lord thy God maye shewe vs a waye to go in and tel vs what we shulde do. Then Jeremye the prophet said vnto the: I haue herd you

Jerem. xlii. a
Jer. xxxvii. a

Beholder I will praye vnto God your lord, as ye haue requyred me: and loke what answereth the Lord geueth you / I shall certifi you, therof, & kepe nothing backe from you. And they sayde vnto Jeremye: The Lord of truth and saythfulness be our recorde, that we will do all that the Lord thy god commaunded vs, whether it be good or euil. We will hercke vnto thy voyce of our lord god to whom we sende the that we may prosperare, when we haue folowed the voyce of the Lord our god.

And after ten dayes came the word of the Lord vnto Jeremye. Then called he Johanan the sonne of Careah, & al the capteynes of the people that were with hym: yea and all the people the least to the moost, and sayde vnto them: Thus sayth the lord god of Israel vnto whome ye sente mee / to laye forth your prayers before hym: If ye will dwell in this land, I shall buyde you vp, and nott make you downe: I shall plante you, and not rote you oute for I am pacified / as conceyninge the trouble that I haue done to you. Fear not the kynge of Babylon / of whome ye stande in awe: Be not afrayd of hym sayth the Lord: for I will be with you / to helpe you, and deliuer you from hys handes I will pardon you, I will haue mercy vpon you and brig you agayne into your owne lande.

Nevertheless, if ye purpose not to dwell in this land, nor to folow the voyce of the Lord your God, but will say thus, we will not dwell here, but go in to Egypte: where we shall nether se warre, heare the noyse of battell, nor suffer hunger there will we dwell. Wherfore heare now the worde of the lord, O ye remnaunt of Juda. Thus sayeth the Lord of hostes the god of Israel: Ye be wholly purposed to go into Egypt and to be there as straungers: the swerde that ye feare, shall ouertake you in Egypte: and the hunger wherof ye be here afrayed shall hange vpon you into Egypte, and there ye shall dye. For all thet, that of set purpose vnder take to go into Egypte, there to easie them selues of theyr myserte / shall perishe with the swerde with hunger and pestilence: not one

one of them shall remayne, there shall none escape þe plage, that I wyl bring vpon them. for thus sayeth the Lord of hostes the God of Israel: lyke as my wrath and indignacyon is com vpon the inhabytours of Ierusalem / so shall my displeasur go furth vpon you also, if ye go into Egypt: for there ye shall be reuyled, abhoyred, brought to shame and confusion; and as for thys place ye shall neuer see it more. The lord forbyddeth you (O ye remnant of Iuda) þe shall not go into Egypt. And forget not that I haue warned you er nestly this day, els shall ye begyle your selues. for ye sent me vnto the Lord your God, and sayde: O praye thou for us, our god for vs: and loke what answer the Lord our god geueth þe, that bring vs agayne, and we shall do therafter. Nowe haue I shewed / ad declared vnto you the voyce of the Lord your god, for the which cause he hath sent me to you. If ye wyl not follow it, be sure / that ye shall perishe with the sword, with hunger and pestilence euen in the same place, wher your lust was to go and dwell.

¶ Iohanan carpeeth the remnaunt of þe people into Egypt, contrary to the mind of Jeremy. Jeremy prophesyeth, þe destruction of Egypt.

The. xliiij. Chapter.

Nowe, when Jeremy had ended al the wordes of the Lord god vnto the people (for thes sakes to whome God had sent him) Azariah the sonne of Asahab, and Iohanan the sonne of Kareah with al the proud personages, sayd vnto Jeremy: Thou lyest: the Lord our god hath not sent þe to speake vnto vs, that we should not go into Egypt, and dwell there: But Baruch the sonne of Neriah prouoketh thee agaynst vs, that he might bringe vs into the captiuitie of the chaldees, that they might sleue vs and carpe vs awaye prisioners vnto Babylon.

So Iohanan the sonne of Kareah / and all the captaynes of the host / and al the people folowed not the commaundement of the Lord: Namely, to dwell in the lande of Iuda. But Iohanan þe sonne of Kareah, & al the captaynes of the hoste carped awaye all the

remnaunt in Iuda, that were come to gether agayne fro the hepythen (among whom they had ben scatted) to dwell in the land of Iuda: Gen womē / childre þe kynges daughters, & all those that Nabuzaradan the chefe captayne had left with Godolpah the sonne of Ahikam. They carped awaye also the prophet Jeremy, Baruch the sonne of Neriah, and so came into Egypt: for they were not obedynt / vnto the commaundement of god. Thus came they to Chaphnis. And in Chaphnis the worde of the Lord happened vnto Jeremy, saying: Take great stones in thynne hand / and hyde them in the byck wall vnder the doze of Pharaos house in Chaphnis. þe al the men of Iudamaye se / and saye vnto them: thus sayeth the Lord of hostes the god of Israel: Behold, I wyl send and call for Nabuchodonosor the kyng of Babylon my seruaunt, and wyl set his seate vpon these stones þe I haue hyd / and he shall sprede his tent ouer them. And whē he cometh / he shall synpte the land of Egypt with slaughter, with prisioners and with the swerde. He shall set fyre vpon the temples of the Egyptians goddes, and burne them vp, and take them selues, prisioners. Moreover he shall araye him selfe in the lande of Egypt, lyke as a shepard putteth on his cote, and shall depart hys waye from thence in peace. The pylers also of the tempe of the Sunne that is in Egypt: shall he breake in peces, and burne the temples of the Egyptians goddes.

¶ Here proueth þe people for their Idolatry. They that set light by the thretenyng of the Lord, are chastened. The destruction of Egypt the Jewes therein is prophesied.

The. xliiiij. Chapter.

This is the worde that was shewed to Jeremy concerning al the Jewes / which dwelt in Egypt: at Magdal, at Chaphnis, at Baphis, and in the Land of Natutes. Thus sayeth the Lord of hostes the God of Israel: ye haue sene al the misery that I haue brought vpon Ierusalem, and vpon al the cityes of Iuda, so that thys daye they are desolate: and no

Jerem. xli. s

Jerem. xlii. s

3

The Prophecy

Intr. xvj. a
xxix. c.

no man dwelling therein: and that be-
cause of þe greet blasphemies, which they
committed, to prouoke me vnto anger:
in that they wente backe to do sacrifice/
and worshippe vnto straunge gods:
whō neyther they nor ye, nor your
fathers haue knowen. Now be it, I set
vnto them my seruantes all the pro-
phets: I rose vp early, I sent vnto the,
and gaue them warninge: O doo now
such abominable things, & thinges þe I
hate. But they wold not follow yet her
ke, to turne fro theyr wickednes, & to do
no more sacrifice vnto straunge Gods.

Wherfoze myne indignation and
wrath was kyndled, and it brente by þe
cities of Iuda, the felde with the stre-
tes of Ierusalem so that they were ma-
de waste and desolate, as it is come to
passe this daye. Now therfoze thus
sayeth the lord of hostes the God of
Israell: how happeneth it, that ye doo
so greute euell vnto your owne soules,
thus to destrope the men and women/
chyliden and Babes of Iuda: so that
none of you is left, because ye prouoke
me vnto wrath with the woordes of
your owne handes: when ye offere vn-
to straunge goddes in the lande of E-
gypte wher as ye be gone to dwel: that
ye mighte bitterlye perishe, and that ye
myght be reuyled and shamefully in-
treated of al nacions. Oze haue ye now
forgotten the wyckednes of your fore-
fathers, the wyckednes of the kynges
of Iuda and their wiues, the wycked-
nes that ye your selues and your wy-
ues haue done in the land of Iuda, in
the cite and in the land of Ierusalem.
Yet are ye not sorp this daye, ye fere not
neither walke ye in my lawe and in my
commandementes, þe I haue geue vn-
to you and your forefathers.

Therfoze thus sayeth þe Lord of ho-
stes the god of Israell: I am stedfastly
advised and determined/ to punyſhe
you, and to rose out al Iuda. As for þe
remnaunt of Iuda that purposit went
in to Egypt, there to ease them of their
miserie: I wil take them & they shal al
be destroyed. In þe land of Egypt shal
they perishe being consumed with the
sweard and with hunger. For from the
least vnto the moost they shal perishe

with the swerd and with hunger. So
zeouer they shalbe reuyled, abhorred,
shamed, and confounded. For I wil
visite them that dwel in Egypte, as I
haue visited Ierusalem: with the swe-
de, with hunger and with pestilence:
So that none of the remnaunt of Ju-
da, which are gone to dwel in Egypte
shal be left to come agayn into þe lande
of Iuda although they thinketo come
thether agayn, & to dwel ther. For none
shal com agayn, but such as are fled a-
way. Then al the men which knew th-
at theyr wyues had offred vnto stra-
nge goddes, and a great sorte of wyues
that stode there, yea and al the people
that dwelt there in Egypte in the cite
of Patures/ and swerd Ieremye, and
sayde: as for the wordes þe þe had spokē
vnto vs in the name of the Lord/ we
will in no wyse heare them: but what
souer goeth out of our owne mouth,
that wil we do: We will do sacrifice,
ad offere oblations vnto the Quene of
heauen: like as we and our forefathers,
oure kinges & our heades haue done
in þe cities of Iuda, & in þe stretes & fel-
des of Ierusalem. For the had we plā-
ousnes of vitayles/ the were we in pro-
phety, & no mylfortune came by vs.

But sens we left, to offere and to do
sacrifice vnto the Quene of heauen, we
haue had scarcenes of all thynges, &
peryp in the swerde and hunger. All
of all, when wee women dyd sacrifice
and offred vnto the quene of heauen/
dyd we make her cakes and pouze vn-
to her drinoffringes to do her seruice,
without our husbandes wylles.

Then sayd Ieremy vnto al þe pro-
ple, to the men, to the women and to al
the folck, which had geue: I þe answer:
Did not the Lord remembre þe sacrifices
þe ye your forefathers, your kinges & ru-
lers (w al the peple) haue offred in the
cities of Iuda, in the stretes & land of
Ierusalem: & hath he not cōsidered this
in hys mynde: in so moche, that the lord
might no lenger suffre þe wickednes of
your iuctiōs, & þe abhominable thynges
which he did: Is not your lād desolat
& lord ye & abhorred, so þe no mā dwel-
leth therein enye more, as it is come to
passe this daye.

Ambs. ix. b

Wyd not al this happen vnto you/because ye made such sacrifice/a sinned agaynst the Lord: Ye haue not folowed his voyce, to walke i his lawe in his ordinaunces and statutes.

Yea this is the cause, that all my fortune happē vnto you, as it is com to passe this daye. Moreover, Jeremy spake vnto al the people and to al the women: Heare the worde of the Lord al Iuda, ye that be in the land of Egypt Thus sayeth the Lord of Hostes the God of Israel: Ye and your wyues haue spoken wth your owne mouth, the thyng that yee haue fulfilled in dede.

Yea thus haue ye said: We wil not faile, but do the thyng that please the vs: we wyl do sacrifice and poure out drinkoffringes to the Quene of heauen. Purposly haue ye set by your owne good meanynges, and hastelye haue ye fulfilled your owne intent. And therfore, heare the word of the Lord al Iuda/ye that dwell in the lande of Egypt.

Behold, I haue sworn by my grete name, sayeth the Lord/ that my name shal not be reherced thow eny mans mouth of Iuda, in all the lande of Egypt: to saye: The Lord god lyueth, for I wyl wathe, to plage them, and not for their wealth. And al the men of Iuda that be in the lande of Egypt/ shal perishe with the sword and with hunger, vntyl they be vterly destroyed.

Nevertheless, those that fled away for the sword, shal come agayne into the land of Iuda, but there shal be but fewe of them. And al the remnaunt of Iuda, that are gone into egypt, ther to dwell, shal knowe whole wordes shal be found true: chers o myne.

Take this for a token that I wyl visite you in this place, sayeth the Lord, and that ye maye knowe how that I (without dout) wil perforce my purpose vpon you to punish the you. Behold, sayeth the Lord I wyl deliuer Pharaos Hophrea king of egypt into the handes of his enemyes, that seke after his lyfe: euen as I gaue Zedekiah the kyng of Iuda in to the handes of Nabuchodonosor kyng of Ba-

bylon, whiche sought after his life. Baruch is repoynded of Jeremy. The. xlv. Chapter.

These are the wordes that Jeremy the prophet spake vnto Baruch the sonne of Neriah, after that he had written these sermons in to a booke at the mouth of Jeremy, in the fourth yere of Jehoakim the sonne of Josiah kyng of Iuda.

Thus saith the Lord God of Israel vnto thee, O Baruch: In so much as thou thoughtest thus when I wast writing/ Who is me, the Lord hath geuen me payne for my trouble: I haue weered my selfe with syghyng & shall I finde no rest: Therfore tell him, O Jeremy, that the Lord saith thus: Behold, the thing that I haue buylded wyl I breake downe agayne/ and rote out the thing, that I haue planted, peas this whole land. And seekest thou yet promocyō? Take not for it, and desire it not. For I wyl bring a miserable plage vpon al flesh sayeth the Lord. But thy life wil I geue thee for a prey where so euer thou goest.

The prophecyeth the destructione of Egypt. Wherein is promised to Israel,

The. xlv. Chapter



Here folow the wordes of the Lord to the prophet Jeremy, whiche he spake vnto the Gentyles. These wordes folowing preached he to the Egyptians concernyng the Host of Pharaos Necho kyng of Egypte, when he was in Charcamis belyde the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babylon slew him/ In the fourth yere of Jehoakim the sonne of Josiah kyng of Iuda.

Ye make ready buckeler and shield/ ye goo furth to fight: Ye harness your horses, and set your selues vpon them. Ye set your spillettes/ aske on, ye bynge forth speares, ye scoure your swords, & put o your brestplates.

But alas how happeneth it, that I se you so afrayed: why drinke ye back wherfore are your worthyes slayne?

the Philistines The prophecy

Ye thet runne so fast awate/that none of them loketh behynde him, fearfulnesse is fallen vpon euerychone of the sayeth the Lord. The lightest of fote shall not flee away, and the worthyes shall not escape.

B Towarde the north by the water of Euphrates, they shall stumble and fall. But what is he thys, that swelleth vp as it weare a floude roarynge and ragyng lyke the streames of water? It is Egypte that rylseth vp lyke the floud & cakerh out the waters with so great noyse.

C For they saye: We wyll go vp, and wyll couer the earth: we wyll destrope the cyties/with them that dwel therein. Set you to horsebacke/ roll fuzthe the Charettes, come forth ye worthyes, ye moztians, ye Lybtans wpth your buclers/ye Lydeans with your bowes: so shall thys daye be vnto the lord God of hostes, a day of vengeance, that he maye aduenge hym of hys Enemyes. The swerde shall deuoure/it shall be satysfied and bached in theyr bloud. ****** For the lord god of hostes shall haue a layne offering toward the north by the water of Euphrates. So vp, O Galaad, and bryng trypacke vnto the daughter of Egypte.

But in bayne shall thou go to chyrgery, for thy wound shall not be stoped. The Hethen shall heare of thy shame, and the lande shall be ful of thy confusyon: for one stronge man shall stand vpon another/ howe then shoulde they not fall bothe together.

D These are the wordes that the lord spake to the prophete Jeremy, concerninge the hooste of nabuchodonosor kyng of Babylon which was sent to destrope the land of Egypte: Preache out chozow the lande of Egypte/ and cause it to be proclaymed at Magdol, Memphis and Taphnis/ and saye: Stande styll, make thee redye, for the swerd shall consume the round about.

Now happeneth it that thy myght worthyes, are falle: why stode they not fast: euen because the Lord thrust the downe. The slaughter was greates, for one fell euer styll vpon an other, one cryed vpon an other: wplet vs go a

gayne to our owne people, and to our owne naturall countre, from the swerde of our enemyes.

Crye euen there / O Pharao kyng of Egypte/ the tyme wyll bryng lediti on. As truly as I lyue (sayth the kyng) whose whole name is the Lord of hostes) it shall come as the mount of Cabor/ as as Lybanus, if it stode in the see. O daughter of Egypte make redye to flye for Memphis shall be voyde and desolate so that no man shall dwell therein. ****** The lande of Egypte is lyke a goodly saye calfe, but one shall come out of the north to prycke her forwarde. ****** Her wagted souldiers that be with her, are lyke fat calves.

They also shall fle away together and not abyde: for the daye of theyr slaughter and the tyme of theyr visitacion: shall come vpon them.

The crye of their enemyes shall make a noyse/as the blast of a trompet. for they shall enter in with their hooste. and come with axes, as it were hewers downe of wod. And they shall cut downe her wod, sayeth the Lord/ without endiscretiō. For they shall be mo in nobre then the grasshoppers, so that no man shall be able to tel them. The daughter of Egypte shall be confounded/ wher she shall be deliuered into the handes of the people of the north.

Howeouer thus sayeth the lord of hostes the God of Israel: Beholde I wyll visiet that relesse people of Alexandria/ Pharao and Egypte, yea bothe their Goddes and their kynges: euen Pharao and al the that put their trust in hym. Yea I wyll deliuer them in to the handes of those, that seke after their lyues. Namely, into the power of Nabuchodonosor the kyng of Babylon, and into the power of hys seruantes. And after al these thinges it shall be inhabited, as a fore tyme, sayeth the Lord.

But be thou a frayed (O my seruauant Jacob) feare not thou, O Israel. For so, I wyll helpe the to sette thee, and thy seade from the lande of thy captiuite. Jacob also shall come agayne, and be in rest: he shall be rygh, and no man shall do hym harme.

feare

fear thou not (O Jacob my seruant) saith the Lord, for I am with thee: ad wil destroy al nations, among whome I haue scatted the.

Neuertheles I wyl not consume thee, but challen thee and correcte the: yea and that with discretion: nether wyl I spare the as one that were faultles.

The notes

* The Caldees killed the Egipcians, at f floude of Euphrates, which was toward f North: where as yet their host was wonderous greafe, and ther hoyses charettes many. But the greater their host was, the more cruel was their slaughter: so dyd the Lord punish the: wickednes, geuing them into the handes of the Caldees: & therfore calleth the Prophet the daye of their slaughter, the day of f Lordes vengeance, & them a daye of offering of the Lord.

* As though he sayde. Byther to (O Egypt) halt f bene as a goodly fayre call, for thyne habundance of riches. Therfore as bullokes and oxe are strong wdynges & pricked forward wdynges, or as som cal them gaddes) so that the Bablonians sting & prick the, & dyne the to fight and ouerthrow the. By him f Quid come out of the North, is vnderstande the king of Babilon & his host.

* Her wayged souldiers. &c. The meninge is, that f byred host of f Egipcians gathered of the coastes f byrded thereon, shulde be fearfull & weake: & more deynep and delious, then strong & manful, as ma fattened like stalle oxen: so f they shuld also sic w the Egipcians, when their misery drew ny, & whet daye of thy: vylitatio & punishment shuld come.

The word of the lord agaynst the philistines.

The. xlvii. Chapter.



These are the wordes, that the Lord spake vnto Jeremy the Prophete agaynst the Philistines/ before that Pharaao smote

the cytie of Irah. Thus sayeth the Lord: Beholde, there shall waters arysse oute of the North: and shall growe to a greafe floude, runnynge ouer and coueringe the lande, the cityes, and them that dwel therein.

And the men shall crye, and al they that dwel in the lande, shall mourne at the noyse and stamping of their strong bareed hoyses, al the making of their charettes and at the combyng of the wheles.

The fathers shall not loke to theyr children, so feable and wery shall theyr handes be: at the same tyme, when he shall be there/ to destroye the whole land of the Philistines.

He shall make waste bothe, Tyrus, Sidon and al other that are swozne vnto them.

For the Lord will destroye all Palestina/ and the other Iles, that he deuoyded from the countre.

Baldnesse is come vpon Irah, Ascalon wth her other valleys shall keepe her peace.

How long wilt thou slaye, O thou swearde of the lord? Turne agayne in to thy sheeth, rest, and leaue of. But howe can it cease, when the Lord him selfe hath geuen him a charge agaynst Ascalon/ and rayled it by agaynst the cyties of the see coast?

The word of f Lord agaynst the Moabites.

The. xlviii. Chapter.

Thus sayeth the Lord of hostes the God of Israell agaynst Moab: Wo be to the cytie of Irah, for it shall be layde waste, brought to confusio and taken.

Yea thy stronge cytie of Karathiatrim shall be brought to shame, and at rayde: Moab shall nomore be had in honoure: Wycked counsell shall be taken vpon Helebton. Come (shall they saye) let vs rote them oute, that they maye benomoz among the nomber of the Gentyls, yea that they maye nomore be thought vpon: Thus the swearde shall persecute the: A voyce shall crye from Mozonaim with greafe wastynge ad destruccio, is Moab made desolate.

And thys crye shall be hard in al her cyties. At the goynge by vnto Luyth there shall arysse a lamentacyon: and downe towarde Mozonaim, there shall be herde a cruel and a deedly crye: Get you awaye, saue youre lyues and be lyke vnto the sheeth in the wyldernes. For because thou haste trusted in thy stronge holdes and treasure/ thou shalt be taken. Chamos wth hys prestes and prynces shall goo awaye into captiuite.

The destroyer shall come vpon al cyties, none shall escape. The valleyes shall be destroyed/ and the feldees shall be layde waste: lyke as the Lord hath determed.

* Make a token vnto Moab, that she get her a waye spedely: for her cyties shall be made so desolat, that no man shall

shall

Clap. xv. a.
xvi. a. xv. b.
xvii. a. xv. b.
xviii. a. b.
xix. a. b.
xx. a. b.

May dwell therein?

* Cursed be he that doth the worcke of the Lord negligently, & cursed be he that kepeth backe his swerde from the ding of bloude.

Moab hath euer ben rich and carelesse from her youth vp, & she hath sytten and taken her ease with her treasure. She was neuer yet put oute of one besse into an other (that is) she neuer went away into captiuitie, therefore her ease remaineth, and her sauour is not yet chaunged.

But lo, the tyme commeth, sayth the Lord, that I shall send her trusters to truste her vp, to prepare and season her vessels: yea her tancherdes ratel, and make to and fro. And Moab shall be ashamed of Chamos/lyk as Israel was ashamed of Bethell, wherein she put her trust.

Wherefore doo ye thynke thus: we are mightie and stronge men of war: Moab shall be destroyed, and her cities brent vp: her cholen yong men, shall slayne, sayth the King, whose name is the Lord of hostes. The destruction of Moab commeth on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say: O how happeneth it, that the stronge stat, and the goodly rodde, is thus broken? And thou daughter Dibon/ come downe from thy glory/ and sit in pouertie. For he that destroyeth Moab/ shall come vp to the also, & breake downe thy stronge holdes.

And thou that dwellest in Aroer, get thee to the strete/ and loke about thee: aske them that are fledde and escaped, and saye: what thing is happened? O Moab is confounded and overcome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And misery shall come vpon the playne lande: namely/ vpon Holon/ and Jahazab: vpon Mephath and Sibon, vpon Rabo and the house of Deblathaim, vpon Cariathiarim and Bethgamul, vpon Bethmaon and Carioth, vpon Bozra, and all the cyties in the lande of Moab, whether they lye farre or

neare.

The horne of Moab shall be smytte downe, and her arme broken, sayth the Lord. Make her droncken, for she magnified her selfe about the Lord, that men maye clappe theyr handes at her vomyte, & that she also may be lauged to scorn. O Israel, walte thou not laugh hym to scorn, when he is taken amonge theues: Yea because of thy wordes that thou hast spoken against him, thou shalt be dynen awaie. Yea Moabites shall leaue the cyties, and dwell in rockes of stone/ and become lyke dowes, that make theyr nestes in holes.

As for Moabs pynde, we haue herde of it, she is very hye mynded. I knowe her stoutnesse, her boasting, her arrogancy, and the pynde of her stomach/ sayeth the Lord. For her furtoulnes maye neyther vpholde her with strength nor dede. Therefore shall they mourne vnging be made for Moab/ and euery man shall cry, for Moabs sake: a lamentacion shall be made to the men, that stand vpon the wall. So wyll I mourne for the also, O Jazer, and for thee, O thou byneparde of Sabamah.

Thy wyne bzaunches shall come ouer the sea, and the bzaunches of Jazer but vnto thee see the destroyer shall breke vnto the hartest and grape getheringe: Myrrh and cheate shall be taken awaye from the tymbre feld, and from the whole lande of Moab.

There shall be no swete wyne in the presse/ the treader shall haue no stomake to crye, ye there shall be none to crye vnto him: which afore tyme were herde from Belebton to Eleale and Jahaz, whych lyfted vp theyr voyce from 30: at vnto Hozonaym, that bullock of. iii. yere old. The waters also of Amencim shall be dyed vp.

Moreover I wyll make Moab cease (sayth the Lord) from the offerings and censing that she hath made vnto her Goddesses in hye places. Wherefore my herte mouneth for Moab, lyke a croude playenge an heuye songe: and for the mens sake of the byck wall my herte moyneth also, euen as a pynde pish

peth a doleful song: for they shalbe ve
ry few/and destroyed.

All heades shalbe shauen, and al hear-
des clipped of: al handes bound/and
al loynes girded about with sack cloth.
Upon al the house toppes and stretes
of Moab, there shalbe mourning: for
I wil breake Moab lyke an vnprofi-
table vessel, saith the Lord. How set-
tul is she? How mourneth she? How
doth Moab hāg down her head/
and is a shamed: Thus shal Moab be
a laghyng stock, and had in derpsyon
of al them, that be rounde about her.

For thus saith the Lord. Behold/
the enemy shal come as an eagle,
and spreade his winges vpon Moab.

They shal clyme ouer the wales/and
wyne the strong holdes. Then I myght
mens hertes in Moab shalbe like
hert of a woman trauelyng in childe.

And Moab shalbe made so desolat
that she shalbe nomore a peple, because
she hath let vp her selfe agaynste the
lord. Feare/yt, and snare shal come vpon
her (Moab) saith the lord. Who
so escapeth the fere, shal fall in the pyt/
and who so getteth out of the pyt, shal
be taken in the snare.

For I wil bring a yere of visita-
cion vpon Moab, saith the lord. They
that are able to fle/ shal stand vnder
the shadow of Hesebon. For there shal go
a fyre out of Hesebon, and a flame fro
Sion, and shal burne vpon that proude
peple of Moab, both before & behynd.

Wo be vnto the (Moab) for the pe-
ple of Chamos shal perish: Yet thy so-
nes & daughters shalbe led awaye cap-
tyue. Yet at last I wil bring Moab
out of captiuitie agayne/ saith the lord.
thus farre of the plage of Moab.

The notes

* Chamos in the name of the Idole and god of
Moabites.
* After the Greke. Some reade: Geue a flower of
winges.

* The Heb. expound this of the Caldes, & they shu-
ld haue to destroy the whole kingdom of Moabites:
as though the text shuld mene thus much: cursed
be he that negligently performeth the vengeance of the lord.
I spareth these most wicked Moabites, and that
he holdeth his sword fro medeing of their blood.

The word of the Lord agaynst the amonites, agaynst
Duners, Damascus, Cedar, & Elam.



Concernyng the Amont
tes, thus the Lord saith: Hath
Israel no chyldren,
or is he without an heire?

Esch. xxi. b
reb. a
Amos. i. a

Why hath your kyng the
taken God in: wherfore doth his peo-
ple dwel in hys cyties? Beholde ther
fore/ the tyme cometh (saith the lord)
that I wil byrge a people of warre in
to Rabah of the amonites. Lahel
shalbe desolat, and her cytis byent vp:
and the Israelites shalbe lordes ouer
those that had them in possession afore,
saith the lord. Hesebon shal mourne/
for it shalbe rote out of the grounde,
saith the lord. The cyties of Ra-
bah shal crye out, and gyde them sel-
ues wth sack cloth: they shal mozne, &
runne about the wales: for their kyng
shal be led awaye prisoner: yee his pre-
stes and princes with him.

Wherfore trustest thou in the water
streames that flew to and fro, O thou
fearce daughter: and thinkest thou art
so safe (by reaso of thy treasure) that no
man shal come to thee?

Beholde, I wil byrge a feare vpon
the, saith the Lord god of hostes,
from al those that be aboute the: so that
ye shalbe scaterd euery man from ano-
ther, and no man shal gather them to-
gether againe & be fled. But after the
I wil bring the Ammonites also oute
of captiuitie agayne.

Upon the Edomites hath the lord
of hostes spoken on this maner: Is
there no more wysdome in Cheman?
Is there no more good counsell among
his peple? Is their wisdom the turned
cleane to naught? Set you hence, turne
your backes, crie downe in to the depe,
O ye cytylles of Dedan.

For I will byrge destruction
vpon Elau, yee and thee dawe of hys
bylptacyon. If the grape ga-
therers come vpon thee, shoulde they
nott leaue some grapes? If the nyght
robbers came vpon thee/ shoulde they
not take so much as they thought we
ynough?

But I wil make Elau bare, and dis-
couer

Babylon

The pꝛophecy

couer his secretēs, so that he shall not be able to hyde them. Hys seide shall be wasted away y^e hys byetheren and his neyghbours, and he him selfe shall not beleste behynde.

Jere. xxv. b.
Eze. ix. b.
i. Petr. iii. c.

Thou shalt leaue thy fatherles chil dzen behynd thee/ and I wyl kepe the and thy widdowes shall take the; com forth in me. For thus hath the Lorde spoken: Behold, they that men thought were vnmeate to dryncke of the cuppe, haue dꝛon cken with the spylt: and thinkest thou then to be free?

No, no: thou shalt nether be quite nor free, but thou must drynck also: For why/ I haue sworn by my selfe (sayth the Lorde) that Borsrah shall become a wylde nesse, an open shame, a laughinge stocke and curlynge: and her cities shall be a continuall deserte.

D For I am perfectlye informed of the Lorde, that he hath sent a message a redy vnto the heathen. Gather you together/ and go forthe against them: make you redy to the battayle, for lo: I wyl make the but smal among the heathen, and lytle regarded among men.

Abys. in
esay. xlviii. b.
Jere. xlviii. d.

Thy hye stommake and the pryde of thy hert haue desceaued the, because thou wylt dwell in the houses of stony rockes, and haue the hye mountans in possession. Neuertheles though thy nest were as hye as the Eagles/ yet wyl I cast the downe, sayth the Lorde. More ouer Idumea shall be a wildernes: who so goeth by yt, shall be abashed, & wonder at all her mysfule plagues. Lyke as Sodome, Gomor, and the cities that laye there about, were turned vpsyde downe (sayth the Lorde) so shall no body dwell in Idumea/ and no man shall haue his habitation there. Beholde/ lyke as the Lyon cometh by from the pleasant medowes of Iordane vnto the grene pastures of Etham, so wyl I dyspue hym, and make hym runne agaynst her. But who is the pꝛong man that I wyl oꝛdepne therto? Who is lyke vnto me? What is he that wyl stryue wth me? What shepherd maye stand in my handes?

Therefore heare the counsell of the Lorde/ that he hath taken vpon Idumea:

and hys purpose that he hath deuysed vpon the Citetins of Cheman: The least of the flocke shall teare them in peces, and loke what saye thing they haue, they shall make it waste, and them selues also. At the noyse of theyre fall the earthe shall quake, the crye of theyre voyce shall be herde vnto the red see. Beholde, the enemye shall come adde by byther like as it were an Eagle: and sprede his winges vpon Borsrah. Then shall the hertes of the woꝛthyres in Edom, be as the harte of a woman trauclynge of chyld. Upon Damascus, Hemad and arphad shall come confusyon, for they shall heare euell tydings: they shall be tossed to and fro lyke the see that cannot stande styll. Damascus shall be toze astrapde, and shall fle, tremblyng shall come vpon her. Sorow and payne shall ouertake her as a woman traueling of chyld. But how shuld so woꝛthyfull and glorious a cꝛype bee forsaken: heare therfore: her ponge men shall fall in the stretes, adde al her men of war shall be taken away in that tyme, sayeth the Lorde of hostes, I wyl kyndle a fyre in the lande of Damascus, which shall consume the palace of Bedhadad.

As for Cedar and the kyngdomme of hazor, whome Nabuchodonosor the kyng of Babylon smote downe/ the Lorde hath spoken thus vpon them: Arise, and get you by vnto Cedar, addestrope the people towarde the east. Theyre tentes and theyre flockes shall they take away/ yee theyre hanginges and theyre vessell. Theyre camels alsoo shall they carry away with them. They shall come about them on euery syde wth a fearfull crye.

Fle, get you sone away, cꝛype into caues, that ye may dwell there: Dye in habitours of hazor/ sayth the Lorde: for Nabuchodonosor the kyng of Babylon hath holden a Counsell concerning you, & concluded his deuysel agaynst you. Arise, and get you by agaynst ponder rich and carelesse people (sayth the Lorde) which haue nether gates net dooze barres, and that dwell not together. Theyre camels shall be stolen/ adde the dꝛoues of theyre catel dyspue away.

Moꝛouer

prophet, these that be shauen wyl
scatte to warde al the wyndes / and
hynge them to destruction: yee ad that
chose their owne campiers. sayeth
the Lord. Haze also shalbe a dwelling for
dragons, and an euerlasting wylder-
nesse: so that no body shal dwel there/
and no man shal haue ther hys habita-
cion.

These are the wordes / that the Lord
spake to the prophete Jeremy concer-
nyng Elam, in the begynninge of the
reigne of sedekiah kynge of Iuda.
Thus saith the lord of hostes: Be-
holde, I wyl breake the bow of Elā
and take away ther strength: and vpon
Elam I wyl hynge the foure win-
des from the foure quarters of heuen
and wyl scatere them agaynst the same
foure wyndes. And ther shalbe no peo-
ple, but some of Elam shal fle vnto the
for I wil cause Elam to be afrayed of
ther enemies, and of the that seke ther
lives: and wil hynge vpon the ths in
dignacion of my wrath, saith the lord.
And I wil persecut them with the sword
so long til I haue brought them to na-
ught. I wyl set my stole, in Elam / I
wyl destroye both the king and the prin-
ces from thence, saith the lord. But
in processe of tyme, I wil bring Elam
out out of captiuitie agayne, saith the
Lord.

The Notes.

xx By this young man do some vnderstand Alex-
ander the grete conqueror, which ouercame all as-
sies.

xx The Elamites were good bowmen in battell: ad
therfore is ther bow prophesied to be broken. sc
By which is meant that they shuld be ouercome
of ther enemies: & scatred abrode vnto the foure
coastes of the earth:

xx That is (as some thinke) Alexander the grete
conqueror, & wane Elam:

The prophesie of the destruction of Babylon & of
deliuerance of Israel, which was in captiuitie.

The .x. Chapter

The wordes that the Lord
spake vnto the prophete Je-
remy / concernig Babylon, &
the land of the Caldes: pre-
ach among the Gentils, let
poure voice be hearde, make a token:
crye oute, keape no silence, but saye:
Babylon shalbe wonne, Bel shalbe co-

founded, and Merodach shalbe ouer-
come.

Yea ther goddes shalbe broughte
to shame and the images shal stande
in feare. For out of the north ther shal
come a people agaynst her, which shal
make her lande so waste that no bodye
shal dwel therein: nether man nor beast
for they shal sit and depart from thence
* In those dayes and at that tyme saith
the lord, the children of Israel shal
come / they and thy children of Iuda /
weptinge and makinge haste, and shal
seke the Lord their God. They shal
aske the way to Sio, thither shal they
turne ther faces, and come and hange
vpon the in a couenaunt that neuer shal
be broken.

My people hath bene a lost flocke
my shepardes haue disceiued them, &
haue made them go astraye vpon the
hilles. They haue gone from the
mountayne to the lytle hil, and forgot-
ten ther folde. All they that came
vpon them, haue deuoured them: and
ther enemies sayde: We haue made
no faute agaynst theym, for they haue
displeased the Lord, yea euen the lord
whiche is the bewtife of ther ryghtu-
dusnes, ad that defended ther fathers.
Yet shal ye fle from Babylon, and de-
parte out of the land of the Caldees, &
ye shalbe as the rammes that go before
the flocke. For lo, I wyl wake vpon
an hooft of people from the norther-
land, and hynge them vpon Babylon
these shal laye sege to it, and wyne it.
Thei arrows shal not mysse, lyke as
a connyng archer shutech not wrong.

And the Caldees shal be spoyled,
and al they that spoye them, shalbe sa-
tisfied, sayeth the Lord: Because ye
were so cheareful and gladd, to treade
downe myne heretage, and fulfilled
poure pleasures, as the calves in the
grasse: and triumphed ouer them lyke
the bulles / when ye had gotten the vte-
most. Your mothers shalbe soe con-
founded, and they that bare you, shal
come to shame. She shalbe the leaste
set by among the nacjons; voyde, wast;
and dyed vpon. No man shal be able to
dwel there, for the feare of the Lord:
but she shal be whole desolate.

Jer. l. g.

Ez. xl vii a

Babilon

The prophecy

All they that goo by Babylon / Shall stand still and be abaſhed / & ſhall wonder at al her plagues.

Jer. cxiij. b
xix. b. xlix. c

Go forth in your aray againſt Babilon round about al ye that can handle bowes: ſhout at her, ſpare no arrowes, for ſhe hath ſynned agaynſt the lord. Cry out vpon her, vpon her, agaynſt her rounde about: ſhe ſhall yelde her ſelfe, her foundations ſhall fall, and her walles ſhall come downe, for it ſhall be the vengeance of the lord. Yea vengeance ſhall be taken of her / and as ſhe hath done, ſo ſhall ſhe be dealt withal: they ſhall rote out & ſower from Babylon, and hym that handleth the ſweard ſhall in harneſt. For feare of the ſweard of the enemy, euery man ſhall get hym to his owne people, and euery man ſhall ſpe to his owne lond. Iſrael is a ſcattered flocke, the Lyons haue diſperſed them: For the kynge of the Aſſyrians deuoured them / laſt of al this Nabuchodonosor king of Babylon hath broken al their bones.

Jer. xlv. b
Ezech. xxi. a
xlii. b. xlv. b

Therfore thus ſayeth the lord of hoſtes the God of Iſrael: Beholde / I will viſite the king of Babylon and his kynngdome / as I haue viſited & king of the Aſſyrians: and will bring Iſrael againe to his pleaſant paſture, that he maye ſede vpon Charnel and Baſan / and be ſatified vpon the mount of Ephraim and Galad. In thoſe dayes and at the ſame tyme (ſaith the lord) of the offence of Iſrael be ſought for / there ſhall none be found: Yf men enquire for the ſynne of Iuda / there ſhall be none: for I will be merciful vnto them / whome I ſuffer to remayne dwelling.

Jer. xlv. b
Ezech. xxi. a
xlii. b. xlv. b

Go downe (O thou auenger) into the enemies land / and viſite them that dwell therein: downe with them / & ſmite them vpon the backes ſaith the lord: do accordyng to al that I haue commaunded thee. There is gone aboute the lande a crye of a ſlaughter and greete murder, namelpe on this maner: Howe happeneth it / that the hammer of the whole worlde is thus broken and broken in ſunder? How chaunceth it / that Babylon is become a wildernes among the hea-

then on this maner: I my ſelfe haue layed waite for thee, and thou art taken: vnaſtawares thou art trapped and ſnared: For why / thou haſt prouoked the lord vnto anger: The lord hath opened his houſe of ordinance, and brought forth the weapons of his wrath. For the thyng that is done in the lande of the Chaldees, it is the lord of hoſtes worke.

Theſe thinges ſhall come vpon her at the laſt / when ſhall breake into her priuy chambze, they ſhall leaue her as bare as ſtones, that be layde together in heapes. They ſhall ſo deſtroye her / & nothing ſhall be left. They ſhall ſlaye al theyr mighty ſouldiers, and put the to death. Wo be vnto them, for the day and tyme of theyr viſitation is at hand. We thinke I heare already a crye of them that be fled and eſcaped oute of the lande of Babylon, which ſeeme in ſpy on the vengeance of the lord oure God, the vengeance of his temple: yea a voyce of them, that crye agaynſt Babylon call by all the archers agaynſt Babylon, prycke your tentes rounde about her that none eſcape. Recompence her as ſhe hath deſerued: and accordyng as ſhe hath don / ſo deale with her agayne: for ſhe hath ſet by her ſelfe agaynſt the lord, agaynſt the holpe one of Iſrael. Therfore ſhall her yong men fall downe in the ſtreets and all her men of warre ſhall be rooted out in that day ſaith the lord. Beholde I ſpeake vnto thee (O thou proude) ſaith the lord God of hoſtes, for thy daie ſhall come euen the tyme of thy viſitation: And thou proude ſhall ſtonie and fall, and no man ſhall helpe hym by. I will burne by his cities with fyre, and it ſhall consume all that is round aboute him. Thus ſaith the lord of hoſtes: The children of Iſrael and Iuda ſuffre violence together. All they that haue them in Captiuitie, keape them faſt, and will not let them go: but theyr aduenger and redemer is mighty, whoſe name is the lord of hoſtes: he ſhall mainteyne theyr cauſe / he ſhall make the lande ſhake, and iudge them that dwell therein, one with another. The ſweard ſhall come vpon the Cal-

dees/saith the lord/vpon them that dwel in Babylon/vpon their princes/ and vpon their wise men: The sword vpon their lochlaters. as for thole (thei shal become foolles.) The sword vpon their woꝝthpes, so that they shal stand in feare: The sword vpon their hoꝝmen ad charettes/and vpon al þ com men people that dwel vnder them: so that they shal become *like women: The sword vpon their treasure, so þ it shalbe stolen a waie: The sword vpon their waters, so that they shalbe dyed vpon: for the land woꝝthippeth images, and delyteth in straunge wonder ful thinges. Therfor shal wild bestes, Apes, and Estriches dwel therein: for there shal neuer mā dwel there, nether shal eny man haue his habitacio there for evermoze. Lyke as God destroyed Sodome and Gomozre/with the cityes that late there about, saith the lord: so shal no man dwel there also, ney ther shal eny man haue there his habitacion. Behold, ther shal come a peple from the North, with a greate bounde of men and many Kinges shal stande vpon from the endes of the earth: They beate bowes & buckelers, cruel ar they & vnnmerciful.

Their voyce roareth lyke the ragig see/they ride vpon hoxles, and com we poned to fight agaynst thee: O Babylon. As soone as the kyng of Babylon hereth tel of them, his handes shal wax feble: Sozow and heynnes shal come vpon him, as a womā traueling wyth child. Behold, Lyke as the lion cometh vpon the pleasaunt medowes of Joꝝ dane vnto the grene pastures of Echnan/so wyl I dꝝrue them so th/ & make them run agaynst her. But whom shal I chose out, ad oꝝden to such a thinge for who is like me, oꝝ who wil stryue with me: oꝝ what shepatd maye stande agaynst me: Therfoze here the counsell that the lord hath geuen vpon Babylon, and the deuice that he hath taken vpon the land of the Caldees. The leest amonge the peple shal sette them in pces/and loke what pleasaunt thing they haue they shal laie it waste. Thenople at the wynnynge of Baby

lon shal moue the earth, & the cyte shal be herde among þ Gentils.

The notes

a* Here prophceyth he the coming agayne of þ people from the captiuite of Babylon, after þ gene ral pſence geuen them of kyng Cyrus, ii. Pa. xxxvi g. & i. Eld. i. a

b* Which cyte out in tyme of theyꝝ traueling. How Babylon shuld be ouerthrowen, Jeremy se ueth his boke to Saziah.

The. li. Chapter.



Thus hath the lord sayde: beholde, I wyl rafe vpon a perclous wind agaynst Babylon and her citezens, that beate euil wil agaynst me.

I wil sende also into Babylon fan ners, *to ſane her out, and to destroy her lande: for i the dape of her trouble they shalbe a bout her on euery syde: Mozeouer, the lord hath saide vnto þ boꝝ men, and to them that clyme ouer the waies in byest plates: Ye shal not spare her ponge men, kil downe al her hoost. Thus the slayne shal fal downe in the land of the Caldes, and the wof ded i the stretes As for Israel and Iu da, they shall not be forſaken of their God/ of the lord of Hostes, of þ holy one of Israel: no, though they haue fil led al their lande ful of synne. Flye & waie from Babylon/ euery man ſaue his life. Let no man holde his tunge to her wyckednes, for the tyme of the Lordes vengeance is come/ per he shal rewarde her agayne.

Babylon hath byne in the Lordes hande a golden cuppe, that maketh al landes dꝝoncken. Of her wine haue al people dꝝoncken, therfoze are they out of their wittes. But suddenly is Babylon ſalen, and destroyed. Turne for her, brynge plaſkets for her woundes if she maye peraduen tute be healed agayne.

We wolde haue made Babylon whole (ſaye they) but she is not recovered. Therfoze wyl we let her alone, and go euery man into his owne contrie. for her iudgemente ys come into heauen/ and is gone vpon to the cloudes. And therfoze come one, we wil ſhe w ſpon the woꝝke of the Lord oure God.

Make

Babylon

The Prophecy

Judica. ii. c.
iii. Reg. xi. c.

Make Harpe the arrows, and fyll the quyetters, for the lord shal rayse vp the sprete of þe king of þe Medes, which hath alredey a delyze to destroy Babylō.

This shalbe the vengeance of the Lorde, and the vengeance of his temple.

Set vp tokens vpon the walles of Babylon, make your watch strong, set your watch men in aray, yea, hold preuie watches: and yet for all that shall the lord go furth wth þe deuile, which he hath take vpoⁿ the þe dwel in Babilō:

Thou that dwellest by the greates waters: thou that hast so greates treasure and riches, thyne ende is come: & the rekenyng of thy wynginges. The

Lord of hostes hath sworne by hys self that he wyl ouerwhelm thee with men

lyke greschoppers in numbze/which wth a corage shall crye/Alarum Alarum agaynst thee. Yea euen the Lord of hostes, that with his power made þe earthe

wyth his wyldom prepared the round worlde/and with his discrecyon spred out the heauens. As soone as he let-

teth his voyces be herd the waters in þe aye; were ferce: He draweth vp the cloudes from the endes of the earth. He turneth the lyghtenynge to rayne, he

bringeth the windes out of their secret places. By þe reason of wyldom, al men are become fooles. Confounded be all

the casters of ymages/for the thyng þe they make is but disceate, and hath no breath. Mayne is it and worthy to be-

laughed at and in the tyme of vyltacyon it shal perishe.

Neuerthelesse, the porcion of Jacob is none suche/but he that made al thynges, whose name is þe Lord of hostes, he is the rodde of his enheritaunce.

Thou breakest my weapons of warre and yet thou wth thee I haue scatered þe nacyns and kyngdomes: Thou wth thee haue I scatered hoxle ad hoxle me/yea, the charrettes, and such as late vp

on the, thou wth thee I haue scatered me and women, olde and yong, bachelers and mayden. Thou wth thee I haue scatered the shepatde and hys flock, the husbād man and hys cattayl, the pynces & the rulers.

Therefore wyl I rewarde the cypre of

Babylon and al her citsens the Caldees, wth al þe uel which they haue don vnto Sion: yea that see your selues shal se it, saith the Lord. Beholde, I

come vpon the (thou^h not some hyl) sayeth the Lord thou that destroyest al landes. I wyl stretch out my hande

ouer thee/and cast thee downe from þe stony rockes ad wyl make thee a bzent hyl, so that nether cornerstones, nor pin-

nacles, nor foundacion stones shall be taken enymore out of thee, but wastes desolate shalte thou lye for cuer more, saith the Lorde.

Set vp a token in the land, blowe the trompettes amonge the þe then/ prouoke the nacyns agaynst her, call the kyngdomes of Ararat, Mennt ad

Alkanes agaynst her, numbze out Caphsar agaynst her, bynge as greates sorte of hoxles agaynst her, as yf they

were greschoppers. Prepare agaynst theim the people of the Medes wyth their kinges pynces & al their chiefe

rulers, yea and the whole lande that is vnder theim. The lande also shal make and be afrayed, wth the deuile of the lorde shal come forth agaynst

Babylon, to make the lande of Babylon so waste, that no man shal dwell any more therein. The woorthyes of

Babylon shal leaue þe battel, and kepe theim selues in stronge holdes, they strength hath fayled them, they shalbe

lyke women. Their dwellynge places shalbe bzent vp, their barres shall be broken. One purscuant shal mete a-

nother, yea one poste shal come by another, to bynng the kyng of Babilō tydings that his cite is taken in on

euery side, the foozdes occupied/the fennes bzēt vp, and the souldiers sore afrayed.

For thus saith the lord of hostes the god of Israel: the daughter of Babylon hath bene in her tyme like as a chereching flooze, but shortly shal her

haruest com. Nabuchodonosor þe king of Babylon hath deuoured and destroyed me, he hath made me an empty vessel. He swallowed me vp lyke a byrag, and filled hys bely with my delycates, he hath cast me out, he hath taken my

Amos. vi. c.
Jerem. xxi. a

Jerem. x. b.

Isa. cxxv. b

Ezay. xlii. c.
Baruch vi. a

was left me hath he carped vnto Babylon, sayeth the daughter that dwelleth in Sion: yea and my bloude also vnto the Caldes, saith Jerusalem. Therfore thus sayeth the Lord: Beholde, I will defend thy cause, and auenging thee: I will dryne vp her see, & drye up her water springes.

Babylon shall become an heape of stones a dwelling place for dragons/a fearfulnes and wondyrng, because no man dwelleth there. They shall roare together lyke Lyons, and as thy ponge Lyons when they be angrie, so shall they bende them selues. In their heart I shall set dryncke befoze them / and they shall be drynken for ioye: Then shall they slepe an euerlasting slepe, and neuer wake, saith the Lord: I shall carpe the downe to be layne like shepe, lyke withers and gootes. O, how was Sefach wonne: O, how was the glory of the whole land taken: how happeneth it, that Babylon is so wondred at amonge the Heathen: The see is rise ouer Babilon, and hath couered her with his greete waues: Her cyties are layde wast, the land lieth vnbuilted & void: it is alone where no man dwelleth, and where no man traueleth thorow. Moreover, I shall viset Bel at Babylon: and the thing that he hath swallowed vp, I shall same shall I plucke out of his mouth. The Gentyls also shall runne nomore vnto him, yea and the walles of Babylon shall fall.

O my people, come out of Babilon, that every man maye saue his lyfe, fro the fearful wraoth of the Lord. Be not faynte herted, and feare not at euery rumoze that shall be herd in the land: for every yere bringeth new tydings yea strange wickednes and lordship. And so, the tyme commeth that I shall viset the ymages of Babylon, and the whole land shall be confounded, ye and her layne shall lye in the myddell of her. Heauen and earth is al that is therein, shall reioyce ouer Babilon, when the destroyers shall come vpon her from the North, sayeth the Lord.

Lyke as Babylon hath beaten downe and slaine many of Israel, so shall there fall many, and be slaine in al her

kyngdome. Ye that haue escaped the swearde, haste you, stande not still, remember the lord afarre of: and thinke vpon Jerusalem, for we were ashamed to heare the blasphemers: Our faces were couered with shame, because the strange aleauntes came into the Sanctuary of the Lord. Wherefore be holde (saith the lord) the tyme cometh, that I shall byset the ymages of Babylon, and thozowe the whole lade they shall moene and fall. Though Babylon clyme vp into heauen, and kepte her power an hye: yet shall I sende her destroyers, saith the Lord.

A pyteous crye shall be hearde from Babylon, and a grete misery from the lande of the Caldees: when the Lord destroyeth them, and when he dryncheth out the hye stomacke and proude boasting, wherewith they haue bene as furious as the waues of greete water floudes, and made great crakes with their wordes. For the destroyers shall come vpon her (euene vpon Babilon) whiche shall take her worthyes, and byrke their bowes: for god is disposed to aueng him selfe vpon them, and sufficientlie to recompence them. Ye (saith the lord) I shall make their Dynces, their wyle men, their chief rulers and al their worthyes, dryncken: so that they shall slepe an euerlasting slepe / and neuer wake: Thus saith the king, whose name is the lord of hostes.

Moreover, thus saith the lord of hostes: The thycke wal of Babylon shall be broken / & her proude gates shall be brent vp. And the thing that the gentiles and the people haue wrought with greete trauaile and labour, shall come to naught and be consumed in fyre.

This is the charge that Jeremie gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he wet toward Babilon with sedekiah king of Iuda / in the iii. yere of his raigne. Now this Saraiah was a peaceable Dynce. Jeremie wrote in a booke al the myserye that shuld come vpon Babylon, yee and all these sermones that be wyrtten agarnste Babylon, and gaue Saraiah this charge: When thou

commest

Zedekiah

The prophecy

When thou comest vnto Babilon, se that thou reade these wordes, and saie: O lord/thou art determed to rote out this place, so that nether people ner catel shal dwell there eny moze, but so lye waste for euer: and when thou hast red out the booke/ bynde a ston to it, & cast it in the myddeste of Euphrates, and saie: Euen thus shal Babilon syncke, and be thurst downe with the burthe of trouble, that I wyl bynge vpon her: so that she shall neuer come vp agayne. Thus saie the preachinges of Jeremy.

The Notes.

* Euen as men canne coine when it is thymed
 * By this noyom hill is vnderstand Babilon.
 Why Babilon is called an hyl, is before shewed in
 Jer. xiii. a
 * Bowes, for strengthes, as in 1. Cor. x. Were he
 called the strengthes of men of warre the bowes of
 Israel

I We repeteth taking of zedekiah. Jerusalem is
 take of the Chaldes. zedekiahs sonnes are killed before
 his face, & his eyes put out. The ctye burned.
 The temple is spoiled & robbed. They were left in
 Jerusalem are carried to babilon: king Zedekiah is bry-
 ught forth of prison, & fed like a king.

The. lli. Chapter.



Zedekiah was. xxi. yere old,
 when he was made kynge,
 and he reigned. xi. yere in
 Jerusalem. His mothers
 name was Hamutal, Jere-
 mies daughter of Lobnah. He lyued
 wickedly before the Lord euen as Je-
 hokim dyd. Wherfore the lord was an-
 grye at Jerusalem and Juda, so longe
 tyl he had cast them out of his presen-
 ce. And zedekiah fel from the king of Ba-
 bylon. But in the. ix. yere of his raigne
 In the tenth Moneth, the tenth day of
 the Moneth it happened, that Nabu-
 chodonosor the kynge of Babilon with
 all his host came before Jerusalem/
 and beseged it/ and made them bulwar-
 kes round about it. And this besegig
 of the ctye endured vnto the. xi. yere
 of kynge zedekias.

And in the fourth Moneth, the. ix.
 daye of the Moneth, there was so gre-
 te honger in the ctye: that there wer/
 nomoze bytayles for the people of the
 lande. So al the souldyers brake away
 and fled out of the ctye by nyght tho-
 row the waye of the pozte betwene the

two wales by the kynges garden.

Nowe the chaldes had compassed the
 ctye rownde aboute/ yet wente the
 menne their waye to ward the wilder-
 nesse.

And so the Chaldes folowed vpon
 them, and toke zedekiah the king in the
 felde of Bercho/ when his host was
 runne from hym. So they carryed the
 kynge away & pzelonet to Reblah, vnto
 the kynge of Babilon in the lande of
 Hemath/ wher he gaue iudgement vpon
 hym.

The kinge of Babilon also cau-
 sed zedekiahs sonnes to be slayne be-
 fore his face, & put al the princes
 of Juda to death at Reblach. Mozo-
 uer he put out the eyes of zedekiah, ca-
 uled him to be bound with chaines, to
 be carryed vnto Babilon & let him lye i
 prison, tyl he dyed.

Now the tenth daye of the fifth mo-
 neth in the. ix. yere of Nabuchodono-
 sor kynge of Babilon, Nabusaradan
 the chefe captaine and the kynge of Ba-
 bylons seruants came vnto Jerusalem,
 and byent vpon the house of the Lord. He
 byent vpon also the kynges palace, all the
 houses and al the gorgeous buildinges
 in Jerusalem. And the wole host
 of the Chaldes that were with the chefe
 Captayne/ brake downe al the walles
 of Jerusalem round about.

As for the poore people and suche
 folke as yet was left in the ctye, which
 also were fallē to the kynge of Babilō,
 & and what people as yet remayned
 Nabusaradā the chefe captayne carryed
 them away prisoners. But the poore
 people of the countrey, dyd Nabusara-
 dā the chefe Captayne leaue in the lande,
 to occupy the vynyardes and feldes.
 The Chaldes also brake the brasen py-
 lers that were in the house of the Lord, &
 the scate and the brasen lauer that was
 in the house of the Lord: And carryed
 all the metall of theym vnto Babilon.

They toke away also the Cauld-
 os, Mouels, flesh hokes, spyncklers, spo-
 nes & al the brasen vessel that was occu-
 pyed in the seruyce: Worthy the basens,
 colepannes, spyncklers, pottes, can-
 delstyckes, spones and cuppes: wher-
 of

Jer. xxi. a.
 iiii. Re. xxi. b.

Jer. xxi. b. i.
 Jer. xxi. a.

of some were of golde, and some of syluer.

The chiefe Captayne toke also the two pylles, the lauer v. xxi. brasse bulloches that stode vnder the seate / whych King Salomon made in the house of the Lord: & all the vessel conteyned so much metal / v it might not be weyed. for every pyle was xviii. cubites hie and the rope v went about it, was xi. cubites / and foute spngers thicke and rounde. Now vpon the rope were brasse knoppes, and euery knop was siue cubites hie: and vpon the knoppes were hoopes, and pomgranates round about of cleane brasse.

After thys maner were both the pylles fashioned with the pomgranates, wherof there were an hundred x. xvi which hanged vpon the hoopes round aboute. The chiefe Capteyne also toke Sariah the hie preste, and Sophontah that was cheefe nexte hym, and the thre keepers of v tresury. He toke out of the cite a chamberlayn which was a capteyne of the souldiers / and seuen men that were the kinges seruantes, which were found in the cite: and Sophera capteyne that vled to mustre v men of warre: with lx men of the contrie v were taken in the cite. These Nabuzaradan the chiefe Capteyne toke / & carped the to the kinge of Babylon vnto Reblath, and the kinge of Babylō caused them to be put to deathe at Reblath in the lande of Hemath. And thus Iuda was ledde away captiue, out of his owne land. This is the summe of the people, whome Nabuchodo-

nos ledde away captiue.

In the seuenth yere of hys regne, he carped awaye of the Iewes / thre thousande, and thre and twentye. In v. xlviii. yere / Nabuchodonosor carped away from Ierusalem eyght hundred and xxiii. personnes. In the xxiii. yere of Nabuchodonosor, Nabuzaradan the chiefe Capteyne / toke awaye seuen hundred and xlv. Iewes prysoners. The whole summe of all the prysoners, is foure thousande and lxx hundred.

In the xxxvii. yere after that Jehoacin the kyng of Iuda was caried away in v. xxb. day of the xii. Moneth, Evilmerodach kinge of Babylon (the same yere that he reigned) gaue Jehoacin the kyng of Iuda hys pardon, and let hym oute of prysyn, and spake lounge to hym. And set his throne aboute the trones of the other kynges that were with hym in Babylon. He chaunged also the clothes of his prysyn, yea, & he did eate with hym al hys lyfe longe. And he had a continuall lounge geuen hym of the kyng of Babylon, euery

day a certeyne thinge allowed him all the dayes of his lyfe, buttill he dyed.



Lxxii

**The ende of the booke of
the Prophete
Jeremy.**

The lamentacy-

ons of Jeremyp.

It happened/ After Israell was brought into captivite and Jerusalem destroyed, that Jeremyp the Prophet late wepyng, and sorowfully bewayled Jerusalem: and syghynge and howlynge with an heuy and wooful hert, sayde:

The Notes

* These wordes are reade in the lxx. Interpreters, but not in the Hebrue.

The fyrst Chapter.

Aleph.



li, We, llii, b.
liii, We, xv, a

As, how syttert the cpyte so desolate/ that some tyme was ful of people: Now is she become lyke a wedow/ which was þ lady of al nacyns: Now is she brought vnder tribute, that ruled al landes.

Beth.

She wepeth soze in the night, so þ the tereis rúne downe her chekes for amōg al her louers, ther is none þ geueth her any cōfort: ye her next frendes abhorre her, and are become her enemyes.

Gimel

Juda is takē pzelōer, because she was defiled: and for seruig so many straūg goddes/ she dwelleth now among the hepten. She syndeth no rest, all they that persecuted her, toke her, and so she dwelleth among her enemyes.

Daleth.

The stretes of Sio, mourned because no mā cometh moze to þ solempne feastes. All her gates are desolat, her pzelōes make lamētaciō/ her maidēs are careful, & she her self is i greate heuines.

He.

Her enemyes are fallē vpon her head/ and haue put her to shame: because þ Lord hath chastened her for her greāt wickednes: her chyldre are ledde a waye captiue before their enemy.

Vau.

All the bewty of the daughter of Sion is a waye/ her pynnes are become lyke wethers that synde no pasture. They are dylurn a waye before their enemye/ so þ they haue no moze power.

Zain.

Now doth Jerusalem remembre þ tyme of her misery and disobediēce, þe the tope and plesure that she hath had in tymes past: sepyng her people is brought dōune thowō the power of their enemye, and there is no man for to helpe her: her enemyes stand lōking at her & laugh her Sabbath dayes to scozne.

Heth.

Jerusalem spinned euer moze & moze/ therfore is she come in decaye. All they that had her in honour, dispise her: for they haue sene her sylthynesse. Yee she syggeth/ and is ashamed of her selfe.

Teth.

Her skyrtes are despyled, she remembred not what wold folow: therfore is her fall so greate, and there ys no man to comforte her. **L**orde, consyde my trouble, for myne enemy hath the byperthande.

Yod.

The enemy hath put his hand to all the pzeypous thynges that she had, yea euen before her eyes came þ Hea-then in and out of þ Sanctuary whō thou (neuertheles) hast fōrbiddē to com within thy congregacion.

Caph.

All her people seke their byed with heupnes/ and loke what pzeypous thyng euery man hath, that geueth he for meate, to saue hys lyfe: Consyde, **L**orde, and se, how byle I am become.

Lamed.

O ye al that go fore by, behold and se, yf ther be any sorow like vnto mine, wherwith the Lord had troubled me/ in the dape of his fearful wyath.

Mem.

From aboute hath he set dōwne a syze in to my bones and chastered me/ he hath lated a net for my sete, and thowen me wyd open: he hath mad me desolate, so that I must euer be mournig.

Nun.

The yock of my trangressiō is cōe at

at the last, with his hand hath he take
it vp/and put it about my neck. My
strength is gone; the lord hath deliue
red me in to thole handes, wherout I
can not quyt my selfe.

Samerch.

The lord hath destroyed al the my-
ghty men/that were in me. He hath
proclaymed a feast/to slaughter al my
best men. The lord hath trode downe
þ daughter of Juda, like as it were i a
wyne presse.

Am.

Therfore do I wepe/and myne ey-
es gush out of water: for the comfort
that shulde quykẽ me, is farre fro me

My chyldren are dyspued awape, for
why: the enemye hath gotten the ouer
hande.

De.

Sion casteth out her handes/ and
there is no man to comforte her. The
lord hath lapid the enemyes round a-
bout Iacob, & Jerusalem is as it were
a menstruous woman / in þe thyddeste
of them;

zade.

The lord is ryghtuous, for I haue
prouoked his*countenance vnto anger.
I take hede all ye people, and colidze
my heauynes: My maidens & my yong
men are led awape into captiuitie.

Koph.

I called for my louers (but they be-
gyled me) for my Dysses and counsel-
lers, but they perished: euen while they
sought for meate, to saue their lyues.

Res.

Consydre (O lord) how I am trou-
bled, my wombe is dysquyeted, my hert
turneth about in me, and I am full of
heupnes. The swearde hurteth me w
out/ & win I am lyke vnto death.

Sin.

They heare my mournig, but there
is none that wyl comforte me. Al myne
enemyes haue heard of my trouble, & ad-
at glad therof, because thou hast done
it. But thou shalt brynge forth the ty
me, when they also shal be like vnto me

Chau.

From thee shal com al thier aduer-
sities: thou shalt pluck them away euẽ
as thou hast plucked me, because of al

my wickednes. For my sorow is very
greate, and my hert is heaup.

The Notes.

* Some reade: commaundement. It is in Hebrew,
mouth, that is, saying & aduise

[The. ii. Chapter.

Alph.



Las, how hath the lord dar-
kened the daughter of Si-
on so sore in his wraþ?
As for the honoure of Is-
rael, he hath caste it dow-
ne from heauen: How happeneth it/ þ
he remembred not his owne fote stole
when he was angry?

Beth.

The Lord hath cast downe all the
glory of Iacob without any fauoure:
al the stronge places of the daughter
Juda, hath he broken in his wraþ, &
throwne them downe to the grounder:
her kyngdome and her Dynces hath
he suspended.

Gimel.

In the wraþ of his indignacyon
he hath broke al the*hozne of Israel
he hath iddyaen his ryghte hand fro
the enemy: yea a flame of fyre is kynd
led in Iacob, and hath consumed vp all
round about.

Daleth.

He hath bent his bowe lyke an e-
nemy, he hath fastened his ryght hade
as an aduersary: and euery thyng that
was pleasaunt to se, he hath smytte it
downe. He hath poured out his wraþ
lyke a fyre, into the tabernacle of the
daughter of Sion.

He.

The lord is become lyke as it were
an enemy, he hath cast downe Israel &
al his places: yea, al his strong holdes
hath he destroyed, and fylled the dau-
ghter of Juda with muche sorow & he
upnes.

Wau.

Her tabernacle (whiche was lyke a
gardene of pleasure) hath he destroyed
her hie solepne festes hath he put dow-
ne. The lord hath brought it so to pas
þ the hie solempne festes & sabbottes i
Sion, are cleane forgotten. In his he
updispleasure hath he made the kyngs
and prestes to be despyled.

zain

Ex. lvi The

The lord hath forsaken hys owne altar, and is wroth with his owne sanctuary and hath given the wales of their fortres into the handes of the enemy. They enemies made a noyse in þe house of the Lorde, as it had bene in a sole pnc feast daye.

Heth.

The Lorde thought to breake downe the wales of the daughter Sion, he spredde out hys lyne, and drew not in his hande, tyll he hadde destroyed them. Therfore mourne the turrets and the broken walles together.

Teth.

Her Portes are caste downe to the grounde, her Barres are broken and smpten in sonder her kinge and Princes/are caried away to the Gentyles. They haue nether law nor prophetes, ner yet any dyspon from the Lorde.

Jed.

The senatours of the daughter Syon sate vpon the ground in splence: they haue strowed ashes vpon theyr heades, and gyrded them selues with sackloth. The maydens of Ierusalem haue ge downe theyr heades to the ground.

Caph.

Myne eyes begin to sayle me thow weping/my bodye is disquieted, my pleuer is poute vppon the earth, for the greate hurte of my people/seyunge the chylderen and Babes dyd swowne in the stretes of the cytie.

Lamed.

Euen when they spake to theyr mothers: wher is meate and dryncker? for whyle they so layde, they fell downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in their mothers bosome.

Hem.

What shall I saye of thee/O thou daughter Ierusalem/to whom shall I lyken thee? To whome shall I compare thee, O thou daughter syon, to comfort thee with all? Thy hurte is lyke a mayne sea/who maye heale thee?

Run.

Thy Prophetes haue looked oute vayne and colpþy thynges for thee, they haue not shewed thee of thy wikednes to kepe thee from captiuitie but haue

ouerladen thee, and thorow falschd seide thee abyode.

Samech.

All they that go by thee, clappe theyr handes at thee: byslinge and wagging theyr heades vpon the daughter Ierusalem, and saye: Is this the citie that men call so fayre, wherin the whole lande reioycethe

Min.

All thyne enemyes gape vpon thee, bysperting and bytyng theyr teth, sayyng: let vs deuoure, for the tyme that we looked for, is come: wee haue founde and sene it.

Phe.

The Lorde hath fulfilled the thing, that he was purposed to do: and perfourmed that he hadde deuised long agoe: he hath destroyed and not spared. He hath caused thyne aduersary to triumphouer thee, and set vp the hoyme of thyne enemye.

Sade.

Let thyne herte crye vnto the Lorde/O thou cite of the daughter Sion: let thy teares runne downe lyke a ryuer daye and nyght: rest not and let not the apple of thyne eye leaue of.

Koph.

Stande vp and make thy praye in the first watch of the nigh/pour out thyne herte lyke water befoze the lord: lyfte vp thyne handes, for the lyues of thy yonge chylderen, that dye of hunger in the stretes.

Res.

Beholode, O Lorde/and conspye, why hast thou gethered me vp so cleane? Shall the women then eate their owne fruite, euen chylderen of a spanne longe? What the prestes then and Portes be slayne thus in the sanctuarye of the Lorde.

Sin.

Yonge and old lye behinde the stretes vpon the grounde, my maydens yonge men are slayne with the sword: whom thou in the day of thy wrathful indignacion hast put to death: yee euen thou hast put them to death, and not spared them.

Chau.

My neybour that ar round about me

me/hast thou called, as it met to a fest
daye. so that in the daye of the Lordes
wrath non escaped, nether was eny lefe
behind. Those that I had brought vp
as noysshed, hath mine enemy destroyed

The notes.

a. & Some here signifyeth strength power nobilitie &
domini: which al the lord by his iust augemt toke
from the kyngdome of the Jewes & from Ierusalē
b. & As carpēters spred out their lynes to buyld wa
les, houses & other things: so had god spred out his
lyne to destroy Ierusalem & Jewry, and to bring the
to perfect subiectyon. For p signyfieth p spreding
out of the lyne, as it is said. ii. Reg. vii. a. It is a
dysmple rad bozowed of carpēters.

c. & Where p Judges of Ierusalē were: wont to sett
honorably & gozouly vpon goodly seates & geue tē
tence in the gates, nowe lye they vpon the grounde
flayre, & in p gates is nothyng but silere. & stylnes.
d. & Of pēys what it signyfieth in the scrypture
haue in Exod. xliii. b. & in p. xvii. p. sal. b

The. iii. Chapter.

Aleph.

I Am the man, that (thorow
prod of his wrath) haue ex
perpence of mysery.

He droue me forth, and
led me: pea into darkenes,
but not in the lyght.

Against me only he turneth his hād,
and layeth it euer vpon me.

Beth.

My flesh & my skyne hath he made
olde, and my bones hath he byused.

He hath builded rounde about me,
and closed me in wyth^a gall and tra
uaille.

He hath set me in darknes/ as they
that be deed foreuer.

Gymel.

He hath so hedged me in, that I cā
not get out, and hath layed heuy lync
kes vpon me.

Though I crye and call piteously,
perthereth he not my prayer.

He hath stopped vp my wayes with
fourē squared stones/ and made my pa
thes croked.

Daleth.

He layeth waite for me like a Bere,
and as a lyon in a hole.

He hath mazed my wayes, and byo
ken me in peles, he hath laide me wast
al together.

He hath bent hrs bowe, and made
me as it were a marke to shote at.

He.

The arrowes of his quyncr hath he

shot, euen into my raynes.

I am laughed to scoyne for all my
people/ they make songes vpon me al
the daye long.

He hath filled me with bitternesse/
and geuen me wormwood to drynked,
Uau.

He hath smitten my teth in peles, &
colled me in the dust.

He hath put my soule out of rest, I
forget al good thynges.

I thought in my selfe: I am byndō,
there is no hope for me in the Lord.

zain.

O remembre yet my misery and my
trouble, the wormwood and the gal.

Yea thou shalt remembre them, for
my soule melteth a waye in me.

Whyle I consyde these thynges
in my hert, I get a hope agayne.

Heth.

Namely, that the mercyes of p lord
are not cleane gone/ and that his loue
ne kyndnesse ceaseth not.

Hys faythfulness is greate/ and re
nueth it selfe as the mounaing.

The lord is my porcyon, layeth my
soule, therfore wyl I hope in hym.

Teth.

O how good is the lord vnto them/
that put thet trust in hym/ and to the
soule that seketh after hym.

O how good is it w stylnes to waite
and tary, for the health of the lord.

O how good is it for a man, to take
the yoke vpon him from his youth vp
Job.

He sitteth alone, he holdeth him still,
and dwelleth quietly by him selfe.

He layeth his face vpon the earth/
if (percase) there happē to be any hope.

He offereth his cheke to the smiter,
he wyl be content with reproues.

Caph.

For the lord wil not forsake foreuer.
But though he do cast of, yet accor
dinge to the multitude of his mercyes)

he receaueth to grace agayne.

For he doth not plage, and cast out
the chyldren of men from his hert.

Lamed.

To treade al the psoners of the
earth vnder his fete.

To moue the iudgment of manne
be

before the most hygh.

To condemne a man in his cause:
The lord hath no pleasure in suche thynges.

Mem.

E * What is he then that sayeth: the
re should some thing be done withoute
the lordes commaundement?

Out of the mouth of the most hygh
eth goeth not euell and good.
Wherfore than murmureth the lyutin
ge man: let hym murmure at his owne
lyune.

Fun.

Let vs loke well vppon oure owne
wayes, and remembre oure selues / and
turne agayne to the lord.

Let vs lyft vp our hertes with our
handes vnto the lord that is in heauē

We haue bene dissemblers and ha-
ue offended / wylt thou therfore not be
intreated?

Samech

Thou hast covered vs in thy wrath,
and persecuted vs / thou hast slayne vs
without any fauoure,

Thou hast hidde thy self in a clou-
de: þ our prayer should not go thorow.

Thou hast made vs outcastes, and
to be dyspyled amonge the heathen

Fin

All our enemyes gape vpon vs.

Feare and snare is come vpon vs,
pea, despyte and destruction.

F Whole riuers of water gushē oute
of myne Eyes, for the greate hurte of
my people.

Phē.

Myne eyes runne, and cannot ceas-
se, for there is no rest

O Lord, When wylt þ loke downe
from heauen and consyde?

Myne eye breaketh my hert: becau-
se of all the doughters of my cite.

zade.

Myne enemyes hunted me out / Werpe
ly, lyke a byrde / pea, and that withoute
a cause.

They haue put downe my lyfe in-
to a pytte / and laped a stone vpon me

They haue poured water vpon my
head, then thought I, nowe I am vn-
done.

Koph.

I called vpon thy name, O lord, out
of the depe pytte.

Thou haste heard my voyce, and
hast not turned away thyne eares fro
my syghing and crynge.

Thou hast enclined thy selfe vnto
me: when I called vpon thee and hast
sayde: feare not.

Res.

Thou (O Lord) hast mayntayned
the cause of my soule, and hast redemed
my lyfe.

O lord thou hast sene my blasphem-
ers, take thou my cause vpon thee.

Thou haste well consydered howe
they goo about to doo me harme / and
that all they coucels are agaynst me

Shin.

Thou haste herde all they despyteful
wordes (O Lord) pea and al they: I
magynacions agaynst me.

The lypes of myne enemyes, and
theire deuises that they take agaynst
me, al the day longe.

Thou seest also they syttinge dow-
ne and they: rpsynge vppē, they make
theyr songes of nothyng, but of me.

Chau

Rewardē them (O lord) accordyng
to the workes of theyr hādes.

Geue them the thyngē, that they
owne herte is afrayd of / euen thy cur-
se.

Persecute them (O Lord) with thy
ne indygnation / and rote them out fro
vnder the heauen

The notes.

a * Galile, for sorowfulness: as in the psal. lxxi. they
gaue me galle to eate, &c. That is they that should
haue comforted me byd me much greife, and augmen-
ted my sorowes, as if one wuld geue bytter meates
to hym that is hungrye. Howbeit that prophēcy
was also fulfilled in our sauour Chrys. of who-
me Dauid was therein a figure as saint Mathew
teacheth in the. xxvii. Chapter
b * By this it is manifest that al aduersitie (which
men call euell) is sent of God, although he suffer no
such euell (as we call it) but þ which he knoweth to
be necessarye & needefull, & wherout he sucheth some
good thing. That is he only do, which only is the
truly wise & perfecte good. I lyke sayinge is therin
Amos, iii. b. Cometh ther any plage in acitie?

The. liii. Chapter.

Alaph.



How is the gold become
so dimme: how is þ good
ly colour so soze changed
and þ stones of þ sanctus:
ry thus scatted in the cor-
ner of every strete?

Beth

Beth.

The chylderen of Sion that were alwayes in honoure/and clothed with the most pꝛecious golde: how are they now become lyke the earthen vessels which be made with the potters hand
Symell.

The Lampes geue theyꝝ ponge ones to sucke with bare bꝛeſtes: but the daughter of my people is cruell, and dwellethe in the wylbernesse: lyke the Estriches.

Baleth

The tonges of the sucking chylderen, cleue to the routh of theyꝝ mouthes for very thyꝝt.

The pong chyldzen aske bꝛead, but there is no man that geueth it them.

He.

They that were wont to fare delicately/ perishe in the streates: they that afore were brought vp in purple, make nowe muche of donge.

Uau

The synne of the daughter of my people is become greater then the wickednes of Sodome, that sodainly was destroyed, and not taken with handes.

saia.

Her absteyners (or Nazarees) were whiter then the snowe or mylke: theire coloure was freſh as the Cozall, theyꝝ beutie lyke the Saphyre.

Peth.

But now theyꝝ faces are very blacke: In so much that thou holdest not knowe them in the streates. Theyꝝ skin cleueth to theyꝝ bones, it is withered & become lyke a drye stocke.

Teth.

They that be slayn with the sword, are happier then suche as dye of hunger, & perishe away for myſhyng for the frutes of the felde.

Jod

The women whyche of nature are pytefull, haue sodden theyꝝ owne chylderen with theyꝝ owne handes that they might be theyꝝ meat, in y miserable destruction of y daughter of my people.

Caph

The Lord hath perfourmed hys heuynly warke: he hath poured out the fury of hys displeasure. He hath

kindled a fyre in Syon, whiche hath consumed the foundation therof.

Lamed

Neither the kinges of the earth, ner all the inhabytours of the world, wolde haue beleued that the ennemye and aduersary should haue come in at the gates of the citie of Ierusalem.

Mem.

Which neuertheles is com to passe for the synnes of her pꝛophetes, and for the wickednes of her pꝛiestes that haue shed innocentes bloude within her.

Nun.

So that these blinde men went stoblyng in the streates, and slayned them selues with bloude/ whiche els would touche no bloudy cloth.

Samech,

But they cryed vnto every man: fle the staining, away, get you hence/ touch it not. Ye (sayde they) ye must be bꝛent ye must dwell amonge the Gentyles, & hyde no lenger here.

Ain.

The countenance of the lord hath banyshted them and shall neuer loke moze vpon them: for they them selues neither regarded the pꝛiestes, nor pytyed the elders.

Phe.

Wherfor yet our eyes faile vs, while we loke for vaine helpe: seeing we be sner waiting vpon a people, that can doo vs no good.

zade.

They saye so harpe wayte for vs, that we cannot go safe vpon the streates: for oure ende is come, oure dayes are fulfylled, oure ende is here.

Koph.

Dure persecuters are swifter then the Eagles of the ayre, they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wylbernes.

Res.

The very bꝛeth of our mouth: euen the anoynted Lorde hym selfe shall be taken in oure synnes of whom we saye And er hys shadowe we shalbe pꝛeserued amonge the hepythen.

Sin.

And thou (O daughter Edom) that dwellest in the lande of vs, bee glad and

Juda

The prophecy

A reioyce: for the cuppe that come vnto thee also, which, whā thou sopppest of, þ̄ shalt be dronken.

Chau.

Thy sinne is wel punished (O thou daughter Sion) he shall not suffer þ̄ to be carped away any moze. But thy wickednes (O daughter Edom) shall he by let ad for thy sinnes sake, he shall leade thee into captiuitie.

The .v. Chapter.

The prayer of Jeremey

All to remembraunce (O Lozde) what we haue suffered, consyder and se oure confusoun. Oure enherytaunce is turned to the straitingers, and our houses to the aleaunties: we are becom careful and fatherlesse, and our mothers are as the wydowes: we are faine to drinke our owne water, for money: our owne wod must we bye w money. Our neckes are binder perlecution, we are wery, and haue no rest.

A soze tyme we yelded our selues to the Egyptians/ and now to the Assyrians, onely that we myghte haue bread enough. Our fathers (which are gon) haue sinned, and we must beare theiꝝ wyckednesse. Seruauntes haue þ̄ rule of vs/ and noman deliuereth vs oute of theiꝝ handes. We must get our liuing w the perel of our liues, because of the drouth of the wyldernesse.

Oure skinne is as it had bene bzēt in an oven/ for very soze honget. The wyues are rauyshed in Sion, and the maydes in the cyties of Juda. The prynces are hanged by with the hand of the enemyes, they haue not spared þ̄ olde sage men/ they haue taken yonge mens lyues from them/ and the boyes are hanged by vpon trees. The elders lyf no moze vnder the gates, and þ̄ yonge men vse no moze playng of Mulyke. The ioye of our hert is gone, our mery quere is turned into mourning. The garland of our head is fallen: alas, that ever we sinned so soze.

Therefore our hert is ful of heynesse, and our eyes dymme: because of

the byl of Sion that is destroyed. In so much, that the foxes runne vpon it. But thou, O Lozd, that remainest for euermore, and thy seate, world w oute ende: wherfor wilt thou stil forget vs, and forsake vs so longe? O Lozd, turne thou vs vnto thee, and so shall we be turned. Renew our dates as in old tymes, for þ̄ haste banysed vs nowe longe ynoughe, and hast bene soze dyspleased at vs.

The ende of the Lamentacion of Jeremey.

20 P D *

* * * *

The boke of

the Prophete Ezechiel.

The time wherein Ezechiel prophesied, in what place. He is offspring of office. The vision of þ̄ foure beastes. The visiō of þ̄ wheles. The visiō of þ̄ thronne, & of þ̄ Image about þ̄ thronne.

The fyrst Chapter.

It chaunced in þ̄ .xxx. yere the fyfthe daye of the .iiii. Moneth, þ̄ I was among the prisoners by the riuer of Cobar: where the heuens opened, and I sawe a bysion of God. Now the fyfth daye of þ̄ month made out the fyfth yere of kyng Joacims captiuite. At the same tyme came the word of the Lozd vnto Ezechiel þ̄ sonne of Buzi the Preste, in the lande of the Caldees by the water of Cobar, where the hande of the Lozd came vpon hym.

And I loked, and behold a stormy wynd cam out of þ̄ North with a great cloud ful of fyre, which with his glister lyghtened al rounde aboute.

And

Jer. xxxi. e.
Ezech. viii.

God to the middes of the fyre it was a l
cleare, & as it were the lyknes of foure
beastes, whiche were fashioned lyke a
man: saying, that euery one had foure
faces and foure wynges.

They legges were strenghte/ but
they fete were lyke bullockes fete, and
they glystred, as it had bene sayre cou
ered metal. Under they wynges bpō al
the foure corners they had mens han
des. They faces and theire wynges
were towarde the foure corners: yet
were the wynges so, that one neuer tou
ched another. When they wente, they
turned them not aboute: but eche one
went streight forwarde.

Upon the right syde of these foure,
they faces were like the face of a man,
ad the face of a lyon: But vpon the left
syde/ they had the face of an Oxe/ and
the face of an Eagle. They faces
also and they wynges were spred out a
boue: so that two wynges of one tou
ched ener two wynges of another / &
with the other they couered they bodi
Everyone when it went it went streyg
ht forwarde: Where as the sprete led
them/ thither they went/ ad turned not
aboute in theyr goynge.

The fashion and countenance of
the beastes was lyke hoate coales of fy
re/ euen as though burning cressettes
had, bene amonge the beastes: and the
fyre gaue a glystre, and oute of the fyre
these went lightenyng. When the be
astes went forward and backward, one
would haue thought it had lghened.
Now when I had well considered the
beastes, I sawe a worke of wheles bp
on the earth with foure faces also lyke
the beastes.

The fashion and worke of þ whe
les was lyke the sea. The four wheles
were ioyned and made (to loke bpō) as
it had ben one whele in an other. Whe
one went forward, they went al foure,
and turned them not about in their go
ing. They were large, greete and hor
rible to loke vpon. They bodles were
full of eyes round about them al four.

When the beastes went, the wheles
wente also wyth them: And whe the be
astes lyft the selues vp from the earth,
the wheles were lyft vpa lso, whether

soeuer the sprete went/ thither went th
ey also, and the wheles were lyft bp/ &
followed the: for the sprete of lyfe was
in the wheles. When the beastes went
forth/ stode styl, or list the selues vptō
the earth: the wheles also went, sto
de styl: and were lyft bp/ for the bryth
of lyfe was in the wheles.

Above ouer the heades of the beastes
there was a firmament, which was fa
shionned as it had ben of the moost pu
re Chystal, and that was spredde out
aboue vpon theire heades: vnder the sa
me firmament were they wynges lay
de abroade, one towarde an other, and
two wynges couered the body of euery
beast. And whe they wet forth, I herd
the noyse of they wynges, lyke the no
yse of great waters, as it had bene the
voyce of the great God, and a rushing
together as it were of an host of men.
And when they stode styl, they let dow
ne they wynges. Now when they stod
styl, and had letten downe they wy
nges, it thondered in the firmament th
at was aboue they heades. About þ
firmament that was ouer they head
es/ there was the fashion of a seate, as
it had bene made of Saphyr. Upon þ
seate ther sate one lyke a man. I behel
de him, and he was lyke a cleare lgh
t, as it had bene all of fyre wythin from
his loynes vwarde.

And beneth when I looked vpon
hym vnder the loynes, me thought he
was lyke a Mining fyre, that geueth li
ght on euery syde. Vea the wyne and
glystre that lightened round aboute/
was lyke a raynebowe, which in a ray
ny day appeareth in the cloudes. Eue
so was the similitude, wherin the glo
ry of the Lorde appeared. When
I sawe it, I fell vpon my face, and
herkened vnto the voyce of hym that
spake.

¶ Notes.

* Where the heauens were opened, that is, where
there were misteryes opened from heauen. Steven
also the first martyr sawe the heauens open and Je
sus standing on the right hand. &c. Act. ii. 2. So are
the heauens open in the faith of the beleuer, that he
seith God in hys gloire. The heauens are counted
in the scripture to be open when a man pfect by foye,
reuelacion, sygne or token is shewed of God vnto
man. Math. iii. 2, & Mat. i. 2

Israel

The prophecy

¶ The holy goost or sprete of God, after his manifold gifts and operations, hath many names, he is called the sprete of the father, the spreate of the sunne, the sprete of ipe, the sprete of truth, the sprete of sanctification, of promise, of counsell, of strength. &c.

¶ The prophete beinge fedde with the woordes of god, and with the constant boldnesse of the sprete is sent vnto the people that were in captiuitie. The punishment of a curate that sheweth not the people thepp synnes.

The prophete is sende to cal againe the people fro thepp errour.

The.iii. Chapter.

The.ii. Chapter.

And then sayde he vnto me: Stande vp vpon thy fete (thou sonne of man) and I wyl talke with thee.

And as he was comeninge to me, the spret cam into me, and set me vp vpon my fete: so that I matched the thynge, that he sayde vnto me. And he sayde: Beholde, thou sonne of man, I wyl sende thee to the chylderen of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye from me: bothe they and theyre forefathers vnto this daye.

¶ Yea I wyl sende thee vnto a people that haue rough visages and styf stomakes: vnto whome thou shalt saye in this maner: This the Lorde god hym self hath spoken/that whether they be obedient or noo (for it is a frowarde household) they maye knowe yet that there hath bene a Prophete amonge them.

¶ Therfoze (thou sonne of man) feare them not/nether be afrayde of their woordes: for they shall reuell againste thee, and despise thee. ¶ Yea thou shalt dwel amonge scorpions: but fear not they woordes, be not abashed at theyr lokes/ for it is a frowarde household.

¶ Se that thou speake my woordes vnto them / whether they be obediente or not, for they are obstinate. ¶ Therfoze, thou son of man, obey thou al things / that I saye vnto thee/and be not thou stifnecked/lyke as they are a styfnecked household. Open thy mouth and eate that I geue thee.

¶ So as I was lookinge vp, beholde, there was sent vnto me an hande/wherein was a closed boke: and the hande opened it before me, and it was written within & without, ful of careful mourninges: alas, and wo.

After this sayde he vnto me: Thou sonne of man/eate that what soeuer it be: yee eate that closed boke and go thy waye/and speake vnto the chylderen of Israel so I opened my mouthe/and he gaue me the boke for to eate/and sayde vnto me: Son of man, thy bely shall eate/ & thy bowels be fylled with the boke that I geue thee. Then dyd I eate the boke, and it was in my mouth swete as the honey.

And he sayde vnto me: Thou sonne of man, get thee lone vnto the house of Israel, and shewe them the woordes that I commaunde thee: for I sende thee not to the people that haue strange vnknewen, or harde speache, but vnto the house of Israel: Not to manye nations, which haue diuerse speeches and harde languages, whose woordes thou vnderstandest not: ¶ Neuertheles, yf I sent the to those people, they wolde folowe thee: But the house of Israel wyl not folowe thee, for they wyl not folow me: yea all the house of Israel haue styf foreheades and harde hartes. Beholde therfoze I wyl make thy face preuaile againste theyr faces, & harden thy foreheade agaynst theyr foreheades: so that thy foreheade shall be harder then an adamante or flint stone: that thou mayest feare them the lesse/ & be lesse afrayde, of them, for they are a frowarde household.

¶ He said mozeouer vnto me: thou sonne of man, take diligent heade with thyne eares, to the woordes that I speake vnto thee/ & listen them in thyne heare: and goo too the prysoners of the people, speake vnto them, and saye on this maner: Thus the Lorde god hath spoken: whether ye heare, or heare not. With that the sprete toke me vp. And I harde the noyse of a greates rushinge and remouinge of the moost blessed gloze of the lorde out of his place.

¶ I herd also the noyse of the wynges of the beastes, & rushinge one against another,

another. Yea and the ratynge of the wheles/that were by them, whyche rullynge and noyle was very greate.

Now when the sprete toke me vp, and caried me awaye: I went with an heuy and a sorowful mynd/but I had of the Lorde comforted me right sone

And so in the beginning of the moneth Abib, I came to the pylsoners, that dwelt by the water of Cobar, & remained in that place, wher they were: And so continued I among the seue dayes, being very sorre.

And when the seuen dayes were expyred/the Lorde sayd vnto me: Thou sonne of mā, I haue made the a watchman vnto the house of Israel: b* therfore take good hede to these wordes and geue them warning at my com mandement.

If I saye vnto thee, concerninge a vngodly man, that (without doubt) he must dye, ad thou geuest hym not warning, nor speakest vnto hym, that he maye turne from his euell way/and so to lyue: Then shall the same vngodly man dye in his owne vnrightheousnes but hys bloude wyl I require of thyne hande. Neuertheles if thou geue warninge vnto the wycked/and he yett forlake not his vngodlynnes: the shall he dye in hys owne wyckednes, but I haue discharged thy soule.

Now if a rightuous man go from hys rightuousnes, and do the thinge that is euell: I wyl laye a strombling blocke before hym, and he shall dye, because thou hast not geuen hym warning: yea dye shall he in hys owne synne, so that the vertu, which he did before shall not be thought vpon: but his bloud wyl I require of thyne hande.

Neuertheles, yf thou exhortest the rightuous, that he synne not, ad so the rightuous do not synne: then shall he lyue/because he hath receaued thy warninge, and thou hast discharged thy soule. And there came the hande of the Lorde vpon me/and he sayde vnto me: Stande vp, and go into the feld: that I maye talke there with thee.

So when I had rylen vp, and gone forth into the feld: Behold/the glory of the Lorde stode there, lyke as I sawe

it afore by the water of Cobar.

Then fell I downe vpon my face, and the sprete came into me, which set me vpon my fete, and sayde thus vnto me: Go thy way, and spaere thy selfe in thine house. Behold, (O thou sonne of man) there shall chaynes be broughte for thee, to bynde thee with all, so that thou shalt not escape out of them. And I wyl make thy tonge cleue so to the rofe of thy mouth: I thou shalt be doome, and not be as a chylder wth them: for it is an obstinate houlholde.

But when I speake vnto the, then open thy mouth, and saye: Thus saith the Lorde God: who so heareth, let him heare: who so wyl not, let hym leaue: for it is an obstinate houlholde.

The Notes

a* By this watchman are figured bishoppes, preachers, and preachers, which must take the occasion of their speaking and exhorting at the mouth of god, and speake not in their owne, but in hys name. b* Some reade: thou shalt hearken vnto the worde of my mouth, and shalt mony them frō out of me.

The beleage of the cytie of Ierusalem is signified. The longe continuance of the captiuitie of Israel. In hunger is prophesied to come in the captiuitie.

The. lxxx. Chapter.

Thou sonne of man: a* take a tile stone, and laye it before that, & describe vpon it the cite of Ierusalem: how it is beleaged, how bulwarkes ad great ditches are graued on euery syde of it: describe also tentes/and an host of me rounde about it.

Whereouer/take an yron paine, ad set it betwixt thee and the cytie/in the ade of an yron wall. Then set thy face toward it, beleage it, and laye ordinaunce agaynst it, to wyne it. This shall be a token vnto the house of Israel. But thou shalt slepe vpon the left syde/ and lay the synne of the house of Israel vpon thee. Certayne dayes appointed thou shalt slepe vpon that syde/ & here they synnes. Neuertheles, I will appoynt thee a time (to put of they synnes) and the numbze of the days: Thre hundred ad. xc. dayes must thou beate the wickednes of the house of Israel.

Jerusalem The prophery

When thou hast fulfilled these dayes
lye downe agayne, and slepe vpon thy
right syde. xl. dayes, and heare the syn-
nes of the house of Iuda.

A day for a yeaere, a day (I saye) for
a yeaere, wyll I euer laye vpon thee.

Therfor set now thy face against that
besieged Jerusalem, and discover thy
ne arme, that thou mayest prophere a
gaynst it.

Beholde, I wyll laye chaynes vpon
thee, that thou shalt not turne thee fro
me, one syde to an other: tyll thou hast
ended the dayes of thy sege.

C Wherfore take vnto thee wheate,
barley, beanes, growell seede, Millsum
and fytches: and put these together in
a vessel, and make thee loaves of bzed
therof/ according to the numbze of the
dayes that thou must lye vpon thy sy-
de: that thou mayest haue bzeade to ea-
te, for thye hundzed and. xc. dayes.

And the meate that thou eateste,
shalt haue a certen weyght appoynted,
namelye twentye spyckles euerye daye.
Thys appoynted Meate, shalt thou
eate daylye, from the beginning to the
ende.

Thou shalt dryncke also a certayne
measure of water: Namelye/ the sixte
parte of an Hin shalt thou drynke day-
ly from the beginninge vnto the ende.
Barley cakes shalt thou eat/ yet shalt
thou fyrst stryke them ouer with mans
dounge/ that they maye see it. And with
that sayde the Lorde: Euen thus shall
the chylderen of Israell eat: theyr de-
filed bzeade in the middes of the genti-
les, among whome I will scatter the.

Then sayde I: Oh Lorde God: Be-
hold/ my soule was yet neuer sated:
for, fro my yowth vnto thys houre
I bid neuer eate of a deade catte/ or
of that which was slayne of wyld bea-
stes/ nether came there euer any beaste
ne fleshy in my mouth.

D Wher vnto he answered me, and say-
de: well than, I wyl graunt thee to ta-
ke colwes dounge, for the dounge of a mā
and to stryke the bzeade ouer wyth all,
before them.

And he sayde vnto me: Beholde I
sonne of man, I wyll mynyshe all the
prouision of bzeade in Jerusalem, so

they shall wepe theyr bzeade, and eate
it with scarcenesse. But as for water/
they shall haue a very litle measur ther-
of to dryncke. And when they haue
no moze bzeade nor water, one shall bee
destroyed with an other, and sampe
away for theyr wickednes.

The notes

* This is a prophery done by an outwarde signe
as in Jeremy. xlii. a. When the people are vnto
thy of the wyorde of God, then are the prophetes
maunded to vse such visible signes as here to, pain-
te out Jerusalem and the besieging therof in a pyle
stone.

C The ryddle of the hearres, by which is signifi-
ed the destruction of the people. The causes of the
anger of God towards the people, The Lorde dis-
closeth the ryddle of the hearres.

C The. v. Chapter.



Thou sonne of mā, take I
the acherpe knyfe, namely
a rasoure. Take that, and
haue the hearte of thy he-
de and beerde: then take I

scoales and the weyght / and diuide
the hearte asundze, and burne the .iii.
parte therof in the fyre in the myddeste
of the cty/ and cut the other thyrde parte
in peces with a knyfe. As for the thyr-
de parte that remaineth cast it in the
wynde/ and then shewe the bare kniffe.

Yet afterwarde take a pyle of the
same, and binde it in thy cose lappe.
Then take a curtelye of it, and cast it
in the myddest of the fyre, and burne
it in the fyre.

Out of the
same fyre shall there go a flame vpon
the whole house of Israel. Moreouer
thus sayd the Lorde God: This same
is Jerusalem. I set her in the myddeste
of the hethen and nation: that about
about her/ but shee hath despised my
iudgementes moze then the gentyles
them selues: and broken my commaun-
dementes moze then the nations/ that
lye rounde about her: for they haue
cast out myne vdynaunces/ and not
walcked in my lawes: Therfore, thus
sayth the Lorde God: for so much as ye
with youre wickednes farre exceede I
heathen that dwell rounde about you
(for ye haue not walcked in my lawes
nether haue ye kepte my ordinaunces)
Therfore thus sayth the Lorde God:

I wyl also come vpon thee, for in
the myddst of thee will I set in iudg-
ment,

in the sight of the heathen, & wyl hadle thee of such a fashion, as I neuer did before / and as I neuer wyl do from þe tyme fyrth, and that because of al thine abhominacions.

for euen the fathers shall be sayne to eate their owne sonnes, and the sonnes their owne fathers. Suche a court wyl I kepe in thee / and the whole remnant wyl I scatter into al the wyndes.

Wherefore as truly as I lye (saye the lord God) seyng thou hast despyled my Sanctuary / wyl al maner of abhominacions and wyl al thy shameful offences: for thys cause wyl I also be stoke thee. Myne eye shal not ouerle þe, neyther wyl I spare thee.

One thirde parte within the e. shall dye of the pestilence and of hunger: another thirde parte shal be slaine downe round about the / wyl the sword: the other thirde part þe remaineth / wyl I scatter abroad toward al the wyndes / & draw out the sword after them. Thus I wyl perforce my indignacion and set my wrath against them, & ease my self. So that when I haue fulfilled myne anger against them, they shal knowe þe I am the lord, which with a seruēt ge- lously haue spoken it: Whereupon I wyl make thee wast and abhorred, before al the heathen that dwel about thee and in the sight of al them, that go by thee: so that when I punish thee in my wrath / in mine anger, and wyl the plage of my whote displeasure, thou shalt be a very abhominacion, shame, a galing and wondring stock / among the heathen þe lye about thee. Euen I the Lord haue spoken it, and it shal come to pas / wyl I shote among them the perious darts of hunger, which shalbe but death: yea therefore shal I shote them, because I wyl destroy you. I wyl enclose hōger & mynsh al the prouision of byed among you.

Plages and misery wyl I send you yea and wyldest beastes also to destroye you. Pestilence and bloudshed shal be vpon you, & the swerd wyl I bringe ouer you. Euen I the Lord haue saide it.

¶ The sheweth þe the people shalbe plagued for þe synne of Idolatri. He prophesieth þe repentance of the remnant of the people, & their deliuerance.

The destruction of the howard is prophesied.

The. vi. Chapter.



And the word of the Lord came vnto me, sayig: thou sonne of man, turne thy face to the mountaynes of Israel / that thou mayest propheticke vnto them, and saye: Heare the word of the lord god / O ye mountaynes of Israel: Thus hath the lord god spoken to the mountaynes, hilles, valleys and dales:

Behold / I wyl bring a sword ouer you / and destroye your hye places: I wyl cast downe your altars, and breke doune your temples. Your slayne men wyl I slaye before youre goddes, and þe deed carcases of the chyldzen of Israel wyl I caste before their ymages / your boones wyl I destroye rounde aboute youre autters / and dwellynge places.

The cyties shalbe desolate, the hill chapels layde waste: your altars destroyed, and broke: your gods cast downe, and taken awaye, your Temples laid euen wyl the ground, your owne woekes cleane rote out.

Your slayne men shal lye among you, that ye maye lerne to know, how I am the Lord. Those that among you haue escaped the sword, wyl I leaue among the Gentils, for I wyl scatter you among the naciōs. And they þe escape from you, shal thincke vpon me among the heathen where they shalbe in captiuitie.

As for that whozyshe and vnfaithful herte of cheites, wherewith they runne awaye from me, I wyl breake it: yea and put out those eyes of theirs / that commytte fornicacion wyl their Idoles.

Then shall they be ashamed, and displeased wyl their selues, for þe wickednes and abhominacions, which they haue done: and shall lerne to knowe / how that it is not in vayne / that I the lord spake / to bringe such misery vpon them.

The Lord sayde mozeouer vnto me: Smyte thine handes together / & stampe wyl thy feet / and saye:

Yea. Amen

Ezac. xxxvi. 2

Saru. lxx. 2

Who worth al the abhominacions and wickednesses of the House of Israel, for because of them/they shall perie the with the swearde, with hunger, and with pestilence. Who so is fatte of/ shall dye of the pestilence: he that is nle at hand shall perie with the swearde: and the other that are beleged, shall dye of hunger.

Thus wyl I satisfy my wrathfull displeasure vpon them: And so shall ye learne to knowe, that I am the Lord, when your slayn men lye among your goddes, and about your altars: vpon all hye hylles and toppes of mountaynes, among all grene trees/ among all thyck okes: euen in the places / where they did sacrifice to all they: I doles I wil stretch mine hand out vpon the, and wyl make the land waste so that it shall lye desolate and horde, from the wilderness of Beblathah forth, thowal they habitacions: to learne them for to knowe, that I am the Lord.

The ende of all the lande of Israel shall suddenly come. The cause of the destruction thereof. The prophete is commaunded to shewe the summe of the euilles that are at hande.

The. vii. Chapter.

The worde of the Lord came vnto me on this maner: **Thee I call/ O thou son of man.** Thus sayeth the Lord god vnto the lande of Israel: **The ende commeth/ ye hereby the ende commeth vpon all the foure corners of the Earth.**

But now shall the ende come vpon thee: for I wyl sende my wrath vpon thee, and wil puny the: accordyng to thy wayes and reward thereafter al thy abhominacions.

Myne eye shall not ouersee thee, neither wyl I spare the: but reward thee, accordyng to thy trais, & declare thy abhominacions. Then shall ye know, that I am the Lord.

Thus sayth the Lord God: Beholde, one myserye and plage commeth vpon an other: the ende is here. The ende (I say) that wayteth for thee, is come already/ the houre is come against thee/ that dwelleth in the lande

The tyme is at hande, the daye of sedition is hard by, and no glad tidyn

ges vpon the mountaynes. Therefore, I wyl shortly poure out my sore displeasure ouer thee, and fulfyll my wrath vpon thee. I wyl iudge thee after thy wayes, and recompense thee all thy abhominacions.

Myne eye shall not ouersee thee, neither wyl I spare thee: but reward thee after thy wayes, and shewe thy abhominacions, to learne you for to knowe: how that I am the Lord that smyteth. Beholde, the daye is here, the daye is come, the houre is runne out, & I shal shortly smyte. My fulnes waketh greane, malicious violence is growen vpon the vngodlye wares to a staf. Yet shall there no complaine be made for them, nor for the trouble that shall come of these thinges.

The tyme commeth/ the daye draweth nye: Who so byeth, let him not reioyse he that selleth/ let him not be soyt for why. Trouble shall come in the middell of al rest: so that the seller shall not come agayne to the byer / for neither of them both shall lyeue. For the byson shall come so greatly ouer all, that it shall not be hyndered: no man al so with his wickednes shall be able to saue his owne lyfe. The trompettes shall ye blowe/ and make you all ready/ but no man shall go to the battel, for I am wroth with all the whole multitude.

The swearde shall be without, pestilence and hunger within, so that who so is in thee felde/ shall be slayne with the swearde: and he that is in the cytie, shall perie with hunger and pestilence.

And such as escape asle from among ge them, shall be vpon the hylles, lyke as the doues in the feld: euery one shall be assayed, because of his own wickednes.

All handes shall be let downe, and all knees shall be weake as the water: they shall gyde them selues with las cloth feare shall fall vpon them.

Their faces shall be confounded, and they: heades balde, they: spluer shall lye in the streets, and they: gold shall be dispised: & they: spluer

silver and gold make not deuoure the,
in the daye of the fearful wrath of the
Lorde.

They shall not satisfie their hon-
gry soules/nether fyl their empty bel-
lies therewith. For it is become their
owne decate thowow their wickednes:
because they made therof not only co-
stly Jewels for their pompe and pryde,
but also abominable images & Idoles.

For this cause will I make them
to be abhorred. Moreover, I will
geue it into the handes of straingers
to be spoyled: and to the wycked, for to
be robbed, and they shall destroye it.

My face will I turne from them/ my
treasure shall be defiled. for the theues
shall go into it, and suspende it. I will
make cleane riddaunce, for the lande
is whole defyled wth vnrightrous iud-
gment of innocent bloude, and the cy-
tie is ful of abominacions. Where-
fore, I will bring the most cruel tyran-
tes fro among the heathen, to take their
houses in possession. I will make the
pompe of the proude to ceas, and they
shall take in their Sanctuary.

When this trouble commeth, they shall
seke peace, but they shall haue none.

Due myschefe and sorow shall folowe
another, and one rumoure shall come af-
ter another: Then shall they seke vpsy-
ons in bayne at their Prophets. The
lawe shall be gone from the prestes, ad-
uysdome from the elders. The kynge
shall mourne, the Prynces shall be clo-
thed with heuynes/ and the handes of
the people in the lande shall tremble for
fear.

I will do vnto them after
their owne wayes, and accordynge to
their owne iudgmentes will I iudge
them: to lerne them for to knowe/ that
I am the Lorde.

The Notes

* The rodde flourisheth. This rodde signifieth the
king of Babilon, which was in his flowers, and i-
n these these pydes & Muldeuen now come to destroye
Jerusalem.

An apperance of the limeltyud of god Ezechiel
is brought vnto Jerusalem in the fyrte. The Lorde
meth with the Prophete & Idolatryes of the house of
Israel, and chasty of the prestes.

The. viii. Chapter.



It happened, that in the sixt
yeare the fyfth daye of the
fyrte moneth I set in my
house, and the Lordes of
the counsell of Iuda wth me,
and the hande of the Lord god fel euē
there vpon me. And as I looked vp, I
saw as it were a lycknes of fyre fro his
loynes downe warde/ and from his lo-
nes vpwarde it spyned meruelous cle-
are. This similitude stretched out an
hande, and toke me by the hearpe lock-
es of my head, and the sprete lift me vp
betwixte heauen and earth: and God
brought me in a bylion to Jerusalem,
into the entry of the inner porte that
lyeth toward the north: there stood an
ymage, with whom he that hath al thynges
in his power, was very wyth.

And beholde, the gloze of God
of Israel was in the same place: euē as
I had sene it afore in the selde.

And he saide vnto me: Thou sonne
of man/ lift vp thine eyes, and loke
toward the north, and beholde: beside
the port northward, there was an aul-
ter made vnto the ymage of prouocaciō
on the very entrie. And he said further
more vnto me: Thou sonne of man/
seist thou what this do? Seist thou
the greute abhominacions of the house
of Israel commit in this place: which
ought not to be done in my sanctuary?

But turne the about, and thou shalt
se yet greater abhominacions. And
with that brought he me to the courte
gate: and when I looked/ behold, there
was a doze. And he sayde vnto me: Go
thy waye in, and loke what wycked ab-
hominacions they do there. So I went
in/ and sawe: and beholde, there were
al maner ymages of wyrmes & beasts
al Idoles and abhominacions of the
house of Israel paynted euery one ro-
und about the wall.

There stood also before the ymas-
ges. lxx. Lordes of the counsell of
the house of Israel: and in the myd-
deste of them stood Jaazanyah the son-
ne of Saphan:

And euerye one of them had a cen-
soure in hys hande/ and out of the in-
cense, there wente a smoke, as yt had
bene a cloude,

Pr. iiii. Then

Israel

The prophecy

Then sayde he vnto me: Thou sonne of man, hast thou sene what the Sena-
tours of the house of Israel do secretly
euery one in his chāber: for they saie:
Thus the lord seyth vs not, the lord
regardeth not the worlde. And he sayd
vnto me: Turne þæt yet agayne, & thou
shalt se the greates abhominaciōs that
they do. And wyth that he brought me
to the doze of the pozte of the Lordes
houle, towarde the noyth. And behold
there sate women mournynge for^{b*}
Thamus. Then saide he vnto me:
hast thou sene thys, thou sonne of mā?
Turne the about, and thou shalt se yet
greater abhominacions. And so he
brought me into the inwarde court of
the lordes house, betwyxte the foze en-
trepe and the aultar, there were syue ad
twenty men, that turned theiꝝ backs
vpon the temple of the lord, & their fa-
ces toward the east, & these woꝝhipped
the sonne.

And he sayd vnto me: hast þæt sene
this thou sonne of man? Thynketh the
house of Israel that it is but a tryfle,
to do these abhominacions: Shoulde
they syle the laude ful of wyckednes, ad
vndertake to pꝛouoke me vnto āger:
Yea and purposly to cast vp their nos-
es vpon me?

Therfore wyl I also do somthyng
in my wꝛothful displeasure, so þæt myne
eye shal not ouer se them, nether wyl I
spare them. Yea and though they crie
in myne eares wā loud voyce, yet wyl
I not heare them.

The notes.

a* The hyl Sion was walled round about and
that wall whych compassed it was called the out-
warde wall: About the temple was there another
wall, that was called the inwarde wall: whych al
thoughe it were outwarde from the tēple, yet was
it inwarde from the wal whych compassed the hyl
The space betwene the inwarde wall and the tem-
ple, was called the inner court. Ther in were ma-
ny portes, and in the noyth pozte ther of was Eze-
chiel set: for that place was holy, and ther in dyd
they vse to woꝝhipp God: but with the fylthyness
of this hateful ymage of Baal (whiche the pꝛop-
het here calleth the ymage of pꝛouocation) be cause
it pꝛouoked the Lord to vengeance) hadde they
despyled it: as superfluous do they comely defile euē
the most holiest thynges, and soch as appeare most
godlyest

b* That is after S. Hierom, I donid s Amasius
whiche was Venus fayrest sonne (and which is say-
ned to haue ryfen from deeth to lyfe) whiche fable
the women of Jewye dyd celebrate and holde so le-
myne both with myght and teares. Some saie that
it was an ymage whych was made to wepe by tra-
ste, Before this ymage dyd women also bewaile

theiꝝ separacion from theiꝝ louers, & reioyced when
they obtayned them agayne.

The destructyō of Idolatars, & the connerfarys
of the ryghwes. They that shalbe saued are mar-
ked. They that are vnmaked are slayne. A replais
of the pꝛopphet for the destruction of the people

The xi. Chapter.



He cryed also wyth a loude
voyce in mine eares/sayng
Come here ye rulers of the
cpte, euery man wyth hys
wepened hand to þæt slaugh-
ter. Then came there sixe men out of þæt
strete of the vpper pozte towarde the
noyth/and euery man a wepen in hys
hande to the slaughter. Ther was one
amongest them, that had on hym a ly-
nen rayment & a wyrters ynckehorne
by hys syde.

These went in/and stode besyd the
brazen ruler: for the glozy of the Lord
was gone awaye from the Cherub/ &
was come downe to the thershold of þæt
houle, and he called the man that had
the linnen rayment vpon hym/and the
wyrters ynckehorne by hys syde/and þæt
Lord sayde vnto hym: Go thy waye
thorow the cpte of Ierusalem/and set
this marke. Thou vpon the fozebe-
des of chethat mourn and are soꝝy for
al the abhominacions, that bee done
therin.

And to the other, he saide that I might
heare: Go ye after hym thorow the cite:
slae, ouerle none, spare none: kylle & de-
strote both olde men and yonge, may-
dens/chilozen and wyues.

But as for those, þæt haue this mark
Thou vpon them: se that ye touch the
not/and begynne at my Sanctuary.

Then they beganne at the elders,
whiche were in the temple, for he had
sayde vnto them: When ye haue
despyled the temple, and filled the court
wyth the slayne, then goo youre waye
forth.

So they wente out, & slewe doune
thorow the cpte. Now when they had
done the slaughter, and I yet escaped
I fel doune vpon my face, and cryed/
sayng O Lord/wylt thou the destroy
al the restud of Israel, in thy soꝝy de-
spaire, that thou hast poured vpon
Ierusalem.

Then saide he vnto me: The wickednes of the house of Israel and Iuda, is very great: so that the land is full of bloud, and the citie full of vnfaithfulnesse: for they say, Tush, the Lord regardeth not the catt, he seyth vs not. Therefore wyll I byppon them, myne eye shall not ouerse them, neyther wyll I spare them, but wyll recompense theyr wyckednesse vpon theyr heades. And beholde the mā that had the linnen rayment vpon hym and the wryters pynckhozne by hys syde: tolde all the matter how it happened: and sayde, Lorde/as thou hast commaunded me, so I haue done.

Of the man that toke whote burning coles oute of the myble of the wheles & of the cherubyns, in token of the burning of Ierusalem. After the fall of the vision of the wheles, of the beastes, and of the cherubyns.

The x Chapter.

As I looked, beholde / in the fyrammente that was aboue the cherubyns there appeared the synilpitude of a stole of Saphyr vpon them. Then sayde he that sate there / to hym that had the linnen rayment vpon hym: crepe in betwene the wheles that are vnder the cherubyns, and take thynne hand full of hoate coles out from betwene the Cherubyns and caste them ouer the cyte. And he crepte in that I myght se.

Now the Cherubins stode vpon the ryght syde of the house: when the manie went in and the cloude fylled the ynnertempe court. But the glorie of the Lorde remoued from the cherubyns, and came vpon the thresholde of the house, so that the temple was full of cloudes / and the court was full of the shyne of the Lordes glorie. Yea and the sounde of the cherubyns wynges was heard into the fore court: lyke as it had bene the voyce of the almyghty God / when he speaketh. Now / when he had bydden the man that was clothed in linnen to go and take the hoate coles fro the myddest of the wheles, whych were vnder the cherubyns. he wente and stode besyde the wheles. The one Cherub reached forth hys hande from vnder the Cherubins vnto the fyre that was betwene the cherubyns, and

toke therof, and gaue it vnto hym that had on the linnen rayment in hys hande: whych toke it and went out. And vnder the wynges of the Cherubyns, there appeared the lyknes of a mans hand: I sawe also four wheles besyde the Cherubins so that by euery cherub ther stode a whele. And the wheles were (to loke byppon) after the fashyō of the pteous stone of Charlys. yet vnto the syght, were theye fashyoned and lyke as yf one whele had bene in an other.

When they went forth / they wente all foure together / not turnynge aboute in theyr goynge: but where the fyrst wente, thether went they after also / so that they turned not about in theyr goynge. Theyr whole bodys, theyr backs / theyr handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I hearde hym call þe wheles. Galgall, that is / a rounde boule. Euery one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, and they were lyfted vp aboue. Thys is the beaste that I saw at the water of Cobar. Now when the cherubins went, the wheles went with them, and when the Cherubyns shoke theyr wynges to lyfte them selues vpwarde / the wheles remayned not behynd but were wyth them also. Shortly whē they stode, these stod also. And when they were lyft vp, the wheles were lyft vp also wyth them / for the sprete of lyfe was in the wheles.

Then the glorie of the Lorde was lyfte vp from the threshoude of the temple / and remayned vpon the Cherubyns. And the Cherubyns flackred with theyr wynges and lyft theym selues vp from the earthe, so that I sawe when they went and the wheles wyth them. And they stode at the East syde of the poorte that ys in the house of the Lorde. So the glorie of the Lord was vpon them.

Thys is the Beast that I sawe vnder the god of Israel / by the water of cobar. And I perceaued, that it was þe cherubyns. Euery one had foure faces, and euery one four wynges / and vnder theyr wynges / as it were mens handes.

Now

Now the figure of theyr faces was, euen as I had sene them, by the water of Co-bar, and so was the countenance of the: Euerie one in hys goinge went streyght forwarde.

¶ Who they were that seduced the people of Israel. Agaynst these he prophesieth, shewing the how they shalbe disparpled abroade. The renewinge of the heert cometh of God, otherwise can we not walke in his commaundementes. He threateneth them that leane vnto theyr owne counsels.

The .xi. Chapter.

¶ **M**oreouer, the sprete of the Lord lyft me vp and brought me vnto the East porte of the Lordes house. And beholde there were .xxv. men vnder the doze, amonge whome I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah, & rulers of the people. Then sayde the Lord vnto me: Thou sonne of man: these men ymagyne mischefe, and a wycked counsell take they in thys ctye, saying: tush, ther is no destruction at hande, lette vs buylde houses: this Ierusalem is the cauldron and we be the flesh. Therfore shalt thou prophesy vnto them, ye prophesy shaltte thou vnto them, O sonne of man. And with that fell the sprete of the Lord vpon me, and sayd vnto me: Speake, thus sayeth the Lord: On thys maner haue ye spoken (O ye house of Israel) and I know the ymaginations of your hertes. Many one haue ye mutthered in thys ctye, and fylled the stretes full of the slayne. Therfore, thus saith the Lord God: The slayne wher: that ye haue layde on the ground in thys ctye, are the fleshe, & thys ctye is the cauldron: But I wyll byrnyng you out of it: ye haue drawen out the swerde, euen so wyll I also byrnyng a swerde ouer you, sayth the Lord god. I wyll dryue you oute of thys ctye and delyuer you into youre enemies hande, and wyl condempne you. Ye shalbe slayne in all the coastes of Israel: I wyl be auenged of you: to lerne you for to knowe, that I am the Lord. Thys ctye shal not be your cauldron, neyther shall ye be the flesh therein: but in the coastes of Israel wyll I punyssh the you, that ye maye knowe that I am the Lord: in whose commaundementes ye haue not walckedde,

nor kept hys lawes: but haue done after the customes of the hethen, that lie round about you.

Now when I preached, Pheltiah & some of Bananiah dyed. Then fell I downe vpon my face, and cryed wyth a lowde voyce: O Lord God, wylte thou then vtterly destroye all the taimaunte in Israel: and so the worde of the Lord came to me in this maner: thou sonne of man: thy bretheren, thy kynnsfolke, and the whole house of Iuda, which dwel at Ierusalem, saye: they be gone farre fro the Lord, but the lande is geuen vs in possession. Therfore tell them, thus sayeth the Lord God: I wyll sende you far of among the Gentyles, and scattre you among the nacions, and I wyll hallow you but a lytle, in the landes where you shall come. Tell them also thus sayeth the Lord God: I wyll gather you agayne oute of the nacions, and byrnyng you from the countrees wheate you be scattered and wyll gyue you the lande of Israel agayne: thyther shall ye com. And as for al impediments, and all your abominations: I wyll take them awaye.

And I wyll geue you one herte, and I wyll plante a new sprete within your bowels. That stony herte wyll I take out of your body, and geue you a fleshy herte: that ye maye walcke in my commaundementes, and kepe myne ordynances, and do them: that ye maye be my people, and I your God. But loke whole hertes are dysposed to folowe theyr abhominacions and wicked lyuynge: those mens dedes wyll I byrnyng vpon theyr owne heades, sayth the Lord God. After thys dyd the cherubins lyft vp theyr wings, and the wheles wente with them, and the gloze of the Lord was vpon them. So the gloze of the Lord went vp fro the myddest of the ctye, and stode vpon a mount of the ctye toward the East. But the wynde toke me vp and in a bysson, (which came by the sprete of God) it brought me agayne into caldeia amonge the prisoners. Then the vision that I hadde sene vanished away from me. So I spake vnto the prisoners: all the wordes of the Lord whych he had shewed me.

The notes.

* That is a mylde, cosse, and tractable herte.

Eze. xxi. a
Mat. xxvi. e.

Leui. xlii. a
Deuter. xli. b

The parable of 5 vessels of the captivity. The expoyson of the parable, by which the taking of Babilon is signified. Another parable where by 5 distresses of hunger and thirst is signified.

The xii. Chapter.

The word of the lord came vnto me / saynge: Thou sonne of man, thou dwellest in the midst of a froward household which haue eyes to se / and yet se not: eares haue they to heare / and yet heare they not. for they are an obstinate household. Therfore (O thou sonne of man) make thy gear ready to flye / and go forth by faire daye light, that they maye se. Yea, euen in their sight shalt thou go from thy place to another place: yf peradventure they wyl conside, that they be an vnbodient household. Thy gear that thou hast made ready to flight with al, shalt thou beate out by fayre daye light, that they maye see: and thou thy self shalt go forth also at euē in their sight / as a mā doth whē he fliteth. Digge thouow the wal, that they maye se, and beate thouowe it the same thing / yf thou takest vp in their sight. As for thy self thou shalt go forth in the darcke. Hide thy face that thou se not the earth, for I haue made the a Hewtoked vnto the house of Israel.

Now as the Lord commaunded me so I dyd: the gere that I had made ready, brought I out by daye. At euē I brake downe an hole thouow the wal wth my hand / and when it was darcke, I toke the gere vpon my shoulders, and bare them out in their sight.

And in the morning, came the word of the lord vnto me, sayng: Thou sonne of man, if Israel yf froward household aske the / and saye: what doest thou there? Then tel them: Thus saith the Lord god: This punishment toucheth the chiefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tel them I am your Hewtoked lyke as I haue done, so shall it happen vnto you: flye shall ye also, and go into captiuite. The chiefe that is among you shall lade his shoulders in the darcke and get him away. He shall breake downe the wal / to carpe stuf there thow-

row: He shall couer his face, that he see not the ground / with his eyes. My lyne wyl I spread out vpon him, and catch him in my net / and carpe him to Babilon, in the lande of the Caldees: which he shall not se, and yet shall he die there. As for al his helpers / and al his hostes, that be about him / I wyl scatter the toward al the wyndes / and drawe out a sword after them. So whē I haue scattered them amonge the heathē, and strowed theym in the landes, they shall know, that I am the Lord. But I wyl leaue a lytle numbze of the fro the sword, hunger and pestilence: to tel al their abhominacions amonge the heathen, where they come / yf they maye know, how I am the lord.

Moreouer, the word of the Lord came vnto me sayng: Thou sonne of man: wyth a fearful trembling shalt thou eat thy bred, with carefulnes and sorow shalt thou drynke thy water. And vnto the people of the landa, speake thou on this maner: Thus saith the Lord god / to them that dwell in Ierusalem, and to the land of Israel: Ye, shall eat your bred wth sorow, and drynke youre water with heuynesse. Yet the land wth the fulnes therof shall be laid wast for the wyckednes of them that dwell therein. And the cyties that now be wel occupped / shall be voyde, and the lande desolate that ye maye know / how I am the Lord.

Yet came the word of the Lord vnto me / sayng: Thou sonne of man what maner of by worde is that, which ye vse in the land of Israel, sayng: Cull / sayng that the dayes are slack in comynge, al the bysions are of none effecte: Tel them therfore thus sayeth the lord god: I wyl make the by word to cease / so that it shall nomore be commonly used in Israel.

But say this vnto them: The dayes are at hand / that euery thig which hath ben propheted / shall be fulfilled: Ther shall no bysion be in vaine / nether any prophesy fayle amonge the chyldze of Israel: For it is I the lord, that spake it and whatsoeuer I the lord spake it shal be performed, and not be slack in comynge.

Yea

Yea euen in poure dayes (O ye from ward household) wil I deuise somethig, and brynge it to passe, sayeth the lord God. And the worde of the Lord came vnto me, sayng: Beholde, thou sonne of man: The house of Israel saye in this maner: Thus as for the vision that he hath sene, it wylbe many a day or it come to passe: Is it farre of yet, & thyng that he prophesyeth. Therfore saye vnto them: Thus sayth the lord God: All my wordes shall no more be slacke: Loke what I speake, that same shall come to passe, sayth the Lord.

¶ The worde of the lord agaynst falsse prophetes, whiche teache the people the counsels of theyr own hertes.

¶ The. xlii. Chapter.

The worde of the Lord came vnto me sayng: Thou sonne of man. Speke prophete agaynste those prophetes, that preache in Israel: and saye thou vnto them that prophete out of theyr owne hertes: heere is the worde of the lord, thys sayeth the Lord God: Wo be vnto those falsse prophetes, that folowe theyr owne spyt, and speke wher they se nothing. ¶ Israel, thy prophets are lyke the foxes vpon the dyke felde: for they sta de not in the gappes neither make they an hedge for the house of Israel/that men myght abyde the pater in the day of the Lord. Wapne thynges they see/ and tell lyes/to maynteyne theyr prea chinges with all. The lord (saye they) hath spoken it/whan in very dede the Lord hath not sent them. Wapne byss ons haue ye sene, and spoken falsse pro phetes/when ye saye: the Lord hath spoken it where as I neuer sayde it.

B Therfor/thus sayth the Lord god: Because your woordes be bayne/ and ye seke out lyes: Behold, I wyl vpon you, sayth the Lord. Myne handes shall come vpon the prophetes that lo ke out bayne thynges, & preache lyes: they shall not be in the counsell of my people/ nor wryten in the booke of þe house of Israel/ neither shall they come in the lande of Israel: þe ye maye knowe/ how þe I am the Lord God. And þe for this cause: they haue deceaued my pe ple/ and tolde them of peace/ where no

peace was. One feteeth by a wall, and they dawb it with lousk clay. Therfor tell them which dawbe it with vntem pered morter, that it shall fall. For the re shall come a great shower of rayne, great stones shall fall vpon it, and a soze storme of wynde shall bzeake it, so shall the wall come downe. Shall it not then be sayde vnto you: Where is now the morter, that ye dawbed it with all: Therfor thus saith the Lord god: I wyl bzeake out in my wythful dis pleasure with a storme wynde, so that in myne anger ther shall come a mygh ty shower of rayne, and hayle stones in my wyath, to destrope with all.

As for the walle that ye haue daw bed with the vntempered morter, I wyl bzeke it downe, make it euen with the grounde: so that the foundation there of shall remoue, and it shall fal, yea & ye your selues shall perissh in the middest therof: to lerne you for to knowe, that I am the Lord. Thus wyl I per fourme my wyath vpon this wall, and vpon them that haue dawbed it with vntempered morter, and then wyl I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel/ which prophete vnto the cytie of Ierusalem, and loke out byssions of peace for them, wher as no peace is, sayth the Lord God. wher for (O thou sonne of man) set thy face agaynst the daughters of thy people, whi ch prophete out of theyr owne her tes: and speake thou prophete agaynst them, and saye: Thus sayth the Lord God: Wo be vnto you, þe sowe pyllows vnder all arime holes, and bolsters vnder the heades both of ponge and olde, to catch soules idall. For when ye ha- ue gotten the soules of my people in your captiuitie/ ye promysse the lyfe, so dishonour me to my people, for an had full of barley, and for a pece of bycade: when ye kyl the soules of them, that dy not, and promysse lyfe to them/ that ly ue not. Thus ye dyssemble with my pe ple, that beleueth your lyes.

Wherfor thus saith the Lord god: Behold, I wyl also vpon the pyllo wes wherwith ye catche the soules in sleing: then wyl I take from youre ar mes

mes/and let the soiles go/that ye cat-
ch in slieng. Your bolsters also wil I
teare in peces / and delyuer my people
out of your hand: so that they shal coe
no moze in your handes to be spoiled/
and ye shal know that I am the Lord.

Being that w your lyes ye discō-
fort the hert of the righteous, whom I
haue not discōforted. Againe: For so
much as ye corage the hand of the wyc-
ked/so that he maye not turne frō his
wicked waye/ and lyue: therfore shall
ye lye out nomoze vanyte, noz prophe-
cy your owne gestinges: for I wil dely-
uer my peple out of your hand, that ye
maye know, how that I am the Lord.

The Notes

¶ Israel, thy pphetes. &c.
* The teachers of mens traditions both p pro-
phet compare vnto foxes which seyne a serupce of
God, & encrese ceremonies: & teache a waye to plesse
God, by such workes as they enrych the selues w. v
By p hedge here maye ye vnderstand praiser don in
sayth.

¶ The Lord denieth his word to the peple for their
sinnes sake. The dyspplers of h word dothe p lorde
somtyme decue by false prophets. & comfort of the
that fled vnto Babilon.

The. xliii. Chapter.

Ther resoyted vnto me cer-
taine of the elders of Isra-
el/and sate downe by me.
Then came the word of p
lord vnto me, sayig: Thou
sonne of mā, these men bearethete Idols
in their hertes, and go purposly by
on the stombling blocke of their owne
wickednes: hou dare they then aske coun-
cel at me? Therfore speake vnto them/
and say, thus saith the lord God: Cue-
ry man of the house of Israel that bea-
reth his Idoles in hys hert, purposly
to stumbe in his owne wickednes, ad
commeth to a Prophet/to enquire any
thing at me by him: vnto that mā wil
I the Lord my selfe geue answer, ac-
cording to the multitude of his Idols:
that the house of Israel maye be sna-
ted in their owne hertes/because they
be cleane gone fro me/for their Idols
sakes.

Wherfore, tel the house of Israel:

thus saith p lord god: Be conuerted/
forlake your Idoles, and turne your
faces from al your abominacions:

For eury man, (whether he be of the
house of Israel: a straunger, that so
gouerneth in Israel) which departeth
fro me /and carteth Idols in his hert,
purposly to go stil stombling in hys
owne wycked nesse, and commeth to a
Prophet, for to aske counsel at me tho-
row him: vnto that man wil I p lorde
geue answer, by myne owne selfe. I
wil set my face agaynst that man, and
wil make him to be an example for o-
ther, yea and a comen by worde: & wil
rote him out of my people, that he may
know how that I am the lord.

And if that prophet be dysceaued/
when he telleth hym a word: then I the
lord my selfe haue dysceaued that Pro-
phet, and wil stretch forth mine hand
vnto him, to rote him out of my people
of Israel: and they both shalbe punish-
ed for their wickednes. Accordinge to
the synne of him that asketh, shall the
Prophete be: & p the house of Israel be
led no moze fro me thozowe errour, ad
be no moze desiled in their wickednes:
but that they maye be my people, and I
their God, saith the lord god. And
the word of the lord came vnto me say-
ing: Thou sone of man, when the lade
sinne against me, and goeth forth in
wickednes: I wil stretch out mine had
vpon it/ and destroye al the poutstion
of their byed and sende death vnto the/
to destroye man and beast in the land.
And though Noe, Daniell and Job
these thze men were amonge them, yet
shal theye in their rightuoulnes dely-
uer but their owne soules, saith p lord
God.

¶ If I bringe noysome beastss into
the lande, to waste it by, and it be so
desolate/that no man maye go therein
for beastss: ¶ If these thze men also
were in the lande / as trulpe as I lyue
(saith the Lord god) they shal saue ne-
ther sonnes noz daughtes, but be only
deleuered them selues: and as for the
lande, it shalbe wast.

¶ If I bring a sword into the
lande, and charge it to go thozow the
lande: so p, I slaye downe mā & beast i

iii. Re. xlii. d
Job xlii.

D

Israel

The prophery

it, and yf these thre men were therin: As truly as I lyue (saith the lord God) they shal deliuer nether sonnes nor daughters, but onli be sau'd them selues. If I send a pestilence into the land/ and poure out my loze indignaciō vp on it in bloud/ so that I reue out of yt booth man and beaſt, and yf Aōe, Ba ntel and Job were therin: as truly as I leue (saith the lord God) they shal deliuer nether sonnes nor daughters, but saue their owne soules in their ry- ghthousnes.

Whereouer, thus say- eth the Lord God: Though I send my foure troublous plagues vpon Ierusalem: the sword hunger, perolus beastes, ad pestilence/ to destitute mā & beaſt out of it: yet shal there be a remnaunt sau'd therein, which shal bring forth their so- nes and daughters.

Behold, they shal come forth vnto you/ and yf shal be their wate, and what they take in hand, and ye shal be com- forted, as touchyng al the plagues that I haue brought vpon Ierusalem.

They shal comfozt you, when ye se ther wate and woꝝkees: and ye shal knowe that it is not wout a cause, that I haue done so agaynst Ierusalem, as I dyd/ saith the lord God.

As the vnyofitable wod of p̄ vyne tre is cast in to p̄ fyre, so saith he p̄ Ierusalem shal be bzēt.

The .xv. Chapter.

The word of the lord cam vn to me, saying: Thou sonne of man: What cometh of p̄ vyne among al other trees? of the vyne stocke amonge all other tymber of the groaue: Do me take wod of it, to make any woꝝke w al: Or make there anaple be made of it, to hang any thing vpon: Behold, it is cast in the fyre to be bzēt, the fyre co- sumeth both the endes of it, p̄ middelle is bzēt to allthes. Is it mete the for any woꝝke: No.

Seing then, that it was mete for no woꝝk/ being whole: moch les may ther any thing be made of it, when the fyre hath consumed and bzēt yt.

And thefoze thus saith p̄ lord God:

As I cast the vyne into p̄ fyre for to be bzēt, as other trees of p̄ wod: E- uen so wyl I do with them that dwell in Ierusalem, and set my face agaynst the: they shal go out from the fyre, ad yet p̄ fyre shal consume them.

Then shal ye know/ that I am the Lord/ when I set my face agaynst the, and make the land waste: because they haue so loze offended, saith the Lord God.

The prophet entdyng to speake of p̄ abhomin- cyons of Ierusalem: doth first shew p̄ benefites of God toward it. Ierusalem is reppou'd of vnkynnes, for herfoꝝme: as p̄ Idoles. He iustifyeth p̄ wyck- ednes of other people in cōparyson of the synnes of Ierusalem. The cause of p̄ abhominacyōs intowh ich p̄ Sodomites/ selle. Wherbye is promysed to the repentaunte.

The .xvi. Chapter.

Againe, the word of p̄ lord spake vnto me, sayg: Thou sonne of man, shew the cy- ty of Ierusalem their abho- mynacyōs, and saie: thus saith the Lord god vnto Ierusalem: Thy progeny and kyndred came out of the land of ** Canaan/ thy father was an Amozpte, thy mother a Cethyte. In p̄ daye of thy birth whe thou wast boꝝne, the string of thy ** nauell was not cut of: thou wast not bathed in wa- ter to make the cleane. Thou wast nether rubbed with salt, nor dꝛed in cloutes: No man regarded p̄ so much, as to do any of these thinges for the, or to shew p̄ such fauour, but thou wast vtterly cast out vpon the feld, yea despyled waste thou in the daye of thy byrth.

The cam I by p̄/ and saue p̄ trode doune i thine owne bloud: I sayd vnto p̄: thou shalt be purged frō thine ow- ne bloud, from thyne owne bloud (I saye) shalt thou be clenſed.

So I planted p̄/ as the blossom of the feld: thou art growen vp, and woren greate: thou hast gotten a meruelous pleasaunt beauty, thy bzestes are come vp/ thy hearre ys goodlye growen/ where as thou wast naked and bare a- soze.

Now when I went by thee, and lo- ked vpon thee: Behold, thy tyme was come, yea even the tyme to bow the.

Then

Then spred I my clothes ouer thee to couer thy dishonestye: yea, I made an othe vnto thee, and married my self with thee (sayeth the Lord God) and so thou becamest myne owne. Then washed I thee with water, and pouged thy bloude fro thee. I annointed thee wyth oyle, I gaue thee the chaunge of raymentes, I made thy shues of Carus lether: I girted thee aboute with white sylcke, I clothed thee wyth ketchues, I decked thee wyth costly appattell, I put rynges vppon thy fyngers, a chayne about thy necke, spanges vpon thy forehead, eate ringes vpon thyne eares, and set a beutyfull crowne vpon thyne heade. Thus wast thou decked wyth syluer and golde, and thy rayment was of fyne whyte sylke, of neede woork and of dyuerse coloures.

Thou dyddest eate nothing but symnels, hony and oyle: maruelous goodlye wast thou and beutyfull, yea euen a very Quene wast thou. In so much that thy bewty was spoken of amonge the heathen, for thou wast excellent in my bewty, whych I put vpon thee sayeth the Lord God: But thou hast put confidence in thyne owne bewtye, and played the harlot when thou haddest gotten thee a name. Thou hast comynnytted whoridom wyth al that wente by thee, and hast fulfilled theyr desyres: yea thou hast taken thy garmentes of dyuers coulours, and decked thyne aultars ther wyth, wheare vpon thou myght fulfyl thyne whoridom of suche a fashyon, as neuer was donne ne shalbe. The goodly ornaments and Jewels whych I gaue thee of myne owne gold and syluer, hast thou taken, and made the mens ymagines therof, and comynnytted whoridome with all.

Thy garmentes of diuers coloures hast thou taken, and decked them ther wyth myne oyle and icense hast thou set before them. My meate whych I gaue thee as symnels oyle and hony: to fede thee, withall, that hast thou set before them for a sweete sauour. And this came alsoo to passe, sayeth the Lord God: Thou hast taken thyne owne sonnes and daughters whome thou haddest begotten vnto me, all these hast thou offered vp vnto them, to be theyr meate. Is this but a small whoridom of thyne, thinkest thou: that

thou slavest my chyldren, and sellest them ouer to be bryet vnto thee. And yet I al thy abhominaciolis and whoridome, thou hast not remembred the days of thy youth how naked and bare thou wast at that tyme, and troaden downe in thyne owne bloude. After all these sayeth the Lord, thou hast buylded thy stewes and brodel houses in euery place ye at the head of euery street hast thou buylded thee an aulter.

Thou haste made thy bewtye to be abhored: thou haste laped out thy legges to euery one that came by, and multiplied thyne whoridome. Thou hast comynnytted fornicacyon wth the Egypciannes thy neyghbours, which had moche flesh and thus hast thou bled thyne whoridome, to anger me.

Behold, I wyll stretche oute myne hande ouer thee, and wyll mynne the thy stoare of fode, and deliuer thee ouer into the wylls of the phyllystines thyne enemies whiche are ashamed of thy abhominable waye. Thou haste played the whor also with the Assyrias, whych might not satisfye thee. Yea thou hast played the harlot, and not had ynough. Thus hast thou styll committed thy fornicacyon from the Lande of Canaan vnto the Chaldees, and yet thy lust not sanctified. How shuld I circuncise thyne heart sayeth the Lord God, seying thou doeste all these things, þ precious whor: building the stewes at the heade of euery street, and thy brodel houses in al places. Thou haste not bene as an other whoore, that maketh boast of her winnyng but as a wyfe that breaketh wedlocke, and taketh o ther in steade of her husband. Gyftes are geuen to all other whores, but thou geueste rewardes vnto all thy lurers, and offrest them gyftes, to come vnto thee oute of all places, and to committe fornicacyon with thee. It is come to passe with thee in thy whoridomes contrarie to the vse of other women, yea ther hath no luche fornication bene comynnytted after thee seying that thou proffredst gyftes vnto o ther, and no rewardes is geuen thee, this is a contrary thyng.

Therefore heare the worde of the lord, O thou harlot: thus sayeth the lord God. Forso muche as thou haste spente

Israel

The prophecy

thy monye, ad dysconcered thy shame, thou
now thy whoredome wth all thy louers,
and wth all the foles of thy abomina-
cyons in the blood of thy chylderen whō
thou hast geuen them: Beholde therfore
I wyl gather together all thy louers, vn-
to whome I hast made thy self cōmonye
and all them whome thou fauourest and
euery one that thou hatest and wyl dis-
couet thy shame before them, that they al
maye se thy fylthynes.

E Mozeouer I wyl iudge thee as a bye-
ker of w^oclocke and a murtherer, and re-
compense the thyne owne blood in w^{ra}th
and gelousy, I wyl geue thee ouer into
theyre power that shall breake downe
thy stewes, and despoyle thy brodeell hou-
ses: they shal strep the out of thy clothes
all thy fayre and bewtiffull Jewels shall
they take from thee, and so let the sit na-
ked and bare: yea they shall byrge thee
commen people vpon thee whyche is all
stone they ad slaye the downe with theyr
swerdes, they shall burne by theyr houses
and punyssh the in the syght of many wo-
men. Thus wyl I make thy whoredome
to cease, so that thou shalt geue out no
mo rewarde.

Should I make my w^{ra}th to be stile
take my gelousy from thee, be content ad
no moze to be dyspleased: sayng thou re-
membrest not the dayes of thy youth but
thou hast prouoked me to w^{ra}th in all
these thynges: behold therfore, I wyl byr-
ge thyne owne wayes vpon thyne heade
sayeth the Lo. de God, How be it. I ne-
uer byd vnto thee accordyng to thy wyck-
ednes and all thy abhomyacyons. Be-
holde, all they that vse cōmon prouerbes
shal vse this prouerbe also agaynst thee:
Suche a mother suche a daughter.

Thou arte euen thy mothers owne
daughter that hath cast of her husband &
her chylderen. Yea thou art the syster of
thy sisters, whych forsoke theyr husban-
des and theyr chylderen. Your mother
is a Cethye and your father an Ammo-
rit. Thyne eldest syster is Samaria, she
and her daughters that dwell vpon thy
left haide.

But thy yongest syster that dwel-
leth on thy ryght haide, is Sodoma ad
her daughters. Yet haste thou not walc-
ked after theyr wayes, nor don after their

abhominacions: but in all thy wayes I
hast bene moze corrupt then they. As tru-
ly as I lyue, sayth the Lorde God: So-
doma thy syster wth her daughters, ha-
th not done so euell, as thou and thy dou-
ghters. Beholde, the synnes of thy sister
Sodoma were these: Pryde, fulnes of
meate, abondance & ydlenes: these thyng-
es had she and her daughters. Besydes
that, they reached not theyre hande to the
poore and nedye, but were proude and
vndyd abhominable thyngs before me, ther-
fore I toke them awaye, whē I had seie
it. Nether hath Samaria done halfe
of thy synnes, yea thou hast exceeded, she
in wyckednes: In so much that in com-
parison of all the abominacyons whych
thou hast don, thou hast made thy sisters
good women.

As for theyr captiuitie, Namely the
captiuitie of Sodoma and her doug-
hters, the captiuitie of Samaria and her
daughters, I wyl byrge them agayne
so wyl I also byrge agayne thy capti-
uitie among them, that thou mayest take
thyne owne confusyon & vpon thee, and
be ashamed of all that thou hast done, ad
to comforte them. Thus thy sisters, na-
mely Sodoma and her daughters, Sa-
maria and her daughters vth thy selfe
and thy daughters, shalbe byrgh agai-
ne to your old estate, when thou wast
in thy pryde, & befor thy wyckednes cam
to lyght thou wouldest not here speke of
thy sister Sodoma vntyl the tyme that
the Sirians with al theyr townes, & the
philystines, wyth all that lye rounde a-
bout them brought thee to shame and
confusyon that thou mightest see thyne
owne fylthynes and abhominacions say-
eth the Lorde.

For thus sayth the lord God: I shoul-
de by ryghte, deale wyth thee as thoue
hast done, thou hast dyspyed the othe
and broken the couenaunt. Neuertheles
I wyl remembre the couenaunt that I ha-
ue made wth thee in thy youth, in so much
that it shalbe an euertlasting couenaunt
so that thou also remembre thy wayes &
be ashamed of the; then shalt thou recei-
ue of me thy elder & yonger sisters whō
I wyl make thy daughters and that
besyde the couenaunt. And so I wyl re-
me

mie my couenaunte with thee, that thou mayest knowe that I am the lord: that þu mayest thyncke vpon it be alhamed / ad excuse thynne owne confusyon no moze: when I haue forgotten thee / alþ thou hast done, sayth the Lorde God.

The notes.

* Wherefore he by breadth vnto the Jewes þ name of strange nations is before sayde in þ. i. cha. of Esa. c

b * Samuel may signyfy the delerz ad delertations of man, which ar heled by the word and fere of god: as it is said 2. ouer. iii. b. But feare the lord ad be part from euil, so shal thy nauel be whole. &c

The learned expound this whole sentence of the tribulation that Israel suffered in egypt: after amongst the Chaldees. After the deth of Joseph, when Pharaow knew them not. Exod. i. were they most abiect and vile, and no man had compassyon on them. Then was the daye of their birth. And in lyke case after the destruction of Jerusalem and in their imprisonment at Babylon. At both these tymes were they motherles and helpless, concerning their owne strength: but were yet cared for of god and receaued by his mercy. The prophete borroweth his fashion of speaking of the maner of mothers, after the byrth of their children: which first dresse their nauels and wash the with salt, & the swedle the, &c. Such helpe had Israel none in their aduersities in Egypt and Babylon but laye ouerwhelmed in their synnes and myseryes, and were regarded as bastards and vnmotherly intreated of al men. There was no man but onli god that toke thought for the: wholpe them: that dyd he only of his mere mercy, without any of thez. deservynges.

c * By this bewey are signified the gyftes and graces that the Lord had geuen to his people, whiche neuertheles was an Idolater and worshipped other goddes, or worshipped god after another maner ad waye then he had commaunded them: which thing is signified by thez. fornication, as in Esa. viii. b & after in the. xii. a

d The parable of the twoo Eagles signifieth that Jer. which contrari to his oth had forsaken the frendshipp of Babuchodonosor, turned hym selfe to the kynge of Egypte: and therfore perished. An expostion of the parable. A prophete of Chypt

The xvii. Chapter.

The worde of the lord came vnto me, sayenge. Thou sone of man put forth a darke speaking and a parable, vnto the house of Israel, and saye. Thus sayeth the Lorde God: There came a great Eagle with greete wynges, & full of fether: of dyuerse coloures, vpon the mount of Libanus / and toke a bzaunche from a Cedre tree, and brake of the topp of hys twygge, and caryed it intoo the lande of Canaan, and set it in a Cyppe of marchauntes.

He toke also the bzaunch of the lande /

and planted it in a fruitful ground, he bzought it vnto grete waters / and set it as a wyllye tree therby. Then did it growe, and was a greate byne stocke, but lowe by the ground: thus there came of it a byne, and it bzought forth blossomes, and spzed out bzaunches.

But there was another Eagle, a greate one, which had greate wynges and many fethers: and beholde, the roates of this byne had an hunger after hym, & spzed out his bzaunches toward hym, to water his frutes: Neuertheles it was planted vpon a good ground besyde greate waters: so that (by reason) it shoulde haue bzoughte out bzaunches and frut, and haue bene a goodly byne. Speake thou therfore, thus saith þ lord god: Shal this byne prosper? Shal not his rotes be plucked out, his frut be broken of, his grene bzaunches wythere and fade awaye: yea wout ether stronge arme or many peple, shal it be plucked by by the rotes. Beholde, it was planted: shal it prosper therfor? Shal it not be dzyed by and withered, yea euē in the shuting of his blossomes, as soone as the east winde bloweth?

Moreouer, the word of the lord came vnto me sayng: Speake to that crow and houshold: know ye not, what these thynges do signify? Tel the. Behold, the kynge of Babylon came to Jerusalem, and toke the kynge and hys prynces, and ledd them to Babylon.

He toke of the kynges seide / & made a couenaunt with hym, and toke an oth of hym: The prynces of the lande toke he with hym also, that the land myght be holden in subiectyon / and not to rebelle, but kepe the couenaunt, and fulfill it. But he fel from hym, and sent his Embassadours into Egypte that he might haue hozles and muche people. Shulde that prosper? Shuld he be kept safe, that doth such thynges? Or shuld he scape, that breaketh his couenaunt: As truly as I lyue sayeth the Lord god: he shal dye at Babylon, in the place where the king dwelleth, & mdae hym kynge: whose othe he hath despyled, and whose couenaunt he hath broken. Fetcher shal Pharaow tryph

At. ii. his

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hys greate host and multitud of peple mayntayne him in the warre: When they cast vp dyches, and set vp bulwar kes to destroy muche people, for setynge he hath dyspyled the othe and broken þe couenaunt (where as he yet gaue hys hande ther vpon) and done al those thi ges, he shal not scape.

¶ Thertore thus sayeth the Lord God: As truly as I lyue, I wyl bring myne othe that he hath dyspyled, & my couenaunte that he hath broken, vpon hys owne hand. I wyl cast my net aboute hym, and catche hym in my parne.

To Babylon wyl I carry hym, there wyl I punyssh hym, because of the greate offence that he made me. As for those that fle from him out of þe host, they shal be slayne with the swear de.

The resydue shal be scattered toward all the wyndes: And ye shall knowe/that I the Lord haue spoken it.

¶ Thus sayeth the lord God: I will also take a bzaunche from an hie Cedre tree, and wyl set it and take the vppermost twygge, that yet is but tender and plant it vpon an hie hyl: Namely vpon the hie hill of Syon wyl I plant it: that it maye brynge forth twygges and geue frute, and be a greate Cedre tree: So that all maner of foules maye a byde in yt/and make theyr nestes vnder the shadowe of hys bzaun ches.

And all the trees of the felde shal knowe that I the Lord haue brought downe the hie tree, and set the low tree vp: that I haue dried vp the grene tre, and made the drye tree to floreye. ¶ Euen I the lord that spake it/haue also brought it to pas.

The notes

a* By this bzaunche vnderstand our ladye, and by the hie Cedre tree the tytpe of Iuda, of whiche the came: by the vppermoste twygge is vnderstand christ & by the hyl of Syon is figured the church.

The newyth that every man shal beare his owne soune. To hym that amendeth, is saluacyon promes sed. Death is prophesied to the rightwelle which tureth backe from the right waye

The xliii. Chapter.



¶ He worde of the lord came vnto me, on thys maner: what meane pee by thys comon prouerbe, that pee vse in the lande of Irael sayng: The fathers haue eate soure grapes, and the chyldrens tethe are set on edge. As truly as I lyue sayeth the lord God, ye shall vse thys byworde nomore in Irael.

Beholde, all soules are myne. Like as the father is myne, so is the sonne myne also.

The soule that synneth, shal dye. If a man be godly, and do the thyng that is equal and right, he eateth not vpon the hilles, he lyfeth not hys eyes vp to the Idols of Irael: he despyeth not his neyhbours wife he medleth with no menstuous womā he greueth no body: he geueth his det ter his pledge agayne: he taketh none other mans good by violence: he payeth his meate with the hongre: he clo theth the naked: he lendeth nothyng vpon vsury: he taketh nothyng ouer: he w d bzaunth his hande from doynge wrog he handleth faithfully betwixt man & man: he walketh in my commaunde mentes and kepeth my lawes, and per fourmeth them faithfully: This is a rightuous man, he shal surely lyue saith the lord god.

If he now get a sonne, that is a mite theret, a Medar of bloude: yf he do one of these thynges (though he do not al) he eateth vpon the hilles: he defileth his neyhbours wife, he greueth the poze and nedye: he robbeth and spyleth: he geueth not the better his pledge agayne, he lyfeth vpon his eyes vnto Idols, and medleth with abhominable thynges: he lendeth vpon vsurye/and taketh moze ouer: shal thys man lyue: He shal not lyue.

Seynge he hath done al these abhomp nations, he shal dye & his bloude shal be vpon him.

¶ Nowe yf thys manne get a sonne also/that sepeeth all hys fathers sin nes, whiche he hath done: and feareth, neyther doth suche lyke: Namely, he eteth not vpon mountaynes: he lyfeth not vpon

Jer. xliii. chap. xliii.

hys eyes vp to the Idoles of Israel: he
delighteth not hys neighbours wife: he
keepeth no man: he kepeth no mans pledge:
he nether spoyleth, nor robbeth any man,
he dealeth hys meate wyth the hungrye:
he clotheth the naked: he oppresseth not
the poore: he receaueth no vsury, nor any
thyng ouer: he kepeth my lawes / and
walketh in my commaundementes:

This man shal not dye in hys fathers
synne: but shal lyue wythout fayle. As
for hys father: because he oppressed and
spoiled hys brother, and dyd wyckedly
amonge hys people, so he is deed in hys
owne synne. And yet saye ye, whetherfo:
e then shoulde not this sonne beate hys fa-
thers synne: Therfor, be cause the sonne
hath done equitie and ryght, & hath kept
all my commaundementes, and done them,
therfore shal he lyue in dede. The same
sonne that synneth, shal dye. The sonne
shal not beate the fathers offence nether
shal the father beate the sonnes offence.
The ryghteousnes of þe ryghtuous shal
be vpon hym, and the wyckednes of the
wycked shal be vpon hym selfe also. But
yf the vngodly wyl turne away from al
hys synnes that he hath done, and kepe
all my commaundementes, and do the
thyng that is equall and ryght, doubtles
he shal lyue, and not dye. As for all hys
synnes that he dyd before, they** shal
not be thought vpon: but in hys ryghtu-
ousnes that he hath done, he shal lyue.

For haue I any pleasure in the death of
a sinner, sayth the Lord God: but rather
that he conuerte, and lyue. Agayne. Yf
the ryghtuous turne away fro hys rygh-
teousnes, and do iniquitee, accordyng to
all the abhominacions that the wycked
man dothe, shal he lyue: All the ryghtu-
ousnes that he hath done, shal not be tho-
ught vpon, but in the faulte that he hath
offended with al and in the synne that he
hath done, he shal dye.

And yet say ye. Truly the waye of the
Lorde is not in dyfferet. Heate therfore
ye house of Israel: Is not my way rygh-
te: Are not poure wayes rather wyck-
ed: When a ryghtuous man turneth a
waye from hys ryghtuousnesse, and med-
leth wyth vngodlynes: He muste dye
therin. Yea, for the vnyghtuousnesse
that he hath done, must he dye. Agayne

when the wycked man turneth away fro
his wickednesse that he hath dones doth
the thyng whiche is equall and ryghte,
he shal saue hys soule alpyue. For in so
much as he remembreth hym selfe, and
turneth hym from all the vngodlynesse
that he hath done, he shal lyue, and not
dye.

And yet saythe the house of Israel: **G**
Truly the way of the Lorde is not equal
Are my wayes burght, o ye house of Is-
rael: Are not poure wayes rather vne-
quall: As for me, I wyl iudge euery mā
accordyng to hys wayes, O ye house of
of Israel saythe the Lorde God. Whether
foze be conuerted, and turne you cleane
from all poure wyckednesse, so shal the-
re be no synne do to you hatyng. Cast away
from you, all poure vngodlynesse / that
ye haue done, make you new hertes, and
a newe sprete. Whetherfoze wyl ye dye, O
ye house of Israel: seynge I haue noo
pleasure in the death of hym that dyeth,
sayth the Lorde God: Turne you then ad-
ye shal lyue.

The notes

* Shall not be thought vpon. The sophyters ha-
ue a popye solucion for thys terte and suchelpe,
which testifie that God so forgueueth that he wyl
not after calagapth hys forgeuenes and punyssh.

True it is (say they) God forgueueth the synne, but
not the punysshment dewe vnto the synne. Seven
yeares punysshment (as they praye) munde we a-
byd: in purgatorye for euery synne, when it is for-
geuen. If thys be not to mocke wyth God and hys
holly woide, I wote not what is mockage. If God
can and do (as they asseyne) geue me punysshment
dew vnto my synne, so that he nether geue me to mu-
che ner to lytle payne therfore, and yet not one thi-
ng on my synne, surely he hath a wonderfull re-
membraunce, And that he wyl not thynke on it ther-
tedorth here openly asseyne. If thys sophist p-
myght the kynge geue a man hys pardon for theft and
after hange hym vp. For he myght saye. For I for-
gaue poure theft but not poure hangyng wherhe
is due vnto your theft. Such pardon wolde they be-
lothe to haue that fytt ymagined it. If the kynge
whiche is but a man, be moare saythfull then to be-
ale so with hys psoners whome he forgueueth: How
mo: d god then whych is our heauenly father, and
whych is even goodnes it selfe, haue suche a subtil,
fayned and vnperfect forgeuenes, that shoulde after
punyssh. But thercof wyl I nowe speake no mo-
re, least ye shoulde happily smell, that thys solucion
were ymagined to pycke mens purses, throwe ma-
se pence, Dirige grotes, Ceretales, Yeare myndes,
moneth myndes &c. because that although God ca-
n and maye forgue synne, yet muste suche thynges ob-
tayne the forgeuenes of the punysshment due ther-
to: That the pyepest benefyces were not suffi-
cient for them to lyue on, withoute suche pylage, ex-
cept that the poore people coulde by any other meane
be mylcked from that thyng. wherwith they, ther
wyfes, theyr housholde and chyldren shoulde lyue.

Jerusalem

The prophecy

The xix. Chapter.

The captiuite of Jehoiachas & of Jehoiachin, is sig-
nified by the lyons wherof, and by the lyon. He
teareth out the prosperitie of the cite of Jerusalem
that is past, and the myserye therof that is present

BUt mor:ne thou for the pri-
ces of Israel, and sape:
Wherfore sape thy mother
that lyoness among the ly-
ons and nourished her yong
ones amonge the lyons whelpes? One
of her whelpes she brought vp, and it be-
came a lyon: it leered to spople, and to de-
uoure folke. The heathen herde of hym/
and toke hym in theyr nettes, and brought
hym in chaynes vnto the lande of Egypt-
te.

Now when the damme sawe, that all
her hope and comfort was awaye, she
toke an other of her whelpes, and made a
lyon of hym: which wente amonge the
lyons, and became a fyerce lyon: learned
to spople and to deuoure folke: he destroy-
ed theyr palaces, and made theyr cities
waste. In so much that the whole lande,
and euery thyng therein was utterly deso-
late, thow the verye voyce of hys roa-
ryng.

Then came the heathen together on eue-
ry syde out of al countres agaynst hym/
laid theyr nettes for hym, and toke hym
in their pytte. So they bounde hi wyth
chaynes, and brought hi to the kynge of ba-
bylon: wher he put hi in prison, & hys voy-
ce shoulde no more be hearde vpon the
mountaynes of Israel. As for thy Mo-
ther she is lyke a vyne in thy bloude, pla-
ted by the waters syde: her frutes and
bryanches are growen oute of many wa-
ters: her stalckes were so strong, that me-
myght haue made stauess therof for offi-
cers: she grew so hye in her stalckes.

So when men sawe that she exceded
the heyght and multitude of her bryan-
ches, she was rote out in displeasure &
cast downe to the ground. The East
wynde dreyed by her frute, her stronge
stalckes were broken of / withered and
brent in the fyre. But now she is planted
in the wyldernesse, in a drye and thursty
grounde.

And ther is a fyre gone out of her stal-

kes which hath bent vp her bryanches
and her frutes: so that she hath no mo-
stronge stalckes, to be stauess for offi-
cers. This is a pytious and miserable
thyng.

The Lord denieth that he will answer the woe
they pray, for the offense of vnhindnes which he here
objecteth. He promisseth his people that shall returne
from captiuite. By the word that should be burnt
is signified the burning of Jerusalem.

The. xx. Chapter.

In the. xlii. yere the. x.
daye of the. v. moneth, yt
happened / that certayne of
the eldres of Israel came
vnto me, for to aske coun-
cel at the Lord, and sate them downe
by me. Then came the word of the
Lord vnto me on this maner: Thou
sonne of man, speake vnto the eldres
of Israel, and sape vnto them: Thus
saith the Lord god: Are ye come hy-
ther to aske any thyng at me? As
truly as I lyue (saith the lord) I wil
geue you no answer.

Wyle thou not reprove them (thou son-
ne of man) wyle thou not reprove them?
She we theym the abhominacions of
their forefathers, and tel the: Thus
saith the lord god: In the daye when
I chose Israel, and lyfte vp myne hand
vpon the sede of the house of Jacob /
and swared my selfe, vnto them in the
lande of Egypte: Yea when I
lyfte vp myne hande ouer theym, and
sayde: I am the Lord your God,
euen in the daye that I lyfte vp myne
hande ouer them / to breake them oute
of the land of Egypt, into a lande that
I had prouided for them / which flow-
eth with mylke and honye / and is a
pleasaunte lande amonge all other.

Then sayde I vnto them: Cast
awaye euery manne the abhominaci-
ones that he hath before hym, and
despyle not your selues wyth the Ido-
ls of Egypte, for I am the lord your
god.

But they rebelled agaynst me /
and would not folow me: to cast awaye
euery

euery man the abhominacions of hys eyes, and to forsake the Idoles of Egypte. Then I made me to poute my indignacion ouer them, and to satisfie my wrath vpon them: yee euen in the myddest of the lande of Egypte. But I wolde not do it, for my names sake: that it shuld not be vnhalowed befoze þe Hethen amonge whom they dwelt, and amonge whom I shewed my self vnto them that I would byynge them out of the lande of Egypte. Now when I had carryed them out of the lande of Egypte, and brought them in to the wyldernesse: I gaue them my commaundementes, and shewed them my lawes: whych who so kepeth shall lyue in them. I gaue them also my holy dayes (to be a token betwixte me and the, and ther by to know that I am the Lord, whych haloweth them. And yet the house of Israel rebelled agaynst me in the wyldernes. They woulde not walcke in my commaundementes, they haue caste awaye my lawes (whyche who so kepeth shoulde lyue in them) and my Sabboth dayes haue they greatlye vnhalowed.

Then I made me to poute out my Indignacion vppon them and to consume them in the wyldernesse. Yet I wolde not do it for my names sake: leaste it shoulde be dishonoured befoze the heathen from the whych I had carryed them awaye/ but I sware vnto them in the wyldernes, that I wolde not byynge them in to the lande, whych I gaue them: A land that floweth wyth mylke and hony, ad is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothys, for their hert was gone after theyr Idoles. Neuertheles myne eye spared them, so that I wolde not utterlye slaye them and consume them in the wyldernes. Moreover I sayde vnto theyr soules in the wyldernesse walcke not in the statutes of youre forefathers, kepe not theyr ordynaunces ad despye not your selves with theyr ydoles for I am the Lord your God. But walke in my statutes, kepe my lawes and do them, halowe my sabbothes: for they are a token betwixte me and you, & ye maye knowe how that I am the Lord.

Notwithstandinge theyr soules rebelled agaynst me also: they walcked not in my statutes they kept not my lawes to fulfyl them (whyche he that both shal lyue in them) nether halowed they my Sabboth dayes. Then I made me agayne to pout out my indignacion ouer the and to satisfie my wrath vppon them in the wyldernesse. Neuerthelesse I wythdrew my hande for my names sake, lest it shuld be vnhalowed amonge the Hethen befoze whom I had brought them forth. I lyft vp myne hande ouer them also in the wyldernesse that I wolde scatere the amonge the Hethen, and strowe them amonge the nacyns: because they had not kepthe my lawes, but cast aside my commaundementes, vnhalowed mi Sabbothes and lyft vp theyr eyes to theyr fathers Idoles. Wherefoze I gaue them also commaundementes not good, and lawes thowow the whych they shulde not lyue, and I vnhalowed them in theyr awne gyftes (when I appoynted for my selfe all theyr fyrstborne) to make the desolate that they myght know, how that I am the Lord.

Wherefoze (O thou soune of man) tel the house of Israel, thus sayeth the Lord God: Besyde all thys, youre forefathers haue yet blasphemed me more, and greatlye offended agaynst me. For after I had brought them into the lande, that I promysed to geue the, when they saue euerye hye hyll and all the thyke trees: they made there theyre Offrynges, and prouoked me wythe theyre oblacyns, makynge swete sauoures there and poured out theyr drinckoffrynges. Then I asked them: what haue ye to do wyth all that ye go thither? And therfore is it called the hye place vnto thys daye. Wherefoze, speake vnto the house of Israel: Thus sayeth the Lord God. Yee are euē as vncleane as youre forefathers and comette whoredome also wyth theyr abhominacions. In all youre ydoles, where vnto ye byynge youre oblacyns, and to whose honour ye burne your chyldre: ye defile your selues, euen vnto this daye, how darre ye then come/ and aske any question at me? O ye housholdes of Israel:

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As truly as I lyue I saye the Lord God ye get no answer of me: and as for the thyng that ye go about, it shal not come to passe, where as ye saye: we wyl be as the heathen, and do as other people in the lande, wood and stone wil we worshippe.

As truly as I lyue I saye the Lord God, I my selfe wyl rule you wth a myghty hand, wth a stretched out arme and wth indignacion poured out ouer you: and wyl bryng you out of the nacions and landes, wherin ye are scateread: ad gather you together wth a myghty hande/ wth a stretched out arme & wth indignacyō poured out vpon you: and wyl bryng you into the wyldernes of the people, & there I wyl reason with you face to face. Like as I punyshed your forefathers i the wyldernes so wyl I punysh you also/ sayeth the Lord god. I wyl bryng you vnder my iurisdiccion, and vnder the bonde of the couenant. The forsakers also and the transgressours wyl I take from among you, and bryng them out of the lande of your habitacion: as for the lande of Israel, they shal not come in it/ that they maye knowe, how that I am the Lord.

So to now the (sayeth the Lord god) ye house of Israel, cast awaye, and destroye euery manne his Idoles: then shal ye here me, and nomore blaspheme my hole name with your offringes and Idoles.

But vpon my holy hill, euen vpon the hye hyl of Israel shal all the house of Israel and al that is in the lande, worshippe me: and in the same place wyl I fauour the and there wyl I requyre your heauy of scynge/ and the fyrst lynes of your oblacions, wth al youre holpe thynge.

I wyl accepte youre swet sauoure when I bryng you from the nacions/ and gather you to gether out of the landes, wherin ye be scateread: that I maye be halowed in you before the heathen and that ye maye know, that I am the Lord, whiche hath broughed you into the lande of Israel: yea into the same land, & I sware to geue vnto your forefathers, There shal ye call to remem-

brance your owne wases and al your ymaginacions, wher in ye haue bene despycd: and ye shal be dyspleased wth your owne selues, for al your wickednes, that ye haue done. And ye shal know that I am the Lord: when I entrete you after my name, not after your wicked wapes, nor accordyng to your corrupt woordes: O ye house of Israel sayeth the lord.

Moreouer, the word of the lord cam vnto me, sayng, thou sonne of man/ set thy face toward the south, and speke to the south wynd and saye to the wood toward the south: Heare the word of the Lord, thus sayeth the lord god: Behold I wyl kindle a fyre in thee that shal consume the greene trees wth the drye. No man shal be able to quench his flame but al that loketh from the southe to the north, shal be dynt therein: and all flesh shal see that I the Lord haue kynled it, so that no man maye queneche it. Then sayde I O Lord/ they wyl late of me. Yea, they are but fables/ that he telleth.

The notes.

a* By the grene trees vnderstand the sayntes & holy ones, and by the dry, synners: so that the godly shal by death escape captiuitie, and the wicked be led vnto euerlasting payne.
b* From the southe to the north, that is, from Jerusalem to babylon.

The threateneth the sword, that is to saie, destruction vpon the cytie of Jerusalem. He sheweth the fall of kynge zedekiah. He is commended to prophesy the destruction of the children of Ammon. After the slaughter of other, at the last the Lord threateneth death vnto Nabuchodonosor him selfe.

The .xxi. Chapter.

The worde of the Lord cam vnto me/ sayng: Thou sonne of man, set thy face toward Jerusalem, speke agaynst the Sanctuary, & prophesy agaynst the land of Israel: saye to the lande of Israel: Thus sayeth the Lord God: Beholde/ I wyl by on thee/ and wyl drawe my sweard out of the sheath, and rote out of the both the ryghtuous and the wycked/ therefore shal my swerde go out of his sheathe agaynst al flesh from the north to the south that al flesh maye know, howe I the Lord haue drawen my swerde out of the sheath, and it shal not be put in agayne.

Moreouer

Esa. c. xxx. b
Eze. xliii. u

Deuter. xliii. b

Mourne therefore (O thou sonne of man) that thy loynes crack with al ye mourne bitterly for them: And yf thei saye, wherfore mournest thou, Then tell them for the tpynges that cometh, at the whych all hertes shall melt, all handes shall be letten doونه/all stomackes shal faynte, and all knees shall waxe feble. Beholde, it cometh and shalbe fulfylled, sayeth the Lorde God.

Agayne the worde of the Lorde came vnto me, sayinge: Thou sonne of man, prophete, and speake: Thus sayeth the Lorde God: speake, the swerde is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be bryght.*

O the destroyege staf of my soune, shall byynge downe all wodde. He hath put hys swerde to the dryghtynge, that good holde maye be taken of it. Thys swerde is sharpened and dryght, that it maye be geue in to the hande of the man slayer. **C**ri (O thou sonne of man, and howle, for thys swerde shall smyte my people, and all the rulers in Israel/ whych wyth my people shall be slayned downe to the grounde thou know thys swerde: Smyte thou vpon thy thyghe, for wherfore shuld not the plage and staf of iudgment come? Prophete thou sonne of man, and smyte thine handes together: make the swerde two edged, yea make it thre edged, that manslayers swerde, that swerde of the grate slaughter, whych shal smyte them, euen in theyr preyne chambres: to make them abashed and faynte at the hertes, and in all gates to make so of them fall.

O how bryght and shetpe is it, how wel dryght and mete for the slaughter: Sette thet to some place alone, eyther vpon y the ryght hande, or on the left, whether soeuer thy face turneth. I wyl smyte my handes together also ad satisfy my wroth full indignaeyon. Euen I the Lorde haue sayd it.

The worde of the Lord came yet vnto me agayne sayenge: Thou sonne of man, make thee twoo strates, that the swerde of the KYNGE of Babylone maye come. Bothe these strates shall goo oute of one Lande. Hee shall sette hym by a place, at the heade

of the streete shall hee chose hym oute a corner.

Make the a streete, that the swerde may come toward Rabah of the Ammonytes and to the strong Cytie of Jerusalem. for the kynge of Babylon shall stande in the turnynge of the way, at the heade of these twoo strates: to aske counsell at the sothsayers, castinge the lottes wythe hys arrowes, to aske counsell at the Idoles/ and to loke in the lyuer. But the sothsayinge shall poynte to the ryghte syde vpon Jerusalem, that he maye set me of warre, to smyte it with a greate noyse to crye oute Alarum/ to set batell Rammes agaynste the geates, to graue by dryches, and to make thee bulwokes.

Acuertheles/as for the sothsayinge/ they shall holde it but for vanyte/ euen as though a test were told them: yea and they them selues remembre theyr wickednes, so that by ryght they muste be taken and wonne. Therefore sayeth the Lorde God. For so muche as ye poure selues shewe youre offence, and haue opened youre wickednes, so that in all your workes men maye se youre synnes: yea in so muche (I saye) that ye poure selues haue made mericion therof ye shalbe taken by violence.

O thou shamefull wycked gyde of Israel whose daye is come: euen the tyme that wickednesse shall haue an ende: Thus sayeth the Lorde God: take away the myrre/ and put of the crowne, and so is it awaye: the humble is exalted, and y proude brought lowe. Punyshe, punyshe yea punyshe them wyl I, and destroy the and that shall not be fulfylled vntyll hee come, to whome the iudgemente belongethe, and to whome I haue geuen it. And thou (O sonne of man) prophete, and speake:

Thus sayeth the Lorde GOD to the Chylderen of Ammon and to theyr blasphemye, speake thou: The swerde, the swerd, is draweforth alreedy to y slaughter and scoured that it glysteth/ because thou haste looked thee oute vanytes, and Prophecied lyes that it may come vpon thy necke/ lyke as vpon the other Ungoddye, whyche bee slayne

whose

E
Leuit. xix. f
and xx. a
Deu. xviii. b

Ierem. xlii. c
Ezech. xxi. a
Amos. i. c

G

Jerusalem

The prophecy

whose day came, when they wickednesse was full.

Though it were putt p agayne into the sheafe: yet wyl I pynne the thee/ in the lande where thou wast noryshed and bozne, and poure my indignacio bp on thee & a kyl blow vpon thee in the fyre of my wrath, and deliuer the vnto cruell people, which are lerned to destroie. Thou shalt fede the fyre and the bloude shall be shedde in the Lande / that thou mayest be putte oute of remembraunce. Euen I the Lorde haue spoken it;

The notes

a* Some reade: Shall we reioyce our selues: he despieth the staffe of my sonne, and al wood. The caldes reade, the trybe of my sonne: that is to saye: the trybe of Iuda. Or shall the staffe of my sonne despye al wood: That is, shall the trybe of Iuda despye all the other.

The worde of the Lorde agaynst Ierusalem for man slaughter, and geuyng due honour vnto their fathers & mothers, and other wickednes. Of the wicked doctrine of the false prophetes and pyetes, & of their vnfaible couetousnes. The tyranny of rulers. The wickednes of the people:

The. xxi. Chapter.

Moreouer, the worde of the Lorde came vnto me/ and sayd: Thou sonne of man, wylt thou not reprove thys bloudthy cytie: Shew them theyr abhominacions, and tel the: Thus sayth the Lorde God. O thou cytie/ that i heddest bloude in the myddeste of thee, that thy tyme maye come also: and makest thee Idoles to despye thee wpythe all. Thou hast made thy selfe gyltye in the bloude that thou hast shed: and despyed thee in the Idoles whiche thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy peares to come. Therfore wyl I make thee to be confounded among the heathen, and too be despyed in al the lades whether they be nye or farre from the: they shall laugh theeto scozne, thou that hast gotten thee so foule a name/ and art full of myschef. Behold/ & rulers of Israel haue brought euery man hys power, to shed bloude in thee. In the haue they despyed father & mother/ in thee haue they oppressed the straunger/ in thee haue they vexed & widowe and the fatherles. Thou hast despi

sed my sanctuary & unhallowed my both. Furtherers at ther in thee/ that the de bloude/ and eate vpon the hylls, and in thee they vse unhappynesse. In thee haue they dyscoured their fathers shame, in the haue they vexed womē in theyr sycknesse. Euen euery man hath dealte shamfully wpyth hys neyghbours wyfe, and abhominably despyed hys daughter in lawe. In thee hath euery man forced hys awne syster, euen hys fathers daughter: yea gyftes haue bene receaued in thee, to shedde bloud. Thou hast taken vsury and encrease, thou hast oppressed thy neyghbours by extortion, and forgotten me, sayeth the Lorde God. Beholde/ I haue smytten* my handes vpon thy roughtousnesse, that thou hast bled, and vpon the bloude whych hath bene shed in thee. Is thy herte able to endure it, or may thy handes defende them selues in the tyme that I shall byynge vpon thee: Euen I the Lorde that speake it, wyl byynge it also to passe. I wyl scatere thee among the heathen, and strow the about in the Landes and wyl cause thy synnynesse to craffe out of thee: yea, and I wyl haue the in possession in the syght of the heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vnto me, sayng. Thou sonne of man, the house of Israel is turned to dross. All they that shoulde be brasle, tyme, yron, & leade, are in the fyre becom drosse. Therfore thus sayeth the Lorde God: For so moche as ye all are turnid in to drosse, beholde: I wyl byynge you together vnto Ierusalem, lyke as syluer, brasle, yron, tyme and leade are put together in the fournaue, and the fyre blowe there vnder to melt them: Euen so wil I gather you put you in together, and melt you in my wrath and indignacion. I wyl byynge you together, and kyndle the fyre of my cruell dyspleasure vnder you, that ye maye be melted therein.

Lyke as the syluer is melted in the fyre so shal ye also be melted therein: that ye maye knowe, how that I the Lorde haue poured my wrath vpon you.

And the worde of the Lorde came vnto me sayng: Thou sonne of man, tell her

her: Thou art an uncleane lād, which is not rayned vpon in the days of the cruel wrath: the Prophetes that are in þe are sworne together to deuoure soules, lyke as a roatynge Lyon, that lyeth by his praye.

They receaue rycheſſe and good, and make manys widowes in thee. Thy prestes breake my law, & defile my Sanctuary. They put no difference betwene þe holy & vnholi neher diſcerne betwene the cleane & uncleane: they turne their eyes fro my ſabboties, & I am vnhalowed among them. Thy rulers in thee are like rauynyng wolues, to mede bloude, and to deſtroy ſoules, for their owne conuetous lucre.

As for thy Prophetes, they haue bid vnto my people / they ſe banities, & prophesy lyas vnto them / ſaynge: the Lord god ſayeth ſo / where as þe Lord hath not ſpoken. The people in þe land bieth wicked extorcion and robbery.

They beate the pooze and nedye and oppreſſe the ſtraunger agaynſt ryght.

And I ſought in the lande for a man / that wolde make by the hedge / and ſet hym ſelfe in the gappe befoze me in the landes behalfe, that I ſhoulde not utterly deſtroy it: but I could find none.

Therefore wyl I poure oute my cruell diſpleaſure vpon them, and burne the in þe fyre of my wrath: their owne wayes wil I recompente vpon their heddes ſaith the lord god.

The notes.

* That is to wyl (a token of greete woſhulnes.
¶ Of the fornicatio, that is to ſape, of þe Idolatry of Samaria & Jeruſale, vnder þe names of Holah & Holibah. In comperifion of Samaria he ſheweth that þe fornicatio of Jeruſale is þe filthier. The deſtruction of Jeruſale is prophesied: The aduocaty of both the whores is founde out. Their deſtruction.

¶ The xxiii. Chapter.



The word of the Lord came vnto me / ſaynge: Thou ſone of mā, there were two women, that had one mother

These (whē they were yōge beganne to playe the harlottes in Egypt. There were their breaſtes bzyled and the pappes of their maydenheade deſtroyed. The eldeſt of them was called * Holah and her yonger ſiſter

* Holibah. These two were mine, & bare ſonnes and daughters. Their names were, Samaria, and that was Holah: and Jeruſale, & that was Holibah. As for Holah ſhe beganne to go a whozyng, when I had take her to me. She was ſet on fyre vpon her lours the Aſſyrians, which had to do wth her, euen the pynces & lordes, that were deckte in coſly araye: faire yong men, luſty ryders of hoſes.

Thus thow ſaw her whozdom, ſhe cleued vnto al the yonge men of Aſſyria: Yea ſhe was madde vpon them, and deſpleed her ſelfe with al their Idoles. Aſſyher ceaſed ſhe from the fornicacion, that ſhe bled with the Egyptians: for in her youth they lay wth her they bzyled the breaſtes of her maydenhead / and poured their whozdom vpon her. Wherefoze, I deliuered her into þe handes of her lours / euen the Aſſyrians, whom ſhe ſo loued. These diſcouered her ſhame, toke her ſonnes & daughters, and ſlew her with the ſword: An euil name gat ſhe of al people, & they punyſhed her.

Her ſyſter Holibah ſawe this, & deſtroyed her ſelfe in whozdom: ſhe loued, more then ſhe / and exceded her ſyſter in whozdom: ſhe loued the Aſſyrians (which alſo laye wth her) namely, the pynces & greute lordes, that were clothed wth all maner of gorgeous apparet, all luſty hoſmen and fayre yonge perſonnes. Then I ſawe, that they both were deſtroyed al yke.

But ſhe increaſed ſtill in whozdom: for when ſhe ſawe men painted vpon the wall, the ymages of the Chaldees ſet forth with freſh coloures, wth faire gyrdles aboute them, and goodlye bonettes vpon their heades, loyng al yke pynces (after the maner of the Babyronians and Caldees in their owne lande, where they be bozne) immediately, as ſoone as ſhe ſawe them, ſhe bzent in loue vpon the / and ſent meſſaungers for them into the lande of þe Caldees.

Nowe whē þe Babyronians came to her, they laye wth her / and deſpleed her with their whozdom, and ſo was ſhe polluted wth them.

And

Israel

The prophecy

And when her lust was abated fro the,
her whozdom and shame was discou-
red and sene: then my herte sozoke her
like as my herte was gone from her
syter also. Neuertheles she bled her
whozdom euer the longer the moze/ &
remembred þ dapes of her youth/ wher
in she had played the harlot in the lād
of Egypt: she bzent in lust vpon them,
whose flesh was like the flesh of Asses,
and theire lead lyke the side of hoyses.

Thus thou haste renued the fylthy
nesse of thy youth/ when thy louers bze
sed thy pappes, and matted thy bzeas-
tes in Egypt.

Therefore (O Holibah/ thus saith
the Lorde god) I wyl rase by my lo-
uers (with whom thou hast satisfied thy
lust) agaynste the, and gather them to-
gether counde about the: namely, the
Babylonians, and al the caldees: Be-
cod/ Schoa and Coa, with al the Assy-
rians: al yonge and saye louers: py-
nces and lordes, knyghtes and gentyl-
men, which be al good hoysen: These
shal come vpon the with hoyses, char-
rettes, and a greate multitude of peple
which shalbe harnessed aboute the on
euery side/ with brest plates, helmes &
helmettes. I wyl punishe thee before
them, yea they them selues shal punishe
thee, accordyng to their owne iudgmet.
I wyl put my gelosy vpon thee/ so that
they shal deale cruelly with thee. They
shal cut of thy nose and thyne eares, &
the remnaunt shal fal thorow the sword.
They shal carpe awaye thy sonnes and
daughters, & the residue shalbe bzent
in the fyre. They shal strype the oute of
thy clothes/ & carpe thy costly Jewels
awaye with them.

Thus wyl I make an end of thy
fyllhynes and whozdom/ which þ hast
brought out of the lande of Egypt: so
that thou shalte turne thyne eyes no
moze after them/ and caste thy mynde
no moze vpon Egypt.

For thus sayth the Lord: behold/ I wyl
deliuer thee into the handes of the whō
thou hatest: yea euen in the handes of
them/ with whome thou hast fulfilled
thy lust, which shal deale cruelly with
the. Al thy laboure shal they take with
them that leaue the naked and bare, &

thus the shame of thy filthy whozdom
shal come to lyght. All these thynges
shal happen vnto thee, because of thy
whozdom, with thou hast bled among
the Gentyls, with whose Idoles thou
hast despyled thy selfe. Thou haste
walched in the waye of thy syter/ ther-
fore wyl I geue thee her cuppe in thy
hande.

Thus sayeth the lorde God: Thou
shalt dryncke of thy syters cuppe, thou
depe and far souer it be to the bottom.
Thou shalt be laughed to scozne: as had
as gretely i derisio, as is possible: thou
shalt be ful of dzonkees & sozow, for þ
cuppe of thy sister Samaria is a cup
of destruction and wastynge: the same
shalt thou dryncke, and suppe it out: e-
uen to þ dzagges, yea þ shalt eate by þ
broke peces of it, & so teare thyne owne
brests: for euen I haue spoken it, say-
eth the lorde god.

Therefore thus sayeth the Lorde
god: for so much as thou hast forgot-
ten me/ and cast me a syde, so beate now
thyne owne fylthynes and whozdom.
The Lorde sayde mozouer vnto me:
Thou sonne of man wylt thou not re-
proue Holah and Holibah: shew
them their abominacions: namely, þ
they haue broken their wedlock, & slay-
ned their handes with bloud: yea euen
in their Idoles haue they committed
aduoutry, and offered them their owne
chilozen (to be deuoured) whome they
had bozne vnto me.

Yea and this haue they done vnto
me also they haue despyled my Sanctu-
ary in that same dape/ and haue vnha-
lowed my sabboth. For when they
had slayne their chilozen for their Idoles,
they came the same dape into my
Sanctuary to despyle it.

Lo, they haue thei done in my house
Besyde al this/ thou sent thy messaun-
gers for men oute of sacre countrees/
and when they came hast bathed, trim-
med and set forthe thy selfe of the best
fashyon: Thou settest vpon a goodly
bed, and a table spred before thee: where
vpon thou hast set myne incense and
myne oyle.

Then was there greate cheare in
handes

upon theyr handes, & set glorious crow-
nes vpon theyr heades: then thoughte I
no doubte, these men wyl ble theyr harlo-
try also wyth yonder olde whoze. And
they wente into her: as vnto a common
harlot: Euen so wente they also to Oho-
lah and Oholibah those fylthye women.

Ope all that loue bettue and rygh-
tuousnes/iudg them, punyssh them, as ad-
uoucers and Murtherers ought to be
iudged and punysshed. For they are brea-
kers of wedlocke/ & the bloude is in their
handes. Wherfore thus sayeth the Lord
God: bringe a great multitude of people
vpon them, and make them be scattered
and spoyld: These shall stone them, and
goate them wyth theyr swerdes. They
shall slaye theyr sonnes and doughters;
and burne vp theyr houses wyth fyre.

Thus wyl I desioye all suche fyl-
thynes oute of the lande: that all women
may letue, not todo after your vn cleues.
And so they shall laye youte fylthynesse
vpon your owne selues, and ye shalbe pu-
nysshed for the synnes, that ye haue com-
mytted wyth youte Idoles: and ye shall
knowe that I am the Lorde.

He propheth the fpyng of Jerusalem by a parable
of a lethynge pott. The parable of Ezechiels wife
dryng deade, whych he after expoundeth.

The. xliiii. Chapter.



In the. ix. yeaere, in the. x. mo-
neth, the. x. daye of the Mo-
neth, came the woorde of the
Lorde vnto me, sayinge:

O thou sonne of man, wyfte
vp the name of thys day, yea euen þ hour
of thys presente daye: when the kynge of
Babylon set him self agaynst Jerusalem
Shewe that obstinate household a para-
ble, and speake vnto them: Thus sayeth
the Lorde God: Get thee a pott, set it on
and poure water into it: put all the peces
together in it, al the good pcces: the loyne
and the shoulde, and fyll it wyth the best
bones. Take one of the beste sheape, and
an heap of bones withall let it boyle well
and let the bones sethe well therein.

Wyth that sayde the Lorde God on
thys maner: Wo be vnto the bloudy citty
of the pott, wher vpon the rustynes han-
geth, and ys not yet scoured away. Take

oute the peaces that are in it, one after an-
other: there neade not lottes to be caste
therfore, for the bloude is yet in it. Vpon
a playne drye stone hath she poured it, &
not vpon the ground, that it myght be co-
uered wyth dust. And therfore haue I let
ten her poure her bloude, vpon a playne
drye stonye rocke, because it shoulde not
be hyd, ad that I myght byng my wrath
full indygnacyon and vengeaunce vpon
her.

Wherfor/ thus sayth the Lorde god:
Wo be vnto that bloudthyrstye ctye/
for whom I wyl prepare a heape of wod
beare thou the bones to gether/ kyndle þ
the fyre, sethe the fleshe, let al be well sod-
den, that the bones maye be succ oute.

Moreouer/ set the pot emptye vpon the
coales, that it may be warme, and the me-
tell hot: that the fylth and rustynes may
be consumed. But it wyl not go of, there
is so muche of it/ þ rustynes must be byt
oute. Thy fylthynes is abhominable, for
I would haue censed thee/ but thou wol-
dest not be censed. Thou canst not be pur-
ged from thyn vnclemesse, tyll I haue
poured my whatfull indignacion vpon þ
Euen I the Lorde haue so deuised: Yea,
it is come therto alreadye, that I wyl do
it. I wyl not go backe, I wyl not spare,
I wyl not bee intreated, but accordynge
to thy wayes and Imaginacions, thou
shalt be punysshed, sayth the Lorde God.

And the worde of the Lorde cam vnto
me sayinge: Thou sonne of man, be-
holde I wyl take awaye* the pleasu-
re of thyn eyes with a plage: yett shal
thou neyther mourne, nor weape/ nor
watet thi chekes therfor: thou mayest
mourne by thy selfe alone/ but ble no
deadly lamentacyon. Hold on thy bo-
net/ and put on thi shues vpon thi fete
couer not thy face/ and eate no mourn-
ets bred. So I spake vnto the people
by tymes in the moynynge, and at eue-
nit wyfe dyed, then vpon the next mo-
row, I dyd as I was commaunded.
And the people sayde vnto me: wylde
thou not tell vs/ what that signifieth,
whych thou doest? I answered them,
the worde of the Lorde came vnto me,
sayinge. Tel the house of Israel, thus
sayeth the Lorde god: beholde I wyl
suspende my sanctuary, euen the glory

The prophecy

of your power, the pleasure of your eyes, and the thinge that ye loue: your sonnes and daughters whom ye haue left / (shal sal thow the swerde.

Like as I haue done / so shal ye do also. Ye shal not hid your faces, ye shal eate no moyners byed: your bonnettes shal ye haue vpon your heades, and shues vpon your fete. Ye shall nethe moynere ne wepe, but in your synnes ye shal be sorowful, and one repent with another. Thus Ezeiel is your new token. For loke as he hath done, so, when this cometh, ye shal do also: that ye may letne to know that I am the Lord God.

But beholde, O thou soune of manne. In the daye when I toke from them their power, their toye and honoure, the luste of their eyes, the burthen of their bodies: namely, their sonnes and daughters: Then shal there one escape and come vnto thee, for to shew thee. In that daye shal thy mouth be opened / to them whiche is escaped that thou mayest speake, and be no moze dumb: Yea and thou shalt be their shew token, that they maye know, how that I am the Lord.

The word of the Lord vpon the sonnes of Ammon which reioyced at the fall of Ierusalem. Against Moab: See. Against Iudaea. Against the Philistines

The .xxv. Chapter.

The word of the lord came vnto me, sayng: Thou sonne of man / set thy face agaynst the Ammonites, prophete vpon them, and say vnto the amonites: heare the word of the Lord god. Thus sayeth the Lord god: For so much as thou speakest ouer my Sanctuary. Aha / I trow it be nowe suspended: and ouer the lande of Israel, I trow it be nowe desolate: yea and ouer the house of Iuda / I trow they be nowe led awaye prisoners: Behold, I wyl deliuer the to the people of the east, that they maye haue in possession these shal let their castels and houses in the. They shal eate thy frute, and drinke by thy milke.

As for Rabath, I wyl make of it a stall for camels, and of Ammon a shepfold: and ye shal know, that I am the lord.

For thus sayeth the Lord god: In so much as thou hast clapped wyth

thyne handes, and stamped wyth thy fete, yee reioyced in thyne herte ouer the land of Israel wyth despyte: beholde, I wyl stretch out myne hande ouer thee also, and deliuer thee, to be spoyled of the heathen, and rote thee out from among the people, and cause thee to be destroyed out of all landes: yea I wyl make thee to be layde waste, that thou mayest know, that I am the Lord.

Thus sayeth the lord god: For so much as Moab and Seir do saye: As for the house of Iuda, it is but like as all other Gentiles be: Therefore behold I wyl make the ctyes of Moab wepenesse, and taken awaye their strength their ctyes and these coastes of their land, which are the pleasures of the countrey: As namely, Bethelsmoth, Baalemeon and Cariathair: these wyl I open vnto the enemy of the east, and they maye fall vpon the Ammonites: and wyl geue it them in possession: for that the Ammonites shal nomore be had in remembraunce among the heathen.

Euē thus wyl I punish Moab also, that they maye knowe, how that I am the lord. Mozeouer, thus sayeth the Lord god: Because that Edom hath auenged and eased hym selfe vpon the house of Iuda, therefore thus sayeth the Lord: I wyl reach out mine hand vpon Edom and take awaye man and beast out of it. From Cheman vnto Dadan wyl I make it desolat, they shal be slayn wyth the swerd. Thow my people of Israel wyl I auenge me again vpon Edom: they shal haue hym, accordig to my wrath and indignacion, so that they shal knowe my vengeaunce, sayeth the lord god.

Thus sayeth the Lord god: For as much as the Philistines haue done this: namely taken vengeaunce wyth dyspityful stomackes, and of an olde euil wyl sett them selues to destroye: Therefore thus sayeth the Lord god: Beholde, I wyl stretch out myne hand ouer the Philistines, and destroye the destroyers, and cause all the remnant of the sea coaste to perishe. Agreate vengeaunce wyl I take vpon them, and punish them cruellye that they maye knowe, how that I am the lord, which haue auenged me of them.

ezec. xxi. d.
Agaynst the Ammonites

* That is
Philadelphia

The propheteth that tyngs Malbe ouerthrowen
because it reioysed at þe destruction of Jerusalem.
The wondring and astonishment of the marchaun-
tes, for the desolation of Tyus.

The xxvi. Chapter.

IT happened / In the .xi. yere
the fyrst daye of the Moneth,
the word of the Lord cam vnto
me, sayng: thou sonne of
man, because that Tyre hath
spoken vpon Jerusalem: A ha/nowe
I throw the portes of the people be bzo-
ke/and he turned vnto me, for I haue
destroyed my hely ful. Yea therfore
sayeth the Lord God; Beholde I
Tyre I wyl vpon thee, I wyl bynge
agreate multitude of people agaynst
thee, lyke as when the sea aryseth with
his waves; These shal breake the wal-
les of Tyre / and caste downe her tow-
res; I wil scrape the grounde from her
and make her a bare stone: yea as the
dyenge place where the fyuers hang
vp their nettes by the seasyde. Euen
I haue spoken it, sayeth the Lord God.
The gentels shal spoyle her cher daug-
ters vpon the felde shal perishe w the
swearde, that they maye know howe I
am the Lord.

For thus sayeth the Lord god: Be-
hold, I wyl bynge hither Nabuchodo-
nosor (which is the Kyng of Babylō / a
Kyng of Kynges) from the north vp
on Tyre, with hoyses, charetes, horsemē
and wyth a grete multitude of people
The daughters that are in the lande/
shal be slaye with the sweard: but aga-
ynst thee, he shal make bulwarkes and
grauē by dyches about thee, and lyfte
vp hys wynde agaynst thee.

Hys spynges and batelrammes shal
be prepare for thy walles, ad wyth his
weapens breake downe thy towres.
The dust of his hoyses shal couer thee
they shal be so many: thy walles shal
make at the nople of the horsemen cha-
rettes and wheles: when he commeth
to thy portes, as men do in to an open
citie. With the hofes of hys horse
fete, shal he trede downe al thy stretes.

He shall slaye thy people with the
sweard/and breake downe the pylers
of thy strength. They shal wast awate

thy ryches, and spoyle thy marchaun-
dyle. Thy walles shal they breake
downe, and destroye thy houses of plea-
sure. Thy stones, thy tymbre and fou-
dayrons shal they cast in the water.
Thus wyl I bynge the melody of thy
songes/and þe voyce of thy mynstrelcy
to an ende / so that they shal nomore
be herd. I wil make a bare stone
of the/yea a dyng place for nettes; I
shal neuer be buylded agayne. For
euen I the Lord haue spoken it/saith
the Lord God: thus hath the Lord god
spoken concerning Tyre. The Isles
shal be moued at the nople of thy fal/
and at the crye of the slayne/that shal
be murthered in thee: Al kynges of the
sea shal come downe from their seates
regal: they shal laye awaie their robes
and put of their costly clothing. Yea
with tremblig shal they be clothed, they
shal lyt vpon the grounde: they shal be
afraid at thy soden fal, and be abash-
ed at the.

They shal mourne for thee, and say
vnto thee: O thou noble cite, that hast
bene so greatly occupied of olde, thou
that hast bene the strongest vpon þe sea
w thine inhabitours, of whome al mā-
kodes in feare: How art thou now so de-
terly destroyed? Now at the tyme of
thy fal the inhabitours of the Isles/ye
and the Isles them selues, shal stand in
feare at thine ende. For thus sayeth þe
Lord god: when I make thee a desolat
cite/as other cittes be that nomā dwel
in) when I bynge the depe vpon þe
that greate waters maie couer thee, the
wil I cast the downe vnto them, that de-
sende into the pitte vnto a people that
hath bene longe dead, and set thee in a
lande that is beneth, lyke the olde wil-
dernes w the which go doune to their
graues, so that no man shal dwel more
in the. And I wil make the to be no more
in honoure in the land of the litynge
I wyl make an ende of thee/and thou
shalt be gone. Though thou be sought
for, yet shalt thou not be found for euer
more, saith the Lord god.

The Prophet is moued to bewaile the desolacyō
of Tyus. He setteth out the prayse of Tyus for the
haunting of marchauntes therto.

The xxvii. Chapter.

Cyrus

The prophecy

The worde of the Lord came vnto me, sayyng: O thou sonne of man, make a lamen- table co. playute vpon Tyre, and saye vpon Tyre, whych is a poore of the see, that occupyeth wyth moche people, and many Isles: thus spea- keth the Lord God: O Tyre, thou hast sayd: what? I am a noble cytye, thy bor- ders are in the myddest of the see, and thy buylders haue made the matuelous goodly. All thy i. bles haue they made of Cypre trees of the mount Sanyr. From Lybauus haue they taken Cedre trees, to make the mastes: and the O kes of Basan to make the rowers.

Thy boordes haue they made of pue- ry, and of costly wode out of the Ile of Cethym: Thy sayle was of whyte small nedle woꝝke out of the lande of Egypt, to hange vpon thy mast: and thy hangy- nges of yelow spicke purple, out of the Isles of: Elyah. They of Sydon and Arriad were thy matincts, and the wisest in Tyre were thy shypmasters. The eldest and wifest at Gebal were they, that mended and stopped thy shippes. All shippes of the see wyth their shipm en occupied their marchaundes in the. The Perles, Lydians and Lybians were in thyne hoost, and helped the to fyght: these hanged by theyr shyldes and helm ettes wyth the, these set forth thy bewty. They of Arriad were wyth thyne hoost rounde about thy walles, and were thy watchmen vpon thy towres, these haged by theyr shyldes round aboute thy wa- les, and made thee maruelous goodly. Charlys occupied wyth the i. all maner of wares, in syluer, yron, tymre and lead, and made thy market greater: I. auan, Tubal and Meslech were thy marchau- tes, whych brought the men, and ozuain entes of metal for thy occupenge. They of the house of Chogadma brought vn to the at the tyme of thy matre, hoxle hoxl men & mules. They of Dedan were thy marchauntes: and many other Isles that occupied wyth the, brought the we thers, elephant bones and Balcookes for a present. The Syreians occupied wyth the, because of thy dyuerse woꝝkes, and increased thy marchaundes, wyth Sin- a tagdes, wyth scarlet, wyth nedle woꝝke

wyth whete linnen cloth/ wyth silke and wyth Chyrisal.

Juda and the lande of Israel occu- pled wyth the, and brought vnto thy makettes, wheate, balme, hony oyle, & triacle. Damascus bled also marcadit es to the, in the best wine and whyt wol because thy occupenge was so greete and thy wares so many. Ban/ Janan, and Heusall haue brought vnto thy makettes, yron redy made: * Casta and Calamus accordyng to thy occup- enge. Dedan occupied wyth the, in tope tapestry woꝝke and quithyngs: Arabiah & all the princes of Eder haue occupied wyth the, in shepe, wetters and goates.

The marchauntes of Seda and Rema haue occupied also wyth the, in all costly spices/ in al pceyous stones & golde whych they brought vnto thy mar- kettes.

Batan, Chene and Eden, the marchan- tes of Saba Affria and Chelmad we re al doers wyth thee. In costly rapmit of yelow spicke and nedle woꝝke (bery pceyous, and therfoze pacte and boun- de together wyth roopes) yee and in ce- dre wood, at the tyme of thy markettes. The shippes of tharlis were the chiefe of the occupieng.

Thus thou art ful and in greet woꝝ- shyppe/ even in the myddest of the sea. Thy martners were euer bringyng vn to thee out of many waters. But the east wynde shal ouer beare the into the mid- dest of the se so that thy wares/ thy mar- chaundes, thy ryters thy martners thy shypmasters, thy helpers, thy occu- pyers (that brought the thynges neces- sarie) the men of warre that are in thee, yee and all thy commons shal perrythe in the myddeste of the sea, in the daye of thy fall. Thy suburbs shal make a sh- loude crye of thy shypmen.

All whyrre men, and all martners by the see, shal scape out of their boats, & set them selues vpon the lande. They shal lyfe by theyr boyce because of the, and make a lamentable crye. They shal cast dust vpon theyr heades, and lye do- wne in the ashes. They shal haue the selues, and put sacke cloth vpon them for thy sake.

They shal mourne for thee with
hertfull sorowe and heuy lamentacions
yea they chylderen also shal weape for
thee. Alas what citty hath so ben destroy
ed in the sea as Tyre is: When thy wa
res and marchaundes came fro the seas
thou gauest all people ynough. The kyn
ges of the earth hast thou made ryche/
thorow the multitude of thy wares and
occuppynge: But thou art now cast down
into the depe of the sea, all thy resorte of
people is perished with thee.

All they that dwell in the Isles are aba
shed at thee, all theyr kynges are afrayd
yea theyr faces haue chaunged colour.
The marchauntes of the nacions won
dre at thee: In that thou arte so cleane
broughte to naughte / and comest noo
more vp.

The worde of God agaynste the kynge of Ty
rus for his pryde. Daniel. The prophete is moued
to bewaile the kynge of Tyrus. The worde of the
Lorde agaynste Tydon: The lord promyseth that he
will gather together the chylderen of Israell.

The. xlviii. Chapt. c.

The worde of the Lorde came
vnto me, sayinge: Thou son
ne of man, tell the Bynce of
Tyre: Thus sayeth the Lorde
god: because thou hast a prou
de herte and haste sayde I am a God, I
haue my seat in the myddest of the Sea
lyke a God, where as thou art but a mā
and not God and yet standeste in thine
owne concept that thou art God. Behol
de thou thynckest thy self wiser then da
niell, that there is no secretes hyd from
thee.

With thy wysdome and thy vnderstan
dyng, thou hast gotten thee great welthi
nes, and gathered treasure of syluer and
golde. With thy greates wysdomme and
occuppynge, hast thou encreased thy po
wer, and because of thy grete ryches, thy
hert is proude.

Therefore thus sayeth the Lorde god
for so much as thou hast lft by thine
herte, as though thou were God: Behol
de I will byng enemyes vppon thee euē
the tyrantes of the heathen: these shall
draw out theyr swerdes vpon thy bewty/
and wysdome and shal defyle thy glory.
They shall cast thee downe to the pytte
so that thou shalt dye in the myddeste of
the sea as they that be slayne. Let se, if I

wylt say then (before them that sle thee,
I am God: where as thou art but a man
and not God) in the handes of them
that slaye thee, Dye shalte thou, euen.*
as the vncircumcysed in the handes of
the enemyes: for I my selfe haue spoken
it, sayeth the Lorde God.

Moreover, the worde of the Lorde
came vnto me, sayinge: Thou sonne of
man, make a lamentable complaynt ouer
the kynge of Tyre, and tel him: Thus
sayeth the Lorde God: Thou art a seale
of a lycknesse, ful of wysdome and excel
lent beuty. Thou hast bene in the plea
saunt garde of God, thou art dectē with
all maner of precyous stones: with Ru
by, Topas, Chrystal, Iacynthe Onyx,
Jaspys, Saphyr, Smaragde, Carbun
cle, and golde. Thy bewty and the holes
that be in thee were set forth in the daye
of thy creacyon. Thou art a fayre Cher
ub, stretched wyde out for to couer.

I haue sett thee vpon the holy
mount of God: there hast thou bene and
walked monge the fayre glysteryng sto
nes. From the time of thy creacyon thou
hast bene ryght excellent, tyl wyckednesse
was found in thee. Because of thi greates
marchaundysse, thy hert is full of wycke
dnesse, and thou hast offended. Therefore
wyl I cast thee from the mount of God/
and thou couerynge Cherub, and destroy
thee among the glysteryng stones.

Thy hert was proude in thi fayre beuty
and thorow thy beuty thou hast destroy
ed thy wysdome. I wyl cast thee downe
to the grounde and tāt in the syght of
kynges. Thou hast defiled thy Sanc
tuary, with the great wickednesse of thy
vnrightheous occuppynge. I wyl byng
a fyre from the myddest of thee, to consu
me thee, and wyl make thee to ashee, in
the syght of al them that loke vpon thee.
All they that haue bene acquainted w
th thee among the heathen shalbe abashed
at thee: sayng thou art so cleue brought
to naught, and comest no more vp.

And the word of the Lorde cam vnto me
sayeng: Thou sonne of man, set thy face
agaynste Tydon. Prophecie vpon it and
speake: Thus sayeth the Lorde God:
Beholde o Tydon, I wyl vpon thee get
me honour in thee: that it may be knowe
howe that I am the LORDE.

Psalm

when

The prophecy

When I punyſh her, and get me ho-
noure in her. ſoz I wyl ſend peſtilence
and bloud Medoynge into her ſtreates
ſo that thoſe whych be ſlayne wyl the
ſwerde/ſhall lye rounde aboute in the
myddell of her; and they ſhall knowe,
that I am the Lord. She ſhall no
more be a pycking thorne, and an hur-
teng breer vnto the houſe of Iſraell,
noz vnto them that lye rounde about
her and hate her; and they ſhall knowe,
that I am the Lord. Thus ſayeth the
Lord God: whan I gather the houl
holde of Iſraell together agayne fro
the nations amōge whom they be ſca-
tered: then ſhall I be ſanctified in them
in the ſpyght of the Gentyles/and they
ſhall dwell in ſ land, that I gyue to my
ſeruaūt Jacob. They ſhall dwell ſa-
fely therein, buylde houſes/ and plant
vynepardes: yea ſafely ſhall they dwell
therin, whē I haue punyſhed all tho-
ſe that deſpyle them rounde aboute:
and then ſhall they knowe, that I am
the Lord e their God.

The .xxix. Chapter.

The prophereſſe agaynſt Pharao. The prophereſ-
ſe the deſolacyō of Egypte, and ſ ſparynge abo-
unde of the Egyptyans. The Lord promiſeth ſ he
wyl reſtoare Egypt agayne after .xl. yeares. Egypt
is the reward of kynge Nabuchodonozoz ſoz the la-
bour whych he toke agaynſt Cyrus.



After the .x. yeare vpon the .
xii. daye of the .v. moneth/
the worde of the lord cam
vnto me/ſayenge: O thou
ſonne of man, let now thy
face againſte pharao. the king of egypt
Prophereſſe agaynſt him and agaynſt
the whole laude of Egypte: Speake,
and tell hym, thus ſayeth the Lord
god: beholde, O Pharao thou kynge
of Egypt, I wyl vpon thee, thou great
*dragon, that lyeſt in ſ waters: thou
that ſayeſt: the water is myne. I haue
made it my ſelfe. I wyl put an hoke
in thy chawes, and hange all the fiſh i
thy waters vpon the ſkales: after that
I wyl draw thee out of thy waters, ye
and al the fiſh of thy waters ſ hange
vpō thy ſkales. I wyl caſt thee out vp
on the drye lande wyl the fiſh of thy
waters, ſo that ſ ſhalt lye vpō the ſelde

Thou ſhalt not be gatherd noz take
vp: but ſhalt be meate ſoz the beaſtes
of the ſelde, and ſoz the ſoules of the
ayre: that al they which dwell i Egypte
maye knowe/that I am the Lord: Be
cauſe thou haſt bene a ſtat of rede to
the houſe of Iſrael. When they toke
hold of ſ wylth their hand thou brakeſt
and pycked them on euery ſyde and
yf they leande vpon thee, thou brakeſt
and hurteſt the reins of their backes.
Therefore/thus ſayeth the Lord god:
beholde/ I wyl bynge a ſwearde vpō
thee, and ſote out of thee both man and
beaſt. Yee the lande of Egypte ſhall be
deſolate & waſte: and they ſhall knowe,
that I am the Lord: Becauſe he ſayde:
ſ water is myne. I my ſelf haue made
it. Beholde therefore, I wyl vpon
thee, and vpō thy waters: I wyl make
the land of Egypt waſte and deſolate:
from the towre of ſtenes vnto ſ boy-
ders of the Hyrcans land: ſo that i
peares there ſhall no ſote of mā waſke
ther, neyther ſote of catel go ther neyther
ſhall it be inha byted.

I wyl
make the land of Egypt to be deſolate,
amonge other waſt countrees. and her
cypes to lye boyde. xl. yeares, amonge
other boyde cypes: And I wyl ſcatter
the Egyptians amonge the Heathen
and nations.

Agayne/thus ſaſeth the Lord god:
When the .xl. yeares are expyed. I
wyl gather the Egyptyans together
agayne/out of the nations/ amonge
whom they were ſcattered, and wyl byn-
ge the prifoners of Egypt agayne in
to the lande of Pathures their awne
natyus couētre, that they maye be there
a lowly ſmall kynngdome: yea they ſhall
be the ſmalleſt amonge other kynngdo-
mes, leſt they exalte them ſelues aboue
the Heathen: ſoz I wyl ſo moniſh
them that they ſhall no more rule the
Heathen. They ſhall no more be an
hops vnto the houſe of Iſrael, neyther
prouoke the any more to wyckedneſſe,
to cauſe them turne backe, and to
ſolowe them: and they ſhall knowe
that I am the Lord God.

In the .xxvii. yeare, the fyrſt daye
of the fyrſt moneth, came the worde of
the lord vnto me, ſaynge. Thou ſon
of

Eſay. xix. a.
xx. a.
Iſee. xlv. a.
Eſechie. xxx.
E. p. .v. xxvii.

of man, Nabuchodonosor the kyng of Babylon hath made hys hoost/ wyth great traualle & labour to com before Tyre, that every head maye be balde, and every Shoulder bare. Yet hath the gyuen neither hym nor hys hooste any Rewarde, for the greate Trauaile that he hath taken there. Therfore thus sayeth the Lorde God: Beholde, I wyll geue the lande of Egypte vnto Nabuchodonosor the kyng of Babylon, that he may take a waye all her substance/robbe her robberyes, and spoye her spoyles, to paye hys hoost theyr wages wythall. I wyll geue hym the lande of Egypt for hys labour, that he toke for me before Tyre. At the same tyme wyll I cause the ^{6*} ho: me of the house of Isracell to growe forth, and open thy mouth agayne among them that they may knowe, how that I am the Lorde.

The notes.

* The propretie of dragons is to haunte where aboundance of waters ar. Therfore is phig of egypt here called a dragon, because of the aboundance of water that are in Egypte, where he reigned. So is Jerusalem called a sties, because of her haunteynge of Idolatre: as before in the vi. c. d. ^{6*} Ho: me for glorie and power

The destructio of egypte and of hys cyties is beweped.

The xx. Chapter.

The worde of the Lorde came mo: trower vnto me, saynge: Thou soune of man prophesy & speake: Thus sayeth the Lorde God: Houene wo worth thys daye, for the daye is here/ the daye of the Lorde is come: the darcke daye of the heathen, the houre is at hand, the sword cometh vpon Egypte. Whe the wounded men fall downe in Egypte, when her people are taken awaye and when her foundations are destroyed, the Mo:rians lande shall be astrayde/ yea the Mo:rians lande/ Libia and Libya / all theyr common people, and Chub and all that be confederate vnto them, shall fall wyth them thorow the swerde.

Thus sayth the Lorde: The mainteyners of the Lande of Egypte shall fall, the Pryde of her Power shall comme downe: euen vnto the Towere of Sy-

nes shall they be slayne dowtie wyth the swerde sayeth the Lorde God among other desolate Countreys they shallbe made desolate and amonge othet waste cyties they shallbe wasted. And they shall knowe, that I am the Lorde: When I ^{6*} kyndle a fyre in Egypte/ and when all het helpers are destroyed. At that tyme, shall theyr messaungers go forth fro me in shypes, to make the carelesse Mo:rians a feaped, and sorowe shall come vpon them in the day of Egypte, for doubtles it shall come.

Thus sayeth the Lorde God: I wil make an ende of the people of Egypte thorow the hande of Nabuchodonosor kyng of Babylon. He and hys people wyth hym, yea and the cruell tyrantes of the heathen shallbe brought to destroye the lande. They shall drawe out theyr swerdes vpon Egypte and fyll the lande ful of slayne men. I wyll drye vp theyr floudes of water/ and sell the lande into the handes of wycked people. The lande and al that is therein, wyll I destroye thorow the enemyes. Euen I the Lorde haue sayde it.

And thus sayeth the Lorde God: I wyll destroye the Idols and byngc the ymages of ^{6*} Aoph to an ende. There shall nomore be a prince of Egypte, and a fearfulness wyl I sende into the Egyptians Lande. As for Bathures I wyll make it desolate, and kyndle a fyre in ^{6*} soan. Alexandria wyl I punish & powre my wroth fulle Indignacyon vpon ^{6*} Syn whych is the strength of Egypte. All the substance of Alexandria wyl I destroye and kyndle a fyre in Egypte.

Syn shallbe ingreate heynesse/ Alexandria shallbe rooted out, & Aoph shall haue daylye sorowe. The best men of Helyopolys and Bubasto shallbe slayne wyth the swerde/ and carped awaye captiue. At Taphnis the day shallbe darcke when I breake there the Scepter of the land of Egypte, and when the pompe of her power shall haue an ende. A cloud shall couer her, and her daughters shallbe led awaye into captivitye. Thus wyll I punish Egypte, that they maye knowe how that I am the Lorde.

It happened in the xi. yeare, vpon the

Egypte

The prophecy

It happened in the xi. yere, vpon the seuenth daye of the first Moneth/ that the Lordes worde came vnto me, sayeng: Beholde thou sonne of man/ I wyl bzeake the arme of Pharaos kig of Egypt: and so it shal not be bounde vnto be healed, nether shal any plaistre be layd vpon it, for to ease it, or to make it so strong as to holde a swerde. Therfore, thus saith the Lord god; Behold I wyl vpon Pharaos kig of Egypt and bzeake his strong arme (yet is it but a broken one) and wyl smyte the swerd out of hys hande.

As for the Egyptians I wyl scatter them among the Heathen/ & strow them in the landes aboute. Agayne, I wyl strength the arme of the kynge of Babilō, & geue hym my swerd in hys hand: but I wyl bzeake Pharaos arme so that he shal holde it befoze hi pitteously like a wounded man.

Yea I wyl stablish the king of Babilons arme, and his armes of Pharaos shal fall downe: that it may be knowne that I am the Lord, whych gaue the kynge of Babylon my swerd in hys hande, that he maye draue it out vpon the land of Egypt: and when I scatter the Egyptians amonge the Gentyls, and strowe them in the landes about, they shall know, that I am the lord.

A comparison of the prosperitie of Pharaos with the prosperitie of the Assyrians. He prophesieth alike destruction vpon them bothe.

The xxxi. Chapter.

Whereouer, it happened in the xi. yere the fyrst daye of the thirde Moneth that the worde of the Lord came vnto me sayng: Thou sonne of man speake vnto Pharaos the king of Egypt, and to al his people: Whom art thou lyke in thy greatnes? Behold Assur was lyke a Cedre tre vpon the mount of Libanus with saye bzaunches: So thycke, that he gaue shadowes and shot out very hygh. Hys toppes reached vnto the cloudes, the waters made hym greates, and the depe lethe hym vpon hye. Round about the routes of hym rāne there floudes of water, he sent out hys lytle ryuers vnto al the trees of the felde,

Therefore was he hter then al the trees of the felde, and thorow the multitude of waters that he sent from hym, he obtained manye longe bzaunches. Al foules of the ayre made thei nestes in his bzaunches, vnder his bowes gedged al these beastes of the felde and vnder his shadow dwelt al people. Saye ad beutiful was he in his greatnes and in the length of his bzaunches, for his route stode beside greates waters. No Cedre tre might hide him. In the pleasaunte garden of god, there was no saye tree lyke hys bzaunches/ the playne trees were not like the bowes of hym. Al the trees in the garden of god might not be compared vnto hym in his beuty, so saye and goodly had I made hym in the multitude of his bzaunches: In so much that al the trees in the pleasaunt garden of God/had enuie at hym.

Therefore, thus saith the Lord god: for so much as he hath liue vpon him self so hye, and stretched his toppes into the cloudes/ and seting his bert is proude in his highnes: I wyl deliuer hym into the handes of the myghtiest amonge the Heathen, which shal rote hym oute. According to hys wyckednes wyl I cast him awaye, the enemies shal beset hym, and the myghtye men of the Heathen shall so scatter hym, that hys bzaunches shall lye vpon al mountaynes and in al valles: his bowes shal be broken downe to the grounde thorow out the lande. When al the people of the lande shal go from his shadowes and forsake hym. When he is fallen, al the foules of the ayre shal lye vpon hi, and al wilde beastes of the felde shal go about amonge his bzaunches: so that henceforth, no tree in the water shal at daye to his hyghnesse, nor reache hys toppes vnto the cloudes, nether shall any tre of the water stande so hye, as he hath done. For vnto death shal they al be deliuered vnder the earth, and good downe to the graue, lyke other men.

Whereouer thus saith the lord god In the daye when he goeth downe to the graue I wyl cause a lamentacion to be made. I wyl couer the depe vpon hym. I wyl stanche his floudes, and the greates waters shal be restrained.

I shall cause Iybanus to be sorowfull for
hys sake, and all the trees of the feld shal
be smytten. I wyll make the heathen sha-
ke at the sounde of hys fall when I caste
hym downe to hel, wyth them that descen-
de into the pytte. All the trees of Eden. W-
all the chosen and best trees of. Lybanus
ye and all they that are planted vpon the
waters shall mourne wyth hym, also in þ
lower habytacions: for they shall go dow-
ne to Hell wyth hym, vnto them th at bee
slayn w- þ sword, whych dwelt afor vnder
þ shadow of hys arame mong the hethen.
Whom shalt thou be lykned that art so
glorious and great amon the trees of E-
den: Yet arte thou caste downe vnder
the Earthe/ amouinge thee Trees of E-
den/ where thou must lye among the bu-
rymmentys. wyth them that be slayne w-
the swerde. Euen thus is it wyth Pha-
rao.

The prophet is commaunded to bewaile Pharao
the kynge of egypte. He prophesyeth that destructi-
on shall come vnto egyp- the kynge of Babyle.

The xxxi. Chapter.

In the. xii. yere/ the fyrst day of
the. xii. Moneth the word of the
Lorde came vnto me, sayinge:
Thou sonne of man take vpp a
lamentacyon vpon Pharao the
kynge of Egypt, and saye vnto hym.
Thou art reputed as a lyon of the Hea-
then, and as a whalsysh in the sea. Thou
castest thy waters about thee/ thou trou-
blest the waters w- thy fete and stampst
in theyr floodes. Thus sayeth the Lorde
God I wyll spreade my net ouer thee na-
mely, a greate multitude of people, these
shall dyue the into my patne for I wyll
caste thee vppon the lande and l. t the lye
vpon the feld, that all the foules of the ay-
re may sit vpon thee: I wyll geue all the
beastes of the fealde ynough of the. Thy
flesh wyll I cast vpon the hylls and fyll
the balleyes wyth thy byghnesse. I wyll
water the land wyth the aboundaunce of
thy bloude, euen to the mountaynes and
the balleyes shal be full of thee. When
thou arte put oute, I wyll couer the hea-
uen, and make hys starres dyminne. I wil
spreade a cloude ouer the Sunne, and þ
Moone shall not geue her lyghte.

All the lightes of heauē will I put out o-
uer the, and byng darcknes vpon thy
lande/ sayeth the Lorde God. I wyl
trouble the hertes of many people, whē
I bynge thy destruccion amonge the
Heathen/ a countrees, whō thou knou-
est not.

Yea I wyl make many people wyth
their kinges so afrayed thowse thee þ
theirs hearte shal stand vpon, whē I make
my swerde at their faces. Sodenly
shal they be astonied, euery man i him
selfe at the daye of thy fall.

For thus sayeth the lorde god: the
Kynge of Babilons swerde shal com-
vpon the/ w- the swerdes of the wo-
rthies wyl I smite downe the people.
All they that be mightie among þ Gen-
tyls, shal waste the proud pompe of E-
gypt, and byenge downe al her people.
All the cattel also of Egypte will I dest-
roy/ that they shal com nomoze vpon þ
waters: so that neyther mans fote nor
beastes clawe, shal sterte theym any-
moze.

Then wyl I make thei- watets clere;
and cause thei- floodes to runne lyke
oyle/ sayeth the Lorde god: When
I make the lande of Egypt desolate/ a
when the countre, w- al that is theri
shal be layde waste: and when I smite
al them which dwell i it/ that they maye
know that I am the lord. Thys
is the mourninge, that the daughters
of the Heathē shal make: Yea a sorow
and lamentaciō shal they take vpon
on Egypt and al her people, sayeth þ
lord god.

In the. xii. yere, the. x. daye of þ
Moneth/ cam þ word of the lord vnto
me/ sayinge: Thou sonne of man.
Take vpon a lamentacion vpon the peo-
ple of Egypt, and cast them downe, yea
and the mightye people of the Heathē
also, euen wyth them that dwell beneth
and w- them that go downe to the
grave. Downe (how saye so euer thou
be) and late thee w- the vncircumcised
Amonge those that be slayne w- the
swerd, shal they lye.

The swerde ys geuen all ready,
he shal be dyawen forth and all hys
people.

The myghtie worthyes and hys helpers that be gone downe and lye with the vncircumcised and wyth them that be slayn wyth the swerde shall speake to hym oute of the hell.

Allur is there also wyth hys company, and they graues rounde aboute, which were slayne and fell all wyth the swerde/ whose graues lye besyde hym in þe low pytte. Hys commons are buried rounde aboute hys graue: al together wounded and slayne wyth the swerde, which men aforetyme brought feare into the land of the luyng.

There is Elam also wyth al hys people, and they graues rounde aboute: which all beyng wounded and slayne wyth the swerde are goone downe vncircumcised vnder the earth, which neuertheles somtyme brought feare into the lande of the luyng: for the which they beare their shame, wyth the other that be gone downe to the graue.

They burvall is geuen them and al they people amonge them that be slayne. They graues are round about al the which be vncircumcised, and wyth them that be slayne with the swerde: for scynge that in tymes past they made the lande of the luyng afrayed, they must now beare their owne shame wyth them that goe downe to the pytte/ and lye among them that be slayne.

There is Mesek also and Tubal, & they people, and they graues rounde about. These al at amog al vncircumcised, & them that be slayn with the swerd, because aforetyme they made the lande of the luyng afrayed.

Should not they then lye also amonge the worthyes, and vncircumcised Grautes: which wyth they weapons are gone downe to hell: whose swerdes are layd vnder they heades, whose wyckednesse is vpon they bones: because that as worthyes, they haue brought feare into the lande of the luyng: yea among the vncircumcised shalt thou be destroyed, and scape wyth the them, that perished thorow the swerde.

There is the lande of Edom, wyth her kynges and prynces also, whyche wyth they strength are layd by them that we be slayne wyth the swerde, yea amonge the

vncircumcised and them whyche are gone downe into the pytte. Moreover there be al the prynces of the north, wyth all þe Sidonians whyche are gone downe to the slaue.

Wyth they feare and strenght they are come to confusyon: and lye there vncircumcised, amonge those that be slayne wyth þe swerde: and beare they owne shame, with them that be gone downe to the pytte. Now when Pharao seeth this, he shall be comforted ouer all hys people, that is slayne wyth the swerde. Both Pharao and all hys hooste, sayth the Lorde God. For I haue geuen my feare in the Lande of the luyng: But Pharao and all hys people shall lye amonge the vncircumcised, and among them that be slayn wyth the swerde, sayth the Lorde God.

He setteth out the office of a curat that preacheth the Gospell. He strengtheneth them that dyspayre, and boldeneth them wyth the promes of mercy. For former rightuousnes helpeth not the rightuous, yet he geue hym selfe agayne to synne: so the synners done before are not imputed to the wycked that cometh. The worde of the Lorde agayn the remnaunte of the people. Agayn the mockers of the wordes of the prophete.

The xxiii. Chapter.



Gayne, the worde of the Lord cam vnto me, sayng: Thou sonne of man, Speke to the chyldeken of thy people, and tell them: When I sende a swerde vpon a land yf the people of the lande take a man of theyre countree and set hym to be they watchman, that same man (when he seeth the swerde come vpon the lande) shall blowe the trompet, & warne the people.

If a man now heare the noyse of the trompet and wyll not be warned, and the swerde come and take hym awaye: hys bloude shall be vpon hys owne head: for he herde the sounde of the trompet, & wolde not take hys bloude, therfore hys bloude be vpon hym. But yf he wyll receaue warning he shall saue hys lyfe. Agayne, yf the watchman se the swerde come and shew it not wyth the trompet so that the people is not warned: yf the swerde come then, and take any man from amonge them/ þe same shall be taken awaye in hys owne sinne, but hys bloude wyll I requyre of the watchmans hande,

And nowe (O thou sonne of man) I haue made thee a watchman vnto the house of Israel, that whete as thou hearest any thyng out of my mouth, thou mayst warne them on my behalfe. If I saye vnto the wycked, thou wycked, thou shalt surely dye: and thou geuest hym not warning, that he may beware of hys vngodly waye: then shall the wycked dye in his owne synne, but hys bloude wyl I requyre of thy hand. Neuertheles yf thou warn the wycked of hys waye, to turne from it, where as he yet wyl not be turned from it, then shall he dye because of hys synne, but thou hast deliuered thy soule.

Therefore (O thou sonne of man) speake vnto the house of Israel. Ye say thus: Our offences & synnes lay vpon vs, a we be corrupt in them: how shold we then be restored vnto lyfe? Tell them: As trulye as I lyue, sayeth the Lord God, I haue no pleasure in the death of a wycked, but much rather that the wycked turne from hys waye and lyue. Turne you; turne you from youre vngodly wayes. Ope of the house of Israel. Oh, wherefore wyl ye dye?

O thou sonne of man, tell the chyldren of thy people: The rightuousnes of the rightuous shall not saue hym, whan soeuer he turneth his way vnfaithfully. Agai the wyckednes of the wycked shal not hurt hym, whan soeuer he conuerteth from his vngodlynes.

And the rightuousnes of the rightuous shall not saue hys lyfe, whan soeuer he synneth.

If I saye vnto the rightuous, that he shall surely lyue, and so he trust to hys owne rightuousnes, and do synne, then shall hys rightousnes be no moare thought vpon, but in the wyckednes that he hath done he shall dye. Agayne yf I saye vnto the wycked, thou shalt surely dye, and so he turne from hys synnes, and do the thyng that is lawfull and righte, in so much that the same wycked man geueth the pledge agayne restozeth that he had taken away by robbery, walketh in the commaundementes of lyfe, and dothe no wronge, then shall hee surely lyue, and not dye.

Yea the Sinnes that he hath done, shall neuer be thought vpon, for in so muche as he doth

now the thyng that is lawfull and righte, he shall lyue. And yet the chyldren of the people saye: Curs, the waye of the Lord is not right, where as they owne way is rather better.

When the rightuous turneth from hys rightousnes, and dothe the thyng that is wycked, he shall dye therfore. But yf the wycked turne from his wyckednes, doyng the thyng that is Lawfull and righte, he shall lyue therfore. Yet ye saye: the waye of the Lord is not equall. O ye house of Israel, I wyl iudge euery one of you after hys wayes.

In the .xii. yere the .v. daye of the .x. moneth of our captivitye, it happened that at one which was fled out of Ierusalem, came vnto me, and sayde: the cype is destroyed.

Now the hande of the Lord had bene vpon me the euening afore thys man (whych was escaped) came vnto me, and had opened my mouth, vntyl the morning that he cam to me: ye he opned my mouth, so that I was nomore domme. Then came the worde of the Lord vnto mee, and sayde:

O thou Sonne of manne, these that dwell in the wasted Lande of Israel, saye Abraham was but one man, and he had the lande in possession: now we are many, and the lande is geuen vs to possesse also. And therfore tell them: Thus sayeth the Lord: In the bloude haue ye eaten, youre eyes haue ye lyfte vp to Idoles, & haue shed bloude: shal ye then haue the land in possession?

Ye leane vpon the sweardes, ye worke abhominacions, euery one defyleth hys neyghbours wyfe: and shall ye then possesse the lande?

Saye thou these woordes vnto them. Thus sayeth the Lord god: As truly as I lyue, al ye that dwell in thys wilderness, shalbe slayne wth the swearde: what soeuer is vpon the feld wyl I geue vnto the beastes to be deuoured, those that be in stronge holdes and denmes shall dye of the pestilence. For I wyl make the lande so desolate and waste, and the Pompe of her strenght shall come to an ende.

The

Israel

The prophecy

The mountaynes in Israel shal be so waste that noman shal traugle ther- by.

ezec. xxxv. c.

Then shal they lerne to know, that I am the Lord, when I make the lād waste and desolate, because of all their abhomyracyons, that they haue wraught. And thou sonne of mā, the childe of the peope that talketh of thee, by þ wales & i þ dozes of their houses, sayig one to another: Come, let vs heare, what woꝛde is gone forth from þ lord: These come vnto thee, after the maner of a greete people: yea my people syt downe befoze thee, & heare the woꝛdes, but they do not thereafter: for in their mouthes they shewe theym selues / as though they were feruent / but their hert goeth after their owne couetouse lucte. And as a balet that hath a swete tyme, and is plessaunt to syng, so shalt thou be vnto the: thy woꝛdes shal they heare, but they wyl not do thereafter. When this cometh to passe (for lo, it cometh in dede) the shal they knowe, that there hath bene apophet amonge them.

The notes

a * How the Sophisters and þ vngodly mock this text, loke befoze in þ. xviii. Chapter, b * As truly as I lue, is another which the Lord commonly vseth, when he promisseth any thing. Am. iii. d e
c Against Sophistes and curates that dispyle, þ flock of Christ, & seake their owne, The Lord saith that he wyl vylet his dysparpled flock, & gather the to gether. He prouoketh the malice of certen of the flock. He promisseth þ true Shepard Christ, and with him peace.

The. xxxiii. Chapter.

And the woꝛde of the Lord cam vnto me, sayig: Thou sonne of manne, prophcy agaynst the shepardes of Israel, prophcy and speake vnto them: Thus saith the lord god: Wo be vnto the shepardes of Israel, that fede them selues. Should not the shepardes fede the flockes?

Ye haue eaten vp my fatt / ye haue clothed you in the wol: the best fedde haue ye slayne, but the flocke haue ye not nourished. The weake haue ye not holden vp, the sicke haue ye not healed: The broken haue ye not bounde so gether / the oute castes haue ye not

broughte agayne: the losse haue ye not sought, but churpishly & cruelly haue ye ruled them. Thus are they scatered here and there with out a shepard: yea al the beastes of the felde deuoure the and they go astraye.

Why shewe ye go wandring vpon al þ mounaynes and vpon euery hye hyl. Ye they be scatered abrode in al felde, and there is no mā, that seeketh for the, or seeketh after them. Therefore ye shepardes, heare the woꝛde of the lord. Thus saith the Lord god: I stridy as I lue, for so much as my shepe are robbed, and deuoured of all the wyld beastes of the felde, hauing no shepard: and seing that my shepardes take no regarde of my shepe, but fede theim selues only, and not my shepe: Therefore heare the woꝛd of the lord O ye shepardes: Thus saith the lord god: Behold, I my selfe will vpon the shepardes, & requyre my shepe from their handes, & make them cease from desyllinge of my shepe: yea the shepardes shal fede them selues no moze: for I wyl deliuer my shepe out of their mouthes, so that they shal not deuoure them after this. For thus saith the Lord god: Behold, I wyl lye to my shepe my selfe, and seke them.

Like as the shepard amonge the flock seeketh after the shepe that are scatered abrode, even so wyl I seke after my shepe, and gather them together out of al places, here they haue bene scatered in the cloudy and darke daye. I wyl byng them out from al people, and gather them together out of all landes.

I wyl bynge them into their owne lande and fede theym vpon the mountaynes of Israel, by the ryuers, and in al the places of the countre. I wil fede them in right good pastures and vpon the hye mountaynes of Israel shall there foldes be. There shal they lye in good foldes, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.

I wyl fede my shepe my selfe, and bynge them to their rest, saith þ lord god. Suche as be lost, wyl I seke: such as go astraye, wyl I bynge agayne

suche

ezec. viii. a.
eze. xiii. b.
ezec. a



Luc. iii. b.

suche as be wounded, wyl I bynde vp/
such as be weake, wyl I make stronger:
such as be fat and wel lykynge, thoe wil
I pferue, and fede the wth the thinge
that is lauffull. And as for you (O my
shepe, sayeth the Lorde God) I wyl put
a dyfference amonge the shepe, amonge
the wethers and the goates. Was it not
ynough for you, to eate vp the good pa-
sture, but ye must treade downe the raly
by our pasture wth your fete al/or
was it not ynough for you to dryncke
deare water, but ye must trouble the re-
sydue also wth your fete. Thus my
shepe must be fayne to eate the thinge,
that ye haue troden downe wth your
fete, and to dryncke it that ye wth your
fete haue defyled. Therefore thus sayeth
the Lorde God vnto them: Beholde, I
wyl seuer the fatt shepe from the leane:
for so moch as ye haue shot the weake
shepe vpon the sydes and shouldeys and
tyme vpon they in wth your hornes,
so longe tyll ye haue vtterly scatred the
abode. I wyl helpe my shepe, so that
they shal no moze be spoyled: yea I wyl
dyserne one shepe from another. I wyl
rayse vp vnto them one only shepherde:
even my seruaunt **Dauid**, he shal fede
them, and he shal be theyr shepherde. I
the Lorde wyl be theyr God, and my ser-
uaunt **Dauid** shall be there prynce:
Euen I the Lorde haue spoken it.

Moze ouer, I wyl make a couena-
unt of peace wth the theym, and dyue all
euil beastes out of the lande: so that they
may dwel safely in the wyldernes, and
slepe in the woddes. Good fortune and
prosperyte wyl I geue them, and vnto
all that be rounde aboute my hyl. A pro-
perous shewer and rayne wyl I sende
them in due season, that the trees in the
wodde maye byng forth theyr frutes,
and the grounde her increase, they shall
be safe in theyr land, and shal knowe,
that I am the Lorde, whych haue broketh
theyr pocke, and deliuered them oute of
the handes of those, that helde them in
subiectyon.

They shal no moze be spoyled of
the heathen, nor deuoured wth the bea-
stes of the lande: but safely shall they
dwell, and no man shall feare them.
I wyl set vp an excellent plante for the

so that they shall suffre no moze hunger
in the lande, nether beate repose of the
heathen any moze. Thus shall they vnder-
stande, that I the Lorde theyr God am
wth them and that they (euen the hou-
se of Israel) are my people sayeth the Lorde
God. Ye men are my flocke, ye are the
shepe of my pasture, and I am your god
sayeth the Lorde God.

The notes.

* Chyft here and in many other places is called
Dauid, because he was lofed for of the Jewes to
sit on the seate of Dauid, after in the xxviii
The destruction that Malcome on the hyl Seir
that is, on the Idumeans because they troubled
the people of the Lorde.

The xxxv. Chapter.

Moreouer, the word of the Lorde
came vnto me, sayng: Thou
some of man, turne thy face to-
ward the mount Seir, prophesy vp on
it: and saye vnto it: Thus sayeth the Lorde
god (Beholde O thou mount Seir)
I wyl vpon thee, I wyl teache out my
ne hand ouer thee, yea wast and desolate
wyl I make thee. Thy cytyes wyl I
bryake downe, and thou shalt lye boyde
that thou mayest knowe how that I am
the Lorde. For so moch as thou bearest
an olde enemye agaynst the chylderen
of Israel & wth a cruel hand hast made the
astayd, what tyme as they were troubled
and punished for theyr synne (Therefore,
**as trulye as I lye, sayeth the Lorde
God) I wyl prepare thee vnto bloude/
yea bloude shall folow vpon thee: se-
ing thou layest wayte for bloude, there-
fore shall bloude persecute thee. Thus wil
I make the mount Seir desolate and
waste and bynge to passe, that ther shal
no man goo thither nor come from thence.
Hys inuynagynes wyl I fyll wth the
hys slayne men: thy hylls, dales and va-
leyes shal ly ful of the that are slayne wth
the swealde. I wyl make thee a perpetu-
all wyldernes, so that no man shall dwel
in thy cyties that ye maye knowe howe
that I am the Lorde.

And because thou hast sayd what/*
both these nacyns and bothe these lan-
des must be myne, and I wyl haue them
in posse syon, where as the Lorde was
there

The temple

The prophecy

there. Therefore, thus saith the Lord God: As truly as I live, I will handle thee according to thy wrath and jealousy, like as thou hast dealt cruelly with them, that I may be known among them; how I have punished thee. Yea, and that thou also mayest be sure, & I the Lord have heard all thy despicious words, which thou hast spoken against the mountaynes of Israel, saying: lo, they are made waste, & given vs to desolation. Thus with your mouthes ye have made your boast against me: yea, and multiplied your proud words against me, which I have heard altogether. Whereunto, thus saith the Lord God, when the whole world is in travail, then will I make thee waste. And like as thou (O mount Sion) wast glad, because the heritage of the house of Israel was destroyed: even so will I do unto thee also; that thou and whole Edom shall be destroyed, and know that I am the Lord.

The notes.

a * Be before in the xxxiii. Chap. f
b * That is to wete, Iuda and Israel.
The promisseth deliuerance from the Gentiles vnto Israel. The benefites done vnto the Jewes are to be ascribed to the mercy of God, not vnto theyr desertignes. God reueth our hartes & we may walke in his commandmentes.

The xxxiii. Chapter.

Thou sonne of man, prophesye vpon the Mountaynes of Israel: & speake: Heare the worde of the Lord / O ye mountaynes of Israel: Thus saith the Lord God: Because your enemy hath sayde vpon you: I haue, & his euill willige places are now become ours: Prophecy therefore, and speake: Thus saith the Lord God: Sionge, yee be wasted and trodden downe on euery side, and become a possession vnto the residue of the Gentiles, whyche haue broughte you in to mens mouthes and vnto an euill name amonge the people. Therefore heare the worde of the Lord God, O ye mountaynes of Israel: Thus saith the Lord God vnto the mountaynes & hilles, valleyes and dales, to the void wyldeernes and desolate ctytes, which

are spoiled and had in desolation on euery side, amonge the residue of the Heathen. Yea, even thus sayeth the Lord God: In the daye of my jealousy haue I taken a deuyle/against the residue of the Gentiles/and against all Edom: whyche haue taken in my lande vnto them selves for a possession: whyche also rejoyced from their whole hertes with a despitefull stomache, to waste it, and to spole it.

Prophecy therefore vpon the lande of Israel, speake vnto the mountaynes and hilles, to valleyes and dales, thus sayeth the Lord God: Behold (this haue I deuyled in my jealousy and terrible wrath): for so muche as ye suffered reproch of the Heathen/therefore thus sayeth the Lord God: I haue sworn, & the Gentiles which lye about you/shall beare your confusion them selves. And as for you (O mountaynes of Israel) ye shall cut out your vineyards and bynging forth your fruite to my people of Israel/for it is hard by, that ye will come. Beholde, I come vnto you and vnto you will I turne me, that ye maye be tyled and sowed.

I will send you muche people/which shall be all of the house of Israel: the ctytes shall be inhabited/and the decayed places shall be repaired agayne. I will prouide you with muche people and cattell, which shall increase and bynging fruite. I will restore you also to your old estate & I will make you more kyndnesse then euer ye had before: wherby ye shall knowe, that I am the Lord.

Yea/ people will I sende vnto you/ (O my folk of Israel) which shall haue thee in possession, & thou shalt be their inheritance so that thou shalt not be withoute them. Agayne, thus sayeth the Lord God: for so muche as they saye vnto you: thou art an eater of men, and a wastefull of thy people: therefore thou shalt eat no men, neither destroye thy people any more, sayeth the Lord God. And I will not suffer thee, for to beare thine owne confusion amonge the Gentiles from henceforth. Thou shalt not beare the reproche of the nations, nor cast out thyne owne people any more, sayeth the Lord God.

Moreover the worde of the Lorde came vnto me, sayng: O thou some of man when the house of Israel dwelt vpon theyr awne ground they defiled them selues wth theyr awne wayes and ymagynacions: so þ in my syght theyr wayes was lyke the vncleynesse of a menstruous woman. Wherefore I poured my wrathful dyspleasure vpon the, because of the bloude that they had shed in the lande/ and because of theyr Idols, wher wth they had defyled the selues. I scattered them also among the Heathen, so that they were strowed about in the landes. Accordyng to theyr wayes and after theyr awne inuencions, so dyd I punish them.

Now when they were gone vnto the Heathen, and came in amonge them, they dyshonoured my holy name: so that it was sayde of them: Alce these the people of God, and must go out of theyr awne lande. Then spared I my holy name, whych the house of Israel had dyshonoured amonge the Gentyles, to whom they came. Therefore tell the house of Israel: Thus sayeth the Lorde God: I do not thys for your sakes (O house of Israel) but for my holy names sake, whych ye dyshonoured among the Heathen, when ye came to them. Therefore, I wyll haue my grette name agayne/ whych amonge the Gentyles is euell spoken of: for ye poure selues haue dyshonoured it amonge the. And the Gentyles shal know that I am the Lorde, whan I am honoured in you before theyr eyes/ sayeth the Lorde God.

As for you, I wyll take you from among the Heathen, and gather you together out of all countres, and bryng you agayne in to your awne land. Then wil I poure cleare water vpon you, and ye shalbe cleane: Yea from all youre vncleynesse and fro all your Idols shal I cleanse you. And nowe herre also wyl I geue you, and a new spryte wyl I put in to you. As for that stony hart/ I wyll take it out of your body, and geue you a fleshy hart. I wyl geue my spryte among you and cause you to walcke in my comandementes, to keepe my lawes, and to fulfill them.

And so ye shal dwell in the lande/ that I gaue to your forefathers, and ye shal be my people, and I wyl be your god. I wyl helpe you out of al vncleynesse. I wyl cal for the cozne and wyl encrease it, and I wyl let you haue no hunger. I wyl multiply the frutes of the trees and the increase of the felde for you, so that ye shal beate no more reproche of hunger among the heathen. Then shal ye remembre your owne wicked wayes and your immaginacions, which were not good so that ye shal take dyspleasure at youre owne selues, by reason of your synnes and abhominacions.

But I wyl not do this for your sakes (sayeth the Lorde god) be ye sure of it. Therefore, O ye house of Israel, be ashamed of youre synnes. Moreover, thus sayeth the Lorde God: what tyme as I shal cleanse you from al youre offences, then wyl I make the cytyes to be occupied agayne and wyl repayre places that be decayed. The desolate lande shal be buylded agayne, which a fore tyme layd waste in the syght of al them that went by. Then shal it be sayde: this waste lande is become lyke a garden of pleasur, and the vopde. desolate and broken downe cytyes, are now stronge, and fenced agayne. Then the residue of the Heathen shal lie round about you/ shal know that I am þ lord whych repayre that was broken doune & plante agayne, that was made wast. Eue I the Lorde haue spoken it/ and wyl do it in dede.

Thus sayeth the Lorde God: I wyl yet once be found agayne of the house of Israel, and do this for them: I shal encrease them as a flocke of men.

Lyke as the holpe flocke and the flocke of Jerusalem are in the hye so lempne feastes: so shal also the wyld waste cyties be filled with flockes of men: and they shal know that I am þ Lorde.

Cherophoncyeth the bringyng agayne of the people being in captiuitee. He sheweth the vnyon of þ twelue tribes wth the two. Christ is the kyng of þ twelue tribes people alone, and the only enclassting shepard thereof.

The prophecye



In the hande of the Lorde came vpon me, and caried me out in the sprite of the Lorde/ ad let me doune in a playne feld that laye full of boones/ and he ledde me rounde aboute by them: and behold: the bones that laye vpon the feld were verye manye, and maruelous dye al'o. Then said he vnto me: Thou sonne of man: thynkest thou these bones maye lyue agayne? He answered: O Lorde god thou knowest. And he sayde vnto me: prophcy thou vpon these bones, ad speake vnto the: Ye dye bones, heare the word of the Lorde. Thus sayeth the Lorde God vnto these bones: Beholde I wyl putt breath into you, that ye maye lyue: I wyl geue you synowes, and make flesh grow vpon you / and couer you ouer wythe skynne: and so geue you breathe/ that ye maye lyue, and knowe, that I am the Lorde.

So I prophcyed, as he had commaunded me. And as I was prophcyng ther came a noyse ad a great moeyon, so that the bones ranne euery one to an other.

Now whē I had looked, behold, they had synowes/ and flesh grewe vpon them: ad aboute they were couered wythe skynne, but there was no breathe in them. Then sayde he vnto me: Thou sonne of man/ prophcy thou towarde the wynde: prophcy, and speake to the wynde. Thus sayth the Lorde God: Come O thou wynde from the foure wyndes, and blowe vpon these slayne, that they maye be restozed to lyfe.

So I prophcyed, as he had commaunded me: then came the breathe into them/ and they reccaued lyfe, and stode vp vpon theyr fete a maruelous gret sort.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the wholc house of Israel. Beholde they saye: Our bones are dyed by, our hope is gone, we are cleane cut of. Therfor prophcy thou and speake vnto them: Thus sayeth the Lorde God. Beholde, I wyl open your graues (O my people) and take you out of youre sepulchres, and byng you into the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open youre graues and bynge you out of the earth: I wyl put in you and ye shall lyue: I wyl set you agayne in

your owne lande, and ye shall knowe, I am the Lorde which haue sayde it, and fulfilled it in dede.

The worde of the Lorde came vnto me/ sayng: Thou sonne of man take a sticke and wyte vpon it vnto Iuda, and to the chylderen of Israel hys companyons. Then take another sticke, & wyte vpon it vnto Ioseph the stocke of Ephraim, and to all the household of Israel hys companions. And then, take both these together in thyne hand, so shall there be one sticke therof. Now of the chylderen of thy people saye vnto thee: wylt thou shewe vs, what thou meaneest by these? Then geue them this answer: thus sayeth the Lorde God: Beholde, I will take the stocke of Ioseph which is in the hande of Ephraim and of the trybes of Israel his felowes, ad will put them to the stocke of Iuda, ad make the one stocke, & they shall be one in my hand. And the two stickes wher vpon thou wytest, shalte thou haue in thyne hande that they maye se, and saye vnto them.

Thus sayth the Lorde God, beholde; I wyl take awaye the Children of Israel fro among the heathē/ vnto whō they be gone, & will gather the together on euery syde/ & byng the agayne into their owne lande: yea, I will make one people of the in the land/ vpon the mountaynes of Israel, ad they shall haue but one kig. They shall no more be two peoples from hence forth, neither be dyuided into two kyngdoms: they shall also defile the selues nomore wth their abhominations, Idoles ad al their wycked doynge. I wyl help the out of all their dwelling places, wher they haue sined: & wil so cleanse the, that they shall be my people, and I their God.

Dauid my seruāt shall be their kig & they al shall haue one sheparde only. They shall walcke in my lawes, & my commaundementes shall they bothe keape and ful fill. They shall dwell in the lād, & I gaue vnto Iacob my seruāt, where as your fathers also haue dwelt. Yea euē i the same lād shall they, their chyldren/ & their chylders chyldren dwell for euer more: and my seruāt Dauid shall be their euerlasting prync.

Moreouer

Moreover I wyl make a bond of peace
wyth them, whyche shalbe vnto them
an euerlastinge couenaunt. I wyl satte
them also/ and multiply them, my sanc-
tuary wyl I set among them for euer-
more. My dwelling shalbe wyth them
yea I wyl be theyr God/ and they shall
bemy people. Thus the Heathen also
shall knowe/ that I the Lorde am the
holy maker of Israel: when my sanctu-
ary shal be amonge them for euermore
He propheseth that Gog and Magog shall come
wyth an appointed hoste into the laude of promys
theyr intent. He reherfeth that the comming of gog
was before prophesied of the prophetes. The des-
truction of hym.

The xxxviii. Chapter.

AND the worde of the Lorde
came vnto me, sayng: thou
sonne of man, turne thy face
toward Gog in the Lande
of Magog whyche is the
chefe pryncce at Meslech and Tubal: pro-
phesy agaynst hym, and saye: Thus
saith the Lorde god: O Gog thou chefe
pryncce Meslech and Tubal: Beholde
I wyl bynne thee and wyl turne thee a-
bout/ and put a byt in thy chawes: I
wyl bynne thee forth & al thyne host
both horse and hoysmen, whyche be all
weaponed of the best fashyon: A great
people, that handle altogether speares
shyldes and swerdes: the Perses, Mo-
ryans and wythe theim the Lybians,
whiche all beate shyldes and helmettes
Comer and all his hostes: the house of
Thogorma out of the north quarters
and al hys hostes/ yea and muche peo-
ple wyth thee.

Therefore prepare thee, sett thy selfe
in aray with all thy people, that ar cōe
vnto thee by heapes, and be thou their
defence. After many dayes thou shalt
be visited, and in the latter yeres thou
shalt come into the lande that hath ben
destroyed with the swerde, and nowe is
replenished agayne wyth dyuerse peo-
ple vpon the Mountaynes of Israel,
whiche haue longe lyeen waste. Yea, they
be brought out of the nactons, & dwel
all safe. Thou shalt com by lyke a storme
weather, to couer the lande, and as
it were a darcke cloude: thou withe all
thyne hostes, and a great multitude of
people wyth thee.

Moreover, thus sayeth the Lorde

God: At the same tyme shall manye
thynges come into thy mynde, so that
thou shalt ymagyne myscheife, & sape:
I wyl lye to yonder playne lande, seig
they lye at ease, and dwel so safely (for
they dwel all without any walles, they
haue neiether barres nor dozes) to spoile
them to robbe them, to lape hande vpon
thei so wel inhabited wyldernesses: a-
gainst that people, that is gathered to-
gether from amonge the Heathen, whi-
che haue gotten cattail and good, and
dwel in the myddest of the lande. The
shal Saba, and Dedan/ and the mer-
chauntes of Charlis with al their wo-
thynges sape vnto thee: Art thou come to
robbe? Hast thou gathered thy peo-
ple together, because thou wilt spoyle:
to take syluer and gold; to cary awaie
castell and good; and to haue a greete
preye?

Therefore O thou sonne of man, thou
shalt prophesy and sape vnto Gog: Thus
sayeth the lord god: In that
daye thou shalt know, that my people
of Israel dwelleth safe: and shalt com
from thy place out of the north partes
thou and muche people wyth thee/ whi-
che tye vpon horses, whereof there is
a greete multitude & an innumerable
sorte: yea thou shalt come vpon my peo-
ple of Israel, as a cloude to couer the
lande. This shall come to passe in the
latter dayes. I wyl bynne thee by in
to my lande, that the Heathen maye
know me: when I get me honour vpon
thee O Gog, before their eyes.

Thus saith the lord God: Thou
art he, of whome I haue spoken afore
tyme, by my seruantes the prophetes
of Israel, whyche prophesied in those
dayes and yeres, that I shoulde bynne
thee vpon them.

At the same tyme, when Gog cometh
by into the lande of Israel (sayeth the
Lorde God) shall my indignacyon go
forth in my wrath. For in my ge-
lowse and hote displeasure I haue de-
uyled, that there shall be a greete trou-
ble in the lande of Israel at that tyme
The very fyres in the sea, the foules
of the ayre, the beastes of the feld/ and
al the men that are vpon the earth, shall
tremble for feare of me.

The propherye

The bylles also shalbe turned by syde
downe, the staryes of stone shall fall, and
al tralles shall syncke to the ground. I
wyl call for a swerde vpon them in all
my mountaynes, sayeth the Lorde God:
so that euery maus swerde shall be vpon
another. Wyth pestilence and bloud wyl
I punyssh hym: stormy rayne and hayle
stones, fyre and byrmstone/ wyl I cause
to rayne vpon hym and all hys heape, yea
and vpon al that great people that is w
hym. Thus wyl I be magnyfyed, hono-
red and known among the heathē: that
they maye be sure, howe that I am the
Lorde.

In the newe, the destruction of Gog and Magog. The graue of gog and of hys host. The propherye that gog and hys company shalbe deuoured of byrdes and beastes. Wherefore the house of Israel is wasted, they byrnyng agayne from captivitye is promysed.

The xxxix. Chapter.

I Herfor I thou sunne of mā
prophery agaynst Gog, and
speake: Thus sayth the lord
God: Behold I Gog: thou
chefe prince at Meslech and
Tuball/ I wyl vpon thee / a turne thee
about, and carpe thee forth, a leade thee
from the north partes, and byng thee vp
to the mountaynes of Israel. As for thy
bowe I wyl smyte it out of thy left hād
and cast thyne arowes out of thy ryghte
hand. Thou wythall thyne heape, and al
the people that is wyth thee/ must fal vpon
the mountaynes of Israel. Then wil
I geue thee vnto the foules and wylde
beastes of the felde, to be deuoured: there
must thou lye vpon the felde: for euery
the Lorde haue spoken it, sayeth the
Lorde God.

Into Magog and amonge those that
syt so carelesse in the Isles: wyl I sende
a fyre, and they shall know, that I am
the Lorde. I wyl make also the name of my
holynes to be known among my people
of Israel: and I wyl not let my holy na-
me be euell spoken of any more: but the
very heathen also shall knowe, that I
am the Lorde, the holy one of Israel. Behold
it cometh and shalbe fulfilled in dede
sayeth the Lorde God. This is the daye
wherof I haue spoken.
They that dwell in the cytyes of Israel

shal go forth and set fyre vpon the wed-
pons, and burne them: theylde/bowes
and arowes/bylles and clubbes: scuen
yeares shall they be burnyng therof, so
that they shall eis byngne no styckes fro
the felde, nether haue neede to hew downe,
eny out of the wodde: For they shal haue
weapons enow to burne. They shal
robbe those that robbed them, and spoile
those that spoiled them sayeth the Lorde
God.

At the same tyme wyl I geue vnto
Gog, a place to be buryed in, in Israel:
euery the valley where thow men go
from the east to the sea ward. Those that
trauayle therby/ shall abhorre it. There
shall Gog and al hys people be buryed:
and it shalbe called the valley of the pro-
ple of Gog. Seuen monethes long shal
the house of Israel be buryenge of them
that they maye cleanse the lande. Yea all
the people of the lande shall burie them.
And it shal be a glorious daye, when I
gett me that honoure, sayeth the Lorde
God. They shall ordene men also to be
decde buryers, euery gorynge thow the
land/ and appoynt them certayn places
to bury those in, whych remaine vpon the
felde, that the lande maye be cleansed.

From ende to ende shal they seke, and
vnto monethes longe. Now those that go
thow the land where they se a mā's bone
they shall set by a token by it/ tyll the
decde buryers haue buryed it also, in the
valley of the people of Gog. And the
name of the cytye shalbe called, Hamo-
nah: Thus shal they make the lande cleane

And thou sonne of man: thus sayeth
the Lorde God: Speake vnto al the ioules
and euery byrd, yea and to all the wylde
beastes of the felde: heape you, tog ether
and come, gather you rounde aboute vpon
my slaughter that I haue slayne for
you: euery a greete slaughter vpon the
mountaynes of Israel: cate flesh, and
dryncke bloude. Ye shall cate the flesh of
the worthyes, and dryncke the bloude of
the princes of the lande: of the worthys,
of the lymbes, of the goates, and of the
oren that be all slayne at Basan. Cate
the fat your belyfull, and dryncke bloud,
tyll ye be Droncken of the Slaughter,
whiche I haue slayn vnto you.

fill

fell you at my table, with horses and strong horsemen: with captraynes and all men of warre, sayeth the lord god.

I wyl bypnye my glozy also among the Gentiles, that al the heathen maye se my iudgement, that I haue kepse, & my hande whyche I haue layde vpon them: & the house of Israel may know, how that I am the Lord theyr God/ from that daye forth. And the heathen shal knowe, that wher as the house of Israel were led into captiuitie: it was for their wickednes sake/ because they offended me.

For the which cause I hyd my face from them, and deliuered them into the handes of their enemyes & they might al be slayne with the sword. Accordig to their vnclennesse and vnfaithful dealinges, so haue I entreated them/ and hyd my face from them. Therefore thus sayeth the Lord God: Now wyl I bypnye agayne the captiues of Iacob and haue mercye vpon the whole house of Israel, and be gelous for my holy names sake. All theyr confusyon and offence that they haue done agaisst me/ shal be taken awaye: and so safely shal they dwel in their lande, that no man shal make them afrayed. And when I haue brought them agayne fro among the people, when I haue gathered them together out of their enemyes landes, and am prayesed in them before many heathen: then shal they knowe, that I am the Lord their god, whiche suffred them to be led into captiuitie among the heathen, but now haue brought them agayne into their owne lād, & not left one of them ponder.

After that, wyl I hyd my face no more from them/ but wyl poure out my spyte vpon the house of Israel, sayeth the Lord God.

The restoring of the cpye of the temple that was to come, is shewed vnto the pphete

The xl. Chapter.

In the xxv. yere of oure captiuitie, in the beginig of the yere, the .x. daye of the moneth: that is the xiiii. yere, after that the cite was smitten downe: the same daye came the hand of the Lord vpon me, & caried me forth: & in the lād of Israel brought

he me in the wysones of God and set me downe vpon a matuelous hye mountayne, wher vpon there was a buyldyng (as it had bene of a Cytie) toward the north.

Whether he caried me, and beheld there was a manne/ whose symilitude was lyke brasse whyche had a threde of flaxe in hys hande, and a meterodde also. He stode in the doze, & sayd vnto me: make wel wyth thine eyes, herke to wyth thine eares, & fasten it in thine herte, what soeuer I shall shewe thee: for to thintat that they might be shewed thee, therefore arte thou brought hether. And what soeuer thou seest/ thou shalt certtly the house of Israel therof.

Beholde there was a wall on the outsyd round about the house: the meterodde that he hadd in hys hande was sixe cubites longe and a spanne. So he measured the breadthe of the buyldyng, which was a meterodde/ and the heygth also a meterod. Then came he vnto the east doze, and went vpon the staires and measured the postes of the doze wherof euery one was a meterod thicke. Euery chamber was a meterod longe and byode: betwene the chambers wer fyue cubites. The post of the doze whiche was in the porche, was one meterodde. He measured also the porche of the pinner mer doze, whych conteyned a meterod. Then mesured he the entry of the doze that conteyned eyght cubytes, and his pylers two cubytes: & this entry stode inwarde.

The chambers of the doze east ward were thre on euery side: all like byode & dloge. The pylers also stode of both the sides/ wer of one mesure. After this he measured the widnes of the doze which was .x. cubites & the hepyth of the doze xiiii cubites. The edge before the chambers was one cubite byode vpon both the sides and the chambers six cubytes wid of eyther syde. He measured the doze fro the rigge of one chamber to another, whose wydnes was xiiij cubytes, & one doze stod agaig another. He made pillers also lx cubytes hye, round about the court doze. Before the inward part vnto the fore entry of the innermar doze, were x. cubites. The chambers & their pillers were round

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round about vnto þe doze, had side wyndowes: So had þe fore entrees also, whose wyndowes wente rounde aboute wythe in. And vpon the pylles there stode date trees.

D Then brought he me in to the fore court, where as were chambres and pauered worckes, made in the fore Courte round about. xxx. chambres vpon one pauered worcke. Now the pauered worcke was a longe belyde the dozes/ and that was the lower pauered worcke. After this he measured the breadth from the lower doze, vnto the ynnier court of the out syde, whych had an. C. cubytes vpon the east and the north parte. And the doze in the vttermost court towarde the north measured he after the length and bredth: hys thre chambres also on ether syde/ wth hys pylles and fore entrees: whych had euen the measure of the fyrst doze. Hys heygth was fifti cubytes, the bredth xxv. cubytes: hys wyndowes and porches wth hys date trees, had euen lyke measure as the doze towarde the east: there were. vii. stemples to go vp vpon, and theyr porche be fore them. Now the doze of the ynnier court stode streyght ouer agaynst þe doze, that was towarde the north east. From one doze to another, he measured. C. cubytes.

After that he brought me to the south syde, where there stode a doze towarde the south: whose pylles and porches he measured: these had the fyrst measure: and wth theire porches they had wyndowes rounde aboute, lyke the fyrst wyndowes. The heygth was. l. cubytes, the bredth. xxv. wth stemples to go vp vpon: hys porche stode before hym, wth hys pylles and date trees on cyther syde. And the doze of the innermost court stode towarde the southe/ and he measured from one dooze to another an hundred Cubytes.

So he brought me in to the ynniermost court thowhe the dooze of the south syde: whych he measured, & it had the measure a fore sayde. In lyke maner hys Chambres pylles, and fore entrees, had euen the fore sayde measure also.

And he had wth hys porches rounde aboute, wyndowes of. l. cubytes heygth & xxv. cubites bryde. The porches round about were. xxv. cubytes long, & v. cubi-

tes bryde. And hys porche reached vnto the vttermost court: vpon hys pylles ther were date trees, and. vii. stemples to go vp vpon.

He brought me also into the innermost court vpon the east syde and measured the doze accordyng to the measure a fore sayde. Hys chambres/ pylles, and porches had euen the same measure as the fyrst had: ad wth hys porches he had wyndowes rounde aboute. The heygth was. l. cubites, the bredth xxv. cubites: hys porches reached vnto the vttermost court: hys pylles also had date trees on cyther syde/ and. vii. stemples to go vp vpon. And he brought me to the north dooze, and measured it whych also had the fore sayd measure. Hys chambres/ pylles and porches had wyndowes rounde aboute: whose heygth was. l. cubites/ and the bredth xxv. hys pylles stode towarde the vttermost court and. vpon them both were date trees ad. vii. stemples to go vp vpon. There stode a chambre also, whose entraunce was at the doze pylles/ and ther the burnt offrynges were washed.

In the doze porche, there stode on either syde two tables for the slaughtyrnges: To slepe the burnt offrynges/ synne offrynges and trespass offrynges ther vpon. And on the out syde as men go forthe to the north doze, there stode two tables. Foure tables stode on ether syde of the doze. viii. tables wher vpon theyr slaughted. Foure tables were of betwen stode for the burnt offrynges a cubyte and a halfe longe and bryde/ and one cubite hie wher vpon were layed the vessels and ornaments, whych were vled to be the burnt and slayne offrynges, when they were slaughted. And within, there were hokes foure fingers bryde/ fastened rounde about/ to hange flesch vpon, and vpon the tables was layed the offrynge flesch. On the outside of the innermost doze/ were the singers chambres in the inward court belyde the north doze ouer agaynst the South. There stode one also, belyde þe east doze northwarde.

And he saide vnto me: This chambre on the north syde belongeth to þe prestes that kepe the habytayon: And theys toward

to wards the north, is the Priestes that
 wrote vpon the aulcar whiche be the
 sonnes of Sadoch, that do scrupce be-
 fore the Lord in steade of the children
 of A. u. So he mesured the foze court
 which had in length an. C. cubytes, ad
 as much in bredth by the fourte corners
 flow the aulter stode before the house
 And he brought me to the foze entre of
 þ house & mesured þ walls by the entre
 doze which were fyue cubites long on
 ether syde. The thynesse also of the
 doze on ether syde, was t hze cubytes.
 The length of the porche was. xx. cu-
 bytes, the bredth. xi. cubites, and vpon
 stappes wente men vp to yt: By the
 walles also wer Pillers / on ether syde
 one.

The disposicion and deuyse of buyldig again
 the temple, & of the other thinges thereto belonging

The. xlii. Chapter.

After thys he broughte me
 to the temple, and mesured
 the postes: which were of
 bothe the sides. vi. cubites
 thicke, accordyng to þ wylde-
 nesse of the tabernacle. The bredth
 of the doze was. x. cubytes and the wal-
 les of the doze on ether syde fyue cu-
 bytes. He mesured the length therof,
 which conteyned. xl. cubytes / and the
 bredth. xx. Then went he in, and mea-
 sured the doze postes, whiche were two
 cubytes thicke: but the doze it self was
 fyue cubytes and the bredth of þ doze
 was. vii. cubytes. He mesured the
 length and bredth therof, whych were
 euery one. xx. cubytes, before the tēple

And he sayde vnto me: this is the
 holpest of al. He mesured al o the wal
 of the house, which was fyue cubytes.

The chambres that stode round about
 the house, wer euery one foute cubytes
 wyde, and one stode had vpon another
 wherof there were. xx. And there

stode postes beneth by the walles round
 about the house, to beate them the vp:
 but in the wall of the house they were
 not fastened. The syde chambres were

the hter the wyder / and hadd stappes
 thow theym round about the house

Thus was þt wyder aboue, that from
 the lowest, men myght go to the hyeste

and mydde chambres.

I sawe also that the house was very hie
 rounde aboute. The foundacyon of the
 fyue chambres was a mettrogyde (that is
 fyue cubytes) wyde. The thynesse of þ
 syde wall wythout, conteyned fyue cubi-
 tes, and so wyde the out wall of the cham-
 bres in the house.

Betwene the chambers, was the wide-
 nes xx. cubytes rounde about the house.
 The chambres dozes stode ouer agaynst
 the outwall. the one doze was towarde
 the north, the other towarde the South:
 and the thynesse of the outwall was.

v. cubytes rounde about. Now the buyl-
 dyng that was separated towarde the
 west / was. lxx. cubytes wyde: the wall of
 the buyldyng was. v. cubytes thicke
 round about, and the length foure scoze
 cubytes and ten. So he mesured the
 house whych was an. C. cubytes long &
 the separated buyldyng to the wal were
 an. c. cubytes long also. The wydnes be-
 fore the house & of it that was separated
 towarde the East was an. C. cubytes.

And he mesured the length of the
 buyldyng be fore and behynde wyth þ
 chambres vpon both the sydes: & it con-
 teyned a. C. cubytes. The pynnermet tem-
 ple, the porche of the foze court, the syde
 postes, these thze had syde wyndowes, &
 pylles rounde aboute ouer agaynst the
 postes, from the grounde vp to the win-
 dows. The wyndowes the selues were
 fylled ouer wyth bordes: and thus was
 it aboue the doze, vnto the ynnmost house
 and wyth out also. Ye the whole wall
 on euery syde both wythin and wythout
 was fylled ouer wyth greute bordes.

There were Cherubyns and date trees
 made also, so that one date tre stode euer
 betwixte two Cherubyns. One Cherub
 had two faces / the face of a man looking
 asyde towarde the date tre, and a Lyons
 face on the other syde. Thus was it ma-
 de rounde aboute in al the house. Ye the
 Cherubyns and date trees were made
 from the ground vp aboue the doze, and
 so stode they also vpon the wall of the
 temple.

The bypotes of the temple were
 foure squared, and the fashyon of the
 Sanctuary was eue as it appeared vnto
 me

The temple

The prophecy

me a foze in the byspon. The table was of wodde, thre cubytes hye and two cubytes longe: hys cornes/the lengthe and the walles wete of wodde.

And he sayd vnto me: Thys is the table that shall stande before the Lorde. The temple and the holpest of al had either of them two dozes and euery doze had two lytle wyckettes whyche were folden in one vpon another, on euery syde tmo.

And vpon the dozes of the temple there were mad Cherubyns & date trees, lykeas vpon the walles: a greate thycke balke of wodde was before on the out syde of the porch. Vpon both the sydes of the walles of the porche, there were made deape wyndowes and date trees, haunging beames and balkes/lyke as the house had.

Of the chambers of the temple for the prestes & the holy thynges.

The xlii. Chapter.

A Then carped he me out in to the foze court towarde the north, and brought me into the chambze that stode ouer agaynst the backe buyldyng north ward. which had the length of an C. cubytes, whose doze turned towarde the north. The widenesse cōteyned. X. cubytes ouer agaynst the. xx. cubytes of the ynnemur court, & agaynst the paved work that was in the foze court. Be syde al these thre, there stode pylers, one ouer agaynst another. And before thys chambze there was a place of x. cubytes wyde, and wyth in was awaye of one cubyte wyde, and theyr dozes towarde the north. Thus the hyest chambzes were al waye narrower then the lowest and myddelmost of the buyldyng: for they bare chambze vpon chambze, and stode thre together one vpon another not haunging pylers lyke the foze court: therfor were they smaller then those beneth and in the myddest, to recken from the ground vwarde.

B The wall wyth out that stode by the chambzes towarde the vntermost court vpon the foze syde of the chambzes, was X. cubytes long: for the length of the vntermost chambzes in the foze court was X. cubytes also: but the length therof before the

temple was an C. cubytes.

These chambzes had vnder them an entraunce of the east syde, wherby a man myght go into the out of the foze court, thorow the thycke wall of the foze court towarde the east ryght ouer agaynst the separated buyldyng. Before the same buyldyng vpon this syde ther were chambzes also whych had awaye vnto them, lyke as the chambers on the north side of the same length and wydenesse.

They entraunce/ashpon and dozes were also of the same maner. Yea euen lyke as the other chamberdozes were, so were those also of the south syde. And before the way toward the syngers steppes on the east syde there stode a doze to go in at. Ther sayde he vnto me: the chambzes towarde the North and the southe whych stande before the backe buyldyng those be holpe habitations, wherein the prestes that do seruice before the Lorde must eate the moost holy offrynges: and there must they laye the moost holy offrynges: meat offrynges, syme offrynges & trespasse offrynges: for it is an holy place. When the prestes come therein, they shall not go oute into the foze court: but (seyng they beholpe) they shall leaue the clothes of theyr ministracion, and put on other garments, when they haue any thyng to do wyth the people.

Now when he had measured all the ynnemur, house, he brought me forth thorow the east porte, and measured the same rounde about. He measured the east syde wyth the meterodde, whych rounde about cōteyned. v. C. meteroddes. And the north syde measured he whych cōteyned rounde aboute euen so muche. The other two sydes also towarde the southe and the west (whyche he also measured) cōteyned euer of them. v. C. meteroddes. So he measured all the four sydes where there went a wal round about. v. C. meterods long, & as broade also/whyche separated the holpe from the vnholpe.

Deceyth the gloze of God goynge into the temple, from whence it had before departed. He mencyoneth the Idolatreys of the chylderen of Israel, for which they were consumed and broughte to nought. He is commaunded to call them agayne so repentant.

The

The. xliii. Chapter.

She brought me to the doore, that turneth towarde the east. Beholde then came the glory of the God of Israel from oute of the east, whose boyce was lyke a great noyse of waters/ and the earth was lyghtened wythe hys glorye. Hys sight to loke vpon/ was lyke the fyrst that I sawe, when I wente in, what tyme as the cytye should haue ben destroyed: and lyke the vyision that I saw by the water of Cobar. Then fel I vpon my face, but the glorye of the Lorde came into the house thozow the east doore. So a wynd toke me vp/ and brought me into the pmermet court, and behold the house was full of the glorye of the Lorde.

I herde one speakinge vnto me out of the house, and there stode one by me, that sayde vnto me: O thou sonne of man / this towne is my scte, & the place of my footsteppes, whet as I wyl dwel among the chyldren of Israel for euermore, so that the house of Israel shall noo more despyle my holpe name, neyther they nor theyr kynges thozowe theyr whordome, thozow theyr hye places & thozow the dead bodyes of theyr kynges: whych haue buylded theyr thresholdes in maner herd vpon my thresholdes/ and theyr postes alinooste at my postes/ so that there is but a bare wall betwyxte me and them. Thus haue they despyled my holpe name wyth their abominacions, that they haue commytted. Wherefore I haue destroyed them in my wyath. But now they shal put away their whordome and the dead bodyes of theyr kynges oute of my syghte, that I maye dwell among them for euermore. Therefore O thou sonne of man) shewe thou the houshoulde of Israel a temple, that they maye be ashamed of theyr wyckednes, and measure the selues an example thereat.

And when they bee ashamed of all theyr woorkes then shew them the forme & fashyon of the temple: the comyng in, & goyng oute, al the maner and descriptiō thereof. yea al the vses and ordynaunces of it, that they maye keepe and fulfyll all the facyons and customes thereof.

This is the descriptiō of the house, & boue vpon the Mounte rounde,

boute all the corners/ it shalbe the holpest of all. Beholde, that is the descriptiō: tyon and fashyon of the house. This is the measure of the aultar (after the true cubyte/ whych is a spanne longer then another cubyte) hys bottome in the myddest was a cubyte longe and wyde, and the ledge that wente rounde about it, was a spanne broade. This is the height of the aultar: from the grounde to the lower steppes to the height is two cubytes and the bredth one cubite, and from the lower steppes of the hygher are foure cubytes, and the bredth but one cubite.

The aultar was foure cubytes hye and from the Aultar vpwarde stode foure hornes / and it was xii. cubites long and xii. cubites brode vpon the foure corners. The coueringe of the aultars was xliii. cubites long and broade vpon the foure corners, and the ledge that wente rounde about/ had halfe a cubyte: and the bottom thereof round about one cubyte/ hys steppes stode towarde the east. And he sayde vnto me.

Thou son of man, thus sayth the Lorde GOD: These are the ordynaunces and lawes of the Aultar, in the day when it is made to offre burnt offrynges / and to spynckle bloude ther vpon. To the pzelles, to the Leuites that be of the seide of Sadoch/ and treade before me to do mie seruite, sayth the Lorde GOD: Vnto these geue thou a pong bullock/ for a synne offryng: and take the bloude of hym and spynckle hys four hornes wythal and the four corners of the aultar couerynges: with the ledge that goeth round aboute, here wyth shalt thou cleense it, and reconple it. Thou shalt take the bullocke also of the synne offryng/ and burne hym in a scoynful place without the sanctuary.

The nexte daye, take a goot bucke without blemmysh for a sine offryng to reconple the Aultar wyth the all, lyke as it was reconpled wyth the bullock. Now when thou hast made it cleane, then offre a pong bullock without blemmysh and a ramme out of the flocke without blemmysh also. Offer them before the Lorde, and let the prest cast salt ther vpon and geue them so vnto the Lorde for a burnt offryng.

Seuen

The temple

The prophecy

Seuen dayes shalt thou bringe, euery daye a goot buck. A yonge bullocke & a ramme of the flocke (bothe withoute blemish) what they offer. Seuen daies shall they reconcile & cleanse the altar, & offer vpon it. When these dayes are expyred/then vpon þ. viii. daye and so forth, the prestes shall offer their burnt offringes and healethe offringes vpon the aulter: So wyl I be mercifull vnto you/saith the Lorde God.

The sheweth what doze of the temple is shut. He is demaunded to vpholde the people in their offence. The vnto: unclyped in here a in the flesh. Who are to be admitted to the seruice of people, and who to be refused. He sheweth what prestes he wold haue admitted into the holy place, and also they office.

The xliiii. Chapter.



After this, he brought me agayne to the outward doze of the Sanctuary on the East syde, and that was shut. Then sayde the Lord vnto me: This doze shall be shut, & not opened for any man to go thorow ite but only for the Lord God of Israel; yea he shall go thorow it, els shall it be shut still. The prince hit self shall come thorow it/that he maye eate breade befoze the Lord. At the porche shall he come in, & there shall he go out agayne. Then brought he me to the doze, vnder þ. north syde of þ. house. And as I looked about me, beholde, the gloire of the Lord fylled þ. house: and I fel down vpon my face. So the Lord spake vnto me: O þ. sonne of man, faste this to thyne here beholde, and take diligent heade to all that I wyl saye vnto thee/ concerning al the ordinaunces of the Lorde and al his lawes: ponder wel with thine here the comyng in of þ. house & the goyng forth of þ. Sanctuary: & tel þ. obstinat householde of Israel: Thus sayeth þ. Lorde God: O house of Israel/ye haue now done ynough, with al youre abhominacions, seyng that ye haue broughte in to my Sanctuary straungers, haue yncircumcysed heartes and fleshe, wherethorowe my Sanctuary is despyled, when ye offre me byrd, fat & blode.

Thus with al youre abhominacions ye haue broken my couenaunt/ & not kepe the holy ordinaunces of my sac

tuary: but set keepers of my Sanctuary, euen after your owne minde. Therfor thus saith the Lord God: Of al the straungers that dwel among the chyldren of Israel/ no straunger (whose heart and flesh is not circumcysed) shall com within my Sanctuary: No nor the Leuites that be gone back fro me, & haue discaued the people of Israel with al errouis/going after their pdoles: therfor shall they beate theire owne wyckednes. Shulde they be set and ordeined to mynistr vnder the dozes of the house of my Sanctuary: And to do seruice in þ. house, to slaye burnt offrings and sacrifices for the people: to stande befoze them, and to serue them? seyng the scrupce þ. they do them, is befoze the Idols, and cause the house of Israel to stembie thorow the wickednes: for þ. which cause I haue plucked out myne hand ouer them (saith the Lord) so þ. now they muste beate theire owne iniquitye, and not to com nye me, to serue me with theire presthod, in my Sanctuary, and moost holpest of al: þ. they make here theire owne name and abhominacions, whiche they haue donne. Shoulde I vse them to be porters of the house, and to all the scrupce that is done therein: but the prestes the Leuites the sonnes of Sadoch, that kepe the holy ordinaunces of my Sanctuary when the chylderen of Israel were gone fro me shall come to me to do me seruice, to stande befoze me, and to offre me the fat & the bloud (saith the Lord God).

They shall go into my Sanctuary & treade befoze my table/ to doo me seruice, and to wyte vpon myne ordinaunces. Now when they go in at the dozes of the ynnner court, they shall put on linnen clothes. so that no wolyn come vpon them, whyle they do seruice vnder the dozes of the ynnner court & wch. They shall haue sayze linnen bonettes vpon theyr heade and linnen byches vpon theyr loynes/ whiche in theyr labor they shall not put about them: And when they go forth to the people into the outward court: they shall put of the clothes/ where in they haue ministered and laye them in the

habitation of the Sanctuarie and put on other apparell, leaste they inhallowe the people with theyr clothes.

They shall not haue theyr heades, nor nouriſhe the bushe of theyr hearte but rounde theyr heades onely. All the prestes that go into the ynnmost court shall dryncke no wyne. They shall mary no wyddow, nether one that is put from her husbnde: but a maide of the seide of the house of Israell, or a wyddowe, that hath had a prest befoze.

They shall shewe my people the difference betwene the holy and unholy, betwixte the cleane and vncleane. If anye dyscorde arys, they shall dyscerne it/ and geue sentence after my iudgementes. My sol: pue feastes, my lawes and ordynances shall they keape/ and hallowe my Sabbothes. They shall come at no dead person to dysple them selues, excepte it be father or mother, soune or daughter, brother or sister that hath had yet no husband/ in suche they maye be dyspled.

And when he is clenſed there shall be reckened vnto hym seuen Dayes: and yf he go into the sanctuarie agayne to do seruite, he shall bypunge a syme offeryng sayeth the Lorde God. They shall haue a heritage: yea I my selfe wylbe theyr heritage/ els shall ye geue them no possession in Israell, for I am theyr possession. The meateofferyng, symeofferynge and trespasse offerynge shall they eate: and euery Dedicate thynge in Israell shall be theirs. The fyrst lynges of al the fyrst frutes, and all tre wyl offerynges shall be the prestes.

Ye shall geue vnto the prest also the fyrst lynges of poure dowe, that God maye prosper the resydue. But noo deade caryon shall the prest eate/ nor suche as is deuoured of wyldest bestes foules or catell.

The Notes.

* That is: conspyre or ymagine thys in thyne herte.

C Out of all the land of promys are there separate lxx. portions of whych the fyrst is geuen to the prestes and to the temple, the second to the leuytes, the thyrde to the cyte, the fourth to the prynces, An exhortacion to the heades of Israell. Of iust weyghtes and measures. Of fyrst frutes. &c.

* The. xlv. Chapter.



Then ye deuide the lande by the lot. ye shall put asyde one parte for the Lorde to be holy from otheyr landes: namely xxv. M. meteroddes longe, & x. M. brode. This shall be holy, as wide as it is rounde about. Of thys parte there shall belonge vnto the Sanctuarie v. C. meteroddes in all the foure corners and .l. cubytes wyde rounde aboute to the suburbs. And fro this measure/ namely of xxv. M. meteroddes longe, and x. M. brode: thou shalt measure, wherein the Sanctuarie and the holiest of ail maye stande.

The resydue of that holy ground shall be the prestes, whych do seruyce in the Sanctuarie of the Lorde, and goo in befoze the Lorde to serue hym/ that they maye haue towne to dwell in.

As for the Sanctuarie, it shall stande for it self: and to the Leuytes that serue in the house, there shall be geuen. ii. xx. habytacions, of the xxv. M. length and x. M. breadth: ye shall geue also vnto the cytie a possession of. v. M. meteroddes brode and. xxv. M. longe, besyde the parte of the Sanctuarie: that shall be for the whole house of Israell. vpon both the sydes of the Sanctuarie part/ and by the cyte there shall be geuen vnto the prynces what soeuer lyeth ouer agaynst the cyte, as farre as reacheth westward & eastwarde whych shall be as long as one parte, from the west vnto the east.

This shall be his awne lande in Israell/ that my prynces be no more chargeable vnto my people. And such as remaine yet ouer in the lande shall be geuen to the house of Israell accordyng to their trybes. Thus sayeth the Lorde God: O ye prynces, ye haue now oppressed and destroyed ynough: now leaue of, handle now accordyng to the thynge, that is equall and laufull: and thrust out my people no more sayeth the Lorde God. Ye shall haue a true weyght, a true Ephah: a d a true Bath. The Ephah and the Bath shall be a lyke. One Bath shall containe the tenth parte of an Homer and so shall one Ephah do. Theyr measure shall be after the Homer. One Syckle maketh. xx. Geras. So. xx. Syckles, and. xxv. and. xv. Syckles make a ponde: D D Thys

The temple The prophecy

This is the heaueoffrige/that ye shal geue to be heaued, namely, $\frac{1}{2}$ xvi parte of an Ephah, out of an Homer of water and the xvi. parte of an Ephah, out of an Homer of barley. The oyle shalbe measured with the Bath: euen the tenth parte of one Bath out of a *Coz.

Ten Bathes make one Homer: for one Homer fylleth ten Bathes. And one lambe from two hondzeth shew out of the pasture of Israel, for a meatoffering, burnt offering and healthoffering to reconyle them/ sayeth the lord god.

All the people of the lande shal geue this heaue offering with a lre wpl.

Agayne, it shalbe the princes part to offer burntofferings, meat offerings and drinkofferings vnto the Lord in the holydaies, new Moones/ Sabbathes, and in al hie fastes of the house of Israel. The synofferig, meateoffrynge burnt offering and healthoffering shal he geue/ to reconyle the house of Israel. Thus sayeth the Lord God: The fyrst day of the first moneth thou shalt take a yong bullock without blemish, and cleanse the sanctuary: So the priesse shal take of the bloude of the synofferyng, and spynkle it vpon the postes of the house, and vpon the foure corners of the altar, with the doze postes of the pinnermer court. And thus shalt thou do also the seuenth daye of the moneth (for suche as haue sinned of ignorance or beyng dysceaued) to reconyle the house w al. vpon the xiiii daye of the moneth ye shal kepe Easter. Seven dayes shal the feast contynue, wherein there shal no sower nor leuened bread be eaten.

vpon the same date shal the prince geue for him self and for al his people of the lande, a bullock for a synofferyng And in the feast of the seuen dayes he shal offre euery daye a bullock & a ram, that are without blemish, for a burnt offering vnto the lord: and an he goote dayly for a synofferyng. For the meate offrynges/ he shal geue euer an Ephah to a bullocke, an Ephah to a ram, & an Hen of oyle to an Ephah. vpon the xv daye of the seuenthe Moneth, he shal kepe the seuen dayes holy one after another, euen as the other seuen dayes;

wyth the synne offryng/ burnt offering; meate offryng, and wyth the oyle,

The Notes.

a * Ephah is a measure of drye thynges.
b * Bath is a measure of moyste thynges.
c * So. xx. cycles, and, xv. and, xv. make a pounce That is. xl. cycles make a pounce. Howbeit euery one of these numbers was wonte to haue hys ppo per name alone.

d * Coz and Homer are both one.

e The sacrifice of the Sabbath and of the newe moone. Thow whych dayes they must goin, oys out of the temple, &c.

The xlv. Chapter.



Thus sayeth the lord God: I the dooze of the pinnermer court toward the east, shal be shut the vii. woick dayes but in the sabboth & in the day of the netre Moone, it shalbe opened. The shal the pynce cō vnder the doze porche, and stande still wout by the doze cheke. So p priesse shal offre bp hys burnt and health offrynges. And he shal worshyppe at the doze poste, and go hys waye forthe agayne, but the doze shal no moze bee shut tyll the euenting.

On the same maner shal the people of the lād also do they? worshyp before the Lord, without thys doze vpon the Sabbathes and new mones. This is now the burnt offering, that p prince shal byng vnto the Lord vpon p sabboth: syre lambes without blemish, & a ram without blemish, and an Ephah for a meate offering, with p ram. As for the lābes, he male geue as many mete-offrynges to them, as he wil, & an Hen of oyle to an Ephah. In the daye of the newe monethe, it shalbe a yong bullocke without blemish, syre lambes & a ram also without blemish. With p bullocke he shal geue an Ephah, and with the ram an Ephah also for a meate-offering; but to the lābes, what he male come by. And euer an Hen of oyle to an Ephah. When the p prince commeth he shal go vnder the doze porche, and euen there departe forth agayne. But whē the people of the lād come before the Lord in the hye solempne fest, as many as come in by the north doze to do worshyp, shal go out agayne at the south doze. And they p com i at p south doze, shal goo forth agayne at the North doze.

There

There shal none go oute at the doore
where he cam in, but shal go forth ryght
ouer on the oth er syde, and the prynce
shal go in and out amonge them.

Upon the solempne and hye feast
dayes, thys shalbe the meatofferyng:
An Ephah to a bullock & an Ephah to a
ram/and to the lambes: as many as he
wil, but euer an hin of oyle to an Ephah.
Now when the prynce byngeth a burnt
offeryng or an healthe offeryng wyth
a fre wyl vnto the Lorde, the east doore
shalbe opened vnto hym, that he may go
wyth hys burnt and healthofferynges/
as he doth vpo the Sabbath, and when
he goeth forth, the doore shal be shutt after
hym agayne. He shal daylye bynge vnto
the Lord a lambe of a yere old wout
blemish for a burnt offeryng: thys shal
he do euery moornyng. And for a meate-
offeryng he shal geue the sytte parte of
an epha/and the thirde parte of an hin
of oyle (to myngle wyth the cakes) euery
moornyng. Yet hys shalbe a daylye me-
atofferyng vnto the Lorde: for an euer
lastyng ordynauce: and thus shal the
lambe, the meatofferyng & oyle be geue
euery moornyng, for a daylye burnt offe-
ryng.

Moreouer, thus saith the Lord god:
If the prynce geue a gyfte vnto any of
hys sones, then shal it be hys sones heri-
tage perpetuall/that he maye possesse it.
But If he wil geue oue of hys seruaun-
tes some of hys heretage, it shal be hys
to the fre yere, & the to retorne agayne
vnto the prynce: for his heretage shalbe
hys sonnes only. The prynce also shal
take none of the peoples inherytaunce/
nor put them from theyr possellion: but
to hys owne sonnes shal he geue his pos-
sellion, that my people be not scatred a-
bode, but that euery man inate haue his
owne.

And he brought me thozow the in-
traunce at the ide of the doore to the haby-
tation of the Santuari, that belongeth
to the prestes & stode towarde the north,
and beholde, there was a place vpon the
West syde, then sayde he vnto me: This
is the place, where the prestes shal dryght &
trespase and synofferynges, and bake the
meatofferynges: that they nede not beare
sham in to the out warde courte, and so

to bnhallow the people.

So he brought me into the uttermost
courte, rounde aboute all the foure cor-
uers. Behold in euey corner of the foure
courte/theate was yet a lytle colutte.

Ye in al the foure corners of the court,
there was made a lytle court of xl. cu-
bitēs longe/and. xxx. cubites broade.

These foure lytle Courtes were
of one lyke measure, and there wente a
wygge wall round about them al foure
vnder the whyche there were hartes
made rounde aboute. Then sayde he
vnto me: Thys is the kytychn/where the
mynistres of the house shal dryght the
flayne offerynges of the people.

The by lions of the water that cometh oute of the
temple: The coastes of the lande of promes, and the
dysuision thereof by ryvers.

The xlviii. Chapter.



After thys he brought me a-
gayne before the doore of the
house: & behold, ther gushed
oute waters from vnder the
posts of the house eastward
(for the house stode towarde the east) &
ranne downe vpon the ryght syde of the
house, whych lyeth to the aultar South
warde. Then carped he me oute of the
north doore, and brought me forth theate
rounde about by the uttermost doore that
turneth eastward. Beholde, there came
forth the water vnto the ryght syde.

Nowe whan the water had the me-
asure in hys hand vnto the east doore,
he measured a. 1200. cubytes, and then he
brought me thozow the water, euē to the a-
cles: so he measured yet a thousand, and
brought me thozow the water agayne
vnto the knices: yea he measured he a thou-
sande, and brought me thozow the water
vnto the loynes. After thys he measured
a thousand agayne / then was it suche a
ryuer, that I might not wade thozow it:
The water was so depe, that it was nede
full to haue swymmed, for it myghte not
be waded ouer. And he sayde vnto me:
hast thou sene thys? & thou sunne of mā
ād wyth that, he brought me to the ryuer
banck agayne.

Now when I came there/there stode
many trees vpon ether syde of the ryuer
bancke. Then sayde he vnto me: Thys
water that floweth out toward the east
and runneth downe into the playne felde

Deut. commeth

The prophecy

cometh into the Sea: and from the Sea it runneth oute, and maketh the waters whole. Yea al that lyue and moue, wherunto thys ryuer commeth/ shall recouer. And where thys water cometh/there shall be muche fysh. For all that cometh to thys water, shall be lusty and whole. By thys ryuer shall the fylwers stande from Engaddi, vnto En Eglath, and there shalde out theyr nettes: for there shall be greete heapes of fysh, lyke as in the mayne sea. As for hys clape and pyttes/they shall not be whole, for wher it shalbe occupied for salt.

By thys ryuer vpon both the sydes of the shor/there shall grow all maner of fruteful trees, whose leaues shal not fall of, nether shall they frute perper: but euery be rypp at theyr monethes, for theyr water runneth out of theyr sanctuarie. Hys fruite is good to eate, and his lease profitable for medecine. Thus sayeth the Lord God: Let thys be the border, wherin ye shall diuide the land vnto the xii. tribes of Israel/with the lyne. Part it indifferently vnto one as vnto another of the which I sware vnto youre fathers, that it shoulde fall to youre inheritaunce.

Thys is the border of the land vpon the north syde/from the mayn sea, as me go to zadada: namely Hemath, Berotba Sabarim: from the borders of Damascus and Hemath vnto Hazer Tichon, and there lseth vpon the coastes of Hethum. Thus the borders from the sea to the, shalbe Hazer/euen the border of Damascus the north, and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Hauetan and Damascus, from Galaad and the Lande of Israel by Jordane and so forth fro the sea coste/that lyeth eastwarde: and thys is the east part.

The south syde is, from Chamar forth to y waters of Arke vnto Cadeg, the ryuer, to the mayne sea: and that is the south parte.

The west parte: namely the greatte sea from the borders thereof: yll a man come vnto Hemath: Thys is the Weste parte.

Thys lande shall ye haue amonge

you, accordinge to the tribes of Israel: and diuide it to be an heritage for you, and for the straungers that dwell among you/and begette chylderen. For ye shall take them amonge the chylderen of Israel/lyke as though they were of youre owne houtholde and countre: and they shall haue heritage with you among the chyldere of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue hys heritage, sayeth the Lord God.

The lottes of the vii. tribes. The partes of the possession of the prestes and of the temple, of the Levites, of the citie, of the pynce, are reherced. The lottes of the other tribes. The gates of the citie.

The xliiii. Chapter



These are the names of the trybes that lye vpon the north syde, by the waye of Hethon, yll thou comest vnto hemath and Hazer

nam, the borders of Damascus towar the north belyde Hemath: Dan shall haue hys porcion fro the east quarters vnto the west. Upon the borders of Dan from the east trybe vnto the west, shall Aser haue hys porcion. Upon the borders of Aser from the east parte vnto the west shal nephtali haue his porcion.

Upon the borders of Nephtali fro the East quarter vnto the West/ shall Manasses haue his porcion vpon the borders of Manasses from the east side vnto the west, shall Ephraim haue hys porcion. Upon the borders of Ephraim from the east parte vnto the west, shall Ruben haue his porcion. Upon the borders of Ruben from the east quarter vnto the west shall Iuda haue his porcion: Upon the borders of Iuda from y east parte vnto the west, ye shall set asyde one porcion. xxv. mylles long & bryde (lyke as another porcion from the east syde vnto the west) wherin the sanctuary shall stande.

As for the porcion, that ye shall separate out for the lord, it shalbe xxv. mylles longe and x. mylles bryde. Which separated holy porcion shall belong vnto these: namely to the prestes, toward the north xxv. mylles and toward the west x. mylles, toward the east x. mylles also/a toward the south xxv. mylles long, wherin the Sanctuary of y lord shall stande. Yee this same place shalbe the prestes

presses, that are of the children of Sadoch, ad haue kept my holy ordinaunce which went not astray in the erreoute of the children of Israel, lyke as þe Leuites are gone astray: and this separated pece that they haue of the land shal be the moste holy, harde vpon the borders of the leuites. And nexte vnto þe presses, shal the Leuites haue. xxv. M. long & x. M. brode. This shalbe on euery syde. xxv. M. longe, and x. M. brode. Of this porcyon they shal sel nothyng nor make any permutaciō therof, lest the cheefe of the land fal vnto other, for it is halowed vnto the Lorde:

The other. v. M. after the bredeth þe lyeth by þe xxv. M. shalbe comō: it shal belong to the cytee ad to the suburbs for habitacions; and the cytie shal stand in the middeste therof. Let this be the measure toward the north parte. v. C. & lxxx. toward the south parte v. C. ad lxxx. toward the east parte v. C. & lxxx. toward the west part v. C. and. lxxx. thousand.

The suburbs hard vpon the cytie shal haue toward the north x. and ii. C. toward the south. x. and. ii. C. toward þe east x. and ii. C. toward the west also x. and two C. As for the resydue of the length, that lyeth hard vpon the separated holy ground: namely x. thousand toward the east, and x. M. toward the west, nexte vnto the holy porcyon; it & the increase therof shal serue for their meat, that labour in the cytie. They that labour for the welth of the cytie, shal mainteyne this also, out of what they be so euer they be in Israel.

Al þe is spoken of the xxv. M. longe and xxv. M. brode on the foure partes, þe shal ye put also for the separated porcyon of the cytie. The resydue vpon both þe sydes of the Sanctuary, ad for the possellion of the cytie. The resydue vpon both the sydes of the Sanctuary and possellion of the cytie shal belong to the prince, before the place of the xxv. M. vnto the east ende/ and before the place of the xxv. M. west ward vnto the borders of the cytie: this shal be the princes porcyon. This shalbe þe holy place/ and the house of the Sanctuary shal stande in the middell.

Moreouer from þe Leuites and the cyties possellion that lye in the middes of the princes parte: loke what remaineth betwixt the borders of Iuda and the border of Ben Iamyn, it shalbe the Princes.

Now of the other tribes

From the east parte vnto the weste shal Ben Iamyn haue his porcyon. Upon the borders of Ben Iamyn from the east syde vnto the west/ shal symeon haue his porcyon. Upon the borders of Symeon fro þe east parte vnto the west shal Iakar haue his porcyon. Upon the borders of Iakar from the East syde vnto the west/ shal zabulon haue his porcyon. Upon the borders of zabulon from the east part vnto the west shal Gad haue his porcyon. Upon þe borders of Gad southward, the coastes shal reach from Thamar forth vnto þe waters of strepe to Cades, and to the floude, euen vnto the mayne sea

This is the lande wyth his porcyons whych ye shall distyrbute vnto þe tribes of Israel sayth the Lorde God Thus wyde shal the cytie reach: vpon the north parte. v. C. ad. lxxx. M. measures. The portes of the cytie shal haue þe names of the trybes of Israel. The portes of the north syde: one Ruben/ another Iuda, the thyrde Leuy.

Upon the east syde. v. C. and. lxxx. M. measures wth the portes: þe one Ioseph another ben Iamin, the thyrde Dan. Upon the south syde. v. C. and. lxxx. M. measures wth the thre portes, the one Symeon, another Iakar, the thyrde zabulon. And vpon the west syde. v. C. and. lxxx. M. measures, wth thre portes also, the one Gad, another Isser, the thyrde Repehaly. Thus shal it haue x. lxxx. M. measures round aboute.

And from that tyme forth, the name of the Cytie shal be: the Lorde is there.

The ende of the prophete of Escheyell.

¶ D. D. lxxx. The

the prophesy

The Boke of

The Prophete Daniel.

The prophete sheweth the captiuitie of Jehoakym kyng of Iuda. Of the sonnes that wer in captiuitie the kyng commaundeth to chole whiche of the child be taught the learning and language of the Caldes. They are allowed the kynges feeding. Daniel absterieth from the meate of the kyng of Babylon. The science & instruction of these Chyldren.

The fyrst Chapter.



In the thyrtye yere of the reygne of Jehoakym kyng of Iuda came Nabuchodonosor kyng of Babilon vnto Ierusalem, and beleged it: & the lord deliuered Jehoakym & king of Iuda into hys hande wpythe Certayne ornaments of the house of god whiche he caried away vnto the lande of Senar, to the house of hys god, and that he brought them into hys goddes treasury. And the kyng spake vnto Aphanas & chief chamberlayne, that he should bring hym certayne of the chylderen of Israel that were come of the kynges sede, and of princes, yong spryngaldes without any blemish, but fayne and wel fauored instruct in all wysdome, connyng and vnderstanding, which were able to stand in the kynges palace, to rede & to learne for to speake Caldeish.

Unto these the kyng appoynted a certayne porcyon of hys owne meate, & of the wyne whych he dranke hym selfe so to noryshe them thyrtye yere, that afterwarde they myght stand before the king. Amonge these now were certayne of the chylderen of Iuda: namely Daniel, Ananias, Misael, & Azarias. Unto these & these chamberlayn gaue other names, and called Daniel, Baltasar: Ananias Sadrach: Misael, Mischach, and Azarias Abdenago. But Daniel was at apointe wpyth hym selfe, that he wolde not be defyled, thorow the kynges meate/ nor the wyne which he droncke. And thys he despyed of the cheefe chamberlayn/ least he shoulde despyle hym selfe. So god gaue Daniel fauoure and grace before the cheefe Chamberlayne that he laide vnto him. I am afrayed of my

Lord the kyng, which haue appoynted you your meate and drynck: lest he spee your faces to be worse lykig then other spryngaldes of your age, and so yee shal make me lose my headde vnto the kyng.

Then Daniel answered Belassar, whom the cheefe chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dates with thy seruantes, and let vs haue potage to eate/ & water to drynck then loke vpon our faces, and theys/ that eate of the kynges meate. And as thou seest, so deale with thy seruantes. So he consented to them in this matter and proued them .x. dayes. And after & ten dates, their faces were better lykig and fatter, then al the yong spryngaldes which eate of the kynges meate.

Thus Belassar toke awaye the meate and wyne, and gaue the potage therfor. God gaue now these four spryngaldes connyng and lernig in al scripture and wysdome: But vnto Daniel specially, he gaue vnderstanding of all visions and dreames. Now when the tyme was expired, that the king had appoynted to bring in these yong spryngaldes vnto him: the cheefe chamberlayne brought them before Nabuchodonosor, and the kyng communed with the. But among al the were found none such as Daniel, Ananias, Misael, and Azarias. Therfore stood they before the king which, in all wysdome and matters of vnderstanding, that he enquired of the founde them ten tymes better, then al the soothsayers and charmers, that were in all his realme. And Daniel abode still, vnto the thyrtye yere of king Cyrus. The dreame of Nabuchodonosor. He calleth vnto hym soothsayers, and requyryth of them both the dreame and the interpretation therof. They answer that they can not shew it. The kyng commaundeth al the wyse men of Babylon to be slayne. Daniel requyryth tyme to solute the question. The lord openeth & mystery vnto Daniel. Daniel is brought vnto the king, & sheweth him his dreames & the interpretation therof. Of the everlasting kyngdom of Christ. The done, Christ. Daniel is exalted & promoted of the kyng.

The .ii. Chapter.

In the second yere of the reygne of Nabuchodonosor, hadde Nabuchodonosor a dreame, where thorow his spyte was vexed, & his slepe brake fro him. Then



Job. viii. Daniel. iiii.

Then the kyng commaunded to call to
gether al the soothfayers, charmers, wyt-
ches & Caldees, for to shewe þe kyng hys
dreame. So they came/and stode befoze
the kyng. And the kyng sayd vnto them.
I haue dreamed a dreame, and my spyte
was so troubled ther wth, that I haue
clene forgotten, what I dreamed. Upon
thys, the Caldees answered the kyng in
the Syryans speech: *O kyng, God
saue thy lyfe for euer. Shew thy seruau-
tes the dreame, and we shall shewe thee/
what it meaneth. The kyng gaue the
Caldees theyr answer/and sayd: It is
gone fro me. Yf ye wyl not make me vn-
derstande the dreame wth the interpre-
tacyon therof, ye shal die, & youre houses
shalbe pyrfed. But yf ye tell the dreame
and the meaning therof, ye shall haue of
me gifts, rewardes and greate honoure
only shew me the dreame and the sygnifi-
fycacyon of it. They answered agayne,
and sayd: the kyng must shewe hys set
uantes the dreame, and so shall we de-
clare what it meaneth. Then the kyng
answerd saynges: I perceaue of a trouth
that ye do but prolonge the tyme: for so
much as ye se the thyng is gone fro me.
Therfore ye wyl not tel me the dreame al
ye shal haue al onc iudgement. But ye
sayne and dyssemble wth bayne wordes
whyche ye speake befoze me, to put of the
tyme. Therfore tell me the dreame/ & so
shal I know yf ye can shewe me what it
meaneth. Upō thys the caldees gaue an-
swere befoze the kyng/and sayd, there is
no man vpon earth that can tel the thig,
whyche the kyng speaketh of. yea, ther is
nether kyng/ Wyne nor Lorde, that
euer asked suche thinges at a soothfayer
charmer or Caldeer: for it is a vrye
harde matter, that the kyng requyrez.
Neither is there any, that can certifye
the kyng therof, excepte the Goddes,
whose dwelling is not among the crea-
tures.

For the whyche cause the kyng was
wroth wth greate indignacyon, and
commaunded to destroye all the wyse
men at Babylon: and the proclamacyō
wente forth, that the wyse men shoulde
be slayne. They sought also to slaye
Daniel wth hys companions.
Then Daniel enquired Arpoch þe kynges

Stewarde, of the iudgement & sentence
that was gone forth already to kyll suche
as were wyse at Babylon. He answered
and sayd vnto Arpoch beyinge then the
kynges debytee: Wo hy hath the kyng
proclaimed so cruell a sentence? So A-
rpoch tolde Daniel the matter. Upon
thys, wente Daniel vp, and despyed the
kyng, that he myght haue leysoure, to
shew the kyng the interpretacyon: and
then came he home agayne and shewed
the thyng vnto Ananias, Mysael and
Azarias hys companyōs: þe they should
beseeche the God of heauen for gracc in
thys secret, that Danpell & hys felowes
wth other suche as wer wyse in Babylō
peryschd not. Then was the mystery
shewed vnto Daniel in a vyssyon by
nyght. And Daniel prayd the god of
heauen. Daniel also cryed loude, & sayed
O that þe name of God might be praised
for euer & euer/ for wylsome & strength
ate hys owne: he chaungeth the tymes
and ages: he putteth downe kynges, he
setteth vp kynges: he geueth wylsome
vnto the wyse, and vnderstandynge to
those that vnderstande, he openeth the
depe secretes/ he knoweth the thynges þe
lyeth in darcknesse, for þe lyght dwellerh
wth him. I thanke thee, and prayse thee
(O thou God of my fathers) that thou
hast lent me wylsome and strength, and
hast shewed me the thyng, that we de-
syrde of thee/ for thou hast opened the
kynges matter vnto me.

Upon thys went Daniel in vnto
Arpoch, whom the kyng had ordned to
destroye the wyse at Babylon: He went
vnto hym, and sayd: destroye not suche
as are wyse in Babylon, but brynge me
in vnto the kyng, and I shal shewe the
kyng the interpretacyon. Then Arpoch
brought Daniel in to the kyng in al the
haste, and sayd vnto him: I haue found
aman amonge the prysoners of Iuda
that shall shewe the kyng the interpre-
tacyon. Then answered the kyng and
sayd vnto Daniel whose name was
Balthasar: Art thou he that canst shew
me the dreame whyche I haue seene and
the interpretacyō therof? Daniel answe-
red the kyng to hys face and sayd: As
for thys secrete for the whyche the kyng
maketh inquisicyon: yt is nether the
wyse

wyse, the sozerer, the charmer nor the de-
uell conuiter, that can certyfy the kyng
of it. Only God in heauen can open se-
crettes, & he it is, that sheweth the kyng
Abu chodonosor, what is for to come in
the latt er dayes.

C Thy dreame/and that whych thou
hast sene in thyn head vpon thy bed is
thys: A kyng, thou dydest cast in thy
mynde, what shulde come hereafter: So
he that is the opener of misteries, tellet
thee/what is for to come. As for me, this
secrete is not shewed me, for anye wyl-
dom that I haue, moze the any other ly-
uyn; but only that I myght shewe the
kyng the interpretacyon, and that he
myght know the thoughtes of his awne
harte. Thou kyng sawest, and beholde:
there stode before the a greate Image,
whose fygure was maruelous greate &
hys bylage bymme. The Image head
was of fyne gold, hys breast and armes
of syluer, hys body and loynes were of
copper, hys legges were of yron, hys fete
were parte of yron/and parte of earth.

Thys thou sawest, tyll the tyme that
(wyth out any handes) there was hewen
of a stone wych smote the Image vpon
the fete, that were both of yron & carthe
and brake them to poulder: then was the
yron, the earth, the copper, the syluer and
golde broken altogether in peaces: and
he came like the chaffe of cozne, that the
wynde bloweth a waye from the soner
flouryes that they can no moze be found.
But the stone that smote the Image, be-
came a greate mountayne/whyche fulfyl-
let the whole earth. This is the dreame
And now wyl we shewe before the kyng,
what it meaneth.

F A kyng, thou art a kyng of
kynges. For the god of heaue hath geue
thee a kyngdom, & ryche/ strength and
matesty: & hath deliuered the al thynges
that are amonge the chyldren of men, &
beastes of the feld/ & the foules vnder the
heane/ & geue thee domynion ouer the al.
Thou art that golden head. After thee
there shal arys another kyngdom, which
shall be lesse then thyn. The thyrde
kyngdom shalbe lyke copper, and haue
domynacion in all landes. The fourth
kyngdome shall be as stronge as yron.
For lyke as yron broseth and breaketh

all thynges: Yea, euen as yron beateth
cuerpe thyng downe, so shall it beate
downe and destrope.

Wher as thou sawest the fete and
toes/ parte of earth and parte of yron:
that is a stupped kyngdome, whych
neuertheles shall haue some of the yron
grounde myxt with it, for so much as
thou hast sene the yron myxt wyth the
claye.

The toes of the fete that were parte
of yron and parte of claye, signyfeth
that it shalbe a kyngdome, partly strong
and partly weake. And wher as thou
sawest yron myxt wyth claye, they shal
myngle the felues wyth the sede of sym-
ple people / and yet not contynue one
wyth another, lyke as yron wyl not be
souldered wyth a potsherde.

In the dayes of these kynges, shall
the God of heaue set vp an euertlastyng
kyngdome whych shall not perishe, and
hys kyngdome shall not be geuen ouer
to another people: yea & same shal brake
and destrope all these kyngdomes, but
it shal endure for euer.

And wher as thou sawest, that
out any handes there was cut out of
mount a stone which brake the yron, &
copper, the earth/ the syluer and golde
in peaces: by that hath the greates god
shewed the kyng, what wyl come af-
ter this. This is a trew dreame, and
interpretacion of it is surer.

Then the kyng Abuchodonosor
fel downe vpon his face, and bowed
him selfe vnto Daniel, and commaun-
ded & they should offer meat offerings
and swete odoures vnto hym. The
kyng answered Dantell and sayde:
yea of a truth your god, is a god aboue
all goddes, a Lorde aboue al kynges
and an opener of secrettes, seinge that
thou hast discouer thys mystery. So &
king made dantell a greate man, and
gaue hym manye and great gyftes.
He made hym ruler of al the countrees
of Babylon, and lord of al the nobles
thereat Babylon: Now Dantell entrea-
ted & king for Sydrach Mithach & Ab-
denago, so & he made them rulers ouer
all & offices in the lande of Babylon.
But Dantell him selfe remayned still
in the court by the king.

The

Dan. xii. c
Luce x. b

Dan. v. b

The king setteth vp a goulden Image, which he commaunded to be worshipped. Sydrach, Mefach and Abdenago are accused, because they dyspysed his commaundment. They are brought vnto the king, & commaunded to worship the Image. They refuse to do it, and are put into a burning ouen. By beleefe in god they are deliuered from the fyre. Nabuchodonosor confesseth the power of god after, & prayeth for the miracle.

The.iii. Chapter.

Nabuchodonosor the king caused a golden Image to be made, which was. lx cubytes hie, and lxx cubytes thicke. This he made to be set vp in the felde of *Bura, in the lande of Babilon, and sent oute to gather together the dukes, lordes & nobles, the iudges & officers/debtyes and Myrenes, with al the rulers of the land: that they might come to the dedycatyon of the Image which Nabuchodonosor the king had set vp. So the dukes, lordes and nobles, the iudges and officers/debtyes and Myrenes with all the rulers of the land, gathered them together, and came vnto the dedycatyon of the Image: that Nabuchodonosor the king had set vp.

Now when they stode before the Image, which Nabuchodonosor set vp, the people cryed out with al hys myght: O ye people, kynnedes and tonges, to be it sayde: that when ye heare the noyse of the trompettes/whiche shall be blowne with the harpes, Shawmes, Psalteries, Symphonies and all maner of Musick: ye fall downe and worship the golden Image, that Nabuchodonosor the king hath set vp. Whoso then falleth not downe and boweth hym selfe, shall euen in same houre be cast into an hete burning ouen. Therfore, when all the folkes herde the noyse of the trompettes that were blowne, wythe the Harpes, Shawmes/Psalteries, Symphonies & all kynde of Melody: then al the people, kynnedes and nacjons fel downe, and bowed them selues vnto the goulden Image, & Nabuchodonosor the king had set vp.

Now were there certayne men of the Caldees/that wente euen then and accused the Jewes, and sayde vnto the king Nabuchodonosor: O king/god saue thy lyfe for euer

Thou being king hast geuen a com

maundement / that all men when they heare the noyse of the trompettes, harpes, Shawmes, psalteries/symphonies & al other melodyes: shall fall downe and bowe them selues toward the golden Image: who so then fall not downe and worshippe not, that he shuld be cast in to an hote burning ouen. Now are there certeyne Jewes, whome thou hast set ouer the officers, of the land of Babilon namely, Sydrach, Mefach & Abdenago. These men (O kynge) regarde not thy commaundement, yea they wyl not serue thy goddes nor bowe them selues to the golden Image, that thou hast set vp.

Then Nabuchodonosor in a cruell wrath and displeasure, commaunded, that Sydrach, Mefach & Abdenago should be brought vnto hym. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them and sayd: what? O Sydrach Mefach and Abdenago, wyl not ye serue my goddes: nor bowe your selues to the golden Image that I haue set vp: well be redy hereafter, when ye heare the noyse of the Trompettes Blowe wythe the Harpes, Shawmes, psalteries, symphonies & al other melodyes: that ye fall downe/ and worshippe the Image whiche I haue made. But if ye worshippe it not, ye shall be cast ynnedately into a hote burning ouen. Let se, what God is there, & maye deliuer you out of my handes. Sydrach Mefach and Abdenago answered the king, & sayde: O Nabuchodonosor, we ought not to consent vnto them in this matter: for why: our God whom we serue, is able to kepe vs from the hote burning ouen: O kynge and can ryght wel deliuer vs out of thy handes. And though he wyl not yett shalt thou knowe. (O kynge) that we wyl not serue thy goddes nor do reuerence to the Image, whiche thou hast set vp. This was Nabuchodonosor full of indignacion, so that the countenance of his face chaunged vpon Sydrach, Mefach, and Abdenago.

Therfore he charged and commaunded, that the ouen should be made seuen tymes hotter than it was wonte to be: and spake vnto the Strongest Workmen, that were in hys hooite for to bynde Sydrach

Nabuchodonosor and
the three chyliden.

The pꝛophesy

Sidrach, Misach and Abednago, and
to caste theym into the hote burnynge
ouen.

So these men were bounde in their
cotes, hose, shewes with their other gar
mentis / and cast into the hote burnig
ouen: for the kynges commaundement
was so strate, and the ouen was excea
dyng hote. As for the men that put in
Sydrach, Mysach and Abdenago the
flame of the fyre destroyed them. And
these three men Sydrach/Misach and A
bdenago, fel downe in the hote burnig
ouen, being fast bounde. Then Nabu
chodonosor the kyng marueled, & stood
by in al haist: he spake vnto his coun
cel, and sayde: dyd not ye cast these three
men bound into the fyre? They answered
red, and sayde vnto the kyng: Yea O
kyng. He answered and sayde: lo for al
that, yet do I se foure men goyng lowse
in the myddest of the fyre, and nothyng
corrupte: & the fourth is lyke an angel

to loke vpon. Vpon this went Nabucho
donosor vnto the mouth of the hote bur
nyng ouen: he spake also, and sayde: O
Sydrach/Mysach and Abdenago, ye
seruauntes of the hye God: go forth, &
come hither. And so Sidrach, Misach,
and Abednago went out of the fyre.

Then the dukes lordes and nobles, and
the kynges councel came together to se
these men / vpon whom the fyre had no
maner of power in their bodies: In so
much that the very heare of their head
was not burnt, and their clothes vn
chaunged: Yea there was no smel of
fyre felt vpon them. Then spake Na
buchodonosor, and sayde: Blessed be the
god of Sidrach, Misach and Abde
nago: which hath sent his angell, and
defended his seruauntes, that put their
trust in him: that haue altered the kyng
ges commaundement: And Ieopardie
their bodies ther vpon: rather than they
wolde serue oꝝ worshyp any other god,
excepte their owne god only. Therefore
I wil commaund, that al people & kyn
redes and tungenes / whyche speake any
blasphemy agaynst the god of Sidrach,
Misach, and Abdenago, shal dye, and
their houses shal be pylled: Because,
there is no god that make saue, as this.
So the kyng promoted Sidrach, Mys

sach, and Abdenago, in the Lande of
Babylon.

¶ Nabuchodonosor dreameth agayne, Daniel into
pꝛeterhit. Nabuchodonosor is put out of his reime
and eateth with bestes, he confesseth the power of
god and is restored into his kyngdome.

The liiii. Chaptre.

Nabuchodonosor kyng bryn
to al people, kintredes and
tungenes that dwel vpon the
whole erth: peace be multi
plied among you. I thought
it good to shew the tokens and merue
lous worches, that the hye God hath
brought vpon me. O how greates are
his tokens, and howe myghty are his
wonders: His kyngdome is an euer
lastynge kyngdome, and his power
lasteth for euer and euer.

I Nabuchodonosor being at rest in
mine house, & flopyng in my palace,
sawe adream, which made me afraied;
and the thoughtes that I had vpon
my bed with the visions of mine head,
troubled me. Therfore I out a compli
sion / that al they which were of wylde
at Babilon shuld be brought before me,
to tel me the interpretaciō of the dreame:
so ther came the southsayers, chatmers
Caldees & confurers of deuels to whō
I told the dreame but what it betokened;
they coulde not shewe me: yet at the laste,
there came one Daniel (otherwise called
Balthasar, accordinge to the name of
my god) which hath the spytte of the holy
Godde / in hym, to whome I tolde the
dreame, sayng: O Balthasar, thou
Prince of Southsayers: for so muche
as I knowe, that thou hast the spytte
of the holy Godde and no secrette is
hidd from thee: tell me therfore, what the
vision of my dreame (that I haue sene
maye signify. I saw a vision in my head
vpon my bed: and beholde, there stode
a tree vpon the grounde, which was be
ryfye, greates and myghty: the heygth
reached vnto the heauen, & the breadth
extended to all the endes of the earth:
his leaues were faier, he had very much
frute, so that euery man had enoughto
eate therein,

The beastes of the felde had shadowes vnder it and þe foules of the ayre dwelt in the bowes therof. Shortly al creatures fed of it. I sawe in my heade a byspon vpon my bed: and behold, * a watcher cam downe from heauen, and cried myghtely/ sayng. Hewe downe the tree, b: sake of hys bzaunches Make of hys leaues and scatire his fruyte abroad: that all the beastes maye gett them awaye fte in vnder hym, and the foules from hys bzaunches. Neuerthe les leaue the grounde of hys rote still in the earth, and bynde him vpon the platne felde/ with chaynes of yron and stele. With the dewe of heauen shal he be wette, and he shal haue his parte in the herbes of the grounde with other wyld beastes.

That mans herte of hys shalbe taken fro hi, & a beastes herte shalbe geue him, tyll seuen yeares be come and gon vpon hym.

Thys erand of the watcher, is a cōmaundement grounded ad sought out in the counsell of hym that is moost holy: to lerne men for to vnderstand, that the hyghest hath power ouer the kyngdoms of men, and geueth them, to whō it lyketh hym, and byngeth the verye outcastes of men ouer them. Thys is the dreame, that I kyng Nabuchodonosor haue sene. Therfore D Balthazar, tell thou me what it signifieth: for so moche as all the wyse men of my kyngdome are not able to shewe me/ what it meaneth. But thou canst do it, for the spyte of the holy Goddes is in thee.

Then Dantell (whose name was Balthasar) held hys peace by the space of an houre & hys thoughtes troubled hym, so the kyng spake and sayde: D Balthasar, let nether the dreame nor þe interpretacyō therof feate thee. Balthasar answered sayng. O my Lorde this dreame happen to thyne ennemyes, and the interpretacyon to thyne aduersari es. As for the tree that þe sawest whych was so great and myghty, whose heigh reached vnto the heauen & hys breadth into all the woozlande whose leaues were fayre, and the frute muche: vnder the whych the beastes of the felde had theyr habitacion and vpon whose bzaunches

the foules of the ayre did lye. Euen thou (O kyng) art the tre/ gr: ate and stronge. Thy greatnesse increaseth, ad reacheth vnto the heauen, so doth thy power to the endes of the earth. But where as the kyng sawe a watcher euen an holpe aungell/ that came downe from heauen, and sayde: hew downe the tre/ ad destroye it: yet leaue the ground of the rote in the earth: and bynde hym vpon þe playne felde wyth cheynes of yron & stele: He shall be wet wyth the dew of heauen, and hys parte shal be wyth the bestes of the felde, tyll seuen yeares be come and gone vpon hym: thys (O kyng) is the interpretacyon, yea it is the verye deuple of hym, that is best of all, & it toucheth I my lorde the kyng.

Thou shalt be cast oute fro men, and thy dwellinge shalbe wyth the beastes of the felde: * wyth grasse shalt thou be fed lyke an oxe. Thou must be wet wyth the dew of the heauen: yea seuen yeares shall come, & go vpo thee, tyl thou know that the hiest hath power vpon the kyngdomes of men, and geueth the to whom he lyst. Mozeouer, where as it was sayde that the rote of the tree shulde be left stil in the grounde: it betokeneth, that thy kyngdom shal remaine whole vnto thee after thou hast lerned to know, that the power commeth from heauen. Wherfor O kyng/ be content wyth my counsell, that thou mayest lowse thy synnes with ryghtuousnesse, and thine offences with mercy to poore people: for suche thynges shal prolonge thy peace.

All these thynges touche the kyng Nabuchodonosor.

So after xii monethes, the kyng walked by and downe in the palace of þe kyngdom of Babylon, and sayde: This is the greate cyte of B abylon, whych I my self (wyth my power & strength) haue made a kynges courtte, for the honour of my maiesty. Whyle these wordes were yet in þe kynges mouth there fel a voice from heauen saynge. O kyng Nabuchodonosor to thee be it spoken: Thy kyngdome shal departe from thee/ thou shalt be cast out of mens company: thy dwellinge shalbe wyth the beastes of the felde/ so that thou shalt eate grasse lyke as an oxe tyll seuen yeares be come and gone ouer thee.

Job, xliiii, b,
Danie, v, a

Dantell, ii, c,
Iere, xlviii, a

G

Euen

The prophete

euē vntyl thou knowest, that the best
hath power vpon the kingdomes of mē
and that he make geue them, vnto whō
it plea seth him. The very same houre
was this matter fulfilled vpon Na-
buchodonosor: so that he was cast out
of mens company, and eate grasse lyke
an oxe. Hys body was wet with the
dew of heauen, tyll his heates were
as greate as Eagles feathers, & his nay-
les lyke byrdes clawes.

¶ When this tyme was past, I Na-
buchodonosor lyfte vp myne eyes vn-
to heauen, and myne vnderstandynge
was restored vnto me agayne. Then
gaue I thanks vnto the hyghest.
I magnified and prayled hym that li-
ueth for euermore, whose power endu-
reth alwaye, and his kyngdome me fro
one generacyon to another: in compa-
rison of whome all thepe that dwell
vpon the earth, are to be reproued as
nothing.

He handleth accordyng to his will
among the powers of heauē, and among
the inhabytours of the earth: and ther
is none that maye resyst hys hande/ or
saye what dost thou? At the same tyme
was myne vnderstandynge geuen me a
gayne, and I was restored to the ho-
noure of my kyngdom, to my dyghtee
and to myne owne shappe agayne.
My grete estates and Princes sought
vnto me, and I was set in my kyngdō
agayne, so that I had yet greate wo-
rshyppe.

Then dyd I Nabuchodonosor/
loue, magnifie and prayle the kyng of
heauen: for all hys woorkes are trew,
and hys wayes right. As for those that
go on proude, he is able to bynne the
downe.

¶ Balthazar king of Babylon, abusig the vessels
of the temple, seeth an hande wytyng in the wall
The sothe sayers called of the king, can not expound
the wytyng Dainel is called, which redereth it, and
interpreteth it also. Balthazar being slayne, Darius
succeedeth in his rowme.

The. v. Chapter.

¶ **K**ynge Balthazar made a
greate baket to his thou-
sand Lordes: wryth al these
thousaunde he made greate
chere, and when he was dy-
en with wyne, he commaunded to byge

hym the golden and syluer vessels/
whyche hys father Nabuchodonosor
had taken oute of the temple at Jeru-
salem: that the kyng and hys lordes wth
his quene and concubines might drinke
therout.

So they brought the golden ves-
sel, that was taken out of the temple of
the Lordes house at Jerusalem. Then
the kyng and his lordes with his quene
and concubynes droncke out of them:
They droncke wyne, and prayled their
Idoles of gold syluer, copper/ y^e, wood &
and stone.

In the very same houre there appe-
red fyngers/as it hadde bene a mans
hand wytyng, ryght ouer agaynst the
candelstyck vpon the playne wall in
the kynges palace: and the kyng sawe the
palme of the hand that wrote. Then
chaunged the kyng his countenance
and his thoughtes troubled hym, so
that he forntes of hys body shoke, and hys
knes smote one agaynst another:
Wherfore the king cried mightely, that
they should bynne hym the chambers,
Caldees and counters of deuels.
The kyng spake also to the wise men
of Babylon and sayd: who so can rede
this wytyng, & shewe me the playne
meanynge thereof, I shalbe clothed with
purple, haue a chayne of golde aboute
hys neck and rule the thyrde part of my
kyngdome.

Vpon this, came all the kynges wise
men: but they coude neyther reade the
wytyng, nor shew the kyng what it sig-
nified. Then was the kyng sore afraid
in so muche, that hys colour chaunged,
& his Lordes were sore vexed. So by rea-
son of this matter, that had happened
to the kyng and hys Lordes, the quene
went by her self into the bancket house
and spake vnto the king, sayynge, O
kyng/God saue thy life for euer: Let
not the thoughtes trouble thee: and let
not thy countenance be chaunged.
For why: there is a man in thy kyngdō
that hath the holpe spirite of the holpe
goddess within hym/as it was seene in
thy fathers dayes.

He hath vnderstandynge and wylde
lyke the Goddess. Yea the kyng Nabu-
chodonosor thy father made this man
chefe

Daniel. iii. 2.

Daniel. xiii. 2.

Job. xlii. 6.

chief of the soothsayers, charmers / Cal-
des and deuilconjurers; Because that
such an aboundant spize, knowledge,
and wysdome, to expounde dreames, to
open secrettes, to declare harde doubttes
was founde in hym: yea euen in Daniel
whom the kyng named Balthazar. Let
thys same Danyel be sente for/ and he
shall tell, what it meaneth.

Then was Danyel brought before
the kyng. So the kyng spake vnto
Danyel, a sayde: Art thou that Danyel,
one of the prisoners of Iuda, whom my
father the kyng brought out of Iewrye?
I haue hearde speake of thee, that thou
hast the spize of the holy goddes, expe-
rience and vnderstandyng, and that
there hath bene greates wysdome founde
in thee. Now haue they bene brought me
wysse and cōnyng charmers/ to reade
thys wytyng and to shew me the mea-
nyng therof: But they coulde not tell
me, what hys matter ygnifyed. Then
hearde I saye, that thou canst expounde
darke thynges & declare hard doubttes.
Well than, If thou canst reade thys
wytyng, and shew me the meanyng
therof/ thou shalt be clothed with purple
haue a chayne of golde aboute thy necke
and rule the thyrd parte of my kyngdō

Danyell answered, and sayde before
the kyng: As for thy rewardes, kepe the
to thy self/ or geue thy ryche gyftes to an
other, yet not the lesse. I wyl reade the wy-
tyng vnto the kyng/ & shew him the inter-
pretaciō therof. O kyng, God the
highest gaue vnto Nabuchodonosor thy
father, the dignitee of a kyng, wth worship
and honoz: so that all people, kynteddes
and tonges stode in awe and feare of hi
by reason of the hygh estate, & he had let
hym. For whye, he slewe whome he wold,
he smote whome it pleased hym. Agayne
whome he wolde he set vp: and whom
he lust, he put downe. But because hys
hart was so proude and hys stomack set
so fast vnto wysfulnesse he was depose
from hys kyngly throne/ and hys maiestye
wastaken from hym.

He was shut out from amonge men,
hys harte was lyke a beastes herte, and
hys dwelling was wth the wyld assis,

he was faine to eate grasse like an oxe,
and hys body was wet wth the dewe
of the heauen t^{ill} he knewe, that the
highest had power vpoⁿ h^{is} kyngdomes
of men, and setteth ouer them/ whome
he lyst.

And thou his sonne (O Balthazar)
for all thys / hast not submytted thyn
hart, though^e I knewest al these thynges
but hast magnifyed thy selfe aboue
the Lorde of heauen, so that the vessels
of hys house were broughte kefoze thee
that thou, and thy Lordes, wth thy
quene and concubines myghte drinke
wyne therout: And hast praisyd the I-
doles of syluer and golde/ copper and
yron, of woodde and stone. As for the
God in whose hād consisteth thy breath
and all thy wayes, thou hast not loued
hym.

Therefore is the palme of thys hād
sent hether from hym, to token vp this
wytyng. And this is the scrpyture: that
is wyte vpoⁿ it: Wane, Chetel, phares
Now the interpretaciō of the thyng
is thys: Wane/ God hath numbred the
kyngdome, and brought it to an end:
Chetel, thou art weyed in the balaunce,
and arte founde to lyght. Phares/ thy
kyngdome is dealete in partes/ and geue
to the Medes and perses.

Then commaunded Balthazar, to
clothe Danyell wth purple / to hange
a chayne of golde about his necke, and
to make a proclamatiō concerninge
him: that he shoulde be the ruler of the
thirde parte of his kyngdom. The very
same night was Balthazar the kyng
of the Caldees slayne, and Barius out
of Medea toke in the kyngdome, being
xlii. yeres of age.

Danyell is made ruler ouer the Lordes. The Imagi-
nacion of an acte agaynst Daniell. The proclamati-
on of the acte wherof daniel is accused vnto the kis
as a transgressoure. He is put into a denne of lyons
by the commaundement of the kyng. He is deliue-
red by sayth in God. Daniels accusers are put vnto
the lyons to be tozue in sonder. Darius by the pro-
clamatiō of a decree, magnifyeth the god of Da-
nyell

The. vi. Chapter.

Eze. xlii. b

Jer. xlii.

Implored Darius to set ouer
hys kyngdome an C. and. x. y.
Lordes/ which should be in al
hys kyngdome aboute. Aboue
these he set thre pynces/ of
whom Danyel was one/ that the Lordes
myght geue accomptes vnto the, and the
kyng to be vndypleased.

But Danyel excused al these pynces
and Lordes, for the spryte of God was
plenteous in hym/ so that the kyng was
myned to set hi ouer the whole realme.
Wherfore the pynces & lordes sought
to prycke out in Danyell some quatell
agaynst the kyngdome: yet coude they
fynde none occasyon nor faute vpon hym
for why he was so faythfull, that there
was no blame nor dyshonesty founde in
hym.

Then sayde these men: we wyl get
no quatell agaynst thys Danyel excepte
it be in the lawe of hys God. Upon this
wente the pynces and lordes together
vnto the kyng/ and sayde thus vnto
hym: kyng Darius, God save thy lyfe
for euer. All the great estates of this realme
as the pynces, Dukes, Schatours
& Judges, are determyned to put out a com-
maundement of the kyng, and to make a
sure statute: namely, that who so desyrt
any petycyon either of any god or man
wyth in thys. x. dayes, excepte it be all
of thee, O kyng the same person may be
cast in to the lions denne. Wherfore, O
kyng/ conserue thou thys statute, and
make a wyrtynge: that the thyng whiche
the Medes and Perses haue ordened be
not altered nor broken.

So Darius made the wyrtynge, and
confermed it. Now when Danyel vnder-
stode that the wyrtynge was made, he
wente in to hys house: and the wyndo-
wes of hys hall toward Jerusalem stood
open. There knelled he downe vpon his
knees, thre tymes a daye: there he made
his petycyon, and praised hys God like
as hys maner was to do a fore tyme.

Then these men made searche, and
founde Danyel makynge hys petycyon
and prayynge vnto hys God. So they
came to the kyng/ and spake before him
concernynge hys commaundement sayynge:
O kyng/ hast thou not subscribed the
statute, that wyth in. x. dayes who

so requirerth thys petytion of any god
or man but onely of thy selfe, O kyng
he shalbe cast into the denne of the lions
The kyng answered/ and sayde: yea
it is true. It muste be as a lawe of the
Medes and Perses, that maye not bee
broken.

Then answered they, and sayde vnto
the kyng: Danyell one of the pety-
tioners of Juda, O kyng/ regardeth
neither thee nor thy statute, that thou
hast made, but maketh hys petycyon
thre tymes a day. Whiche the kyng herd
these wordes/ he was sore grieved, and
wold haue excused Danyel to deliuer
him and putte of the matter vnto the
sune went downe to the intent that he
myght saue him.

These men perceauynge the kynges
mynde, sayde vnto hym: knowe this O
kyng, that the lawe of the Medes and
Perses is, that the commaundement &
statute whiche the kyng maketh, may
not be altered. Then the kyng bad
them bringe Danyel/ and they cast hi
into the lions denne.

The kyng also spake vnto Danyell
and sayde: thy God whome thou al-
waye seruest, euen he shall defend thee
And there was brought a stone, & laid
vpon the hole, of the denne. Thys
the kyng sealed wyth hys owne rynge,
and wyth the signet of hys pynces:
that the kynges commaundement
concernynge Danyel shoulde not be bry-
ked.

So the kyng wente into his
palace, and kepte him sober all night/
so that there was no table spred before
hym, neither could he take any slepe.
But betimes in the mornynge, at the
bryake of the day, the kyng arose, and
wente in all haste vnto the denne of the
lions.

Now as he came nygh vnto the denne
he cryed wythe a pittifull voice vnto
Danyel, yea the kyng spake, and said vnto
Danyell: O Danyell thou seruaunt
of the liuing god/ is not thy god/ whiche
thou alwayes seruest/ able to deliuer
thee from the lions? Danyell sayed
vnto the kyng: O kyng/ God saue
thy lyfe for euer. My God hath sente
hys aungels, which hath shut the lions
mouthes

mouthes, so that they myght not hurt me. For why: mine vngyltines is found out before hym. And as for thee / O king I neuer offended thee.

Then was the king exceeding glad, and commaunded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurt was founde vpon him. For he put his trust in his God. And as for those men which had accused Daniel, the kynge commaunded to bring the / and to cast them in the lions denne: them, their children and their wyues. So the Lyons had the mastery of them, and brake all their bones aunder / or euer they came at the grounde.

After this, wrote king Darius vnto al people, kyntredes, and tounes that dwelt in all lades: Peace be multiplied to you. My comaundement is, in al my domynyon & kingdome, for men feare and stand in awe of Daniels God.

For he is the lyving god, which abideth euer: his kingdome shal not fail and his power is euerslastyng. It is he that delueth, and saucth: he doth wonders and maruelous workes, in heauen and in earth: he hath preserved Daniel from the power of the Lyons.

Thys Daniel prospered in the reygne of Darius and Cyrus of Persia.

Avylis of, lili. bestes is shewed vnto Daniel. The vylis is interpreted of lili. bigdomes of 7 wynde. Of the power & increafe of Antichrist. Of the cuerlastyng kyngdome of Christe.

The. vii. Chapter.

In the fyrste yere of Balthasar kynge of Babylō, saw Daniel a dreame, & a visyon was in his head vpon his bedde.

Which dreame he wrot, and summe of the matter is thys: Daniel spake and sayd: I sawe in my visyon by nyght, and beholde: the four windes of the heauē stroue vpon the sea / & four great beastes cam vpon from the sea one vnyke another.

The first was a lyon, and yet had he egles wynges. I sawe, that his wynges were plucked from him / and he taken awaye from the earth: & he stod vpon his fete as a mā, and that ther was geue him a mans hart.

Beholde / the seconde beaste was lyke a beer / and stode vpon the one syde.

Amonge his teeth in his mouth he had iii. greates longe teeth, and it was sayde vnto hym: Arise, eate vp, muche fleshe.

Then I looked, and behold, there was another lyke vnto a leopard: & thys had wynges as a foule, euen four vpon the backe. Thys beast had four heades, & there was power geuen him. After thys I sawe in a visyon by night, and behold, the fourth beast was grymme and horrible, and maruelous stronge. It had greates yron teeth, it deuoured and destroyed, and stamped the resioue vnder his fete. It was farre vnyke to other beastes that were before it: for yt had ten hornes, wherof I toke good hede.

And beholde, there came vpon among them another like horn, before whom there wer thye of 7 first hornes plucked awaye. Beholde this horn had eyes lyke a man, and a mouth speaking pre sumtuouslynges. I looked vnto the seates were prepared, and vnto the olde aged sat hi downe. His clothyn was as white as snow, & the heares of his head lyke the pure wolfe. His throne was lyke the fyre flame, and his wheles as the burning fyre. There dyde forth a fyre streame and went out from him. A thousand tymes a thousand serued him. & .x. times ten thousand stode before hi. The iudgment was set, and the booke opened. Then toke I heed ther vnto, because of the voyce of the proude wordes / which that horn spake. I beheld vnto the beast was slaine, and his body destroyed, and geuen ouer to be burnt in the fyre.

As for the power of the other beastes also, it was taken awaye, but their liues were prolonged for a tyme and reason. I sawe in a visyon by nyght, and behold ther cam one in the cloudes of heauen lyke the sonne of a mā / which went vnto the olde aged before, whom they brought him. Then gaue he him power and dygnitie regall that all people tribes & tonges should serue hym. His power is an euerslastyng power, which shal neuer be put downe: and his kyngdom endureth incorrupt.

My herte was vexed / and I Danyell had a troubled spyte with in me, and þe byspone of my head made me afraied, tyl I gat me vnto one of the that stode by, to knowe þe trouth, concernig al these thynges. So he tolde me, and made me vnderstand þe interpretaciō of these thynges.

D These foure grete bestes, are foure kynges, whych shall aryse oute of the earth. These shall take in the kyngdom of the sayntes of the most hyst / a possesse to styl moze and moze for a longe tyme. After this I requyred diligently to knowe the truth, concernig þe fourth beast wch was so fatte vnlyke the other bestes / and so horryble; whose teeth were of Iron, and his nayles of brasse; whych denoured and destroyed, and stamped the residue vnder his fete. I desyred also to knowe the truth, as touchyng the ten hornes that he had vpon his head / and this other whych came vp afterwarde, befoze whose face there fel downe thre: which horne had eyes and a mouth that spake presumptuous thynges, and looked with a grimmet visage then his felowes. I beheld and the same horne made battel agaynst the sayntes, yea and gat the victoꝝ of them: vntyl the tyme that the old aged came: that the iudgement was geuen to the cheyefste sayntes and tyl the tyme, that the sayntes had the kyngdō in possession. He gaue me this answer. That fourthbeste shall be the fourth kyngdome vpon earth: it shall be moze then all other kyngdomes / it shall de, uoure, treade downe, and destroye all other landes.

The ten hornes, are ten kynges, þe shall aryse out of that kyngdome after whō there shall stand vp another whych shall be greater then the fyrst. He shall subdue thre kynges, and shall speake wordes agaynst the hest of al: he shall destroye the sayntes of the most hest and thynke, that he may chaunge tyme and lawes. They shall be geuen vnder his power, vntyll a tyme, two tymes, and half a tyme.

But the iudgment shall be kept, so that his power shall be taken from him

for he shall be destroyed / and perishe at the last. As for the kyngdom: power and all myghte that is vnder the heauen: it shall be geuen to the holy people of the most hyst / whose kyngdom is euertlasting, yea al powers shall serue and obeye him. Thus saith extend the wordes. Nevertheless I Danyell was so vexed in my thoughtes, that my countenance chaunged, but the wordes I kepte styl in my hart.

A byspone of a styte betwene a tyme and agoon
The vnderstanding of the byst is of the battel betwene the king of Persia and the kyng of the Egiptians, Of the famous kyng Antichrist.

The viii. Chapter.

In the thyrde yere of the raigne of king Balthazar there appered a byst vnto me Danyell, after that I had seene the byst I sawe in a vision (and when I sawe it, I was at Babilon in the chelyce / which lyeth in the land of Elam) and in the byst, me thought I was by the ryuer of Ulat.

Then I looked vp, and sawe: and beholde there stode befoze the ryuer / a ramme, whych hadde hornes: And these hornes were hygh, but one was higher then another, and the hyst came vp last. I sawe þe thys ramme pushed wyth his hornes, agaynst the west, agaynst the north, and agaynst the south so that no best might stand befoze him, nor defende them from his power but he dyd as him list, & waxed greatly. I toke hede vnto this, and then came there an he goate from the weste ouer the whole earth / and touched not the ground.

This goate had a marvelous goodly horne he thyrte his eyes / and came vnto the ramme, that had the two hornes (whom I had seene afore by the ryuer side) and ranne scarcely vnto him wyth his myght. I sawe hym dyue neygh vnto the ramme being very feare vpon hym: yea he gaue hi such a stroke that he brake his two hornes: Neither had the ramme so much strenght as to stand befoze him: but he cast him doune troden him vnder his fete: and no man was able to deliuer the ramme out of his power.

C The goate waked exceedingly great and when he was at the strongest hys greates hoine was broken also. Then grewe ther other four luche lyke in the hande/towarde the. s. w. wyndes of the heuuen. Yea, out of one of the least of these hoines, there cam bp yet another hoine, which waked maruelous great; towarde the south/towarde the east, & towarde the farje pleasaunt lande. It grewe bp to the host of heauen where of it dyd caste some downe to y ground and of the starres also, and trode them vnder fete.

Yea, it grewe bp vnto the pynce of the host/so who the dayly offerynge was taken, and the place of hys Sanctuary casten downe. And a certayn cession was geuen vnto it agaynst the dayly offerynge (because of wyckednes) it myght cast downe the berpree to the grounde, and so to prosper in all thynges, that it wente aboote.

D Upon this, I herd one of the saintes speakynge, wherby saynte sayde vnto one that asked this questyon: How longe shall this byspon of the dayly sacrifice and of the wastynge a bymynacion endure: that the Sanctuary & the power shall so be troben vnder fete, And he answered him: Vnto the euynge and the moynynge, even two thousande and thre hundred dapes: Then shall the Sanctuary be clenied agayne.

Now when I Daniell had sene this byspon/and sought for the vnderstandynge of it: beholde, there stode before me a thyng lyke vnto a man. And I heard a mang voyce in the ryuet of Wyl, wherby cryed/and sayde: O Gabriel, make this man vnderstande the byspon. So he came, and stode by me. But I was afraied at his commynge and fell downe vpo my face.

C Then said he vnto me: O thou sone of man, marcke well, for in the last time shall this byspon be fulfilled.

Now as he was speakynge vnto me/ I waked saynteso that I suncke downe to the grounde: But he toke hold vpo me, and set me vp agayne, saynge: Beholde, I will shew thee, what shall happen in the last wyath, for in y time

appoynted it shall be fulfilled

The rantine whiche thou sawest in the two hoines, is the kyng of the Medes & Perses: but the goate is y kyng of Greke land: the greates hoine y stode betwyx his eyes/that is the pyncepal kyng. But where as it brake, & four other roole bp in the head: it signifyeth/that out of this people shall stande bp four kyngdoms (but not so myghty as it).

After these kyngdomes (whyle yn godlynes is a growing) ther shall arys a kyng of an vnchamefast face, whiche shall be wise in darck speakynge.

He shall be myghtie and strong, but not in his owne strength. He shall destoyne aboue measure, and al that he goeth about shall prosper: he shall slawe the strong and holy people. And thorow his craftyness, falsed shall prosper in his hand: his hart shall be proud and many one shall be put to death in his welthynges. He shall stand bp agaynst the pynce of pynces, but he shall be destroyed without hande. And thys bysion that is shewed vnto thee, is as sure as the euening and the moynynge. Therfore wyte thou bp thys syght/ for it wilbe longe, or it come to passe.

Upo thys was I Daniell very fayne so that I laye sicke certayne dayes: but when I rose bp, I went about the kynges busyness, and marueled at y visio neuerthelesse no man knew of it.

I Daniell desyryth to haue that performed of God wherby he had promysed concernynge the returne of the people from their banysment in Babilon. A true confession. Daniels prayer is herde. Gabriel y Angel expoundeth vnto hym the visio of the treweakes. The anoynting of Christ. The buydynge againe of Jerusalem vnder Nehemiah. The deathe of Christ. The castynge out of the wycked Jewes

C The. ix. Chapter.



At the fyrste yeare of Darius the sonne of Ahasuerus which was of the seide of Medes, & was made kyng ouer the realme of the Caldees: yet even in the fyrste yeare of his raigne, I Daniel desyred to knowe y peaslye numbze out of the booke, wher of the Loyde spake vnto Jeremie the pphete: that Jerusalem shoulde

Jerusalem

The Prophecy

I ye waste, lxx. yeares: and I turned me vnto God the Lord/for to praye and make myne intercession/with fasting, sack clothe and ashes. I prayed before the Lord my God, and knowledged, sayinge

O Lord, thou greates and fearfull god thou that keepst couenants and metest with them, whych louest thee, and do thy commaundmentes: we haue synned, we haue offended, we haue ben dysobeyent and gone back/ye we haue departed from all thy preceptes & iudgements.

E we wolde neuer folow thy seruantes the prophetes, & spake in thy name to our kynges and prynces, to our fozefathers/and to al the people of the lande. O Lord, rightuousnes belongeth vnto thee, vnto vs pertayneth nothig but open shame: as it is come to passe this daye vnto euery man of Iuda/& to them that dwel at Jerusalem: Yea vnto al Israell, whether they be farre o; nye: they row out al landes wher in & hast strawed them, because of the offences that they had done agaynst thee. Yea O Lord/vnto vs, to our kynges and prynces, to our fozefathers: euen to vs al, that haue offended thee, belongeth vpon shame. But vnto the O Lord our God, pertayneth mercy & fozgeuenes. As for vs, we are gone backe from him, and haue not obeyed the voide of the Lord our god/to walk in his lawes, which he layde before vs by his seruantes the prophetes/ye al Israell haue transgressed, and gone backe from the lawe, so that they haue not hearkened vnto thy voyce.

I whether the curse and othe that is wyrtten in the lawe of Moyses the seruant of god (agaynst whom we haue offended) is poured vpon vs. And he hath performed his wordes, which he spake agaynst vs, and agaynst our iudges that iudged vs: to bringe vpon vs suche a greates plage, as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem: Yea, al this plage, as it is wyrtten in the lawe of Moyses/is come vpon vs. Yet made we not our prayer before the

Lord our God, that we might turne agayne from our wickednesse, and to be lerned in thy benyctie. Therefore hath & Lord made haste, to bringe this plage vpon vs: for the Lord our God is righteous, in al his workes which he doeth: for why we would not hearken vnto his voyce.

And now O Lord our God, thou that with a mightie hande hast broughte thy people oute of Egypte, to gett thy self a name, whych remaineth this daye/ we haue synned O Lord/and done wickedly agaynst all thy rightuousnes: perlet thy worthfull displeasure be turned awaye (I beseech &) fro thy cite Jerusalem thy holy hill. And why/for our synnes sake, and for the wickednesse of our fozefathers is Jerusalem a thy people abhorred/of al them that are aboute vs. Now therefore, O our God, heare the prayer of thy seruant, and his intercession. O let thy face shyne ouer thy Sanctuary, that lyeth waste.

O my God, encline thine eare, and hearken (at the least for thine owne sake) ope thine eyes: beholde how we be desolated ye & the cytye also, whych is called after thy name: for we do not cast our prayers before thee in our owne rightuousnes no but only in thy greates mercyes. O Lord heare, O fozgeue Lord: O Lord childe. Take not ouer long: but for thine owne sake do it. O my God, for thy cytye and thy people is called after thy name.

As I was yet speakinge at my prayers, knowledging myne owne synes and the synnes of my people, makinge so myne intercession before the Lord my God, for the holy hill sake of my God:

Yea, whyle I was yet speakinge in my prayer, beholde, the man Gabryel (whom I had sene afore in the vision) came flying to me and touched me aboute & offeringe tyme in the euenynge. He informed me and spake vnto me: O Danyel (sayd he) I am now come to make the vnderstand it: For as soone as thou beganest to make thy prayer, it was so deuyled, and therefore am I come to shew thee. And why/for thou art a man greatly beloued.

Whether ponder the matter well; shall

that thou mayest leane, to vnderstande the byspon. **xx.** wekes are deteymed ouer thy people, ad ouer the holy title: that the wickednes maye be consumed, that the synne maye haue an ende, that the offence maye be reconcyled, and to byng in euerlastyng tyghuousnes/to fulfyll the byspons and the pphetes, and to anoint the moost holy one. In vnderstande this then, and marke it wel: that from the tyme it shalbe concluded to goe repaie Ierusalem agayne vnto Chyl (or the anoynted) pynce: there shalbe seuen wekes. Then shal the scites and walles be buided agayne **lxi.** wekes, but with harde troublous tyme. After these **lxi.** wekes, shal chyl be slayne, and they shal haue no pleasure in hym. Then shal there come a people with the pynce, and destroye p egypte and the Sanctuaty: and his end shal come as the water flood. But the desolacyon shal contynue tyl the ende of the battayl.

He shal make a strong bond with many, for the space of a weke: and whē p weke is half gone, he shal put doune the slayne and meate offerynge. And in the temple there shalbe an abhominable desolacyon/tyll it haue destroyed all. And it is concluded, that thys wastynge shal contynue vnto the ende.

The notes.

* A weke is here taken for seuen yere, as in Leviticus xvi. Wherfore the lxx. wekes are foure. **xx.** and **xx.** yeres.

¶ There appeareth vnto Daniell, a man clothed in hyem which sheweth hym wherfore he is sente.

¶ The .x. Chapter.

In the thyrde yere of kyng Cyrus of Persia, ther was shewed vnto Daniell (otherwyse called Balthasar) a matter, yea a true matter, but it is yet a long tyme vnto it. He vnderstode the matter wel, and perceaued what the byspon was. At the same tyme, Daniel mourned for the space of thys weakes, so that I had no luste to eate bread: as for flesch and wyne there came none wch in my mouth: so, I dyd not ones anoynt my self, til the whole thyr wekes were out.

¶ Upon the xxxiii. day of the fyrst mo:

neth, I was by the gteat flood called Tigris. I lyfte vp myne eyes, and looked/and beholde a man clothed in linnen /whose loynes were girded by id fyne gold of Araby/his body was like the Chrysolyte ston, his face (to loken by on) was lyke lyghtenynge, his eyes as the flāme of fyre, his armes and feate were lyke saye gyltserpyngē metal, but the voyce of his wordes was lyke the voyce of a multitude.

I Daniel alone sawe thys byspon, the men that were with me, sawe it not: but a gteate feare fulnesse fel vpon the so that they fled away & hyd the selues. I was left there my selfe alone/ & sawe thys gteate wyson so longe tyll there remayned no moze strength wythin me yea I lost my coloure cleane. I wasted away and my strength was gone. Yet herde I the voyce of his wordes: and as sone as I hearde it, saphtnesse came vpon me/ and I fell doune flat to the ground vpon my face.

And behold an hand touched me, which set me vp vpon my knees and vpon the palmes of my handes sayng vnto me **Daniel,** thou wel beloved man: take good heed of the wordes that I shal say vnto thee, and stand tyght vp/for vnto thee am I now sente. And when he had said these wordes, I stode vp tremblig. Then sayde he vnto me: feare not **Daniel,** for why: sence the fyrst daye that thou set thyne herte to vnderstand, and dydest chaster thy selfe before thy god thy wordes haue bene heard.

And I had come vnto thee when thou beganest to speake had not the pynce ouer the kyngdome of the Perses wythstande me **xxi.** dayes. But lo **Michael** one of the chiefe pynces, came to helpe me, hym haue I left by the kyng of Persia/and am comme to shew thee what shall happen vnto thy people in the latter dayes. For it will be longe yet or the byspon be fulfilled.

Now when he hadde spoken these wordes vnto me/ I cast down my head to the ground and held my tong. Behold there touched my lippes ofte very lyke vnto a man. Then opened I my mouth: And sayde vnto hym that stode before me. O my lord, my wntes are loked

The Prophecy

In the bylston, & ther is no more strenght
wythin me. How maye my Lordes ser-
naunt then talke wyth my Lorde?

Seyng there is no strenght in me/ so þ
I cannot take my breath. Uppon thys
ther touched me agayne one inuche like
a man, and comforted me sayng: O
thou man so well beloued/ feare not: be
content, take a good heart vnto thee/ ad
be stronge. So when he hadde spoken
vnto me, I recovered and sayde: speake
on my Lorde, for thou hast refreshed me
Then sayde he: knowest thou wherfore
I am come vnto thee? Now wyl I go
agayne to fyght wyth the pryuce of the
Perses. As sone as I goo forth/ lo, the
Prynce of Grekelande shall come. Per-
uctheles, I wyl shewe thee the thyng
that is fast noted in þ scripture of truth
And as for all ponder Matters, there
is none that helpeth me in the, But Mel-
chacil poure pryuce.

A prophecy of the kynges of Persia. Of the hig
dome of Grece. Of the kyngdom of Egypt: and of
the boude therof, and of the battell wyth the king
dome of Syria. Of the Jewes that flye vnto the
kyng of Egypte, whome Antiochus the kyng of
Syria persecuteth, which fegeth vnto vs Antis-
typhus. The pryde of Antiochus.

* The xi. Chapter

AD in the first yeaere of Da-
rius of Medea, I stode by
hym to comfort hym, and to
strengthen hym, and now wyl
I shewe thee the true the.

Beholde, there shall stande by yet three
kynges in Persia, but the fourth shall be
farre rycher then they all. And when he
is in the cheafest power of hys ryches/
he shall prouoke euery man agaynst the
realme of Grekland. Than shal there
arise yet a myghtye kyng that shal rule
wyth great dominion and do what him
lyst, and as sone as hys kyngdome com-
meth by, yt shalbe destroyed and diuy-
ded toward the fourte wyndes of the hea-
uen. They that come after hym shal not
haue suche power and domynion as he-
but hys kyngdome shalbe scattered, yea
euen amonge other then those. And the
kyng of the south e shalbe myghtyer,
X then hys other Prynces. Agaynst hym
there shall one make hym selfe stronge
& shal rule hys dominio in gret power
But after certayne yeaeres, they shalbe
ioyned together, ad the kynges daugh

ter of the south shal come to the kyng
of the North, for to make frende-
shyppe, but he shal not obtayne the
power of that arme, nether shal he be
able to endure thowgh his myght: but
he, and such as brought her (yea ad he
th at begat her, and comforted her for his
tyme) shalbe deliuered by. Out of the
braunches of her roote, there shall one
stande by in hys Reade: whiche wyth
power of armes shal go thowgh the
kynges land of the north/ and handle
hym accordyng to his strenght. As for
their Idols ad prynces, w their costly
Jewels of goulde and syluer, he shal
cary the awaye captiues into Egypte,
and he shal prouale agaynst the kyng
of the north certayne yeaeres. And whē
he is come into the kynges realme of
þ south/ he shalbe sayne to turne agayn
into hys awne lande. Wherfore hys
sonnes shalbe displeased, & shal gather
together a myghty greete hoost of peo-
ple: and one of them shal come/ and go
thowgh lyke a water flowe: then shal
he returne, and go forth wyth despyng
and haastynge vnto his awne lande.

Then the kyng of the south shalbe
angry, and shal come forth to fight a-
gaynst the kyng of the north: yea he
shal bynne a greete multitude of peo-
ple together, and a greete heape shalbe
geuen into his hande: these shal he cary
away wyth greete pryde, for so muche
as he hath call downe so many thou-
sades, neuertheles he shal not prouale.
For the kyng of þ north shal gather
of the new) a greater heape of people
then afore, and co forth (after a certayne
tyme and yeaeres) wyth a myghty hoost
and exceedynge greete good.

At the same tyme ther shal many
stande by agaynst the kyng of the
south, so that the wicked chyldre of the
people also shal exalte them selues (to
fulfyll the dyspon) and then fall. So þ
kyng of the north shal come to laie lege
and to take the strong fenced ctyes.

And the power of them of the south, e
shal not be able to abide him, and the
best men of the people shal not be so
strong as to resist hi. Shortly, when he
cometh he shal haue hi as he lyst & no
ma shalbe so hardt as to stand agaynst hi

inges
cia.

He shall stande in the pleasaunt co-
stye, whych throw hym shalbe destroyed
He shall set hys face wythall hys power
to obtayne hys kyngdom, and to be lyke
it. Yea that shal he do, and geue hym vn-
to the daughters among women, to des-
trope hym. But he shal sayle, nether shal
he obtayne hys purpose. After thys shal
he set hys face vnto the Jllcs. a take ma-
ny of them. A pynce shall stoppe hym, to
do hym a shame, besyde the confusion
eis shall come vnto hym. Thus shall he
turne agayne to hys owne lande, stöble
and fall / and be no more founde: so he
that came vpon hym, and dyd hym vno-
lence, shall stande in hys place, and haue
a pleasaunt kyngdomme, and after fewe
dayes he shalbe destroyed. a that nether
in wraath nor in battail. In hys steade
there shall aryse a vyle person, not holde
worthy of a kynges dygnyty: thys shal
come in craftely, and obtayne the kyng-
dome wyth fayre wordes: he shall fyght
agaynst the armys of the myghtye, and
destroy them. yea agaynst the pynce of
the couenaunt.

So after that he hath taken truce w-
th hym, he shall handle desceatfully: that he
maye get vp, and ouercome hym wyth
a small flocke: and so wyth craftines to
get hym to the fattest place of the lande
and to deale otherwyle then ether hys fa-
thers or graundfathers dyd. For he shal
destroye the thyng/that they had robbed
and spoyled / yea and all theyr substance
Imagynge a houghtes agaynst the
strouinge holdes / and that for a tyme.
Hys power and herte shalbe styrred vp
wyth a great arnye agaynst the kyng
of the south, where thorow the hynge of
the south shalbe moued then vnto battell
wyth a greate and myghtye hooft also
Neuertheles he shal not be able to stand
for they shal conspyre agaynst hym. Ye
they that eat of hys meate shal hurte hi
so that hys hooft shal fall / and many be
slayne downe.

These two kynges shalbe mynded to
do myghte and talke of dyscepte at one
table but they shal not prosper: for why
the ende shal not come yet, vnto the tyme
appoynted. Then shall he go horn agayn
vnto hys owne lande wyth greate good.

and set hys harte agaynst the holy coue-
nauent, he shalbe busy agaynst it: and
then retorne home. At the tyme appoynt-
ed he shal come agayne, and go to the
south. So shal it happen otherwyle
then at the fyrste yet ones agayne
And whyrth: thypyes of Cethym shall
come vpon hym: that the man be smit-
ten and turne agaynsteth: he maye take
idignatyon agaynst the cōuauent of holy-
nes to medle agaynst it. Yea he shall
turne hym and drawe suche vnto hym/
as leaue the holy couenaunt.

He shall set myghty men to vnhallow
the sanctuary of strengthe, to put downe
the dayly offeringe, and to set vpp the
abhomynable desolation. And suche as
bryake the couenaunt shal be flatter w-
fayre wordes. But the peple shal know
theyr God, shall haue the ouerhande and
prosper. Those also that haue vndersta-
ding amonge the people shall enforme a
multitude and for a long season, they
shalbe persecuted wyth the swearde, wyth the
sper, wyth captiuitie and wyth the tak-
yng away of theyr goodes. Now whē
they fall they shalbe set vp wyth a lytell
helpe: but many shall cleue vnto theym
faynedly.

Yea some of those whych haue vnder-
standyng shalbe persecuted also & they
maye be tryed, purgged and clenched, til
the tyme be oute for there is yet another
tyme appoynted. The kynges shal doo
what hym lyst / he shall exalte and mag-
nyfy hym selfe agaynst al, that is God
Yea, he shal speake matuelous thynges
agaynst the God of all goddes, wherein
he shall prospere / so long tyl the wraath
be fulfilled, for the conclusyon is deuy-
sed already. He shal not regarde the god
of hys fathers, but hys lust shalbe vpon
women: Yer, he shal not care for any god
for he shall magnifye hym selfe aboue
all. In hys place shal he worship
the myghty Idoles and the god whom
hys fathers knewe not / shall he honor
wyth golde and syluer, with precious
stones and pleasaunt Jewels.

This shall he do, seeking helpe and
succour at the myghty Idols a straunge
goddes. Suche as will receaue him,
and take hym for god he shal geue the
great

reate wooshypppe and powe r: p:ca and make them Lordes of the multitude, & geue them the lande wth rewardes.

In the latter tyme, shall the kynge of the South streue wth the hym: and the kynge of the North in lyke maner shall comine agaynst hym wth Charettes, horsemen & w a greate nauy of shyppes. He shall come into the Landes, destroye and go thorow: he shall entre also into the fayre pleasaunt lande. Many cyties and countres shall decaye, excepte Edom/ Moab/ and the best of the Chylderen of Ammon, whiche shall escape from hys hande. He shall stretch forth hys handes vpon the countres & the land of Egypt shall not escape him. For thorow hys goyng in, he shall haue domynion ouer the treasures of syluer and golde, and ouer all the p:cieous Jewels of Egypte. Lybia and Ethioppa. Neuerthelesse the rydynges out of the east ad the north shall trouble hym: for the whych cause he shall go forth to destroye and curle a greate multitude. The tet s of his palace shall be pyght betwixte the two seas, vpon the hyll of the noble sanctuarie, & he shall come to the ende of it, and then shall no man helpe hym.

The prophecieth the resurrection of the dead. The darckenes of the prophecy of Daniell.

¶ The .xii. Chapter.

The tyme wyl come also, that the great pynce Mychaell, whych standeth on thy peoples syde, shall aryue vpon: for there shall come a tyme of trouble, suche as neuer was: sens ther be gaime to be any people, vnto that same tyme. Then shall thy people be deliuered, p:ca al those that be founde wytted in the boke. Many of them that slepe in the dust of the earth shall awake: some to the euerlasting lyfe, some to perpetual shame and reprobosc. The wyse (suche as haue taught other) shall glyster as the shynnyng of heauen and those that haue instructed the multitude vnto Godlynesse, shall be as the starrs, worlde wythout ende.

And thou O Danyel shutte vp these wordes and seale the boke tyll the laste tyme. Many shall go about here & there

and then shall knowledge encrease. So Daniell looked, & beholde, there stode other two one vpon this shoze of the water, the other vpon pondet syde, And one of them sayde vnto him whych was clothed in linnen/ and stode aboue vpon the waters of the floude: How long shall it be to the ende of these wonderous woorkes?

Then herde I the man wth the lynn clothes whych stode aboue vpon the waters of the floude when he helde vp hys ryght and lefte hande vnto Heauen, and sware by hi whych lyueth for euer: that it shall tary for a tyme twoo tymes and halfe a tyme, and when the power of the holy people is cleane scattered abroade, then shall all these thynges be fulfilled.

I hearde it well, but I vnderstode it not. Then sayde I: O my Lorde what shall happen after that? He answered: go thy way Daniell/ for these wordes shall be closed vp, and sealed, tyll the laste tyme: and many shall be purged, cleansed and tryed. But the vngedylve shall lyue wyckedlyve, and those wycked, as manye of them as they be (shall haue no vnderstandyng. As for suche as haue vnderstandyng, they shall regard it. And from the tyme forth that the daylyve offryng shall be put downe, and the abhominable desolatio set vp, ther

shall be a thousandet twoo hundred & xx. dayes.

¶ Well is hym/ that waiteth and cometh.

to the thousand. it: C, and xxxv. dayes. Go thou thy way now, tyll yt be ended, take thy rest and byde

in thy lot/ tyll the dayes haue an ende.

¶ The ende of the Prophecy of Danyel.



The

Apocal. xii. c

Apocal. xii. c

Job. v. 2
Eccl. x. 2

The Boke of

the Prophete Pleas.

The tyme wherein Pleas prophesied. Pleas by taking an harlot to his wife, signifieth þe Idolatry of the people. The destructiō of þe offspring of Iehu, and of the Israelites, is prophesied.

The first Chapter.



his is the word of the Lord, that came vnto Pleas the sonne of Beer, in þe dayes of Pleas, Joathan / Abas & Iezekiah kynges of Iuda: and in þe

tyme of Ieroboam the sonne of Joas kyng of Israel.

First, when the Lord spake vnto Pleas he sayde vnto hym: Go thy way, take an harlot to thy wyfe / and get chyldzen by her: for the lande hath committed greates whoredome agaynst the Lord. So he wente, and toke a Gomer the daughter of ^bDeblaim: which conceaued / and brought forth a sonne. And the Lord sayde vnto hi: call his name: * Israel, for I will moztly aduenge the bloude of Israel vpon the house of Iehu, and wyl bying the kyngdome of the house of Israel to an end. Then wyl I breake the bow of Israel, in the valleyes of Israel.

She conceaued yet agayne / and bare a daughter. And he saide vnto hi: Call her named * Lozhamah (that ys / not obtayning mercy) for I wyl haue no pyte vpon the house of Israel, but forget them, and put them cleane out of remembraunce. Neuertheles I wyl haue mercy vpon the house of Iuda, & wyl saue them, euen thow the Lord their god. But I wyl not delouer the thow any bowe, (wearde, batel, horse or horsemen.

Now when she had weaned Lozhamah / she conceaued agayne, & bare a sonne. Then saide he: call his name. * Loamp. For why: ye are not my people, therfore wyl not I be yours. And though the numbze of the chyldzen of Israel be as the lande of the sea, which can nether be measured nor tolde: yet in the place where it is sayde vnto the, ye

be not my people: euen there shal ye be thus reported of them: they be þe chyldzen of the lying god. Then shal the chyldzen of Iuda and the chyldzen of Israel be gathered together agayne / & chose the selues one head, and then departe out of the lande: for greates shal be the date of Israel.

The notes.

a * That is, confirmation because the kyngdom of Israel and Iuda should moztly be consumed.

b * That is, grace of synges: because of the greates delityousnes and voluptuousnes þe Iuda and Israel wer in.

c * That is the seed of God.

d * That is, hauing no mercy.

e * That is, not my people.

f * The people is called to repentance.

The.ii. Chapter.



I your brethren, that they are my people: & your sistrer þe they haue obtained mercy As for youre * mother, þe shal chyd to her / & reproue her: for she is not my wyfe, nether am I her husbände, vnlesse she put away her whoredome out of my syght / & her aduouty from her bestes. If no I shall strype her naked, and set her euen as she came into the world: yea I shal lay her waste, and make her lyke a wyldernesse, & slay her for this. I shal haue no pyte also vpon her chyldzen / for they be the chyldzen of fornication.

Their mother hath broken her wedlocke, and shee that bare them, is come to confusyon. For she sayde: I wyl go after my louers / that geue me my water and my bread my wolle and flaxe, my oyle and my dyyncke. But I will hedg her away with thornes, and stop it, that she shall not fynde her footstepes: and though she runne after her louers, yet shall she not get the, she shall seke the / but not fynde them. Then shal she saye: well, I wyl go turne agayne to my, fyrste husbände, for at that tyme was I better at ease, then now. But this wolde she not knowe / where as I yet gaue her corne, wine, oyle, spylce and golde, which she hath hanged vpon Baal.

Wherfore now wyl I go take my corne and wyne agayne in their season, and I shal agayne my wolle and my flaxe whyche I gaue her, to couer her name.

And

Israel

The prophecy

Eze. xlii. b

Jer. xlii.

And now wyl I discover her foolish-
ness, euen in the syght of her louers/
and no mā shall deliuer her out of my
handes. Moreover I wyl take awaye
al her myght, her holy dayes/ her newe-
mones, her Sabbothes and al her so-
lemne feastes. I wyl destroye her by
nyardes ad sigge trees, though she sa-
eth: lo, here are my rewardes that my
louers haue geuen me. I wyl make yt
a wodde / and the wylde beastes shall
eate it bp. I wyl punyssh her also for þ
dayes of Baal, wherin she censed him
deckig him with her earynges & chey-
nes: when she folowed her louers/ and
for gat me, sayeth the Lord.

Wherfoze behold I wyl cal her a
gaine, bying her into a wyldernes, and
speake stendely vnto her. There wyl I
geue her, her bynyardes agayne, yea &
the valley of Achor also to shewe her
hope and comfort. Then shall she singe
there as in the tyme of her youth/ and
lyke as in the daye when she came out
of the land of Egypt. Then (saith the
Lord) she shall saye vnto me: My hus-
band and shall cal me nomore Baal: for
I wil take away those names of Baal
from her mouth, yea she shall neuer re-
membze thei names any more. Then
shall I make a couenaunt with theym,
with the wilde beastes, with the foules
of the ayre/ and with euery thing þ cre-
peth vpon the earth.

As for bowe, swarde, and batell/ I
wyl destroye suche out of the land, and
wyl make them to slepe safely. Thus
wyl I mary thee vnto myne owne self
for euermore: yea euen to my selfe wil
I mary thee, in rightuousnes, in equy-
tee/ in louyng kyndnesse and mercy.
In fayth also wyl I mary thee vnto
my selfe, and thou shalt know the Lord.
At the same time wyl I shewe my selfe
freedly and gractous vnto the heauens,
saith the Lord: and the heauens shall
helpe the earth / and the earth shall
helpe the corne, wine and oyle/ ad they
shall helpe Israel. I will sowe
theym vpon earth, for a sede to myne
owne selfe, and will haue mercy vpon
her, that was without mercy.

And to theym whiche were not my
people, I wyl saye: Thou arte my

people. And he shall saye: thou arte my
God.

The notes.

a * Another here signifieth the Synagoge of the
Iewes, or the church or congregation of the people
as in Chap. I. a
C of the loue of god toward the people.

The.iii. Chapter.



Then saide the Lord to me:
Go yet thy waye and bowe
an aduouterous woman, whom thy neighbour
lo- ueth, as the Lord doth the
children of Israel: how be it they haue
respecc to straunge goddes, and loue þ
wine kannes. So I gat her for xv
siluerlinges, and for an Homer and an
half of barlie, & saide vnto her: Thou
shalt bide with me a longe season, but
se that thou platest not the harlot, and
loke thou medle wpth none other
man, and then wyl I kepe my selfe for
thee.

Thus the children of Israel shall
sit a greate while without hig a prince
without offering and aultar, without
prest and reuelation. But afterwarde
shall the children of Israel conuerter &
seke the Lord their God, and Da-
uid their king: a i þ latter dayes they
shall worship the Lord, and his louig
kyndnes.

A complaint agaynst þ people & þ prestes of Israel

The.iii. Chapter



I care the word of the Lord
O ye childze of Israel: for
the Lord must punish the
that dwel in the lād. And
whyether is no faithfulness
there is no mercy/ther is no knoweldeg
of God in the lande: but swearing,
lyeng, man slaughter, theft, and aduou-
try haue gotten the ouer hand, and one
bloudgiltines foloweth an other.
Therfor shall þ lād be in amiserable case
and all they that dwell therein, shall
mourne. The beastes in the felds, the
foules in the ayre, and the fysshes in þ
sea shall dye. Yet is there none that will
chassen nor reproue anothe: he prayes
which shoulde reforme other men, and
become lyke the people.

Therfoze stonblest thou in the day
spring

Wherfore stomblest thou i þ daye time
and the prophet with thee i the night.
I wyl bring thy mother to splence, ad
why my people perþe/ because they
haue no knowledge. Seyng then that
thou hast refused vnderstanding ther
fore wyl I refuse thee also so that thou
shalt no moze be my prest. And forso
muche as thou hast forgotten the lawe
of thy God, I wyl also forget thy
chylzen. The moze they increased in
the multitude, the moze they synned
agaynst me, therfore wyl I change their
honoure into shame. They eate vp the
spines of my people, and corage them in
their wyckednesse. Thus the prest is be
come lyke the people. Wherfore I wyl
punysh them for their wycked wayes, ad
rewarde them accordynge to their awne
ymagynacions. They shall eate/ad not
haue ynough: They haue* vñd whoz
doine/therfor shall they not prosper: ad
why they haue forsaken the Lorde/and
not regarded him.

Whozdom, wyne and dzonckennesse
take the harte awaye. My people aske
counsaill at their stockes, their staf must
tell them. For an whoozpsh mynde hath
deceaued them/ so that they comþte for
necracyn agaynst their God. They
make sacryfices vpon the hye mountay
nes, and burne theyr incense vpon the
hilles, yea amonge the okes, groues ad
busshes, for there are good shadowes.
Wherfore your daughters are become
harlottes, and your spouses haue broke
their wedlocke. I wyl not punysh your
daughters for beyng deþyled, and your
wydes that be come whozes: seyng the
fathers them selues haue medled wyth
harlottes/and offered wyth vnþyþstes:
but the people that wyl not vnderstande
must be punyshed.

Though thou* Israel art disposed
to playe the harlot, yet shuldest not thou
haue offended, O Iuda: thou shuldest
not haue ruine to Galgal, nor haue gone
vp to Bethauen nor haue swoyne, s lord
lyueth. For Israel is gone backe lyke
a wanton cowe. The Lord therfore shal
make her fede, as the lambe that goeth a
straye. And where as Ephraym is becõ
partaker of Idols/wel, let hi go. There
Dzonckennes hath putt them backe, and

brought them to whozdom.

Their rulers loue rewarde, bring (say
they) to their owne shame. A winde shal
take hold of their fetters, ad they shal
be confounded in their offringes.

The notes.

* To vse whozdom of fornicacyon thozowyns þ
prophetes, is, to take another god the true god
to serue images or to beleue in them.

* Israel and Ephraim, for the mozt part in
the þ prophetes are taken for the x. tribes, þat lxx
vi. i. b. Ye read in the. iii. of the kynnes. xii. e. that
x. tribes folowed Jeroboam, where as only Iuda
Beniamin ad hope by Rehoboam. Those x. tribes
are comonly called Israel in the þ prophetes: I Ben
iamin is rekened with Iuda.

¶ Agaynst the þ rulers & rulers of Israel. The help
of man can do nothing agaynst god.

¶ The. v. Chapter.



O thou household of
Israel: geue eate/ O thou
kynghly house: for this pu
nyshment wyl come vpon
you/that are become a snare vnto Miz
phah, and a spyed net vnto the mounte
of Tahboz. They kyl sacryfices by
hepes,* to begyle the people therwith:
therfore wyl I punysh them all. I
know Ephraim wel ynough, and Is
rael is not hid fro me: for Ephraim is
become an harlot: and Israel is defiled
They are not mynded to turne vnto
their God, for they haue an whozpe
hearte, so that they can not knowe the
Lorde.

But the pryde of Israel wyl be
rewarde him in hys face, yea both Is
rael and Ephraim shal fal for their wy
kednes, and Iuda with them also.
They shal come with their wepe and
bullockes to seke the Lorde, but they
shal not fynd him, for he is gone from
them. As for the lord, they haue refused
him and brought vp bastarde chylzen
a moneth therfore shal deuoure theym
with their pozrions. Blowe wyth the
matwmes at Gabea/and with the trõ
pet i Ramah. Cry out at Bethauen vñ
põsyde of Ben Iamyn. In the tyme of
the plage shal Ephraim be sayde waste
therfore byd I faithfully warne the tri
bes of Israel. Yet are the princes of
Iuda become lyke them, that remoue
the lãdemarkes, therfore wyl I poure
out my wrath vpon them lyke water.
Ephraim is oppzessed, and can haue
no ryght of the lawe: for why they fo
lowe

Jer. vii. 5

Jeremy. liii. c
Deute. xliii. c
Ezech. xliii. c

to we the doctrynes of men. Therefore wyl I be vnto Ephraim as a moth, and to the house of Juda as a caterpillet.

When Ephraim sawe his sicknes and Juda his dyscase: Ephraim went vnto Assur, and sent vnto kyng Tarebi: yet could not he help you, nor ease you of your payne. I am vnto Ephraim as a Lyon, and as a Lyons whelp to the house of Juda. Euē I / I wyl spolie the and go my wase. I wyl take them w me, and no man shal rescue them. I wil go / & retorne to my place, til they were faynt, and seke me.

¶ Affliccyō causeth a man to retourne to god, The wyckednes of the Piestes.

¶ The. vi. Chapter.

In theire aduersytee they shal seke me / and saie: com let vs turne agayne to the Lord: for he hath smytten vs, and he shal heale vs: he hath wounded vs / and he shal bid vs vp agayne: * after two dayes shal he quicken vs, in the thyrde daye he shal raple vs vp, so that we shal lyue in hys syght. Then shal we haue vnderstandyng & endeouore oure selues to know the Lord. He shal go forth as the spyng of the day / & come vnto vs as a euening and moorning rayne vpon the earth.

¶ Ephraim / what shal I do vnto thee: ¶ Juda, how shal I entreate thee: se-
punge your loue is lyke a moorning cloud and lyke a dewe that goeth early away Therefore haue I cut downe the Prophetes, and let them be slayne for my wordes sake: so that thy punishment shal come to lyght. For I haue pleasure in loupng kyndnes / and not in of feryng: yea in the knowledge of God, more then in burnt sacrifice. But euen lyke as Adam dyd, so haue they broken my couenaunt, and set me at naught.

Galaad is a cite of mychedd doers, of malycious people and bloudsheders. The multitude of the Piestes is lyke an heape of theues, murtherers & blod thurstes: for they haue wrought abhominacyon. Horrible thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is despyled: but Juda shal haue an haue-
uelt for hymself / whē I retorne the cap-

tyuptye of my people.

The notes:

* After two dayes shall he quicken vs, and in the thyrde daye shall he raple vs vp, &c. That is, for a certen space wyl he afflict and trouble vs but he wyl heale vs agayne and restore vs to soundnes The thyrde daye that is without long delaye, or long taryance.

¶ Of the vyces and wantonnes of the people.

¶ The. vii. Chapter.

When I vnder take to make Israel whole, then the vnglacynesse of Ephraim and the wickednes of Samaria cometh to lyght: then go they aboute wth lyes. At home they be theues, and without they fall to robyng, they consider not in theyr heretics that I remember all theyr wyckednes. They go about wth theyr owne inuencions / but I se them wel ynough. They make the kyng and the prynces, to haue pleasure in theyr wyckednesse and lyes. All these burne in aduoutery, as it were an ouen that the baker heateth / whē he hath leste kynedynge / tyll the doue be leuened: Euē so goeth it this day with oure kynges and prynces, for they be gynn to be wod drōke through wynerthyng vñe samylparitpe wth suche as deceiue them. They, wth the ymagynacyon of theyr herte are lyke an ouen: they sleape is all the nyght lyke the slepe of a baker, in the moorning is he as hote as a flame of fyre: they at altogether as hote as an ouen.

They haue deuoured theyr owne subges: all theyr kynges are fallen: yet is ther none of them that calleth vpon me Therefore must Ephraim be myrte amōg the heathen. Ephraim is become lyke a cake, that no man turneth: straungers haue deuoured hys strenght. yet he regardeth it not: he waxeth full of gray heares yet wyl he not know it: and the pride of Israel is cast down before theyr face, yet wyl they not turne to the Lord their God, nor seke hym for all this.

Ephraim is lyke a doue, that is begyled, and hath no harte. Now call they vpon the Egyptians, now goe they to the Assyrians: but whyle they be going here and there, I shall spreade my nette ouer them & draw them downe as the fowles of the ayre: and accordynge as they haue bene warned / so wyl I punyssh them.

wo be vnto them, for they haue forsa-
ken me. They must be destroyed, for they
haue set me at naught. I am he that
haue redeemed them and yet they dissem-
ble wyth me. They call not vpon me w
theyr hertes, but lye houlunge vpon the
beddes/ & here as they come together, it
is but for meate and dryncke, & me wyll
they not obey. I haue taught the, & defende
their arme, yet do they ymagyn mischeffe
agaynst me. They turne their selues but
not a right, and are become as a broken
bowe. Theyr prynces shal be slaine with
the swerde, for the malice of theyr tuges
suche blasphemys haue they lerned i the
lande of Egypte.

The destruction of Iuda and Israel, be cause of
their Idolatrie.

The. viii. Chapter.

Set the horn to thy mouth/
and blowe: get the swyftlye
as an Aegle, vnto the house
of the Lord, for they haue
broken my couenaunt, and
transgreded my lawe. Israel can saye vn-
to me: thou art my god, we knowe thee:
but he hath refused the thyng that is
good, therfor shall the enemy folowe vp
on hym. They haue ordered kyniges,
and I must not knowe of it. Of theyr
syluer and golde haue they made them
Images, to byrge they in selues to des-
tructyon. Thy calf, O Samarya, shalbe
taken awaie, for my wroth ful idygnacio
is gone forth agaynst thee. How long will
it be, or they can be clenised: for the calfe
came from Israel, the worke man made
it/therfor can it be no God, but euen to
a spyders webbe shall the Calfe of Sa-
maria be turned.* They haue sowne
wynde/therfor shall they reape a storme

Theyr sede shall beare no corne, there
shall no mele be made of theyr increase:
though they reape yet shall straungers
deuoure it vp. Israel shal perishe, the
Gentiles shall intreate hym as a foule
bestell. Synce they went vp to the As-
syrians, they are become lyke a wilde asse
in the deserte.

Ephraim geueth rebwarde to
get louers, therfor are they scattered amog

the heathen there wil I gather them vp
They shall soone be werye of the bur-
then of kyniges and prynces. Ephraim
hath made many aultars to do wicked-
nes: therfor shall the aultars turne to
bys synne. Though he I shewe them my
lawe neuer so much, they counte it but
straunge doctryne. Where as they doo
sacrifice/offeryng the flesch and eating
it: the lord wyll haue no pleasure there-
in but wyll remembre theyr wickednes
& punyssh their synnes. Israel
turneth againe into Egypte they haue
forgotten him that made the they build
churches, & Iuda maketh many strong
cittes; therfor wyll I sende a fyre into
their cyties and it shall consume theyre
places.

The Notes.

* That is, They haue geuen themselves to baryne
and tryflyng thynges, therfor shall they falle into
great trouble and Jeopardy. To sowe wynde is as
much to say among the Hebres, as to labour in vail
and to lete the labour.

Of the hunger and captiuitie of Israel

The. ix. Chapter.

Do not thou trumpe, O
Israel, make no boasting
more then the heathen, for
thou hast commyted ad-
uoutry agaynst thy God:
A raig rewarde hast thou loued more
then al the corne flowres. Therfor shal
they no more enioye the corne flowres &
wynnysses, and their swete wyne shal
fayle them. They wyll not dwel in the
Lords lande, but Ephraim turneth a-
gayne into Egypt, and eateth vnclene
thynges amonge the Assyrians. They
poure out no wyne for a drynck offerig
vnto the Lord nether geue they hi their
slayne offeringes: but they be vnto the
as moutners meates, wherein all they
that eate them, are despyled. For he byd
that they haue suchelust vnto, shal not
come into the house of the lord. What
wyll ye do then in the* solempne day-
es/and in the feast of the lordes lo, they
shal get them away for the destructio;
Egypte shal receaue them, and Boph
shal bury them.

The nettels shall ouergrowe their
pleasaur goodes, and burres shalbe i
their tabernacles. Be ye sure (O Israel)

ff. ii. the

the tyme of visitatiō is com/the dates
of recompensyng are at hande. As for
the Propete, ye holde him for a fool:
and hym that is ricke in the spere, for a
mad man: so greate is your wickednes
and malpce. Ephraim hath made hym
self a watchman of my god, a Propet
that is becom a snare to do hurt in eue-
ry strete, and abhominacyō in the house
of hys God: They be gone to farre, ad
haue destroyed them selues, like as they
did afoze tyme at Gabaa. Therfoze ther
wickednes shalbe remembred, ad their
sinnes punyshed.

I soude Israel lyke grapes in the
wyldernes/and sawe their fathers as
the fyrst pygges in the top of the fyg tre
But they are gone to Baallpeoz/and
rūne awate fro me to that shameful I-
doll, and are becom as abhominable
as their louers. Ephraim^b flyeth like
a byrde, so shal their gloz p also. In so
much, that they shal neyther begette
conceau noz beate chyldren. And
though they bynge bp anye, yet wil I
make the chyldles among me. Yea wo
shal come to them, when I departe fro
them. Ephraim (as me thinke) is plan-
ted in welthynges, lyke as Cyrys, but
now must she bynge her owne chyldre
forth to the manslayer.

O Lozde ꝑ shalt geue them: what
shalt thou geue them: geue them an vn-
fruitful wombe ad drye bzeasies. All
their wyckednes is done at Galgall,
there do I abhoze them. For the vngra-
cyousnes of their owne inuenciōs, I
wyl bypue them out of my house. I wyl
loue the nomoze, for al their pynces ar
vnfapthful. Ephraim is hewen doune
their rote is dryed bp so that they shal
bynge nomoze frute: yea and though
they byng forth any, yet wyl I slaye/
eue the best beloued frute of their body
My god shal cast them awape, for they
haue not bene obediēt vnto hī, therfoze
shall they go astraye among ꝑ heathē.

The Notes.

a* The scripture here calleth the Collimpe daye
the feast of the Lozd, the tyme, of the lozdes begaūce
because that therein the power of god shewed it self
in that he suffered the Assyrians to take his people
prisoners. I lyke thynge ye haue Sophony. i. b
C Agaynst Israel and his Idoles.

C De. x. Chapter.



Israel was a goodly byne
but he hath brought forth
vnprofitable frute: yea, ꝑ
more frute he had, the moze
altars he made, the moze
good I dyd to the pyre lande/ the moze
frendshyp shewed they to their ymages
They berte is dyuided, therfoze wyl
they be destroyed. The lozd shal bzeake
downe they Images: he shal destroye
they altars. Then shal they saye we
haue no kyng, for whye: we haue not
feared the Lozde. And what shal then
the kyng do to vs: They cōmune toge-
ther, and sware vayne othes: they bee
confederate together, therfoze groweth
they punishment as the wedes to the
fozowes of the lande.

They that dwel in Samaria haue
wozmyed the cause of Bethauen: ther-
foze shal the people mourne ouer them
yea and the preastes also, that in theyre
wealtheynesse reioyced wth the: a whye
it shal passe away from them. It shal
be brought to the Assyrians for a preyent
vnto kyng Iarib, Ephraim shal re-
ceau full punishment: Israel shal
be confounded for hys owne ymma-
gynacions. Samaria wth hys kyng
shal vany away/as the scōme in the
water. The high places of Aue wher I
rael do lye/shalbe cast doune theysels
a thoznes shal grow bpō their altars.
Then shal they say to the moūtaynes:
couer vs, a to the hylls: sal vpon vs.

O Israel thou hast synned as Ga-
baa dꝑd afoze tyme/where they remay-
ned: shoulde not the battayl then come
vpon the wycked chylderen: as wel as
vpon the Gabaonites: I wyl chaster
them, euen after myne owne desyre, the
people shalbe gathered together ouer
them/when I punysh them for theyre
greate wyckednes. Ephraim was vn-
to me, as a Cowe that is bled to goo to
plowe, therfoze I loued hym/ and sell
vpon hys false necke: I dyoue Ephrai,
Juda plowed, and Jacob played the
husbandman, that they might loue vn-
to ryghteousnes/and reape the frutes
of wedyng that they myght plowe
bp theyre fresh land, a seke ꝑ Lozde, wyl
he came and lerned the ryghteousnes.

But now* they haue plowed them
wyckednes

wickednesse, therfore shall they reape
spine, and eate the frute of lyes. Seig
thou puttelle thy confidence in thine
owne wayes, and leageth to the multi-
tude of thy worthys: there shall grow
a sedycyon amonge the people. All my
stronge cyties shall be layde wast / even
as Salmana was destroyed wth his
samitars. thow know him that was au-
ged of Arbel, in the date of battel, wher
the mother perished with her chyldren.
Euen so shall it go with you (O Bethel)
because of your malpicious wickednes.
Like as the morning goeth awaye, so
shall the kynge of Israel passe.

The Notes.

* That is. They haue geuen to them selues all þ
ought is.

Agaynst the vnhyndnes of Israel

¶ The .xii. Chapter.



When Israel was yonge, I
loued hym: and called him
my sonne out of the land of
Egypt. But the more they
were called, the more they

went backe, offeryng vnto Idoles, and
censinge Images. I lerned Ephraime
to go, and bare the in myne armes, but
they regarded not me, that wold haue
helped them. I led them with cordes of
frendshyppe, and with bandes of loue.
I was euen he that layed the yock vpon
their neckes. I gaue them their fodder
my selfe, that they should not go agayne
into Egypt. And now is Assur their
kyng. For they wolde not turne vnto
me. Therfore shall the sword be gyvne
i their cyties, the store that they haue
laid by, shall be destroyed and eaten: and
that because of their owne ymaginacy-
ons. My people hath no lust to turne
vnto me: their prophetes laye the yock
vpon them, but they ease them not of
their burthen.

What greates thynges haue I geue
thee, O Ephraim: how faith fully haue
I defended thee, O Israel: haue I delt
with thee as with Adama: or haue I en-
treated thee lyke Seboim? No / my
hart is otherwys minded. Yea my met
cy is to feruēt, therfore haue I not tur-
ned me to destroy Ephraim in my wrath
ful displeasure. For I am god & no mā /
I am euen that holy one i the middell
of thee, though I came not down i citee

The Lord roareth like a lyon, that
they maye folowe hym: yea as a Lyon
roareth he: that they may be afraid lyke
the chylderen of the sea that they may be
scattered away from Egypt as me scarre
byrdes, and stayed awaye (as doves vse
to be) from the Assyrians land: and that
because I wolde haue them tary at home
sayeth the Lord. But Ephraim goeth
about me wth lyes, and the house of Is-
raell dyssembleth. Onely Iuda holdeth
hym wth God, and wth the true holpe
thynges.

Agaynst the wayne trust of the people.

¶ The .xii. Chapter.



Ephraim kepeth the ayze and
foloweth after ycast wynde:
he is euer increasynge lyes
and destruction. They be
confederate wth the Assy-
rians, theyr oyle is carryed into Egypt: the
Lord hath a court to hold wth Iuda
and wyl punyssh Jacob. After theyr owne
wayes, and accordyng to theyr owne in-
uencionys shall he recompense them. He
toke his brother by the heele when he was
yet in hys mothers wombe, and in hys
strength he wrestled wth God. He stroue
wth the Angel, and gatt the victorye
so that he prayed and desired hym. He
founde hym at Bethell, & there he talked
wth vs. Yea the lord god of hostes, euen þ
Lord hym selfe remembred hym. Then
turne to thy god, kepe mercy and equitie
and hope styll in thy God. But the mar-
chaunt hath a false weyght in hys hande
he hath a pleasure to occupie extorcion.
Ephraim thyncketh thus: Cuth, I am
ryche, I haue good ynough: In all my
worckes shall not oue faute be founde /
that I haue offended. Yet am I the
lord thy God, euen as when I brought
thee out of the land of Egypt: and set
thee in thy tentes, and as in the hygh fest
dayes.

I haue spoken thowowe the Prophe-
tes / and shewed dyuerse bysions, and de-
clared my selfe by the mynistacyon of þ
Prophets, but at Galaad is the abhomi-
uacyon / they are fallen to vanite. At
Galgai they haue slayne Oren: and as
manye heapes of stonnes as they had in
their land forowes: so many altars haue
they

Gene. xlv. 9.
Gene. xxxii. 9.
Gene. xxx. 9.

¶ The .xiii.

Samarita they made. Jacob fled into the land of Syria/and Israel serued for a wife, ad for a wyfe he kepte shepe.

By a prophet the Lord brought the out of Egypt, and by a Prophet he pre serued the. But Ephraim hath prouoked him to displeasure thow his ab hominations, therefore shall his bloude be poured vpon him selfe/and the lord hys God shall rewarde hym hys blasphemyes.

Of the abhominations of Israel.

¶ The. xlii. Chapter.



The abhomination of Ephraim is come also into Israel.

He is gone backe to Baal/ therefore must he dye. And now they synne more and

more: of their synner they make theim molten Images/like the Idols of the Heathen/and yet al is nothing but the worcke of the craftsman. Notwithstandyng they preache of the same: who so wyl kylle the calves, offeth to men.

Therefore they shall be as the moornyng cloud, & as the dew that early passeth awaye, & like as dust & wind taketh awaye from the floze, & as smoke & goeth out of the chymney.

I am the lord thy god which brought thee out of the land of Egypt: that thou shuldest know no God but me onely, & that thou shuldest haue no Sauoure but only me. I take diligent hede of the in the wilderness that dye lande. But when they were welled & had ynough they wared proude, & forgot me. Therefore wyl I be vnto them as a lyon, and as a Leopard in the waye to the Assyrians. I wyl come vpon the as a shee beer that is robbed of her welpes, and I wil breake that stubburne harte of theirs.

There wyl I deuoure theim as a lyon: Yea the wyld Beastes shall teare them.

¶ Israel, thou doest but destroye thy selfe. In me only is thy helpe. Where are thy kyniges now, that should helpe thee in al thy cyties: Yea and thy iudges of whom thou saydest: geue me a king ad princes. wel, I gaue thee a king in my wrath, and in my displeasure wyl I take hym from thee agayne.

The wickednesse of Ephraim is bounde together, and his synne lyeth hyd. Therefore shall sorowes come vpon hym as vpon a woman that trauaileth. In bydyscrete sone is he: for he conspyeth not, that he shuld not haue bene able to haue endured in the tyme of hys byrth, had not I defended hym from the graue/ and delyuered hym from death.

¶ Death, I wil be thy death: O hell I wil be thy synge. Yet can I se no comforte: for when he is now the goodlyest amonge the brethren, the East wynde (euch the wynde of the Lord) shall come downe from the wyldernesse/ and drye vp hys condytes, and dryncke vp hys welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shall be made waste, and they: they are bysbediet vnto theyr God. They shall perishe wyth the sword, theyr chyldren shall be slayne/ ad theyr women great wyth chylde shall be typte vp.

¶ The destruction of Samaria.

¶ The. xliii. Chapter.



Israil/turne thee now vnto the Lord thy God, for thou hast taken a greate fall thow now thy wyckednesse. Take these wordes with you, whiche

ye turne to the Lord, and saye vnto hi: O forgeue vs all oure synes, because vs graciously, and then wyl we offer the bullockes of our lippes vnto thee. Assure shall be nomore oure helper, neither wyl we ryde vpon horses any more. As for the workes of oure handes, we wyl nomore call vpon them: for it is thou that art oure God, thou shewest yet mercy vnto the fatherlesse.

¶ (yf they wold do this) I should heale theyr sores: yea, wyth all my herte wold I loue theym: so that my wrath shoulde cleane be turned awaye from the. Yea, I wold be vnto Israel as the dew/and he shulde growe as the lylle, and hys rote shoulde breake out as Lybanus. Hys braunches shoulde spede out abrode, ad be as fayre as the olyue tre, and smell as Lybanus. They that dwel vnder hys shadowe, shuld come agayne, and growe vp as the corne, ad flourish as the vyne:

Eccl. xvi. a
Ezech. xvi. b
Isa. li. b
Isa. xlii. a

Eccl. xxi. a

Eccl. xlii. a
Deut. x. b

Isa. xlii. a
Isa. xlii. b
Isa. xlii. c

he shoulde haue as good a name/as the wyne of Libanus.

O Ephraym, what haue I to do wth Joels anye more? I wyl graciously heare hym, and leade hym forth. I wyl be vnto thee as a greane fyre tre, vpon me shalt thou fynde thy frute. Who so is wyle, shall vnderstande thys: and he that is ryght instructed, wyl regarde it. for the wayes of the Lorde are ryghtuous, suche as be godly wyl walke in the. As for the wycked / they wyl stumbe therein.

* The ende of the prophete of Oseas.

The Booke of Joell the prophete.

This prophete against the Jewes. He exhorteth p^{er}sones to prayer and fastyng for the mysery that was commynge at hande.

The .i. Chapter.



Thys is the woorde of the Lorde that came vnto Joel the sonne of Phatuel: Heare O ye elders: ponde thys well, all ye that dwell in the lande, if euer there happenes

suche a thyng in youre dayes, or in the dayes of youre fathers. Tell your chyldren of it: & let them shewe it vnto theyr chylderen, and so they to Certifye theyr posteritie therof. Loke what the Caterpillar hath left, that hath the grethopper eaten vp: what the grethopper left, that hath the locust eaten vp: and what the locust hath left, & hath the blastynge consumed. Make vp ye Dronckardes, and wepe: mourne all ye wyne suppers, because of youre swete wyne for it shalbee taken away from youre mouth. Yea, a myghtie & an innumerable people shal come vp into my lande, these haue teeth lyke the teeth of lyons, and chaff bones lyke the lyonelles. They shall make my vyneyarde waste, they shal pyl of the barkes of my fygge trees, styppen them bare, cast them awaye / and make the braun-

ches whyte.

Make thy mone as a byrgyn doth that gyrdeth her self with sack, because of her byrde grome. For the meate and drynkeofferyng shalbe taken away fro^o house of & Lorde: & the prestes the lordes ministers shall mourne. The feld shal be wasted, the land shalbe in a miserable case: for & corne shalbe destroyed, & swete wyne shal come to confusyon, & the oyle bitterly desolate. The housbande men and the wyne gardeners shall loken p^{er}teously and make lamentacyon for the wheate, wyne and barleye / and because & haruest vp^{on} the feld is so clenely destroyed. The grape gatherers shall make greate mone, when the vyneyard and fygetrees be so utterly wasted. Yea, all the poingarnettes / palmetrees, ap^{er}ettes, and the other trees of the feld shal wyther awaye. Thus the meyn cheate of & chyldren of menne shal come to confusyon.

Gyrde you, and make your mone / O ye prestes: mourne ye mynysters of the aultar: goo, poure wepe in, and slepe in sack cloth. O ye offycers of my God: for the meate and drynkeofferyng shalbe taken awaye from the house of your god. Proclayne a fastyng, call the congrega^{on} vpon, gather the elders and all the inha^{biters} byers of the land together in the house of the Lorde your God, and crye vnto & Lorde: alas, alas, for thys daye. And whye the day of the Lorde is at hande, and cometh as a destroyer from the almyghtye. Shal not the meates be take awaye before oure eyes, the myrrh also and sowe from the house of our God? The sede shall petysh in the grounde & graners shal lye waste / & floores shalbe broke doune, for & corne shalbe destroyed. What a syghynge make the cattel: & bullockes are verye euell lykig, because they haue no pasture: and the shepe are sampled awaye.

O Lord, to thee wyl I crye: for the fyre hath consumed the goodly pastures of the wilderness / and the flame hath bynt vp al the trees of the feld. Yea, & wyllde beastes crye also vnto thee: for the water ryuers are dyed vp and the fire hath consumed the pastures of the wilderness.

Joel. ii. d

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the

The notes.

* * * Hierome sayth in the prologe of Psalms, that those prophetes wherch shewe not the tyme of their prophecy byd prophecy in the tyme of the prophete that standeth next befoze them, wherch declareth the tyme of hys prophecy.

The prophecyeth the commynge and cruelte of theyr enemyes. An exhortacion to moue them to conuerite.

The .ii. Chapter

Blow out the trompet in **S**ion, and cry out vpon my holy hyll that al suche as dwel in the lande maie tremble at it: for the daye of the Lord cometh, and is harde at hande: a darcke daye, a gloomyng daye, a cloudy daye: yea and a stormy daye, lyke as the moornyng spredeth out vpon the hylls: Namely, a great and myghty people: suche as haue not bene sens the begynnyng, neither shall be after them for euermore. Befoze hym shall be a consumingng fyre, and behynde hym a burningng flāme. The lande shalbe as a garden of pleasure befoze hi, but behynde hym shal it be a very waste wyldernesse: and there is no mā, that shal scape hym. They are to lōke vpon/ lyke barded horses/ and runne lyke horse mē. They skyppe vp vpon the hylls, as it were the sound of charettes: as the flāme of fyre that consumeth the strawe, and as a myghty people redy to the battayll.

The folke shalbe afrayed of hym: all faces shall be as blacke as a pot. These shall runne lyke gyauntes, and leape ouer the walles lyke mē of warre. Every man in hys goyng shall kepe his araye, and not goo oute of hys path. There shall not one dyspue another/ but eche shall kepe hys owne waye. They shal breake in at the wyndowes, and not be hurte. They shal come in to the cyttye, and runne vpon the walles. They shall clyme vp vpon the houses and syppe in at the wyndowes lyke a thefe. The earth shall quake befoze hym, yea, the heauens shalbe moued: The Sunne and Moone shal be darkened and the starres shal be hid: awe theyr shynge.

The Lord shall shewe hys myght befoze hys hoste for, his hoste is grate, stronge and myghty to fulfyll hys commaundement. This is that grate and maruelous fearfull daye of the lord, And who is able to abyde it?

Now therfoze sayeth the Lord: Turne you vnto me with al your hartes with fastyng, wepyng and mournynge, rente your hettes, and not your clothes. Tutne you vnto the Lord your God, for he is gracious and mercifull/ long sufferyng and of grate compassyon: and redy to pardone wyckednes. Then (no doute) he also shall turne, and forgyue: after hys chastenyng/ he shal let your increate remaine/ for Heate and drynke offerynge vnto the Lord your God. Blowe out with the Trompet in **S**ion proclayme a fastyng, cal the congregati on/ and gather the people together, kearne the congregacion, gather the elders, bring the chyldren/ and sucklynges together, Let the bypdegrein go forth of hys chamber/ and the bypde out of her closet. Let the prestes serue the lord, betwixte the porch and the altar/ wepyng and sayng: be sauourable, O lord be sauourable vnto thy people: let not thine heretage be bzought to suche confusyon; lest the Heathē be lordes therof. Wherefore should they say amōge the Heathē, where is now their God?

Then shal the lord be gelous ouer his land, and spare his people: yea the lord shall answer/ and saye vnto hys people: Behold/ I wyll sende you corne wyne, and ople, so that ye shal haue plenty of them: and I wyll nomore geue you ouer to be a reppose among the Heathen. Agayn/ as for hi of the North/ I shal dyspue him far from you: and shutte him out in to a drye and wast land/ his face toward the east sea/ and his hinder partes toward the vttremost sea. The syncke of him shal go vp, and his synthy corrupcyon shal fall vpon him self because he hath dealt so proude. feare not (O land) but be glad and reioyse, for the lord wyll do grate thynges. Be not ye afrayed nether (O ye bestes of the felde) for y pastures shalbe grene and the trees shal beare their frute: the

Sophou: i.
Amos, v, cc

23

C

fyg.

figge trees & bluepardes shall geue theye increase.

Be glad then O ye chyldren of Sion and rejoyce in the Lorde your God, for he hath geuen you a teacher of ryghteousnes, / and he it is that shall sende you downe showres of rayne / early and late in the first moneth: so that the graners shall be full of corne and the presses plenteous in wyne and oyle. And as for the pearcs that the greifhepper, locuste, blaspunge and caterpyller (my greate hooft whych I sent amonge you) haue eaten vp, I shall restore them to you againe: so that ye shall haue ynough to eate, and be satisfied: and prayse the name of the Lorde your God that so maruelously hath dealt wth you.

And my people shall neuer be confounded any more. Ye shall knowe that I am in the myddest of Israel, and that I am your God: yea, and that there is none other, and my people shall no more be brought to confusyon.

After this, wyl I poure out my spyrte vpon all flesh: and your sonnes and your daughters shall prophesy: your olde men shall dreame dreames, and your yonge men shall se visions: yea in those dayes I wyl poure out my spyrte vpon scruauntes and maydens. I wyl shewe wonders in heauen aboue, and tokens in the earth beneth, bloude and fyre, and the vapoure of smoke. The sunne shall be turned into darcknesse, and the moone into bloude: before the greate and notable daye of the Lorde come. And the tyne shall come: that whosoever calleth on the name of the Lorde, shall be saved. For vpon the mount Syon and at Ierusalem, there shall be a saluacyon, lyke as the lord hath promysed: yea and amonge the other remnant, whom the Lorde shall call.

The notes.
* Under stand, true, as did Daniel and other. This prophete ye haue also. Act. ii. c.
† Of the iudgement of God agaynst the enemies of his people.

The first Chapter.

Take heed: those dayes and at the same tyne, when I turne agayne the captiuitie of Iuda and Ierusalem I shall gather all people together, and bynge the in the valley of Josaphat, & there wyl I reason wth them

because of my people and heritadge of Israel: whome they haue scattered about in the nations and parted my land yea they haue cast lottes for my people, the ponge men haue they set in the border house and sold the basels for wine that they myght haue to drynke. Thou Citrus and Sydon and all ye borders of the Philistins, what haue ye to do wth me? Will ye despyse me well? yf ye wyl nedes despyse me I shall recompence you euen vpon your heade and that ryght shortly, for ye haue taken away my siluer and gold, my sayre and goodly Jewels, and brought them into your goddes houses. The chyldren also of Iuda and Ierusalem haue ye solde vnto the Grekes, that ye mighte bringe them farre from the borders of their owne countrees.

Beholde therfore, I will raise them out of the place, where ye haue sold the: I will reward you euē vpon your head. Your sonnes & your daughters wyl I sel thorow the handes of the chyldren of Iuda & so they shall geue the forth to sel vnto the of Saba a people of a far countrey, for the Lord him selfe hath sayde it. Crye out the le thinges among the Gentyles / proclayme warre, wake vp the gyantes, let them drawe nye, let the come vp al the lusty warrours of the, make you swerdes of your plowshares, and spades of your cycles and sythes. Let the weake man saye, I am stronge. Muster you, and come all ye heathen rounde about: gather you together, thet what the lord laye al the grauntes to the grounde. Let the people arse, and get the to the valley of Josaphat: for there wyl I set, and iudge al heathen, round about. Late to your sythes, for the harvest is ripe: come, get you downe, the wynepresse is full, yea the wine presses rūne ouer, for thei wickednes is waxen greate. In the valley appoynted, there shall be many / many people: for the daye of the Lorde is nye in the valley appoynted. The sunne and moone shall be darkened, and the starres shall with-drawe their lyght. The Lord shall rooze out of Syon, and crye out of Ierusalem, that the heauens and the earth shall quake withall.

But

The Prophecy

But the Lorde shall be a defence vnto his owne people, & a reuenge for the chyl dren of Israel. Thus shall ye knowe, that I the Lorde your God dwell vpon my holy mount of Syon. Then shall Ierusalem be holp, & there shall no strainger go thowow her any more. The shall the inuicible drowpe swete wyne, and the bylles shall flowe with mylke. All the ryuers of Iuda shall haue water ynoughe, and out of the Lordes house there shall flowe a springe, to water the brooke of Sittim: but Egypt shall be laid waste: and Edom shall be desolate: because they haue deale so cruellie with the chyl dren of Iuda: and shed innocent blood in their lande. Agayne, Iuda shall be inhabited for evermore, and Ierusalem from generacion to generacion: for I will not leaue theyr bloude vnauenged. And the Lorde shall dwell in Syon.

The ende of the prophecy of Joel.

The Booke of the Prophet Amos.

The tyme of the Prophecy of Amos. The word of the Lorde agaynst Irah, agaynst Tyre, agaynst Edom, and agaynst the sonne of Ammon.

The fyrst Chapter.



These are the sermons that were shewed vnto Amos (whych was one of the shepardes at Thecua) vpon Israel: in the tyme of Osiab big of Iuda, and in the tyme of Ieroboam the sonne of Joab kynge of Israel: two yere before the earth quake. And he sayd: The Lorde shall roote out of Syon, and shewe his voyce from Ierusalem: so that the pastures of the shepardes shall be in a miserable case, and the tope of Char-mel dyed by. Thus sayeth the Lorde: for thye and foure wickednesses of Damascus, I will not spare her: because they haue thowwed Galaad with yron flakess: But I will send a fyre into the house of Hazael, the same shall consume the palaces of Benadab.

Thus will I breake the battes of Damascus, and rote out the inhabitants fro

theselde of Auen, and him that holdeth the sceptre out of the pleasaunte house, so that the people shall be drowen out of sayre Siria, sayeth the Lorde. Thus sayeth the Lorde: for thye and foure wickednesses of Gaza I will not spare her: because they make prisoners yet more captiue and haue drowen them into the lande of Edom. Therefore will I sende a fyre into the walles of Gaza whych shall deuoure her houses. I will rote out them that dwell at Ashdod and hym that holdeth the scepter of Ascalon and stretche out myne hande over Accaron that the remnaunte of the phylishtines, shall perishe, sayth the Lorde.

Thus sayth the Lorde: for thye and foure wickednesses of the cite of Tyre I will not spare her: because they haue increased the captiuitie of the Edomites and haue not remembred the brotherly conueuente. Therefore will I sende a fyre into the walles of Tyre that shall consume her palaces.

Thus sayth the Lorde, for thye and foure wickednesses of Edom I will not spare hym / because he persecuted his brother wyth the swerde, destroyed his mothers wombe, hate hatred very longe, and so kepte indignacion alwaie by hi. Therefore will I sende a fyre into Cheman / whych shall deuoure the palaces of Bosra.

Thus sayth the Lorde: for thye and foure wickednesses of the chyl dren of Ammon I will not spare them: because they cryte by the women greates wyth the chylde in Galaad, to make the borders of theyr landes the wyder. Therefore I will kyndle a fyre in the walles of Rab bath that shall consume her palaces in a great crye in the day of Battel. In the pest and in the day of Royme so that theyr kynge shall go into captiuitie he and his princes together, sayeth the Lorde. Agaynst Moab Iuda, and Israel.

The ii. Chapter.

Thus sayth the Lorde: for thye and foure wickednesses of Moab I will not spare hym: because he brent the bones of the kynge of Edom to ashes. Therefore will I send a fyre into Moab whych

which shall consume the palaces of Caphtor: so that Moab shall perishe with a noyse and the sounde of a shawme. **I** will rote out the iudge fro amonge the and slaye al hys prynces with hi, sayeth the Lorde. Thus sayeth the Lorde: for the and soute wyckednesses of Iuda, **I** will not spare hym: because he hath cast a lyde the lawe of the Lorde / and not kepte hys commaundementes: for why? they wolde nedes be deceaved with the lyes, that theyr forefathers folowed. Therefore will **I** sende a fyre into Iuda which shall consume the palaces of Ierusalem.

Thus sayeth the Lorde: for the and soute wyckednesses of Israel, **I** wil not spare hym: because he hath sold the ryghteous for money and the poore for shues. **E** They treade upon poore mens heades / in the dust of the earth / and croke the wapes of the meke. The sonne and the fa- ther go to the harlot, to dishonoure my holy name, they * lyde besyde every altare upon clothes taken to pledge / and in the house of theyr goddes they dynke the wyne of the oppressed. Yet destroyed **I** the Amozyte before theym, that was as hye as the Cedre trees, and as stronge as the okes: notwithstanding **I** destroyed hys frute from aboue and his roote from under.

Agayne: **I** brought you out of the lande of Egypt, and led you el. yea res thorow the wyldernisse, that yee myght haue the Ammozytes land in possession **I** raysed by Prophetes amonge youre chyldren / and absteyners amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde: But ye gaue the absteyners wyne to dynke, yea yee commaunded the prophetes, sayng: **P**rophecy not. Beholde / **I** will craше you in sonder, lyke as a waine craшeth, that is full of sheaves: so that the swyfte shall not escape, neither the stronge be able to do any thyng: no, the gyaunte shall not saue hys owne lyfe. The archer shall not abyde, and the swyfte of fote shall not escape. The horsman shall not saue hys lyfe, and he that is as manly of stomack as a gyaunte, shall in that daye be sayne to Runne hys waye naked, Sayeth the Lorde.

* To lyde besyde every hyl altare upon clothes taken to pledge, is, to serue their Idoles of goodes taken by extorcion from the poore.

¶ He repproueth the house of Israel of wickednes.

The. lxx. Chapter.



Make, what the Lorde spea-
keth vnto you (O ye chy-
ldren of Israel) namely, vnto
all the trybes, whome **I**
brought out of Egypt, and
sayd: you only haue **I** excepted from al
the generacions of the earth: therfore
wil **I** visitt you in al your wickednesses
May twayne walcke togethr excepte
they be agreed amonge them selues.
Booth a lyon roate in the wodde, except
he haue a prey: O crieth a lions whelp
out of his denne, except he haue gotten
somthyng: booth a byrde fall in a snare
vpon the earth, where no fouler is.
Taketh a man hys snare by from the
grounde, afoze he catch somwhat: Cry
they out a larum with the trumpet in
cyte, and the people not afrayed: Com-
meth there anye plage in a cytie with-
out it be the Lordes doyng?
Now dothe the Lorde God no maner of
thyng, but he tellcth hys secretes before
vnto hys seruautes the prophetes.
So hen a lyon roateth, who wil not be a
frayed: Seynting then that the Lorde God
hym selfe speaketh / who wil not * **P**ro-
phesye?

* Ozeckiah
Prophet

Preache in the palaces at Iddod / and
in the palaces of the lande of Egypt
and saye: gather you together vppon the
mountaynes of Samarya, so shall ye see
greate murther and vyolent oppressyon
amonge them, for why? they tegarde not
the thyng that is ryght, sayth the Lorde:
they gather together euil gotten goodds
and laye by robbery in theyr houses.

Therefore thus sayth the Lorde God:
This lande shalbe troubled and besieged
rounde aboute: thy strengt shalbe plucked
from thee: and thy palaces robbed. Thus
sayeth the Lorde: lyke as an hyrdeman ta-
keth two legges of a pece of an eate out
of the lyons mouth: Euen so the chyldren
of Israel (that dwell in Samarya) ha-
uing theyr couches in the corner and their
beddes at Damascus shalbe plucked a-
way.

Heate

iii. Reg. xvi.
viii.

Hear, and heare recorde in the house of Jacob (sayeth the Lord God of hostes) that when I began to visite the wickednesse of Israel / I will visite the altars at Bethel also: so that the hornes of the altar shalbe broken of / and fall to the grounde.

As for the wynter house and summer house, I will smyte them downe: and the houses of Ierusalem, and many other houses shall perish, and be destroyed, sayeth the Lord.

Agaynst the gouernours of Samaria.

The .xiiij. Chapter

O Heare this word: * ye fat kine / that be vpon the hyl of Samaria: Ye that doo poyse Men wronge, and oppresse the nedie: ye that saye to your Lordes: bypunge byther, let vs dyncke. Therefore the Lord hath sworne by his holynesse: The daies shal come vpon you, that ye shal be lpyte by vpon speares / and your posteritye carped away in syluers paypers. Ye shall gett you oute at the gappes one after another, and in Armon shal ye be cast away, sayeth the Lord.

Ye came to Bethel for to worke byn graciouslynes / and haue increased your synnes at Galgal: ye brought your sacrifices in the morninge, and your eynes vnto the thyrdaye. Ye made a thank offering of leuen / ye promysed fre wyl offerynges, and proclaymed the. Suche lust had ye. O ye Chyl dren of Israel, sayth the Lord God. Therefore haue I geuen you ydle teth in al your cyties and scarlenes of bread in al your places, yett wyl ye not turne vnto me sayeth the Lord. When there were but thre monethes vnto the harveste / I withheld the rayne from you, yea I rayned vpon one cytie and not vpon an other, one pece of grounde was moystured wythe the Rayne and the grounde that I rayned not vpon, was drye. Wherefore two, yea / thre cyties came into one todryncke water: but they were not satysfied, yett wyl ye not turne vnto me sayeth the Lord.

I haue smytten you wyth drouthe and blasting, and loke how many orchardes, byne parden, fygge trees & olyuetrees ye

had: the caterpyller hath eaten them by. But yett wyl ye not turne vnto me, sayth the Lord. Restylence haue I sent among you: as I dyd in Egypte: your pong me haue I slayne wyth the swerde, & caused your horses to be taken captiue. I made the styck puge sauoure of your tentes to come by into your nosethels: Yett wyl ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowe, as I ouerthrew Sodō & Gomor: so ye were as a brande plucked out of the fyre. Yett wyl ye not turne vnto me, sayth the Lord. Therefore thus wyl I handle thee again (O Israel) yea euen thus wyl I handle thee. Make thee scadye then to mete thy God, O Israell. For lo, he maketh þ mountaynes, he ordeneth the wynde, he sheweth man what he is aboute to doche maketh the morninge and the darcknes, he treadeth vpon the hygh places of the earth: the Lord God of Hostes is his name.

The Notes.

* By these fat kyne are vnderstande the rich rulers of the world. Psalm. xlii. b.

A complaynte of the captiuitie of Israel.

The .v. Chapter.



Eate this word O ye house of Israel, and whye I muste make this moone for you: The Virgyn Israel shal fall, and neuer ryls by agayne. She shalbe cast downe vpon her owne grounde / and no man shal helpe her by. For thus sayeth the Lord God: Where as they dwelt a thousand in one cytie, there shalbe left scarce an hundred therein: and wher they dwelt an C. there shalbe left ten for the house of Israel. Neuetheles thus sayeth the Lord vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Galgal, and go not to Bersaba: for Galgal shalbe carped away captiue, and Bethel shal come to naught. Seke the Lord that ye maye lyue: least the house of Ioseph be byntee wyth fyre and consumed, and least there be none to quenche Bethel.

Ye turne the latwe to wormwood, and cast downe ryghteousnes vnto þ ground.

Iosue. xvi. a
iii. Reg. xii. c
Ios. iiii. c.
Ios. ix. c. xii.

B

C

Enu

Enu
ii. Sam.

The Lord maketh the bright day as day, and of the day he maketh darkness. He calleth the waters of the sea, and poureth them out upon the playne ground. The Lord is his name. He raiseth destruction upon the mighty people, and bringeth downe the strong hold: but they owe him euell wyl, that repproueth them openly: and who so telleth them þe playne trueth, they abhorre hym. For so muche then as ye oppresse þe poore, and robbe hym of his best sustenance: therfor, wher as ye haue buylded houses of square stone, ye shall not dwell in them. Marvellous pleasaunt vineyardes shall ye plante, but the vine of them shall ye not dryncke: and as for þe multitude of your wyckednesses and your stout synnes, I knowe them rightwell. Enemys are ye of the ryghtous, ye take rewardes, ye oppresse the poore in iudgement. Therfor the wyle muste now be saynte to holde his tounge, so wycked a tyme is it.

Take after the thyng that is good & not euell, so shall ye lyue: yea the Lord God of hostes shall be with you, according to your own desier. Hate the euell and loue the good, set by right agayn in the poorte: (no doubte) the Lord God of hostes shall be mercifull vnto þe remnaue of Ioseph. If not (sayeth the Lord God, the God of hostes) ther shall be mourning in al stretes, yea they shall saye in euery strete: alas alas. They shall call þe housbandman to lamentacyon, & such as can mourne to mourninge. In al vineyardes ther shall be heuynesse, for I wyl come amonge you, sayeth the Lord. Who be vnto them that desyre the daye of the Lord? whetfor wolde ye haue it? As for the daye of the Lord, it shall be darcke and not cleare: Yea lyke as when a man runneth from a lion and a beere meeteth with hym: or when he cometh into the house, and leaeneth his hand vpon the wall, a serpent byteth hym. Shall not the daye of the Lord be darcke, and not cleare? Shall it not be cloudy, and no wyne in it?

I hate and abhorre your holydayes

and where as ye cense me when ye come together, I wyl not accepte it. And though ye offere me burntofferings & meatofferings, yet haue I no pleasure therin. As for your fat thackofferings I wyl not loke vpon them. Away with that noise of thy songes, I wyl not heare thy plates of musick: but so that egypte flow as þe water, and ryghtrunnesse as a myghty stream. O ye house of Israel, gaue ye me offeringes and sacrifices those. y. Yeares longe in the wilderness: yet haue ye sette by tabernacles to poure Moloch and images of your Idoles, yea and the stat of your God Rempha / figures wherby ye made to worshippe them. A herfor I cause you be carped awaye beyond Damascus, sayeth the Lord God, whose name is the God of hostes.

Agaynst the synners of Israel lyuing in pleasures.

The vi. Chapter.



Who be to the proude welthy In Syon to such as thynke them so sure vpon þe mount of Samaria: which holde thymselfes for the best of the worlde and rule the house of Israel, euen as they list. Go vnto Calne and seiand fro thence get you to Hemath the greates cite, and so go downe to Gath of the Philistines: be they better at ease then these kynngdomes, or the border of their lande wydet then yours? Ye are taken out for the euell daye, euen ye that sit in the stoke of wyckednes. Ye that lye vpon beddes of Iuery, and vse your wantonnes vpon your couches: ye that eate best lambes of the flocke, and the fattest calves of the droue: ye that synge to the lute, and in playnge of instrumentes compare your selues vnto Dauid, ye that drinke wine out of goblettes, and anoint your selues with the beste oyle, but no man is sorowful for Iosephes hurte. Therfor now shall ye be the firste of them, & shall be led awaye Captiue / and the Lustye Chere of the wyckfull shall come to an ende.

The Lord God hath sworn euen by hym self (sayeth the Lord God of hostes)

The prophecy

hooses) I hate the pride of Jacob/ and I abhorre his palaces: and I wyl geue ouer the citie, wyth al that is therein: so that though there remayne ten men in one house, they shall dye. So they nexte kynnsfolkes and the dead butlers shall take them, and carry awaye theyr bones and laye vnto hym that is in the pinnermet house: is there yet any more by thee? And he shall answer: they are all gone, holde thy tunge (shall he saye) for they woulde not remembre the name of the Lorde.

Beholde the Lorde is mynded to smyte the greate houses, so that they shall decaye, and the lytle houses, that they shall cleue a sunder. Who can rüme with horses, or plowe with oren vpon the herde rockes of stone? for whyrpe haue turned true iudgment in to bitterness, and the frute of righteuousnesse into wormwood: Yea eue ye, that retoyse in bayne thynges: ye that saye: haue not we obtayned hoznes in oure awne strength? wel, take hede/ O ye house of Israel, sayeth the Lord God of hostes: I wyl bringe a people vpon you, which shall trouble you, from the waye that goeth toward Hemath/ vnto the brooke in the medowe.

Of the captivitye of Israel and Iuda
The. vii. Chapter.

The Lorde God shewed me suche a vision: behold, there stood on that made grethoppers/ euen when the cozne was thyrngge forth/ after the kyng had clippd his shepe. Now when they vnderke to eate vpon all the grene thynges in the lande. I sayde: O Lorde God, be merciful, I beseeche thee: who shoulde els helpe vpon Jacob: that is brought so lowe? So the lorde was gracious therein, and the Lorde sayde: wel/ it shall not be.

Agayne, the Lorde shewed me thys vision: behold, the Lorde God called the frye to pumpwytchall, and it deuoured the greate depe: yea it consumed a parte all redy. Then sayde I: O Lorde God holde thynne hande: for who shoulde els helpe vpon Jacob that is brought so lowe? So the Lord was merciful therein, and the Lord god sayd: well, it shall not be.

Moreover, he shewed me this vision: behold, the Lorde stode vpon a plastered wal and a malons trowel in hys hande: And the Lorde sayde vnto me Amos, what seyst thou? I answered a malon: to wel. He said: Lorde holde/ I wyl laye the trowel amonge my people of Israel, and wyl nomore ouer see them, but the hye pylchapels of Isaac must be layed waste and the churches of Israel made desolate. And as for the house of Jeroboam, I wyl stande vpon agaynst it with the swerde, vpon thys sent Amasiah the prest to Bethel vnto Jeroboam the kyng of Israel, saynge: Amos maketh the house of Israel to rebel agaynst thee/ the lande can not awaye with hys wordes. For Amos saith, Jeroboam shall dye with the swerde, and Israel shall be led awaie captiue out of theyr owne lande. And Amasiah said vnto Amos Gett thee hence (thou that canst se so well) and fle in to the lande of Iuda: gett thee there thy lyng, and prophesy there, and prophesy nomore at Bethel for it is the kynges chapell, and the kynges court.

Amos answered and sayde to Amasiah As for me I am neyther prophete, nor prophetes sonne, but a keeper of Catell. Now as I was breaking downe molberyes and goyng after the catell, the lord toke me, and sayd vnto me: So thy way and prophesy vnto my people of Israel. And therfore, heare thou now the word of the Lorde: Thou saiest: prophesy nota gaynst Israel, and speake nothyng agaynst the house of Isaac. Wherefore thus sayeth the Lorde: Thy wife shall be defiled in the cite, thy sonnes and daughters shall be slayne with the swerde, and thy lande shall be measured out with the lync. Thou thy selfe shalt dye in an vnclene land, and Israel shall be dryuen out of his owne countre.

The. viii. Chapter.

Agaynst the rulers of Israel. The Lorde sheweth that he wyl fulfill the thynges which he hath determined agaynst Israel

The Lord God shewed me
thys byspon: and beholde/
there was a maunde wyth
sommer frute. And he saide:
Amos, what seyst thou?

I answered: a maunde wyth sommer frute.
Then sayde the Lord vnto me: the ende
commeth vpon my people of Israel. I
will no more ouerse them. In that daye
shall the songes of the temple be turned
into sorow, sayth the Lord God. Many
dead bodys shall lye in euery place, and
be cast forth secretly. Heare thys, O yee
that oppresse the poore, and destitoye the
nedy in the lande, saynges: when wyll
the new moneth be gone, that we maye
sell bytale, and the Sabboth, that we
maye haue scarcenisse of corne; to make
the bushel lesse, and the sycle greater.
We shall set vp false wayghtes/that we
maye get the poore vnder vs wyth thete
money, and the nedy also for shus: ye let
vs sell the chaffe for corne.

The Lord hath sworne agaynst the
pride of Jacob: these workes of theyrs
wyl I neuer forget. Shall not the land
tremble/and all they that dwell there?
moune for this: Shall not their destruc-
tyon com vpon the lyke a water streamie
and flowe ouer them/as the floude of
Egypte. At the same tyme(sayeth the
lord god) I shal cause the Sunne to go
downe at none, & the lande to be darcke
in the clere daye. Your high feastes wyl
I turne to sorowe, and your songes to
mournynge: I wyl byynge sacke clothe
vpon all backes, & baldenes vpon euery
heade: yea /suche a mournynge wyl I
sende them, as is made vpon an only be-
gotten sonne/and they shall haue a mi-
serable Ende.

Beholde, the tyme cometh(sayeth
the Lord God) I shal send an hūger ito
the earth: not the hūger of breade, nor the
thyrste of water: but an hūger to heare
the woorde of the Lord. So y they
shal go from the one Sea to the other/
yea, from the north vnto the easte, run-
nyng aboute to seke the woorde of the
Lord, and shall not finde it. In that
tyme, shall the fayre Virgins and the
pouge men perishe for thyrste. Yea, euen
they y sweate in y offence of Samaria,

and sape: as truly as thy God lyueth
at Bā, and as truly as thy God lyueth
at Betsaba, These shal fall, and neuer
ryle vp agayne.

Threatnynges agaynst Israel. No man can
escape the hande of God.

The ix. Chapter.

Sawe the Lord standyng
vpo the altar, and he sayd
smpte the dyze cheke/ that
y postes maye make with-
all. For their couetousnesse
shall fall vpon all their heades, & thete
posteritee shalbe slayn with the sword.
They shal not fle awaye, there shal not
one of them escape, nor be deliuered.
Though they were buryed in the bell/
my hande shal fetch them from thence:
though they clymme vp to heauen, yet
shall I cast them downe: though they
hyde the selues vpo y toppe of Carmel;
yet shall I seke them out/and byynge
them from thence: Though they crape
downe fro my syght in to the depe of y
sea/ I shall commaunde the serpente/
euen ther to bite them.

If they go awaye befoze theyz enemies
into captiuitie, then shall I commaund
the swerde there to slaye them.

Thus wyl I set myne eyes vppon
them, for their harne and not for their
welth. For whē the Lord God of hostes
toucheth a lande/ it consumeth a waye/
and all they that dwell therein/ must ne-
des mouen. And wher theyz destructio
shall arys as euery streame and rū-
ne ouer them, as the floude in Egypte.
He that hath hys dwellyng in heauē/
and groundeth hys tabernacle in the
earth he that calleth the waters of y sea
and poureth them oute vpon the plat-
ne grounde: his name is the Lord. O
ye chylderen of Israel, are ye not vnto
me. eue as the Assyrians, saith y lord/
haue not I brought Israel out of the
lande of Egypte, the Philistines, from
Capthor/and the cyrians from Cyre?

Beholde, the eyes of the Lord are vpo

The prophecy

The booke of

The Prophete Amos.

the realme that synneth, to rote it cleue out of the earth: Neuertheles, I wyll not utterly destroye þe house of Iacob, sayeth the Lorde.

For lo, this I promysse though I shifte the house of Irael amonge all nacions (lyke as they vse to shifte in a spue) yet shall not the smallest grauell stones fall vpon the earth: But al the wycked doers of my people, that saye: Cusch, the plage is not so nye, to come so hastily vpon vs: those shall perishe wth the swerde. At that tyme wyll I buyld agayn the tabernacle of Dauid that is fallen downe, and hedg vphis gappes: and loke what is broke, I shall repayre it: Yea; I shall buyld it agayne as it was a fore tyme, that they maye possesse the remnant of Edom / yea and al suche people as call vpon my name wth them, sayeth the Lorde, whych doth these thynges.

Beholde, the tyme commeth (saith the Lorde) that the plowman shall ouertake the mower, & the treader of grapes him that soweth seede. The mountaynes shall droppe swete wyne, and the hilles shall be frutesfull, and I wyll turne the captiuite of my people of Irael: they shall repayre the waste ctytes, and haue them in possellion: they shall plant vineyardes / and drynke the wyne therof: they shall make gardens, and enioye the frutes of them.

And I wyll plante them vpon theyr owne grounde, so that I wyll neuer rote them out agayne from theyr lande whych I haue geuen them, sayeth the Lorde thy God.

The ende of the prophecy of Amos.

Agaynst Edom, and the trust that they had in riches.



Thus is the byson that was shewed vnto Amos: Thus hath the Lord god spoken vnto Edom: We haue herde of the Lord that there is an Embassage sent amonge the heathen: yea, let vs arise, a fyght against them. Beholde, I wyll make thee small amonge the heathen / so that thou shalt be bitterly despised. The pynde of thine herte hath lyft thee vp / thou that dwellest in the strong holdes of stones, and hast made the an hie seate: Thou sayest in thine herte: who shall cast me downe to the grounde: But though thou wentest vp as hye as the Aegle, and madest thy nest aboue amonge the starrs: yet wolde I pluck thee downe from thence. If the theues and robbers com to thee by nyght, thou takyng thy rest: should they not steale tyl they had ynough? If the grape gatherers com vpon thee wold they not leaue thee some grapes? But how shall they tye Esau, and seke out his treasures?

Yea, the men that were sworne vnto thee, shall dysturb thee out of the borders of thine owne lande. They that be now at one with thee shall dysceane thee and ouertome thee: Euen they that ate thy bred shall betray thee / or euer thou perceaue it. Shall not I at the same tyme destroye the wyse Men of Edome / and those that haue vnderstandyng fro the mount of Esau? They gyaunte (O Cheman) shall be afrayed, for theye wyl slaughter they shall be all ouerthrowne vpon the mount of Esau. Shame shall come vpon thee, for þe malice that it ouerthrew to thy brother Iacob: yea, for euermore shalt thou perishe, and that because of the tyme / when thou dyddest set thy selfe agaynst the Lord: Euen when

when the enemyes carryed awaie hys
hoost/and when the aleuents came in
at hys portes, and cast lottes vpon Je-
rusalem, and thou thy selfe wast as
one of them.

Thou shalt nomore se the daye of
thy brother, thou shalt nomore beholde
th. tyme of his captiui. ec: thou shalt no
more reioyce ouer the chyl. zen of Juda
in the daye of theyr destruccyon, thou
shalt triumphe nomore in the tyme of
theyr trouble. Thou shalt no more com in
at the gates of my people in the tyme of
theyr decaye: thou shalt not se theyr mys-
fety in the daye of theyr fall.

Thou shalt sende out noman agaiſt
theyr hoſte, in 5 daye of theyr aduerſytee
neither shalt thou stand waytynge any
more at the corners of the ſtretes, to mur-
ther ſuche as are fled, or to take them pre-
soners, that remayne in the daye of their
trouble. For the daye of the Lord is hard
by vpon all the Heathen. Lyke as thou
haſt done, ſo ſhalt thou be dealt wythal,
yea, 5 ſhalt be rewarded euen by thyne
head. For lyke wyſe as ye haue droncke
vpon myne holy hyll, ſo ſhall al Heathen
dryncke continually: yea dryncke ſhall
they, and ſwalowe by, ſo that ye ſhalbe/
as though ye had neuer bene.

But vpon the mount Syon, there
ſhall a remnant eſcape: theſe ſhalbe holy
and the houſe of Jacob ſhall poſſeſſe eue
thoſe, that had them ſelues afore in poſſeſſion.

leſſion. Moreover, the houſe of Jacob
ſhalbe a fyre, 5 houſe of Joſeph a flame,
and the houſe of Eſau ſhalbe the ſtraue:
whych they ſhall kyndle and conſume, ſo
that nothyng ſhalbe left of the houſe of
Eſau for the Lord by him ſelfe hath ſayde
it. They of 5 South ſhall haue the mount
of Eſau in poſſeſſion: & loke what lyeth
vpon the ground, that ſhall the Philisti-
nes haue: the playne felde ſhall Ephraim
and Samaria poſſeſſe: and the moun-
tynes of Galaad ſhall Ben Jami haue.
And this hoſt ſhalbe the chyldren of Iſ-
raels preſoners. Now, what ſo lyeth fro
* Canaan vnto * zarethah and in *

Sepharad, that ſhalbe vnder the ſub-
iectyō of Jeruſalem: and the cyties of 5
South ſhall enheret it. Thus they
that eſcape vpon the hyll of
Sion, ſhall goo by to pu-
ryſh the mount of E-
ſau/and the kyng-
dome ſhallbe
the
Lordes.

The Notes.

a* Many After the Hebr.

b* That is France.

c* That is Spayne.



GG.iii.

**The ende of the booke
of the Prophecy
of abdy**

The Prologe

The Prophete Jonas with

An introduccon before, teachinge to vnderstande hym and the ryghte vse also of all the scripture, and why it was wytten, and what is therein to be sought: and shewynge where wyth the scripture is locked vp, that he which readeth it can not vnderstande it, though he study therein neuer so muche: and a gaine with what keyes it is so open ed, that the reader can be stopped out w no subtiltie or false doctryne of man, from the true sence and vnderstandinge therof.

W. C. vnto the Christen reader.

As the enuyous philistines stopped the welles of Abraham and filled them vp with earth, to put the meinozvall out of mynde, to the entente that they myght chalenge the grounde: euen so the fleshly minded poppytes stoppe vp the baynes of lyfe which are in the scripture, w the earth of their tradicions, false similitudes and lienge allegories: that of lyke zeale, to make the scripture their owne possession and matchawndise: so shutt vp the kyngdome of heauen which is gods worde, neither entrynge in the selues nor sufferynge them that woulde.

¶ The scripture hath a body without, and wit in a soule, spyte and lyfe. It hath without, a barkke, a shel, and as it wer an hard bone for the fleshy minded to gnaw vpon. And within it hath pith, corne, mary and al sweetenes for gods electe which he hath chosen, to geue them his spirite, and to wyte hys lawe and the fapth of his sonne in their hertes.

¶ The scripture conteyneth .iii. thinges in it: fyrst the lawe to condempne al fleshe: secondarely the gospel, that is to saye, promyses of mercye for all that repente and knowledg thei synne at the preachynge of the lawe, and consente in their hertes that the lawe is good, and submyt the selues to be scolers to learne to kepe & lawe and to lerne to beleue the mercy that is promysed them: and thyrddly the stoyses ad lyues of those scolers, bothe what channes for tuied theym, and also by what meanes their scolemaster taught them and made them perfecte, and howe he tryed the true from the false.

¶ When the poppytes came to the lawe, they put gloses to, and make nomoze of it then of a wordly lawe which is satisfiied with the outward work and which a ruck maye also fulfyl. When yet Gods lawe neuer ceaseth to condempne a man vntyll it be wytten in hys harte and vntyll he kepe it naturally without copulsion and al other respecte, saue onely of pure loue to god and hys neyghboure as he naturally eateth when he is an hongred, without copulsion and all other respect, saue to slake hys hunger only.

¶ And when they came to the Gospel, there they mingle thei leuene, and say, god now receaueth vs no moze to mercye, but of mercye receaueth vs to penaunce, & is to wete, holy dedes that make them farr belies and vs their captiues, both i soule & body. And yet they saine thei Idole the pope so merciful & if & make a litle money glister i hys Baalames eyes ther is nether penaunce nor purgatory nor any fastig at al but to fle to Heauē as swifte as a thought and at the twinklinge of an eye.

¶ And the liues stoyses and gesses of men which are contayned in the bible, they reade as thinges nomoze pertainyng vnto them, then a tale of Robyn hode, and as thinges they wot not wherto the serue, saue, to saine false descāt and iugling allego rytes, to stablis thei kyngdome withal. And on of & chefast and fleshliest study they haue, is to magnifye & sayntes aboue measure & aboue & truth & w thei poppy to make the greter the euer god made the. And if they fide any iftinite or sine as cry bed vnto sayntes & they excuse w al diligence, diminischyng & glory of the mercye of God & robbying wretched synners of all thei comfort, & thyncke thereby to flat

ter the sayntes/and to obteyne theyr fauour, & to make speyall aduocates of the
euen as a man would obteyne the fauour of worldly tyrantes as they also fynde
the sayntes muche more cruell then euer was any heathen man ad more wreke
full and vengeable, then the poetes sayne theyr goddes or theyr furres & torment
the soules in hell, yf theyr euens be not fasted & ther Images viſited & saluted w
a pater noster (whiche prayer only our lyppes be acquainted w, our hertes vnder
standinge none at all) and worshipped with a candle/ and that offering of our de
uotion in the place which they haue chosen to heare the supplications and make
petitions of thet clyentes thereyn

¶ But thou reader thinke of the lawe of God how that it is altogether spirituall
and so spirituall that it is neuer fulfilled wth dedes or worckes, but yf they flow
out of thyne hert w yth as greate loue toward thy nychtbour, for no deservynges
of hys yea though he be thyne enemy as Chryst loued thee and dyd for thee, for no
deservyng of thyne, but euen when thou wast hys Enemye. And in the meane
tyme, throught all our infancy and chyldchode in Chryst tyll we be growen by
into perfecte men in the full knowledg of Chryst and full loue of Chryst agayne
and of our nychtbour for hys sake, after the ensample of hys loue to vs, remem
ber that the fulfillyng of the lawe is a fast sayth in Chrystes blood, coupled wth
our profession and submytting our selues to lerne to do better.

¶ And of the Gospell or promyses whych thou meetest in the scripture, beleue fast
that God wyll fulfill them vnto thee, and that vnto the bittermost for, at the re
pentance of thyne herte, when thou turnest to hym and forsakest euell, euen of
hys goodnes and fatherly mercye vnto thee, and not for thy flatterynge hym wth
pocritish worckes of thyne owne saynyng. So that a fast sayth onely wthout
respekte of all worckes, in the forgeuenes both of the synne whych we dyd in tyme
of ignorance wth lust & consent to synne, and also of al the synnes whych we do by
chaunce & of frailtie, after that we are come to knowledg and haue professed &
lawe oute of oure hertes. And all dedes serue onely for to helpe our neibours
and to tame our flesh that we fall not to synne agayne, and to exercise our soules
in vertue, and not to make satisfaction to Godwarde for the Synne that is ones
passe.

¶ And all other stoyses of the Byble, wthoute exception, are the practysynge
of the lawe of the Gospell and are true and saythfull ensamples and sure earnest
that God wyll euer so deale wth vs, as he dyd wth them, in all infyrmyties, in
all temptacions, and in all lyke cases and chaunces. Wherin se we on the one syde
how fatherly and tenderly and wth all compassyon God entreateth hys electe
whych submytte them selues as scollers, to learne to walcke in the wayes of hys
lawes and to kepe them of loue. If they forgat them selues at a tyme and went
astraye, he sought them out and fet them agayn wth all mercye. If they fell and
hurte them selues, he healed them agayne wth all compassyon and tendernes of
herte, he hath oft brought great trybulacyon and aduersyte vpon hys electe: but
all of fatherly loue onely to teache them and to make them see theyr owne hertes
and the synnes that there laye hydde, that they myght afterwarde feele hys mercye.
for hys mercye wayted vpon them, to rydde them out agayne: as soone as they
were learned and come to the knowledge of theyr owne hertes: so that he neuer
cast man awaye how depe soeuer he had synned saue them onely, whych had first
cast the pocke of hys lawes from theyr neckes, wth bitter despayre and malice of
herte. Whych ensamples how comfortable are they for vs when we be fallen in
synne, and God is com vpon vs wth a scourge, that we dispeare not, but repene
wth full hope of mercye after the ensamples of mercye that are gone before. And
therfore they were wyrtten for oure learyng, as testifyeth Paule Roma. xv. to
comforte vs that we myght the better put oure hope, and truste in God, when we
see howe mercifull he hath bene in tymes paste vnto our weake bretheren that are
gone before, in all theyr aduersities, neade, temptacions, yea, and horryble synnes
into whych they nowe and then fall.

The Prologe

And on þ other side, ye se how they that hardened their hertes and synned of malice and refused mercye that was offered them, and had no power to repenit perished at the latter ende with all confusyon and shame mercylessely.

Whych ensamples are very good and necessary, to kepe vs in awe and drede in tyme of prosperite as thou mayest se by Paul. i. Cor. that we abyde i þ feare of God, and war not wylde & fal to vanities and so synne and prouoke God ad bypnyng wraoth vpon vs.

And thyrddly ye se in that practyse, how as god is merciful and long suffering, euen so were al his true prophetes and preachers, being the infirmities of their weake byethzen and their owne wronges and iniuries with al pacience & long suffering, neuer casting any of them of their backs, vntyll they synned agaynst the holy gost, malyciously persecutting the open and manifest trowth: contraye vnto the ensample of the Hoie, which in synninge agaynst God, and to quere the trowth of hys holy spirite, is euer chefe captayne and tromperblower, to set o ther a worke, and seketh only his owne freedom, lybertee, pryncple, welth, prosperite/profpyte/pleasure, pastyme, honoure and glory, with the bondage, chalydome, captiuyte, imperte, wretchednes and vble subiectyon of his byethzen: and in hys owne cause is so feruent, so styffe & cruel, that he wyl not suffer one word spoken agaynst his false maiesty, wyl inuencionys and suglyng ypocrisy to be vnauenged, though al chyrstendom shoulde be set together by the eares: & shuld cost, he cared not how many hundred thousand thet lyues.

As that thou mayest reade Jonas frutifull, & not as a poetes fable, but as an obligatton betwene God and thy soule/as an earnest pennye geuen thee of God/that he wyl helpe thee in tyme of nede, if thou turne to hym, and as the worde of God the onely fode and lyfe of thy Soule, thys marke and note. fyrst counte Jonas the frend of God, and a man chosen of God to testify hys name vnto the world, but yet a yong scoller, weake and rude, after the fashio of the Apostles: whyle Chryst was yet with the bodyly. Whych, though Chryst taught them euer to be meke and to humble them selues, yet oft troue amonge them selues, who shoulde be greatest. The sonnes of zebede woulde sette the one on the ryght hande of Chryst/and the other on the left. They wolde pray that they myght descend from heauen, and consume the Samaritanes.

When Chryste asked: who say men that I am? Peter answered/that thou art the sonne of the liuing God, as though Peter had bene as perfect as an angel. But immediatly after, when Chryst preached vnto them of hys deathe and passion, Peter was angrye, and rebuked Chryste, and thought earnestly, that he had raied and not wylde what he sayde: as at another tyme, when Chryst was so feruent in healynge of the people/that he had no leysure to eate, they wentte oute to holde hym, supposyng that he had bene besyde hym selfe. And one that calle out Beuelles in Chrystes name, they so bad, because he wayted not on them, so glorious were they yet.

And though Chryste taughte alwaye to forgiue, yet Peter after long goyng to schole, asked whether men shoulde forgiue. vii. tymes, thynckyng that vii. tymes had bene so muche. And at the laste souper, Peter woulde haue dyed wythe Chryste, but yet withyn fewe houres after, he denyed hym both cowardlye and shamefully: and after the same maner, though he had so long herd that no mā myght aduenge hym selfe, but rather turne the other cheeke too, then to smyte agayne: yet when Chryste was in takynge, Peter asked whether it were laweful to smyte with the swearde, and sayed none answer, but layed on a rashep.

So that/though when we come fyrste vnto the knowledg of the trowth, and the peace is made betwene god and vs, and we loue hys lawes and beleue and trust in hym, as in oure fathertand haue good hertes vnto hym, and be borne anewe the sprete: yet we ar but chyliden and yonge scolers, weake and feble/and muste haue leysure to grow in the sprete, in knowledg, loue and in the deys thereof, as younge

younge chylderen must haue tyme to growe in theyr bodyes.

And God oure father and scholemaster teadeth vs and teacheth vs accordyng vnto the capacitee of oure stomackes and maketh vs to growe and waxe perfect and fyneth vs, and tryeth vs as gold, in the fyre of temptacions and trybulaciōs. As Moyses wytnesseth Deutero. viii. saynge: Remembre all the waye by which the Lorde thy God carped thee, thys .xl. yeaeres in the wyldernesse, to humble thee, and to tempte or proue thee, that it myght be knowen what were in thyne harte. He brought thee into aduersityte and made thee an hungred and then fedde thee wyth Manna, whych nether thou, nor yet thy fathers euer knewe of, to teach thee that a man lyueth not by breade onely, but by al that procedeeth out of the mouth of God. for the promyses of God are lyfe vnto all that cleaue vnto them, muche more then is breade and bodyly substaunce: as the iourneye of the chylderen of Israel out of Egypte into the lande promysed them, ministrerth the notable ensamples, and that aboundantly as doth al the rest of the byble also. Howe be it, it is impossible for flesh to beleue and to trust in the trueth of gods promyses, vntyll he haue lerned it in muche trybulacion, after that God hath deliuered hym out thereof agayne.

God therfore to teache Jonas, and to shewe hym hys owne harte, and to make hym perfect, and to instructe vs also by hys ensample, sent hym out of the lande of Israel, where he was a prophete, to go among the heathen people, and to the greatest and myghtyest cite of the worlde then, called Ninue: to preache that wythin .xl. Dayes they shoulde all perishe for theyr Synnes, and that the Cytie shoulde be ouerthrowen. And whych message the frewyll of Jonas had as muche power to do as the weakest harted woman in the worlde hath power, yf she were commaunded to leape into a tobbie of lyuing Snakes and Adders: as happelye, if God had commaunded Sara to haue sacrificed her sonne Isaac, as he dyd Abraham, she woulde haue disputed wyth hym yet she hadde done it, for though she were stronge ynough, yet many an holy Saynte, coulde not haue found in theyr hartes, but wolde haue dysobeyed and haue runne awaye from the presence of that commaundement of god to Jonas. if they had bene so strongly tempted.

For Jonas thought on this maner: lo, I am here a prophet vnto Gods people of Israelites, which though they haue gods worde testyfied vnto them dayly, yet dispice it & worshyp God vnder the likenes of ealues and after all maner facions saue after hys owne worde, & therfore are of al nations the worst and moste worthy of punishment. And yet god for p loue of fewe that are amonge them, ad for hys names sake, spar. th them and defendeth them. Now then shoulde god take so cruel vengeance on so greate a multitude of them to whome his name was neuer preached to, and therfore are not the tenth parte so euil as these? If I shall therfore go preache, so shal I lye, and shaine my selfe and god therto ad make the more to dyspyle God, and sett the lesse by hym, and to be the more cruel vnto hys people.

And vpon that imagynacon, he fled from the face or presence of god: that is, out of the contre where god was worshyped in, and from persecutyng of Gods commaundment, and thought, I wyl get me another waye amonge the heathen people and be nomore a prophet, but lyue at rest, and out of al combezaunce. Neuer theles the God of al mercy which careth for hys electe chyldren, and turneth al vnto good to them, and Smyteth them, to heale them agayn, and killeth them, to make them alpye agayne, and playeth with theym (as a father dothe somtyme with hys pong ignorant chyldren) ad tempteth them, and proueth them, to make the se their owne hertes preiuded for Jonas, how al thinges shoulde be.

When Jonas was entred into the shyppe he layd hym down to slepe & to take hys rest, that is, hys conscience was tossed betwene the commaundment of God, wherby he sente hym to Ninue, and hys fleshlye wysdome, that dysuaded and counsayled

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counseled hym the contrary and at the last prevailed against the commaundement and caried hym another waye, as a shepe caught betwene. ii. sheemes/ and as poetes faine the mother of Helias to be betwene diuers affections, while to aduenge hit brothers death, she sought to slaye her owne sonne. Whereby on for very payne and reboulnes, he laye downe to slepe, for to put the commaundement which so gnew and create his conscience, out of minde, as the nature of al wycked is when they haue synned a good, to seke the al meanes with riot, reuell and pastyme / to dyspue the remembraunce of sine out of their thoughtes as Adam dyd, to couer their nakednesse wth apoznes of pope holys workes.

But God awoke hym oute of hys dreame, and sett hys synnes before hys face.

For when the Lott had caught Jonas, then be sure that hys synnes came to remembraunce agayne, and that hys conscience ragged no lesse then the waves of the sea. And then he thoughte that he onely was a Synner ad the heathen that were in the shyppe none in respecte of hym, and thought also, as verely as he was fled from God, that as verely god had cast hym awaye. For the sight of the rodde, maketh the naturall chyldre not onely to see and to knowledge hys faute, but also to, forget al hys fathers olde mercye and kyndnes. And the he confessed his sinne openly, and had yet rather peryshe alone, then that the other shoulde haue perysshed wth hym for hys sake: and so of very desperation to haue lyued any lenger, bad cast hym into the sea betwixt, except they would be lost also.

To speake of lottes, how farre forth they are lawful, is a lyght questyon. first to vse them for the brekyng of stryfe, as when partners, they gooddes as equal ly divided as they can, take euerie man hys parte by lot, to auoyde all suspycion of dysceitfulnes, and as the Apostles in the first of the actes, when they sought an other to succede Judas the traytoure, .x.ii. persons were presente, then to breake stryfe and to satisfie all parties, dyd caste lottes whether shoulde be admitted, & sprynged God to temper them and to take whoome he knewe mooste mete, seynge they wist not whether to preferre, or happely could not al agree. Another, is lawful and in all lyke cases. But to abuse them vnto the tempting of God, ad to compell hym therewith to vetter thynges wherof we stande in doubte, when we haue no commaundemente of hym so to do as these heathen here dyd, though God turned it vnto hys glorie, can not be but euell.

The heathen shipmen astonyed at the syght of the miracle, feared God prayed to hym, offered sacryfice and bowed bowes. And I doute not, but that some of the, or happely all, came thereby vnto the true knowledge and true knowyng of God, were wonne to god in their soules. And thus god which is infinite mercifull in al hys wayes, wrought their soules health out of the infirmite of Jonas, cuen of his god wyll and purpose, and loue, wherewith he loued them before the worlde was made, and not of chaunce, as it appeareth vnto the eyes of the ignorant.

And that Jonas was .iii. dayes and .iii. nyghtes in the belye of hys fysh: we cannot thereby proue vnto the Jewes and infydeles or vnto any mā, that chyst must therfore dye and be buried and ryse agayne.

But wee vse the ensample and lykenesse to strength the faythe of the weake. For he that beleueth the one can not doubt in the other: in as much as the hande of god was no lesse mightye in preseruing Jonas alpye agaynst al natural possibillitee and in deliuerynge hym safe oute of hys fysh, then in respyng by Chyrist agayne out of hys sepulchre. And we maye describe the power and vertue of the resurreccyon thereby/ as Chyrist him selfe doth wth the symilitude thereto Mat. xii. sayenge vnto the Jewes, that cam about hi and desired a signe or a wonder from heauen to certify them that he was chyst: they shal be married vnto god, and beleue in their false workes) like a signe, but they shal no signe be geue the saue & sygne of the prophet Jonas: or as Jonas was .iii. dayes .iii. nyghtes in the belye of the whale, euen so shall the sonne of man be .iii. dayes

dayes and .iii. myghtes in the herte of the erthe. which was a watch word as we saye, and a sharpe threatenynge vnto the Jewes and as muche to save as thus / yf harde herted Jewes seke a signe: loo, this shalbe your sygne, as Jonas was rescued out of the sepulchre of his liue and then sent vnto the Multitudes to preache & they shoulde perseyue such so that I ryle agayne out of my sepulchre, and come ad preache repentance vnto you. Se therfore when ye se that signe that ye repent or els ye shal surely perseyue & not escape. For though the infinites which ye now se in my fleshe be a let vnto your faythes, ye shal yet then be without excuse, when ye se so greate a myracle and so greate power of god shed out vpon you. And so Christe came agayne after the resurrection in his spryite ad preched repetaunce vnto them, by the mouth of his apostles and disciples, and with miracles of & holy gost. And al that repented not perseyued shortly after & were for the most part slaine wth swerd and the rest caried away captiue into al quarters of the world for an exauple, as ye se vnto this daye.

And in lyke maner, sens the world beganne, wheresoever repentance was offered and not receaued, there god toke cruel vengeance immediatly: as ye se in the flood of Noe in the ouertthrowynge of Sodom and Gomorrah al the contre aboute and as ye se of Egypt, of the Amorites, Canaanites, and afterwarde of the very Amalekites and then at the last of the Jewes to, and of the Assyrians and Babylonians and so throughout al the imperes of the worlde.

Gyldas preached repentance vnto the olde Britaynes, that inhabited eglad, they repented not, and therfore God sent in theyr enemyes vpon them on euery side and destroyed them by and gaue the lande vnto other nationes. And greate vengeance hath bene taken in þe lande for sinne ihus that tyme.

Which preached repentance vnto our fathers not longe sens: they repented not: for their hattres were indurate and their eyes blinded with their own pope holpe rhyghtuousnesse, wherewith they hadde made their synes gaue agaynst the receauing agayne of the wycked spirite that bynged. bli. worse then hymself wth hym, and maketh the latter ende worse then the begynnyng, for in oþer synes, there is hope of repentaunce, but in holy hypocrysy none at al. But what folowed: they slewe theyr tru and rhyght kyng and set by .iii. wroge kynges arowe, byder whych all the noble bloude was slayne by and halfe the commys thereto, what in fraunce, and what wth theyr owne swerde, in fygthinge amonge them selues for the crowne and the cityes and townes decayed, and the lande brought halfe in to a wyldernes in respecte of that it was before.

And now Christ to preache repentance is risen yet onies agayne out of his sepulchre in whych the pope had buryed hym and kepte hym downe wth his pylles and pollaxes and al disguysynges of hypocrysy, wth gyle, wyles and falshe dede and wth the swerd of al prynces, whych he had blynded wth his falle marchant dyle. And as I doubte not of the Exemples that are past so am I sure that greate wrath wyll folowe, excepte repentance turne it backe agayne, and cease it.

When Jonas had ben in the fyshes bely a space, and the rage of his conscience was somewhat quieted and swaged, and he come to hym selfe agayne, and had receaued a lytle hope: the qualmes and pangys of desperacyon whiche wente ouer his hert. halfe overcome, he prayed, as he maketh mencion in the text, sayng: Jonas prayed vnto the Lorde his God out of the belly of the fysh. But the wordes of that prayer, are not here set. The prayer that here standeth in þe text is the prayer of prayse & thanckesgeuyng / whych he prayed and wrote, when he was escaped ad past all iopardy.

In the ende of whiche prayer he sayethe, I wyll sacryfyce wth the voyce of thanckesgeuyng and paye that I haue bowed, that sayng cometh of the lord For verily to confesse out of the herte, that all benefytes come of God, euen out of the goodnesse of his mercy, and not deseruynge of our dedes, is the onely sacryfyce

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fyre that pleaseth God, and to beleue that God onely is the saulour, is the thyng that all the Jewes bowed in theyr cōcupiscion, as we in our baptysme. Whiche bowe Jonas now taught wyth experyence, promyseth to paye. For those outward sacryfices of beasts, vnto whych Jonas had happelye ascribed to muche before, were but feble and childish thynges and not ordeyned, that the woozkes of them selues shoulde be a seruyce vnto God, but vnto the people, to put them in remembrance of thys inward sacryfice of thankes and of fapth, to truste and beleue in God the onely saulour. Whych sygnification whē it was awaye, they were abhominable and deuelpish ydolatrie and ymage seruice: as oure ceremonies and sacramentes, are become now to all that truste and beleue in the worke of them and are not taughte the sygnifycacyons, to edifye theyr soules wyth knowledg and the doctryne of God.

¶ When Jonas was cast vpon the lande agayne, then hys wyll was fre, and had power to goo whether God sent hym, and to do what God badde/hys owne ymaginacyons layd apart. For he had bene at a new schole, yea and in a fornaice where he was purged of muche refuse and drosse of fleshye wysdomme/whych resisted the wysdome of God, and led Jonas his wyl contrarie to the wyl of God. For as farre as we be blynde in Adam, we cannot but seke and wyll oure owne profytie pleasure and glory. And as farre as we be taught in the spirit, we can not but seke and wyll the pleasure and glory of God onely.

¶ And as for thre dayes iourneys of Ninive, whether it be ere in lēght or to goo rounde aboute it, or thowhe all the streates, I comitt vnto the discretion of other men: But I thynke that it was then the greatest cite of all the worlde.

¶ And that Jonas went a dayes iourney in the cytye, I suppose he dyd it not in one daye: but weite fayre and casely preaching here a sermon and there another and rebuked the synne of the people, for whych they must perishe.

¶ And whē thou art com vnto the repentaunce of the Ninuities, there haste thou sure earnest, & how so euer angry god be, yet he remembreth mercy vnto al & truly repent and beleue in mercy. Whiche ensample oure sauloure Christe also casteth in the teeth of the indurate Jewes sayng: the Ninuities shall rise in iudgement to this nation and condempne them, for they repented at the preaching of Jonas, and beholde a greater then Jonas here, meaninge of him selfe. At whose preaching yea though it were neuer so myghtye to perle the herie, and for al his miracles thereto, the hard herted Jewes coulde not repent: when the heathen Ninuities repented at the bare preachinge of Jonas, rebukinge theyr synnes without any miracle at all.

¶ Why: For the Jewes had leuended the spirituall lawe of God, and with their gloses had made it al together earthly and fleshy, and so had set a vayne or couetyng on Moses face, to shadow and darken the glorious brightnesse of his countenance. It was synne to stele: but to robbe widowes howses vnder a coloure of longe praiyng, and to polle in the name of offerynges, and to snare the people to intollerable constitucions against al loue, to catche their money out of their purses, was no synne at all.

¶ To smite father and mother was synne. But to withdraue helpe from them at theyr neede, for blynd zeale of offeryng, vnto the profyt of the holpe pharises, was then as meritorious as it is now to let al thy kinne choose whether they wyl sink or swime, while thou buydest ad makest goodly foundacions for holy people which thou haste chosen to be thy Christe, for to sowple thy soule with the oyle of theyr swete blessings, and to be thy Jesus for to saue thy soule from the purgatory of bloud that only purgeth synne, with their watchinge, fasting, wolwarde goyng & rylyng at mydnighte .etc. wherewith yet they purge not them selues from their couetousnesse, pryde, lechery, or any vyce that thou seest amonge the laye people.

¶ It was greace synne for Christe to heale the people on the Sabbothe day

vnto

unto the gloire of God hys father, but none at all for them, to helpe theyr catel but to theyr owne profyte.

It was synne to eate & ith vnwashed handes, or on an vnwashed table, or out of an vnwashed dyschbut to eate out of that purgfyed dish, that which came of byrbtry, theft and extortion, was no synne at all.

It was exceddyng meritorious to make manye discyples: But to teache them to feare God in hys ordinaunces had they no care at all.

The hyghe Prelates so defended the ryghte of holy Church and so feared the people with the curse of God and terryble paynes of hell, that no man durste leaue the best herbe in hys garden vntithed, and the offerynge and thynges dedicate vnto God for the profytte of hys holpe vicars were in suche estimation and reuerence, that it was muche greater synne to sweate trulpe by them, then to forswear the selfe by God: what vengeance then of God, and how terryble and cruel dampnation thynke ye, preached they, to sal on them that had stolen suche holy thynges? and yet sayth Chyyst, that ryghtuousnes and sayth in keepynge Promyse, in mercy and indifferent iudgemente, were vtterly troden vnder fote and cleane dyspyed of those blessed fathers, which so myghtely maynteyned Darons patrinomy, & had made it so prosperous, and enuironed it ad walled it aboute on euery syde with the feare of God that no man durst touche it.

It was greate holynesse to garnish the sepulchres of the Prophetes and to dempne theyr owne fathers for sleing of them: and yet were they them selues for blinde zeale of theyr owne constitucions, as ready as theyr fathers to slea who so euer testified vnto them, the same truth, which the prophetes testified vnto theyr fathers. So that Chyyst compareth al the ryghtuousnes of those holy patriarches vnto the outwarde bewtye of a paynted Sepulchre, full of synche and all vncleanness within.

And finally to begyle a mans neyboure in subtyl bargaining and to wrappe & compase him in with cauteles of the lawe, was then (as it is now) in the kynge dome of the Dope. By the reason whereof they excluded y lawe of loue out of ther hertes, and consequently all true repentaunce: for how coulde they repente of that they coulde not se to be synne?

And on the other syde, they had set by a ryghtwysnesse of holy workes, to clese their soules withal: as the Dope sanctifieth vs with holy oyle, holy bzed, holy salte, holy candels, holy dome ceremonies and holy dome blessinges, and with what so euer holynes thou wilt, saue with the holynes of Gods word which onely speaketh vnto the herte, and sheweth the soule her fylthynnes and vncleanness of synne. ad lea deth her by the waye of repentaunce vnto the fountayne of Chyristes blood to waich it awaye thorow fayth. By the reason of which false rightwysenes they were dyobedient vnto the righteousnesse of god, which is the forgeuenes of synne in Chyristes bloude and coulde not belue it. And so thorow fleshy interpretynge the lawe and false imagined righteousnesse, their hertes were hardened & made as stony as claye in an hote furnace of fyre, that they coulde receaue neyther repentaunce nor faith or any myghter of grace at all.

But the heathen Finiuites, though they were blynded with lustes a good, yet were in those ii. poyntes vncorrupt and vnhardened and therefore with the onely preaching of Jonas came vnto the knowledge of their synnes, ad confessed them and repented truly and turned euery man from his euil dedes, and declared theyr sorow of hert and true repentaunce, with their dedes, which they dyd out of faith & hope of forgeuenes, chafsi yng their bodies with prayre ad fastyng, and with takinge all pleasures from the flesh: trustyng as God was angry for their wyckednesse euen so shoulde he forgeue them of his metcie, if they repented and forsoke their myse luyng.

And in the last ende of all, thou hast yet a goodly ensample of learnynge, to se how earthly Jonas is styll for all hys tryng in the whales bellye. He was so sorow

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displeased because the *Minuites* perished not that he was merke of hys lyfe, and wylsd after the death for very sorow and payne, that he had lost the glory of hys prophesyinge, in that hys prophete came not to passe. But God rebuked hym wth a lyknes, sayunge: it grei eth thyn herte for the losse of a byle shrobbre or spraye, wheron thou bestowedst no labo^r or cost, neyther was it thyn handworke: How muche more then shoulde greue myne hert the losse of so greate a Multitude of innocentes as are in *Minie*, whych are all myne handes worcke. Havye *Jonas*, I am God ouer all, and father, as well vnto the Heathen, as vnto the Jewes, and mercyfull to all, and warne, yer I smyte: neyther threate I so cruelly by any *prophete*, but that I wyl forgiue if they repent and aske merce: neyther on the other syde, what soeuer I promyse wyl I fulfille it, saue for theye takes onely, which truste in me and submyte them selues, to kepe my lawes of very loue, as natural chyldren.

O In this maner to reade the *Scripture*, is the ryght vse therof, and why the holyghoost caused it to be wytten. That is that thou first seke out the law what God wyl haue thee to do, interpretinge it spirituallly wthout glose or couerynge the brightnesse of *Moses* face, so that thou fele in thyn herte, how that it is dampnable synne before God, not to loue thy neyghboure that is thyn enemye as purely as *Christ* loued thee: and that not to loue thy neyghbour in thyn herte is to haue committed already all synne agaynst hym. And therfore butt all that loue be come, thou muste knowe eledge vnsapnedlye, that there is synne in the best dede thou doest. And it must earnestlye greue thyn herte and thou must wash all thy good dedes in *Christes* bloude, yer they can be pure, and an acceptable sacrifice vnto God, and must desyre God the father for hys sake, to take thy dedes a worth, and to pardonne the imperfectnesse of them, and to geue thee power to do them better and wth more fetuent loue.

And on the other syde, thou must search dyligently for the promyses of merce whych God hath promysed thee agayne. Whych. ii. poyntes, that is to wete, the lawe spirituallly interpreted, how that al is dampnable synne that is not vnsapned loue out of the grounde and bottome of the herte after the ensample of *Christes* loue to vs, because we be all equally created and foruned of one God oure father and indifferentlye boughte and redeemed wth one bloude, of our sauoure *Iesus Christ*: and that the promyses be geuen vnto a repentinge soule that thyrselfe longeth after them, of the pure and fatherly merce of god thow oure father on ly wthout all deseruyng of oure dedes, or merytes of oure workes, but for *Christes* sake alone: and for the merytes and deseruynges of hys workes, death and passyons that he suffered altogether for vs and not for him self: whych. ii. poyntes. I sape if they be w^{ritten} in thyn hert, are the keyes whych so open al the *Scripture* vnto thee, that no creature can locke thee out, and wth whych thou shalt go in adoute and fynde pasture and fode euery where.

And yf these lessons be not w^{ritten} in thyn herte, then is al the *Scripture* shutt by, as a corne in the shale, so that thou maiest rede it as comon of it a reherse al the stories of it and dispute subtilly and be a profound sophyst, and yet vnderstand not one sote therof.

And thyrdelye that thou take the stories and lyes whych are containyd in *byble*, for sure and vndoubted ensamples that God so wyl deale wth vs vnto *worldes* ende.

Here with Reader take well and be commended vnto God & vnto the grace of his spirite. And first se that thou stoppe not thyn eares vnto the callinge of God, and that thou harden not thyn herte, begyled with fleshy interpretinge of the lawe a false imagined and ypocritish rightuousnes, and so the *Minuites* ryle to thee at the day of iudgement and condemne thee.

And

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LL

¶ And seeke hartly, if thou find aught amysse, when thou scist thy selfe in the glasse of Gods worde, thynke it copendious wisdom to amende the same bettyngs, in omytted and wasned by the ensample of other men, rather then to tary by it: thou be beaten also.

¶ And thirdly, if it shal so chaunce that the wilde lustes of the flesh shal blinde thee and cary thee cleane awaye with theym for a tyme: yet at the later ende, when the god of al mercy shal haue compassed thee on every side with temptacions, tribulations, aduersities and combrance, to byng thee home agayne vnto thine owne herte, and to set thy synnes which thou woldest so faine couer and put out of minde with delectacion of voluptuous pastimes, before the eyes of thy conscience: then call the faithful ensample of Jonas and al lyke stories vnto thy remembraunce, & with the Jonas turne vnto thy father that smote thee: not to censure thee awate but to late ascorosific and a freaung plaister vnto the pocke that laye hid and frett ward to drawe the disease oute and to make it appeare, that thou myghteste feale thy syknes and the daunger therof and come and receaue the healyng plaister of mercy.

¶ And forget not that whatsoeuer ensample of mercy god hath cheked sens the begynnyng of the world, the same is promysed thee, if thou wylte in lyke maner turne agayne, and receaue it as they dyd. And wyth Jonas be acknowen of thy synne and confesse it and knoweledge it vnto thy father.

¶ And as the lawe which freteth thy conscience, is thine hert, and is none outward thyng, euen so seke wythin thyne hert the plaister of mercy, the promyses of forgiveness in our sauour Iesus Chyrste accordyng vnto al the ensamples of mercy that are gone before.

¶ And wyth Jonas let them that wayte on vanities and seke god here and there and in euery temple, saue in theyr hertes, go: and seke thou the testaiment of god in thyne harte. For in thyne harte is the word of the law, and in thyne hart is þe word of fapth in the promyses of mercy in Iesus chyrst. So that if thou confesse with a repentinge herte and knoweledge and surely beleue that Iesus is Lorde ouer al synne, thou art safe.

¶ And finally when the rage of thy conscience is ceased and quieted wyth the faste fapth in the promyses of mercy, then offere wyth Jonas the offeringe of prayse and thankesgeuynge: and paye the vowe of thy baptysme, that God only saue thee, of his only mercy, and goodnesse: that is, beleue stedfastly and preache constantlye that it is god onely that myceth, and God onely that healeth: ascribynge the cause of thy tribulacion vnto thyne owne synne, and the cause of thy deliuerance vnto the mercy of God.

¶ And beware of the leuen that sayth, we haue powet in our free will before the preachynge of the Gospell to deserue grace, to kepe the lawe, of congruiter, or god to be vntygthuous. And saye wyth John in the first: that as the lawe was geue by Moyses, euen so grace to fulfill it, is geuen by Chyrste. And when they saue oute betes wyth grace deserue heauen, saye thou wyth Paule Ro. vi. that euery lastyng lyfe is the gyfte of God thorow Iesus Chyrst our Lorde and that we be made sonnes by fapth Ihon. i. and therefore heyes of God wyth Chyrst. Rom. viii. And saye that we receaue all of God thorow fapth that foloweth repentaunce, and that we do not oure woorkes vnto God but either vnto our selues to slape the synne that remayneth in the flesh and to ware perfect, ether vnto our neighbours which do as muche for vs agayne in some other thynges. And when a man exceedeth in gyftes of grace let hym vnderstande that they be geuen hym as wel for his wele bretheren as for hym selfe: as though all the breade be committed vnto the panter pet for his fellowes wyth hym, wherby geue the thanckes vnto theyr lord and recompense the panter agayne wyth other kynde serulce in theyr offices. And when they saye that Chyrste hath made no satisfaction for the synne we do after our baptysme, saye thou wyth the doctryne of Paule, that in oure baptysme we receaue the

¶¶¶. merites

The prologe

merites of Chyestes death, through repentance and faith, of which two, baptisme is the sygne. And though when we synne of frailtie after our baptisme we receaue the sygne no more, yet we be renewed agayne, through repentance and faith in Chyestes bloude, whiche wayne / the sygne of Baptisme euer continued amonge vs in baptysing: our younge chylderen, doo euer kepe in mynde and call vs backe agayne vnto oure profession if we be gone astraye, and promyseth vs forgiuenes.

Neither can at uall synne be washed awaye with oure woorkes, but with Chyestes bloude: neyther can there be anye other sacrifice or satisfaction to Godwarde for them, saue Chyestes bloude. For as

much, as we can do no woorkes vnto God, but receaue

onely of hys mercye with oure repentinge, faith,

through Iesus Chyeste oure Lorde, and

onely Sauour: vnto whome, and

vnto hys holpe spirite, that

onely purgeth, saue:

cleareth and

washeth

vs

in the innocent bloude

of oure redemp:

tion, be

praise

for

euer.

A M E A.



The Ende of the Prologe vpon the Prophete Jonas.

The Duke of

The Prophete Jonas.

Of the flight of Jonas when he was sent to preach.
 & tempest ariseth and calleth him in the sea for his
 disobedience.

The fyrst Chapter.



The word of the lord
came vnto Jonas,
the sone of Amithai
sayinge: Arise and
get thee to Ninine
that greate cytye: &
preache vnto them
how that their wickednesse
is come vpon before me. And Jonas
made hym ready to fle vnto* Char
sis, from the presence of the Lorde, and
gat hym downe to Toppa: wher he found
a shyppe ready so, to go vnto Char
sis. So he payed his fare, and went aborde
that he myght go with them vnto Char
sis, from the presence of the Lorde. But
the Lorde hurled a great wynde into the
sea, and there was a myghtye tempeste
in the sea: so that the shyppe was in
perpary of going in peces. Then the ma
ners were asfayde, and cryed euery man
vnto his God: & the gooddes that were
in the shyp, they cast into the sea, to li
gheten it of them. But Jonas gat hym vn
der the hatches / wher he layd hi downe
and slombred.

So the Master of the shyppe came to hym, and sayde vnto hym: why sleepest thou? Up, call vppon thy God: Yf God (happely) wyll thyncke vpon vs, & we perishe not. And they sayde one to another: come, let vs caste lottes: & we may know, for whose cause we are thus troubled. And so they cast lottes, and the lott fell vpon Jonas.

Then sayde they vnto hym: tell vs for
whose cause art we thus troubled? what
is thyne occupation? whence comnest thou?
what contremman art thou? and of what
nacyon? He answered them: I am an He
brew, and I feare the Lorde God of hea
uen whych made both sea and drye land
Then were the men exceedingly afrayed
and sayde vnto hym: why dyddest thou
so? (for they knewe that he was fled fro
the presence of the Lorde because he had
tolde them) and sayd moreouer vnto hi:

What shal we do vnto thee, that the sea
maye ceasse from troublynge vs? (for þ
sea wrought and was troublous): he an
swered them: take me and caste me into
the sea, so shall it let you be in rest: for I
wote it is for my sake, that thys greate
tempest is come vpon you.

Neuertheles the me assayed with row
ynge, to brynge the shyppe to lande, but
it wold not be, because þe sea brought so
and was so troublous agaynst them.
Wherfore they cryed vnto the Lorde, &
sayde: O Lorde let vs not perishe for this
mans death, neyther laye thou innocent
bloude vnto oure charge, for thou / O
Lorde, haste done, euen as thy pleasure
was.

So they toke Jonas, and cast him into the sea, and the sea left ragyng. And the men feared the Lord exceedinglye, doing sacryfices & making bowes vnto the Lord.

The Rates.

* Under the name of **Charlis** (as somethiſuck) is ſignified ſome ſea that was farre of, and whole poiage was beere longe: ſo that the ſailers therein, coulde ſe no thiſuge, but the ſea and the arge. **Zoppa** is a haven of Jewry, where was, ſometime a goodly citie of which there remaineth nowe but a noyſe.

Jonas is swallowed of a whale, The player of
Jonas.

The II. Chapter.

But the Lord prepared a great
fyrthe, to swallow vp Jonas. So
was Jonas in the bely of the fyrthe,
three dayes and three nyghtes. And
Jonas prayed vnto the lord his god
out of the fishes bely, and sayd: In my
trouble I called vnto the lord, and he
herde me out of the bely of the fyrthe,
and thou herdest my voyce. Thou
haddest cast me downe depe in the mid
dest of the sea/ and the flonde compas-
sed me aboute: yea all thy waues and
roules of water wente ouer me, I
thought that I had ben cast a waie out
of thy sight: but I wil yet againe loke
towards thy holy temple.

The waters compassed me, euen to
the very soule: the depe laye about me
and the medes wer trapped about mine
head. I went downe to the botome of
hylls, and was barked in wpth earthe
for euer. But thou, O Ioyd my god, hast
brought by my lyfe agayne out of cor-
ruption, When my soule sayuted thin

Ninue

The prophety

me, I thought vpon the Lorde: and my prayer came into thee, euen in to thy holy temple. They that hold of vayne vanities, will forsake his mercy: But I wyl do the sacrifice with the voice of thankesgeuynge/and wyl paye that I haue vowed: for whysaluactō cometh of the Lorde. And the Lorde spake vnto the kyng, and it cast out Jonas agayne vpon the drye lande.

The notes.

*The Scripture speaketh of hel commonly as of a place comen for all them that goo downe into the earth, as into a graue, or to the depe of the see. as we haue in Genesi and in the psalmes.
Jonas is sent agayne to Ninue. The repentance of the king of Ninue.

The.iii. Chapter.

Then came the worde of the Lorde vnto Jonas agayne, saynge vnto him, get thee to Ninue that greete cytie, & preache vnto them the preaching which I bad thee. So Jonas stole, and went to Ninue at the lordes commaundement. Ninue was a grete cytie vnto God, namelye, of thye dayes tounrey.

B And Jonas went to, and entered in to the cytie: euen a dayes tounrey, and cryed, saynge: There are yet .xl. dayes and then shal Ninue be ouerthrowen. And the people of Ninue beleued god and proclaimed fasting, and arayed the selues in sacke cloth, as wel the greates as the smal of them. And the tidinges came vnto the kinge of Ninue, which arose out of his seate, and dyd his apparel of, & put on sackcloth, and sat hys downe in ashes.

C And it was cryed and commaunded in Ninue, by the auctorite of the king & hys lordes, saynge: se that nether mā or beast/orc or shep: taste ought at all: and that they neyther fede nor drynke water: but put on sack cloth both man and beast/and cry mightely vnto god: pea se that euery mā turn from hys euil waye, and from the wickednes, that he hath in hande.

D Who can tel? God maye turne, and repent, and cease from his fierce wrath, that we perishe not. And whē god sawe ther workes, how they turned fro their wycked wayes: he repented on the euil, which he sayde he wolde do vnto them

and dyd it not.

The notes.

*The araying them in sackcloth was an outward signe of grete repentance, as in ii. Reg. iii. & Jonas is reproued of God.

The.iiii. Chapter.

Therfore Jonas was sore dyscontent & angry. And he prayed vnto the Lorde, and sayde: O Lorde, was not thys my saynge (I praye thee) when I was yet in myne owne contrée? Therfore I hastened rather to flee vnto Tharsis, for I know well ynough that thou arte a mercyfull God, full of compassion, longe suffering, and of greates kindnes, and repented when thou shouldest take punishment. And now, O Lorde take my life fro me (I beseech thee) for I had rather dye the lyue. Then said the Lorde: arte thou so angry? And Jonas gate hym oute of the cytye, and late downe on the east syde therof: and there made hym a boothe, and late vnder it in the shadowe: tyl he myght se, what shoulde chaunce vnto the cytye.

And the Lorde God prepared a wylde vine, which sprang vp ouer Jonas, that he myght haue shadowe aboue hys heade, to deliuer hym out of hys payne. And Jonas was exceedingly glad of the wylde vyne.

But vpon the next morowe agaynst the spryng of the daye. The Lorde ordeyned a worme, which smote hys wylde vine, so that it withered awaye. And when the sunne was vp, God prepared a feruente east wynde: and the sunne bett ouer the heade of Jonas that he fainted agayne and wysshed vnto hys soule, that he might dye, and sayde: it is better for me to dye then to lyue. And god said vnto Jonas: Art thou so angry for the wylde vyner? And he sayde: yea very angry am I eue vnto the death. And the Lorde sayd: thou hast compassion vpon a wylde vyne / wher on thou bestowedst no labour, nor made it growe: whyche sprang vp in one night and perished in an other: and shuld not I then haue compassion vpon Ninue that grete cytye, wherein there are aboue an. C. & .xx. thousand persons, that knowe not their ryghte hand from the left: beles muche cattle?

The ende of the prophety of Jonas.

The Boke of

The Prophete Micheas

Of the destruction of Samaria because of theyr Idolatrye.

The fyrst Chapter.



Mys is the woorde of the Lorde, that came vnto Micheas the morastite in the dayes of Iothan, Ahas and Iehoziah kinges of Iuda: whych was the

wed hym bpō Samarya and Ierusalem. Hare all ye people, marke thys well O earth, and all that therein is: Yea the

Lorde God hym selfe be wytnes an ege you, euen the Lorde from hys holy temple, for why? beholde the Lorde shal goo oute of hys place, and come downe, and trede vpon the hygh thynges of the erth.

The mountaynes shal consume vnder hym, and the valleys shal cleue asunder: lyke as ware consumeth at the fyre, and as the waters runne downward. And all thys shalbe for the wickednes of Iacob and the synnes of the house of Israel.

But what is the wyckednes of Iacob? Is not Samaria? Which are the hye places of Iuda: is not Ierusalem? Therefore I shall make Samaria an heape of stones in the feld, to lay about the wynde: her stones shal I caste in to the valeye, and dyscouer her foundations.

All her Imagis shalbe broken downe and all her wyntinges shalbe vyente in the fyre: yea al her Idoles wyl I destroy for why? they are gathered oute of the byrte of an whore / and into an whores byrte shal they be turned agayne.

Wherefore I wyl mourne and make lamentation, bare and naked wyl I go: I must mourne lyke a dyagon / & take sorow as the Estriches: for their moode is past remedy: and why? it is come in to Iuda, and hath touched the porte of my people at Ierusalem already.

Wepe not, lesse they at Geth perceaue it.

Thou at Betaphza, welter thy selfe

in dust and ashes. Thou that dwellest at Sephtir get thee hence with shame, The proude shal boost nomore for very sorow: and why? her neyghboure shal take from her what she hath. The rebellious cyp hopeeth, that it shal not be so euell: but for al that, the plage shal come from the Lorde, euen in to the porte of Ierusalem. The greate noyse of a charrettes shal feare them, that dwelle at Lachis, whyche is an occasyon of synne of a daughter of Sion, for in there came by the wyckednes of Israel. Yea she sent her curiers in to the lande of Geth. The houses of Iyes wyl dysceane the kings of Israel. And as for thee (O thou that dwellest at Moza) I shal bynge a possessor vpon thee, and the plage of Israel shal reach vnto Moza. Make the balde, & haue the, because of thy tender chyldren: Make it ee cleane baid an an Aegle, for they shalbe carryed awaye captiue from thee.

Thy reuenges agayn the synful people.

The.ii. Chapter.

Oo vnto them, that I magyn to do harme, & deuyse vngaciousnesse vpon their beddes, to perfourme it in a clere date: for their power is agayn God. When they rouet to haue land, they take it by vyolence, they robbe men of their houses.

Thus they oppresse a man for his house, and euery man for his heritage. Therefore thus sayeth the Lorde: Beholde agaynst this household haue I deuyed a plage, wherout ye shal not plucke your neckes: Ye shal nomore go so proudly, for it wyl be a perous tyme. In that daye shal thys terme be vsed, & a mourninge shalbe made ouer you on this maner: We be vtterly desolate, the porcion of my people is translated. Whan wyl he parte vnto vs the lande, that he hath taken from vs?

Nevertheless there shalbe no man to diuide the thyporcion in the congregacion of the Lorde. Cusch, hold youre tong (saye they.) It shal not fall vpon thys people, we shal not come to confusyon, sayeth the house of Iacob. Is the spirite of the Lorde so cleane awaye: or is he so mynded?

Trueth

Israel

The prophecy

Cru the it is, my wordes at frendly bnt
to them & liue right: but my people doth
the contrary, therfore must I take parte
agaynst them: for they take awaye both
rote and cloke from the synple.

Ye haue turned your selues to fyght,
& women of my people haue ye shut out
from their good ho uses, ad take awaie
my excellent gyftes from their children
wv get you hence, for here shal ye haue
no rest.

Because of their Idolatry they are cor-
rup te, and shal miserably petishe. If
I were a felishly felow and apreachat of
lies, and tolde them that thaymyght syt
bybyng and billyng and be droncken:

D But I wll gather the in dede. O Jacob
and drive the remnaunt of Israel all to
gether. I shal cary them one to another
as afloke in the folde, and as & catell in
their stalles, & they maye be dysquyeted
of other men: who so breaketh the gap
he shall go before. They shal breke by
the porte, & go in and out at it. Their
kynge shal go before them, ad the Lord
shalbe vpon the heade of them.

Agaynst the tyranny of Prynces and fals prophetes

The. iiii. Chapter



Met O ye heades of & hou-
se of Jacob & ye leders of &
house of Israel: Shulde
not ye know what wer law
full and ryght: but ye hate
the good, and loue the cruel: ye plucke of
menne skynnes, ad the flesh from their
bones: ye eate the flesh of my people / &
flay of their skyn: ye breake their bones
ye choppethem in peeces as it were in to
a cauldron, & as fleash into a pot. Now
the tyme shal come, that when they call
vnto the Lord, he shall not heare them
* but hyde his face fro the because that
throuwe theirowne inmagynacions they
haue dealte so wyckedly

And as contetynge the prophetes
that dysceatue my people, thus the Lord
sayeth agaynst them: when they haue
B anye thinge to byte vppon: then they
preach that all shalbe wel: but yf a man
put not some thinge in to their mouthes
they preach of warre agaynst hym

Therfore poure bysyon shalbe tur-

ned to night, and your prophesying to
darkenes. The Sunne shall go doune
out those prophetes, and the date shall
be darcke vnto them. Then shall
the bysyon seers be a shamed, and the
slothslayers confounded: yea they shall
be sayne all the pack of them, to stoppe
their mouthes, for they haue not gods
worde. As for me, I am full of strength
and of the spirite of the Lord, full of
iudgement and boldnesse: to shew the
house of Jacob their wickednes, and &
house of Israel their synne.

O heate this ye rulers of the house
of Jacob, and ye iudges of the house of
Israel: ye that abhorre the thyng that
is lawfull, and waist alyde the thyng &
is streight: Ye that bould by Ston to
bloud, ad Jerusalem with doryng wrog
O ye iudges / ye geue sentencc for gyf-
tes: O ye preastes, ye teache for lucre.
O ye prophetes, ye propecy for money,
Yet wpll they be taken as those & hold
vpon god, and saye: Is not the Lord
amonge vs: Cu there ca no misfor-
tune happē vs. Therfore shall Shil (for
poure sa kes) be plowed lyke a felder: Je-
rusalem shall be com an heape of stones
and the hill of the temple shall be turned
to an hye wodde.

O of the calling of the Gentiles, and conuerfion
of the Jewes.

The. iiii. Chapter.



But in the latter dayes it
wpll come to passe, that the
hyll of & lordes house shall
be set by hier the anye most
taines or hylls: Yea the
people shall please vnto it, and the mul-
titude of the Gentiles shall haste them
thither / saynge: Come, let vs go by to
the hyll of the Lord, and to the house of
the God of Jacob: that he maye teache
vs his waye, and that we maye walke
in his pathes. For the lawe shall come
out of Ston, and the worde of god fro
Jerusalem, and shall geue sentence a-
monge the multitude of the Heathen &
refourme the peope of farre countreies
so that of their swerdes they shall
make plowshares, and Shethes of their
speares.

One people shall not lyfte by a sword
agaynst another, yea they shall nomore
learne to fyghte: but euery man shall
ly

ſet vnder hyſ byneparde and vnder hyſ
figge etc and no man to ſtaye him away:
for the mouth of the Lord of hoſtes hath
ſpoken it. Therefore, wher as al the people
haue walcked curry man in the name of
his owne God, we wyl walcke in the na-
me of oure God for euer and euer. At ſ
ſame tyme, ſayeth the Lord; wyl I ga-
ther vp the ſame ⁊ the outcaſtes, a ſuche
as I haue chaſtised: and wyl geue iſſue
vnto the ſame, and make of ſ but caſtes
a great people: and the Lord him ſelfe
ſhal be their kyng vpon the mount Sio
from this time forth for euermore. And
vnto thee (O thou towre of Edr, thou
ſtronge holde of the daughter Syon)
vnto thee ſhal come euen the lordſhippe
and kyngdome of the daughter Jeruſa-
lem. Why then art thou now ſo heuy: is
ther no kyng in thee: are thy counſailers
away that thou art ſo payned, as a wo-
man in her trauaile? And now (O
daughter Syon) be ſorry, let it greue ſ
as a wiſe laboring w chyld: for now muſt
thou get thee out of ſ cylie, and dwel vp-
on that playne ſeld. Yea vnto Babylon
ſhalt thou go, ther ſhalt thou be deliue-
red, and there the Lord ſhal looſe thee
from the hande of thyne enemyes.

Now alſo ate ther many people ga-
thered together agaynſt ſ, ſaying: what
ſion is curſed, we ſhal ſe oure luſt vpon
her. But they know not the thoughtes
of the Lord: they vnderſtande not hyſ
counſel, that ſhal gather them together
as the ſheues in the barn. Therefore get
the vp, O daughter ſion, and chynſe
oute the corne: For I wyl make thy
borne prion and thy clawes braſſe: that
thou mayeſt grynde many people: their
goodes ſhalt thou appropriate vnto the
Lord: and that ſubſtaunce vnto the ru-
ler of the whole worlde.

Of the deſtruction of Jeruſalem.

The. v. Chapter



After that ſhalt thou be rob-
bed thi ſelf, O thou robbers
daughter: they ſhal lay ſiege
agaynſt vs and ſmytte the
iudge of Iſraell wth a rod
vpon the cheke.

And thou Beethlem Ephrata art litle
amonge the thouſandes of Iuda. Out
of thee ſhall come vnto me, which ſhal
be the gouernour in Iſrael: whose out-
goyng hath bene from the begyn-
nyng, and from euerlaſting. In the
meane while he plageth them for a ſea-
ſon, vntill the time that he which ſhal
beare (haue borne) the ſhal the remnant
of his brethren be conuerted vnto the
chil dren of Iſrael. He ſhall ſtande faſt
and geue lode in the ſtrength of ſ lord
and in the vtrioy of the name of ſ lord
his god: and wher they be conuerted, he
ſhal be imaginied vnto ſ ſart: all par-
tes of the worlde.

Then ſhall there be peace: ſo that the
Aſſirian maye come in to oure lande, ⁊
treade in our houſes. We ſhall byngge
vp ⁊ ſeueneſhepherdes, and, vii. prices
vpon them: theſe ſhal ſubdue the lande
of Aſſur with the ſword, and the lade
of Aſſur with their naked weapes.
Thus ſhal he deliuer vs from the Aſſi-
rian / when he cometh with in oure
lande, and ſetteth hyſ ſote with in oure
borders.

And the remnant of Jacob ſhal be
amonge the multitude of people, as ſ
dewe of the Lord, and as the droppeſ
vpon the graſſe, that ſayeth for no mā
and waiteth of no body. Yea ſ reſidue
of Jacob ſhal be amonge the Gentiles
and the multitude of people, as ſ ſion
amonge the beaſtes of the wodde / and
as the Lions whelp amonge a ſtocke
of ſhepe: which (when he goeth thorow)
treadeth downe / teareth in peces / and
there is no man that can helpe. Thyne
hand ſhal be liſt vp vpon thine enemyes,
and thyne aduerſaries ſhall perith al.

The tyme ſhal come alſo, ſayeth the
Lord: that I wyl take thyne hoſtes fro
thee / and deſtroye thy charrettes. I wyl
breake downe the ctyes of thy land, ⁊
ouerthrow all thy ſtronge holdes. All
witchcraftes will I tote oute of thyne
hand, there ſhal no mo ſothſaynges be
with in thee. Thyne Idoles ⁊ thyne
Images will I deſtroye out of thee: ſo
that thou ſhalte no more bowe thy ſelfe
vnto the workes of thyne owne han-
des. Thy groues will I pluck vp
by the rootes, and breake downe ſ ctyes.

Thus

Thus wyl I be aunged also, vpon all the Heathen that wyl not heare.

C An exhortation to heare the iudgement againe Israel beyng vnhinde. What manner of sacrifices do please god

The. vii. Chapter.



Ertken now what the Lord saith: vpon, reproue & moystaynes/ & let hills heare thy voyce. & heare the punishment of the Lord/ ye mountaynes, and ye myghtye foundacions of the earth: for the lord wyl reprove his people, and reason with Israel. & my people what haue I done vnto thee: or wherin haue I hurt thee: geue me answere.

Because I brought thee from the lande of Egypt and deliuered thee out of the house of bondage: Because I made Moyses Haro and Miriam to leade thee: Remembre (O my people) what Balach the kinge of Moab had immagined against thee and what answere that Balaam the sonne of Beor gaue hym from Setchim vnto Galgal that ye maye know the louing kindnes of the Lord.

What acceptable thyng shall I offer vnto the Lord: Hal I bowe my knee vnto the hye god: Shall I come before him with the Byente Offeringes and with calves of a yere olde: Hath the lord a pleasure in many thousand calves, or innumerable steernes of oyle: Or hal I geue my first boyn for myne of fences, and the frute of my body for the spyrte of my soule: I wyl shew thee, O man/ what is good, and what the lord requyeth of thee: Namely, to do, right to haue pleasur in louing kindnes, to be lowly, and to walke with thy god: that thou mayest be called a cytle of the lord and that thy name maye be ryghteousnesse.

Heare (O yee trybes) who would els geue you such watynge: Shoulde I not be dyspleased for the vnrightheous Good in the houses of the wycked, and because the measure hym mysplede: Or shoulde I iustly spe the faulse Balauncys and the bagge of dysceatful weyghtes among those that be full of ryches vnrightheously gotten, where the cytles deale with salthead/ speake lyes, & haue bisect at full tungen in ther mouthes:

Therefore I wyl take in hande to pynish thee, and to make thee desolat, because of thy synnes Thou shalt eate, and not haue ynough: yea thou shalt byng thy self downe. Thou shalt fle, but not escape: and those that thou boldest saue wyl I deliuer to the sword. Thou shalt sowe, but not reape: thou shalt presse out olyues but oyl shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must/ but shalt drynke no wyne. Ye kepe the ordinaunces of Amri, & al the customes of the house of Abah: ye folow ther pleasures, therefore wyl I make thee wast, & cause thy inhabyters to be abhoyred, O my people: & thus shalt thou heare thyne owne Name.

A complaynt of the lytle numbre of the rightuous. Against the treuth ought we not to hold with our greates frendes.

The. viii. Chapter



V is me: I am become as one, that goeth a gleanng in the baruest. Ther are no grapes to eat, yet wold I sayne (Wail my harte haue of the best tette. There is not a godly man vpon earthe, there is no one rightuous amonge men They labour al to shede blode & euery man hunteth his brother to death: yet they say they do wel whē they do euil. As the pyke wyl, so sayeth the iudge: he maye do him a pleasure agayn. The great man speareth what his hart desireth & the hearers allow hym. The best of them is but as a thistle & the most rightuous of them is but as a beate in the hedge. But when the daye of thy preachers comyth & thou shalt be dyspleased: haue thou shalt be wasted awaye. Let no man beleue his frend/ nor put his confidence in a prync. Kepe the pozte of thy mouth from her that steth in thy bosome: for the sonne hal put his father to dishonoure, the daughter hal crye agaynst her mother/ the daughter in lawe agaynst her mother in lawe: & a mans foes hal be euē thy of his owne house

Wolde

Remember theſſe I wyl loke bp vnto the
Lorde, I wyl patiently abyde god my
Sauoure my God ſhall heare me. O
thou enemy of myne/ reioyce not at
my fall, for I ſhal get bp agayne and
and though I ſpt in darckneſſe, yet
the Lorde is my lght. I wyl beare the
punyſhmente of the Lorde (for why I
haue offended hym) tyl he ſytt in iudge
ment vpon my cauſe: & ſe that I haue
right. He wyl bring me forth to ſhght
& I ſhall ſe his rightnouneſſe.

She that is myne enemy ſhal loke
vpon it & be confounded, whiche now
ſaith: Wher is thy Lord God? Myne
Eyes ſhal beholde her, whan ſhe ſhall
be troden downe as ſ ſclape in ſ ſtreſes
The tyme wyl come/that thy gappes
ſhal be made bp, & ſ law ſhal go abrode
and at ſ tyme ſhal they come vnto thee
fro Aſſur vnto the ſtrong cytyes, & fro ſ
ſtrong cytyes vnto ſ ruer: from ſ one
lea to ſ other, from the one mountayn
to the other.

Not wpthſtandyn g ſ land muſt be wa
ſed/becaule of them that dwel therein
and for the frutes of theſe owne Ima
ginacions. Therfor fede thy people w
thy rodde, the flocke of thyne heri
tage whiche dwel deſolate in ſ wodde
that they maye be fedd vpon the mou
nt of Charmell / Baſan and Galaad
as afore tyme. Marvelous thynges
wyl I ſhewe them, lyke as when they
came oute of Egypt. Thys ſhall the
Heathen ſe, and be aſhamed for all ther
power, ſo that they ſhall laye their
hande vpon their mouth, and ſtop their
eares. They ſhall lyke the duſt
lyke a ſerpent, & as the wormes of the
earth ſ tremble in their holes. They
ſhal be aſtayed of the Lord our God, &
they ſhal feare thee.

Wher is there ſuche a God, as ſ that
pardoneth wyckednes, & forgetteth ſ of
fences of the reſaunt of thine heretage?
He kepeth not his wyath for euer. And
why his delite is to haue compaſſion;
he ſhal turne agayne, and be merciful
to vs: he ſhal put downe oure wycked
neſſes, & caſt all our ſpynnes in to the bo
tome of the ſee.

Thou ſhalt kepe thy truſt with Jacob
and thy mercye for Abraham, lyke as

thou haſte ſwoyne vnto oure fathers
longe agoo.

The Notes.
a * To labour to ſhede blood, or to lye in waite for
blood, is, to make mennes lyues laborious and my
ſerable, by theaunynges, murderers, and violence.
prouer. 16
b * By darckenes vnderſtande the ſadnes & miſeries
of this worlde, and by lght the comfort & reioy
ſynge of the conſcience. Job. xv. c
c * Godde here ſignifieth dominion; gouernance
d * Of this ſe haue in Job. xxxix. d
e * That is, ſhal be humbled and brought as lowe
as ſerpentes that cripe on the ground. So obediēt
(ſaith the prophet) ſhal the heathen be vnto Iſrael
although they befoze had Iſrael in gnerous ſubiet
tyon.

The ende of the prophety of
Nicheas.

The Boke of

the prophet Nahum.

Of the deſtruction of Ninue and of the deliue
rance of Iſrael.

The fyrſte Chapter.



This is ſ heuy but
then of Ninue,
whiche Nahum of
Elchoſ dyd wyte
as he ſaith it.

The Lorde is a
gelous God, and
a taker of vengeance
yea, a taker of vengeance. Is the lord,
and wrothful. The Lorde taketh ven
geaunce of hys enemies, and reſerueth
dyspleaſure for his aduerſaries. The
Lorde ſuffereth longe, he is of great
power and ſo innocent, that he leaue
th no man faultles befoze him. The lord
goeth forth in tempeſte and ſtormy we
ther, the cloudes are ſ duſt of his ſete.
When he reioyeth the ſea, he dryeth it
bp, and turneth al the floudes to drye
lande. Baſon is deſolate/Charmell &
the pleaſure of Iſbanus waſteth awaie
The mountaynes tremble for him, the
hilles conſume. At the ſyght of him, the
earth quaketh: yea the whole worlde, &
al that dwel therein. Who maye end ure
befoze his wyath? Who is able to a
byd his grimme dyspleaſure? His anger
taketh on like fire, and the hard rockes
burſt in ſunder befoze him.

Ful gracious is the lord, & a ſtrong
holde in the tyme of trouble, he know
eth them that put their truſt in hi: whe
the floud runneth ouer, and deſtroyeth
the

Ninieue

The prophery

the place, ad wbe the darchenelle foloweth styl upon hys enemyes. What do ye Imagine then agaynst þe Lozde on this maner? Tulle, when he hath ones made an ende, there shal come no moze trouble. For lyke as the thornes that sticke together/as as the dry strawe so shall the Drounckardes be consumed together, even when they be full. **E** There come out of thee suche as Imagine in schefe, and geue vngacious counsaill agaynst the Lozde.

Therfore thus sayeth the Lozde: Lett them be as well prepared, yea and as many as they can, yet shall they be helwen dowtie, and passe away. And as for thee I wil bere thee, but not utterly destroye thee. And now wyl I breake his rodde from thy back, and burst thy bandes in sonder. But the Lozde hath geuen a commaundement concernyng þe that ther shall come nomoze sede of thy name. The carued and casten Images wyl I rote out of the house of thy God. Thy graue shal I prepare for thee, and thou shalt be confounde

The describeth the victorie of the Chaldees against the Ninuities.

The. ii. Chapter.

Behold, vpon the mountaynes come the fete of hym þe bringeth good tidings/and preacheth peace. O Iuda; kepe thy holpe dayes, per-
for me thy promises: for Belsai shal come nomoze in thee/he is utterly rote out.

The scatterer shall come by agaynst thee and lay sege to the castell; Loke þe wel to þe stretes, make thy loynes strong Arme thy selfe wythe all thy myght: for the Lozde shal restore agayne the glory of Jacob, lyke as the glory of Israel. The destroyers haue broken them downe, and marred þe vyne bryanches. The mylde of his gyauntes glistereth: hys men of warre are clothed in purple His charettes are as fyre, when he maketh hym forward, his archers are wel decked and trimmed The charettes rolle vpon the stretes, ad welter in the dyewaves.

They are to loke vpon like cressettes of fyre, and go swyftely, as the lychtninge. When he doth but warne his gyauntes they fall in theyr araie and hastily they clymme by þe walles: yea, the engines of the warre are prepared al redy. The water portes shalbe opened, and the kynges palace shal fal. The queene her self shal be led away captiue, and her gentelmen shal meurne as the doves, a grone within their hertes. Ninieue is lyke a pole full of water/ but then shall they be fayne to fle. Stand stande, (shall they crye) and there shal not one turne back.

Awaye with the siluer awaye with the gold: for here is no ende of treasure. There shal be a multitude of al maner costly ornaments. Thus must they be spoiled, emtyed and cleane strypped out: that their hertes maye be melted awaie, theyr knees tremble, all theyr loynes be brake, and theyr faces blacke as a pot.

Where is nowe the dwelling of þe lyons, and þe pasture of the lyons whelpes: where the lyon & the lyons witte the whelpes, ad no man frayed the away but the lyon spoiled enough for his yong ones, and deuoured for hys Lyonesse: he fylled hys denmyes wythe hys prey, and hys dwelling place wythe that he had rauished. Behold, I wil vpon thee saith the Lozde of hostes, ad wyl set fyre vpon thy charettes that they shal smoke wyth all, and the Swearde shal deuoure the yonge lyons. I wyl make an ende of thy sporynge from out of the earthe, and þe voyce of thy messaunger shal nomoze be hearde.

The fall of Ninieue.

The. iii. Chapter.



W to the bloudthursty wyche which is all ful of lyes and robbery, a wyl not leaue of from rauishyng. Ther a man maye heare scourgyng, rulyng the people of the heles, the cryng of the hortes and the rollynge of charettes. There the horsmen get by naked swarttes, and glysterynge sprares: There lyeth a multitude slayne, and a great cape of dead bodyes. There is

no ende of dead corpses yea men fal vpon
their bodys: And thy t for the greate ad
manyfolde whordome of the fayer and
bewisful harlot: which, is a maistrisse of
witchcraft, yea a selleth the people thow
her whordome, and the nacyns thow
her witchcraft

Beholde, I wyl vpon thee (sayeth the
Lord of hostes) and wil pul thy clothes
ouer thy heade: that I maye thewe thy
nakednes amonge the Heathen, and thy
shame amonge the kyngdomes

I wyl cast dyte vpon thee, to make thee
be abhorred and a galing stocke. Yea al
they that loke vpon thee, shal statte back

f and saie: Nimue is destroyed.

Who wyl haue pptye vpon thee: where
shal I seke one to comfort thee: Art thou
better then the greate cite of Alexandria
that laye in the waters and had the wa-
ters rosd aboute it: which was strgly
fenced & walled with the sea: Ethiopia &
Egypt were her strength, & p exceeding
great aboue measure. Africa & Lybia
were her helpers, yet was she dyuyn a-
way, ad brought in captyuities: her p g
chyldren were smitte downe at the head
of euery streete, the lottes were cast for
the most auntyent men in her, ad al her
myghtye men were bounde in chaynes.
Euen so shalt thou also be droncken, &
hyde thy self, & seke some helpe against
thyne enemy. All thy stronge cytyes shal
be lyke fyngtes with ripe figges: which
whan a man shaketh, they shal fal into
the mouth of the eater.

Beholde thy people within thee, are but
women: the portes of thy lande shalbe
opened vnto thyne enemyes and p fyr
shal deuoure thy barres. Draw water
now agaynst p be besieged, make by thy
stronge holdes, go in to the clay: temper
the mortar, make stronge bricke: yet the
fyr shal consume thee: the swerde shal
destroy thee. yea as p locust doth so shal
it eate thee vp. It shal fal heuclly vpon p
as the locustes, yea right heuclly shal it
fal vpon thee, euen as the greshoppers.
Thy marchautes haue bene nubyed w p
statres of heue: but now shal they spred
abrode as the locustes, and fle their waie
Thy Lord is as the greshoppers, &
thy captyues as the multitud of greshop

pers: whych, when they be colde, remaine
in the hedges: but when the sunne is by
they fle awaye and no man can tell wher
they are become. Thy shepherdes are a
sleepe (O Kyng of Assur) thy worthys
are layde downe: thy people is scattered,
abroade vpon the mountaynes, and no
man gathereth them together agayne.
Thy wounde can not be hyd, thy plage
is so soze. Al they that heare thys of thee,

shall clappe theyr handes ouer
thee. For what is he to whom
p haste not alwaye bene
doyng hurt:—



The ende of the Prophecie
of Nahum.

The Booke of

The Prophete Abacuc.

A complainte against Israel.

The fyrst Chapter.



This is the heuy bur-
then, whiche p pro-
phet Abacuc did se.
O lord, how longe
shal I crye, & thou
wylt not heare?
How long shall I
complaine vnto thee

sufferynge wronge, and thou wylt not
helpe: why letteth thou me se wearines
and labour? Tyranny and violence are
before me, power ouer goeth right: for
the lawe is toorne in peces, and there
can no right iudgement go forth. And
why: the vngodlye is moze set by then
the rightuous: this is the cause, p wrog
iudgement procede. Beholde amog
the Heathen, and loke well: wonder at
it, and be abashed for I wyl do a thig
in pout tyme, which though it be told
you, ye shall not beleue.

For lo, I wyl rayle by the Caldees. p
bytter and swyfte people: whych shal
go as wide as p land is, to take posses-
sion of dwellig places: that be not their
owne. A gynnime & boysteours people
is it: these shal sit iudgement & punishe.

¶

¶ The

C Their horses are swifter then the cattes of the mountayne, and fyte sorer then the wolues in the euenig. Ther horsmen come by greate heapes from farre, they fle hastily to deuour as the eagle. They come all to spole: out of them commeth an east wynd, which bloweth & gathereth their captiues, lyke as the sandde. They shall mocke the kynges, and laughe the priuces to scoorne. They shall not let by any stronge holde, for they shall laye ordinaunce agaynst it, and tak it. Then shall they tak a fresh corage vnto them, to go forth and to do more euell, and so ascribe that power vnto their God.

B But thou O Lord my God, my holy one thou art from the begynnyng, therfor shall we not dye. O Lord, thou hast ordained them for a punishment, and set the to reprove the myghtye. Thyne eyes are clene, thou mayst not se euell, thou canst not beholde the thing that is wycked. Wherfore the doest thou loke vpon the vngodly, and holdest thy tunge, when the wycked deuoureth the man that is better than hi selfe. Thou makest meas the fysh in sea, and lyke as the crespynge bectles that haue no gyde. They take by al wyth ther angle, they catch it in thair net, and gather it in their pannes: wher of they reioyse & are glad. Therfor offre they vnto theyr net, & do sacrifice vnto their pannes: because that the yowle of their porcyon is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, and neuer cease to slaye the people.

Of the vision of the prophet. Agaynst pollenge, couetousnes, and Idolatry.

The.ii. Chapter.

I Stode vpon my watch, and set me vpon my bulworcke, to loke and se what he wolde say vnto me, and what answer I shoulde geue hym that reproveth me. But the Lord answered me, and said: Wherfor the byspon plainly vpon thy tables, that who so commeth by, maye rede it: for the byspon is yet farre off from me, but at the last it shall come to passe, and not faile.

And though he tary/ yet wayte thou for hym, for in very dede he wyl come, and not be slacke. Beholde, who so wyl not beleue, his soule shall not prosper: but iuste shall lyue by his faith. Lyke as the wyne disceaueth the dyonckard, even so the proude shall faile and not endure. He openeth his desyre wyde by as the hell, and is as vnfaciable as death. All heathen gathereth he to hym, and heapeth vnto him al people.

B But al not all these take by a prouerbe agaynst him, and mocke him with a bywoorde, and say: wo vnto hym that heapeth by other mens goodes. Howe longe wil he lade him selfe with thycke claie: O how sodenly wil they stand by, that shall fyte, and awake, that shall tere thee in peces: yea & shall be their praise. Sing thou hast spoiled many heathen, therfore shall the remnant of the people spoile thee: because of mens blood, & for the wronge done in the lande, in the cytie and vnto all them that dwell therein.

C Wo vnto hym, that couetously gathereth euell gotte goodes into his house: that he may set his nest on hye, to escape from the pouer, of misfortune. Thou hast dyuised the sham of thyne ouer house: for thou hast slayne too muche people, and hast wylfully offended: so that the very stones of the wall shall crye out of it, and the timber that lyeth betwixt the ioyntes of the buylding shall answer. Wo vnto hym, that buyldeth the towne wyth bloude, and mureyneth the cytie wyth vngrightuousnes. Shall not the Lord of hostes bringe thys to passe/ that the labors of the people shall be brent wyth a greate fyre, and that the thyng wherby the people haue wepyed the selues, shall be lost: for the erth shall be ful of knowledg of the Lordes honor, lyke as the waters that couer the sea. Wo vnto hym that geueth hys neyghbours dryncke, to get hy wrothfull displeasure for hys dyonckennes: that he maye se hys pynties. Therfor to shame shalt thou be fylled, in steade of honour. Dryncke thou also, yf thou wylst: for the Cuppe of the Lordes right hande shall compass thee aboute, and shamfull spewinge in steade of thy wezship.

for the wrong that thou hast done in **Lv**
banus, shal ouerwhelme the, & the wyld
beastes shal make thee afrayed: because
of menes bloude, and for þe wrong done
in the lande, in þe cytie/and vnto al suche
as dwell therein.

What help then wyl the Imagedo, who
the workeman hath fashioned: Or the
payne cast Image, wherein because the
craftsman putteth his trust, therfor ma
keth he domme J. dols: wnto hym, þe
safeth to a pece of wod: arise, and to a
domme stone: stand vp. for what instruc
cion maye suche one geue: Behold it is
laped ouer with gold and syluer, & ther
is no breith in it. But þe Lord in hys holy
temple is he, whom althe worlde should
fear.

A prayer of the prophet Abacuc for the ignorant.

The.iii. Chapter

O Lord, when I hard speke of þe,
I was afrayed. The work that
thou hast taken in hand, shalt þe
perfourme in his tyme, O Lord: & whe
thy tyme cometh, thou shalt declate it
In thy very wrath thou thinkest vpon
mercy. God cometh from Cheman, ad
the holy one from the mount of Pharan.
Selah. His glory couereth the heauens
and þe earth is ful of his prayse. His shin
is as the sonne/and beames of lycht go
out of his handes, ther is his power hyd.
Destruction goethe before him, and bur
nyng cressettes go from his fete. He stan
deth, & measureth the earth he loketh, ad
the people consume awaie, the mountay
nes of þe world faul downe to pouldet, &
the hilles are fayne to bowe them selues/
for his goynges are euerlastyng ad sure.

I sawe, that the paulions of the
Moziars and the tentes of the lande of
Madian were beked for wetynes, wchast
thou not angry, O Lord, in thy waters:
was not thy wrath in that floudes, and
thy displeasure in the see: pes/when thou
lapest vpon thynne horse, and whe thy chare
tes had þe victorie. Thou shewedst thy bo
we openly, like as thou haddest promised
with an othe vnto the trybes, Selah.

Thou dydest deuyde þe waters of the
earth. When the mountaynes sawe thee,
they were afrayed, the Water Streame

wente awaye: the depe made a noyse at
the lychtynge vpon of thynne hande. The Su
ne and Moone remayned styl in their ha
lytation. Thyne arrowes went out glyst
eryng, and thy speates as the thynne of þe
lyghtynge. Thou trodest downe þe lande
in thine anger and diddeste throsshe the
Heathen in thy displeasure. Thou camest
forth to helpe thy people, to helpe thynne
anoynted, Thou smottest downe þe head
thee house of þe vngodly, & dyscoueredest
his foundaciens, eue vnto þe necke of him.
Selah. Thou curstest his septers, the cap
taine of his men of warre: whiche come
as a stormy wynd to scatze me abrode &
are glad when they may eat vpon the poore
secretly. Thou makest awaie for thy
ne horses in the see, euen in the moudd of
greate waters. When I heare this, my
body is beked, my lippes tremble at the
boyle ther of, my bones corruppe, I am
afrayed wher I stand. O that I myght
rest in the daye of trouble that I myght
go vpon vnto our people, which are already
prepared.

For the sygetrees shall not be gre
ne, and the vynges shal beate no frute.
The Labout of the olyue shal be butlost
and the lande shal bynge no come: the
shepe shalbe taken out of the folde, and
there shalbe no catel in the stalles. But
as for me, I wyl be glad in the lord,

and wyl reioyce in God my
Sauoure. The Lord
God is my stegthe,
he shal make
my fete
as

the fete of hertys: and he which
geueth the byctoye/shall
bynge me to my hye places/
syngynge vpon
my psal
mes.

The ende of the prophecy
of Abacuc.

II.ii.

The Booke of

the prophete Sopheny.

Threatening: & against Juda & Jerusalem because of theyr Idolatry:

The first Chapter.



This is þe word of the Lord which came vnto Sopheny þe sone of Chusi, þe sone of Gedoliah, the sone of Amariah þe sone of Helekiah in þe time of Josiah þe sone of Amnō king of Juda. I wil gather vp all thinges in the lande (saith þe lord) I wil gather vp mā & best I wyl gather vp þe foules in þe ayre & the fish in the sea (to þe great decay of the wicked) & wil utterly destroy þe me out of the land, saith the lord. I wyl stretch out mine hand vpon Juda, & vpon al suche as dwel at Jerusalem. Thus wyl I rote out þe remnant of Baal fro this place, & the names of the Remurins & priests: yea & such as vpon their house toppes worship & bowe the selues vnto þe hoste of heauē: wiche sweare by the lord, & by their Malchom also: whych starte a back fro þe lord, and neyther seke after þe lord, nor regard him. Be still at þe presence of the Lord god, for the day of þe lord is at hande: yea þe Lord hath prepared a slain offring, & called his gesses therto. And thus shall it happen in þe day of the Lordes slayne offring: I wil visit þe princes, the kynges chyldre, & all suche as weare straung clothig. In the same day also wil I visit al those, þe trede ouer the thymold so prouidly, which fyll theyr lordes house wth robbery & falschēd. At þe same time (saith the lord) there shall be herd a great crye fro þe fish port, & an howling fro þe other port, & a great murthre fro the hylls. Howle ye þe dwel in þe myl, for all the marchaūt people ar gone & all they þe were lade wth spuer, are rote out.

At the same tyme wyl I seke through Jerusalem wth lancetres, & visit the that continue in theire dregges, and say in thepe hertes: Cusch, the Lord wyl do neither good nor euil. The goddes shall be spoyled, and their houses layed wast: they shall builde houses, and not dwel in them: they shall plant bywyardes, but not dryncke the wyne therof. For the greates daye of the Lord is at hande, it is hard by, & cometh on a pace. Horrible is the tydynge of the Lordes daye: then shall

the gyautes crye out: for that daye is a daye of wrath, a daye of trouble, & heuynesse, a daye of bitter destruction & mysery: adarke and gloomyng daye, a cloudy & stormy daye, a daye of the noyle of troubles & shawmes, against the strong cities & hie towres. I wil bring þe people into such betracion, that they shall go about like blind men, because they haue synned against the Lord. Their bloud shall be shed as the dust, & ad their bodies as the myxe. Neither their siluer nor their gold shall be able to deliuer them in þe wretchedful daye of þe lord: but þe whole lād shall be consumed thorow þe fire of his gelousy: for he shall sone make clene the daunce of all them that dwel in the land.

The mouth to returne to god, prophesying vnto the one destruction, & to the other, deliuerance.

The ii. Chapter.

Comte gather & gather you, O toward people: for the thing go forth þe is concluded, & or þe time be passed awaie as þe dust: or þe fearefull wrath of þe lord com vpon you, yea & the daye of the lordes sore displeasure co vpon you. Seke the lord al ye theke herted vpon etth, ye þe worke after his iudgment: seke rightuousnes, seke lowlynes: þe ye maie be defended i þe wrothful daye of the lord. For Gaza shall be destroyed, & Ascalon shall be lated wast. They shall cast out Ahdod at þe none daye & Accaron shall be plucked vpon by þe rotes. Woe vnto you þe dwel vpon þe sea coast, ye murtherous people: þe word of þe lord shall com vpon you. O canaā þe lād of the Philistines, I wil destroy the, so þe ther shall no mā dwel i þe any more: & as for þe sea coast, it shall be hirdmens cotages & shepe foldes: yea it shall be a portio for such as remaine of þe house of Juda to fede ther vpon: in þe houses of Ascalō shall they rest toward night for þe lord their god shall visit the, & turrene awai ther captiuitie. I haue herde þe despit of Moab, & þe blasphemies of the childre of Amō how they haue shafully treated my people, & magnified the selues wth in þe borders of their lād. Therefore as truly as I liue (saith þe lord of hostes þe god of Israel) Moab shall be as Sodom, & Ammō as Gomorra: euē dethorn hedges & saw pits & a perpetual wilderness. The residue of my folk shall spoyl them: & remnaunte of my people shall haue them in possession.

Thys shall happen vnto them for their pryde, because they haue dealt so shamefully with the Lord of hostes people, & magnified themselves aboue them.

The lord shalbe grime vpon them, and destroy al the goddes in þe land. And all the fles of sheathen shal worship him euery man in his place.

Ye Moziars also shal perishe with my swerde: yea he shal stretch oute hys hand ouer the north, and destroy A sur. As for Siniue, he shal make it desolate, drye and wast. The flockes and all the beastes of the people shal lye in the myddest of it. pellycanes and storckes shall abyde in the vpper postes of yt, foules shal synge in the windowes, and rauens shal sit vpon the balckes/for the borders of Cedre shalbe ryuen downe. Thys is the proude and careles cite, that saide in her herte: I am, and ther is els none. How is she made so waste, that þe beastes lie therein: Who do so goeth by, mocketh her, & poynteth at her with hys synger.

The notes

* That is, as barzen as the places wher salt is cast.
 † Agaynst the gouernoures of Jerusalem. Of the calling of al the gentiles. A comferte to the residue of Israel.

The .iii. Chapter.

Wo to the abhominable, fylthy and cruel cytie: whyche wil not heare, nor be reformed. Her trust is not in lord neither wyl she holde her to her god. Her rulers within her are as roynge lions: her iudges are as wolues in the euenyng, which leaue nothing behinde them tyl the morow. Her Prophetes are lyght persones and vnfaithfull men: her prestes vnhalow the Sacuary, and do wronge vnder the pretence of the lawe. But the iust Lord doth no vnright, was amonge the euery morning, shewing them his lawe clearly, and ceased not. But the vngodlye wyl not learne to be ashamed. Therefore wyl I rote out this people, & destroy thei towers, yea and make their stretes so voyde that noman shall goo therein. Thei cyties shalbe broken downe, so that no bovy shalbe left, nor dwell there any more.

I sayde vnto them: O, feare me, and be content to be reformed: That thei dwelling should not be destroyed, and that there shoulde happen vnto theym

none of these thynges, where wth I shall viset the. But neuertheles they stande by early, to folowe the fylthynes of theyr owne Imaginacions. Therefore ye shal waite vpon me (sayth the Lord) vntyll the tyme that I stande by: for I am determed, to gather the people and to bring the kyngdomes together, that I maye poure oute myne anger, yea all my wrothfull displeasure vpon them. For all the world shalbe consumed with the fyre of my gelousy. And then wyl I cleanse the lyppes of the people, that they maye euerychone call vpon the name of the Lorde, & serue hym with one shoulde. Suche as I haue subdued, and my chylderen also whome I haue scattered abroade, shall bringe me presentes, beyond the waters of Ethiopia.

In that tyme shalt thou nomore be confounded, because of al thy ymaginacions, wher thou haddest offended me: for I wyl take awaye the proude boasters of thyne honoure from thee, so that thou shalt nomore tryumpe because of my holy byll. In thee also wyl I leaue a smal poze of my people, which shall truste in the name of the Lorde. The remnaunt of Israell shall do no wyckednes, nor speake lyes: neither shall there any disceytfull tonge be founde in theyr mouthes. For they shall be fed and take theyr rest, and noman shal make them astrayed. Geue thanks O daughter syon, be ioyfull O Israel: reioice and be glad from thy whole hert; O daughter Jerusalem, for the Lord hath taken awaye thy punishment, and turned backe thyne enemyes. The king of Israell eue the Lord hym selfe is wth thee: so thar is needest no more to feare any mysfortune.

In that tyme it shalbe sayde to Jerusalem: feare not, and to Syon: let not thine handes be slack. For the Lord thy God is wth thee. It is he that hath the power to saue: he hath a special pleasure in thee, & a marvelous loue toward thee, yea, he reioiseth ouer thee with gladnes. Suche as haue bene in heynesse, wyl I gather together, & take out of thy congregation: as for the shame and reproch that hath bene laied vpon thee, it shalbe farre from thee. And so, in that tyme wyl

I I. iii.

Raum is

Jeremy. i. b.

I destroye all those that were there: I wyll helpe the lame, and gather by the cast away: yea I wyll get them prayse & honour in all landes, where they haue bene put to shame. At the same time wil I brynge you in, and at the same time wil I gather you. I wyll get you a name & a good reporte among all people of the earth. When I turne backe your captiuitie before your eyes sayth the Lorde.

The ende of the prophety of Sophony.

20

The Boke of the Prophete Aggeus.

The time of the Prophecy of Aggeus. In exhortation to buylde the temple agayne

The first Chapter.

In the seconde yere of Kinge Darius, in the xi. moneth, the first daye of the moneth, came the worde of the Lorde (by the Prophete Aggeus) vnto zoro- babel, the sonne of Salathiel the prince of Iuda, and to Iesua the sonne of Josedeck the hygh prest sauinge: thus speaketh the Lorde of hostes, and sayth thus to his people doth saye. The time is not yet come to buyld by the Lordes house. When spake the Lorde by the Prophete Aggeus, and sayde: ye poure selues can fynde tyme to dwell in syled houses, and shall thys house lye waste? Consydre nowe your owne wayes in poure hartes (sayeth the Lorde of hostes) ye sowe much, but yet brynge lytle in: ye eate but ye haue not ynough: ye drynke but ye are not fylled: ye decke poure selues, but ye are not warme: and he that earneth any wage, putteth it in a broken purse.

Thus sayth the Lorde of hostes Consydre poure owne wayes in poure hartes, and get you by to the mountaine

sethe worde, and buylde by the house: that it maye be acceptable vnto me, and that I maye shewe myne honour, sayth the Lorde. Ye looked for muche, and lo, it is come to lytle: and though ye brynge it home yet do I blowe it awaye. And why so, sayth the Lorde of hostes: euen because that my house lyethe so waste/ and ye runne euery man vnto his owne house. Wherefor the heauen is forbydde to geue you anye dewe/ and the earth is forbydden to geue you increase, I haue called for adrouthe, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne and vpon oyle, vpon euery thyng/ that the ground bringeth forth, vpon men and vpon cattel yea ad vpon all handy labour.

Nowe, when zoro- babel the sonne of Salathiel, and Iesua the sonne of Josedeck the hygh prest with the remnant of the people, herde the voyce of the lord their god, and the wordes of the prophet Aggeus (lyke as the Lorde theyr God had sente hym) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in the lordes message vnto the people, I am with you/ sayeth the lord. So the Lorde ** waked by the spryte of zoro- babel the Prince of Iuda, and the spryte of Iesua the sonne of Josedeck the hygh prest and the spryte of the remnant of al the people: that they came and laboured, in the house of the lord of hostes their god.

The Notes

* To wake by the spryte of m^a is, wh^e god by his spryte comforteth & boldeneth the hert to take vpon without fere any act or dede of grete impossuance. The sheweth p^r & goodynes of p^r second temple that excede p^r first because of p^r comynge of Chyl.

The. ii. Chapter.



Vpon the. xxiij. daye of the. xi. moneth, in the seconde yere of Kinge Darius, the xxi. daye of the seuen month, came the worde of the Lorde by the prophet Aggeus, sauinge: speake to zoro- babel the sonne of Salathiel p^rnce of Iuda/ and to Iesua the sonne of Josedeck the hye prest ad to the resydue of the people, and saye: who is left among you, that sawe this house in her first beawtye?

1. Esdr. vi. a
Da. v. cxi. a

1. Esdr. ii. lxxv.
lii. b

25
1. Esdr. vii. a

Leui. xxi. a
1. Esdr. vi. b
1. Esdr. iii. b
1. Esdr. iii. b

But what thinck ye now by it? Is it not
i your eyes, euē as though it wer nothig
Netherthelesse be of good chere. **3020**
babel (saith the Lord) be of good com-
forte. **3021** Iesua þ sonne of Iosedech þ hie
prest: take good hartes vnto you also, al
ye people of the land. sayeth the Lord of
hostes and do accordyng to the worde
for I am wyth you, sayeth the Lord of
hostes) lyke as I agreed w you, when
ye came out of þ land of Egypte: ad my
spete shalbe amōge you, feare ye not.

for thus sayth the Lord of hostes.
yet once more wyl I Make heauen and
earth, the sea and the dry land yea I wil
moue all heathen, and the comfōrthe of
all heathen shall come, and so wyl I,
fyll this house wyth honoure, sayeth the
Lord of hostes. The siluer is myne
ad the gold is myne, sayeth the Lord of
hostes. Thus the glory of the last house
shalbe greater then the fyrst, sayeth the
Lord of hostes: ad in this place wyl I
geue peace sayeth the Lord of hostes.

The .xxiii. dave of the .ix. moneth i þ
seconde yeaere of kyng Darius, came þ
worde of the Lord vnto the prophete
Aggeus, sayng: Thus sayeth th Lord
God of hostes. Like the prestes concer-
ning the law, & say: if one bere holy flesh
in his cote lappe & w hys lap touch the
bred, potag, wyne, oyl or eny ocher meat
shal he be holy also? The prestes answe-
red and sayde: No. Then sayd Aggeus
Now yf one bryng defyled with a dead
carcase, touch eny of these: shal it also be
vncleane? The Prestes gaue answer and
say: yea, it shalbe vncleane. The Aggeus
answered ad sayd: euē so is this people
and this nacion b. foze me/ sayeth the
Lord: and so are al þ woꝝkes of their
handes, yea & all þ they offre, is vncleane.

And now (I praye you) consyder frō
this dave forth, and how it hath gōe w
you afoze: or euer ther was laid one stōe
vpon another in the temple of þ Lord:
þ whē ye came to a corne heape of .xx. bus-
hels, ther were scarce ten: & þ whē ye cāe
to þ wyne presse for to poze out .x. pot-
tes of wyne, ther were scarce .xx. for I
smote you with heate/ blasting ad hayl
stones in all the laboures of your han-
des: yet was there none of you, þ would

turne vnto me, saith the lord. Considre
then from this dave forth and afoze, na-
mely, from the .xxiii. dave of the .ix. mo-
neth, vnto the dave that the foundation
of the lordes temple was layed: marke
it well, is not the seide yet in the bārne &
haue not the vines, þ figgettes, þ pome-
granates and olyue trees bene yet vn-
fruitful: but from this dave forth, I wil
make them to prospeere.

Howeuer the .xxiii. dave of the mo-
neth came the worde of the Lord vnto
Aggeus againe, sayng: Speke to zo-
babel the prince of Iuda, and saye: I wil
Make both heauen and earth, and ouer-
throwe the seate of the kyngdomes, yea
and destroe the mightie kingdome of þ
heathen. I wil ouerthrow the charettes
and those that syt vpon them, so þ both
horse and man shal fal downe, euery mā
thorow his neghoures sweard. And as
for thee, **3020** babel (sayeth the Lord
of hostes) thou sonne of Salathiel my
seruaunt: I wyl take thee, sal. th þ Lord
at the same tyme/ & make thee as a scale
for I haue cholen thee, saith the Lord
of hostes.

The ende of the prophesy
of Aggeus.

The Boke of the Prophete zachary.

The moneth the people to retorne to the Lord, and
to cleane the wickedness of their fathers. The proph-
gureth Christ and the Apostles.

The .fyft. Chapter.



In the eyght moneth of the
second yeaere of king Dari-
us, came the word of þ Lord
vnto zachary þ sonne of Ba-
rachias, the sonne of addo:
the prophete, sayng: the lord hath ben
foze dyspleased at your fozefathers.
And saye thou vnto them: thus sayeth þ
Lord of hostes. Turne you vnto me
(sayeth the Lord of hostes) and I wyl
turne me vnto you, sayeth the Lord of
hostes.

Da. x. viii. c.

many visions.

Jer. c. lliii. c
Ez. lxxviii. b

Jer. c. lliii. b
Ez. lxxviii. b

Jer. c. lliii. a
Ez. lxxviii. c

The Prophecy

Be not ye lyke yowre forefathers, vnto
whome the prophetes cried a long tyme,
sayng: Turne you from your euell waies
and from your wicked ymaginacions,
But they wolde not hear, nor regard me
sayeth the Lord. What is now become
of your forefathers and the prophetes?
are they yet styll alive? But dyd not my
wordes & statutes (whiche I commaun-
ded by my seruantes the prophetes)
to touche your forefathers? Upō this, they
gaue answer and sayde: lyke as þe Lord
of hostes deuised to do vnto vs, accordig
to oure owne wayes and ymaginacions,
euen so hath he dealt with vs.

Upon the .xxiii. daye of the .xi. moneth
which is the moneth Sebat, in the secōd
yeare of Darius, came the word of
the Lord vnto zachary the sonne of Ba-
rachias, the sonne of Addo the Prophet
sayng: I sawe by night, and lo, ther sat
one vpon a read hoxie, & stode stil among
the Myrte trees that were beneth vpo þe
grounde: & behynd him were ther red spe-
ckled, and whyte hoxes. Then sayde I:
O my Lord, what are these? And the an-
gel þe talked with me, sayde vnto me, I
wyl shew thee what these be. And the mā
þe stod among the Myrte trees, answered
& sayde: These are they, whom the Lord
hath sent to go thorow the worlde. And
they answered the aungell of the Lord,
that stod amongst the Myrte trees, & sayd.
Soe tane gone thorow the worlde: and
behold al the worlde dwel at ease & are
carelesse.

Jerem. xxxv. b
Ez. lxxviii. b
Ez. lxxviii. a

Then the Lordes angel gaue answer
and sayde: O Lord of hostes, how longe
wylt thou be vnnmerciful to Ierusalem
and to the cyties of Iuda, with whom þe
hast bene dyspleased nowe these .lxx.
yeres? So the Lord gaue a louing & a
comfortable answer vnto the aungell þe
talked with me. And the aungell that co-
mōned with me, sayde vnto me: Crye þe,
and speake: Thus sayeth the Lord of
hostes: I am exceeding gelous ouer Je-
rusalem and Syon, and sore dyspleased
at the carelesse Heathen: for where as I
was but a lytle angry, they did their best
that I might destroy them.

The ffore thus sayeth the Lord, I

wyl turne me agayne in mercy towarde
Ierusalem, so that my house shalbe bul-
ded in it, sayeth the lord of hostes: yea
and the ploumēt shalbe layde abroad
in Ierusalem, sayeth the lord of hostes.

Crye also and speake: thus sayeth þe
Lord of hostes: My cyties shalbe in
good prosperitie agayne, the Lord shal
yet comfort Syon, and chose Ierusalem
Then likte I by myne eyes and sawe, &
beholde, * foure hornes. And I sayd vn-
to þe angel, that talked with me: what be
these? he answered me: These are the hor-
nes which haue scattered Iuda, Israel
and Ierusalem abroad. And the Lord
shewed me .iiii. carpenters. Then sayd I,
what wyl these do? He answered and
sayde: These are þe hornes, which haue
so stowed Iuda abroad, that no man
durst lyfte vp his head: But these are
come to stape them awaye, and to caste
out the hornes of the gentiles, which liue
by their horne ouer the lande of Iuda,
to scatere it abroad.

The Notes

* These, .iiii. hornes signifye, .iiii. kynngdomes

The renewinge of Ierusalem and Iudā.
The ii. Chapter,



Aft by myne eyes agayne,
and looked, and beholde,
a mā wyth a measure lyne
in hys hande. Then sayde
I: whether goest thou? and
he sayde vnto me: To measure Ierusa-
lem, that I maye see how longe & howe
broad it is. And beholde, the Aungell
that talked with me, wet hys way forth.
Then went there oute another Aungell
to mete him, and sayd vnto him: Rume,
speake to thys yong manne, and saye:
Ierusalem shalbe inhabited wythoute
any wall, for the very multitude of peo-
ple and catell, that shall be therein. Yea,
I my selfe (sayth the Lord) wyl be vn-
to her a wall of fyre rounde aboute, and
wyl be honoured in her.

O, get you forth: O, fle from the lād
of the north, sayeth the lord, ye whome
I haue scattered ito þe foure wyndes *
vnder heauen sayth the lord. Save thy
selfe, O Syon: thou that dwellest in the
doughtes

doughter of Babilon. For thus saith the lord of hostes: In a glorious pover hath he sent me out to the heathen, which spoiled you: for who so toucheth you, shall touch the apple of his owne eye. Behold I will lyfte vp myne hande ouer theim so that they shalbe spoiled of those, which afore serued them: and ye shall know that the lord of hostes hath sent me.

Be glad and reioyce, O daughter of Sion for lo, I am com to dwel in the midst of thee, sayeth the Lord. At the same tyme there shall many heathen cleue to the lord, and shalbe my people. Thus will I dwel in the midst of thee, and thou shalt knowe, that the Lord of hostes hath sent me vnto thee. The lord shall haue Iuda for his possession for his parte in the holy ground, and shall chose Jerusalem yet agayne. Let all flesh be still before the Lord, for he is risen out of his holy place.

The notes,
* By the, liii. wyndes is vnderstand the whole worlde, as in Math. xlii. c.
Daughter of Sion for all the people, as in p. Psal. cxxi. a.
Of the lawe and hys estate of Christ vnder the figure of Iesua the prest: A prophesie of Christ.

The. liii. Chapter.

Ad he shewed me Iesua the prest standing before the angel of the Lord, and Satan stood at his right hand to resist him. And the Lord said vnto Satan, The Lord reprove thee (O Satan) yea the Lord that hath chosen Jerusalem, reprove thee. Is not this Ibrande taken out of my fyre? Now Iesua was clothed in vnclene rayment, and stood before the angel: which answered and sayde vnto those, that stood before him: take away the foule clothes from hym. And vnto hym he sayde: Beholde, I haue taken awaye thy sinne from thee, and will deck thee in chaunge of rayment. He said moreouer: set a fayer myter vpon his heade. So they set a fyre myter vpon his heade, and put on clothes vpon hym: and the angel of the lord stood there. Then the angel of the lord testified vnto Iesua, and spake thus sayeth the lord of hostes: If thou wilt walke in my wayes, and kepe my watch: thou shalt rule my house and kepe my courtes, and I will geue thee place among these that stande here.

Here O Iesua thou hygh prest, thou and thy frendes that dwell before thee, for they are wonderous people. Beholde, I will bringe forth the branche of my seruaunt: for lo, the stone that I haue layd before Iesua: vpon one stone shall be vii. eyes. Behold I will hewe hym out (sayth the Lord of hostes) and take a way the synne of that lande in one daye. Then shall euery man call for his neighbor, vnder the vine and vnder the fig tree: sayeth the lord of hostes.

The vision of the golden candlestick, and the exposition ther of.

The. liii. Chapter.

Ad the Angel that talked with me, came agayne, and wakedde me, as a man that is rayled out of his sleape, and sayde vnto me: what seest thou? And I sayde: I haue looked and beholde: a candlestick al of golde, with a boll vpon it and hys seuen Lampes therein, and vpon euery lampe bit, shallkes. And two olue trees therby, one vpon the ryghte syde of the boll, and the other vpon the left syde. So I answered, and spake to the angel that talked with me, sayng: O my lord, what are these? The angel that talked with me, answered and seide vnto me: knowest thou not what these be? And I sayde: No my lord. He answered and sayde vnto me: this is the word of the lord vnto zoroabel, sayng: They that thou seest an house of men, nor thou shalt see it, but thou shalt see my Spirit, sayth the lord of hostes. What arte thou great mountaine before zoroabel: thou muste be made euen. And he shall bringe vp the fyrst stone, so that men shall crye vnto hym: Good lucke, good lucke.

Moreouer the worde of the Lord came vnto me, sayng: The haies of zoroabel haue layd the foundation of this house, his handes shall also synne it: that ye maye know how that the Lord of hostes hath sent me vnto you. For he that hath bene despyced a lytle season, shall reioyce, when he seeth the time weight in zoroabels hand. The vii. ckes are the lordes which go through the whole world. Then answered I, and sayde vnto him: What are these. ii. Olue trees vpon the

The Prophecy

the ryght and left syde of the cadelsticke
I spake mozeouer, and said vnto him:
what be these. ii. olyue braunches (which
thorow the two golden pypes) enmyte
them selues into the gold: he answered
me, and sayde: knowest thou not, what
these be: and I sayde no, my LORD.
then sayde he: These are the two olyue
braunches, that stande before the ruler
of the whole earth.

C The vision of the flyng boke, significyng the
cure of theues and such as abuse the name of god.
By the vision of the measure, is signified the byn
gynge of Iuda to babylon.

The .v. Chapter.

I turned me, lifyng by
myne eyes / & lokyd, & behold
a * flyng boke, & he saide
vnto me: what seest thou?
I answered: I se a flyng boke
of .xx. cubites long, & .x. cubites broade.
Then sayd he vnto me: This is the cur
se, that goeth forth ouer the whole earth:
for al theues shalbe iudged after this bo
ke, & al swerers shalbe iudged accordyng
to the same, & wyl byrnyng it forthe (saith
the Lord of hostes) so that it shall come
to the house of the chefe, and to y^e house
of him y^e falsely sweareth by my name: &
shall remayne in hys house, and consu
me it, wyth the tymbre and stoues ther
of. Then the Angell that talked wyth
me, went forth, and sayde vnto me: lyft
vp thyne eyes and see, what thys is y^e
goeth forth. And I sayde: what is it?
He answered: thys is a measure going
out. He sayed mozeouer: Euen thus are
they (that dwell vpon the whole earth)
to loke vppon. And beholde there was
lyft vp a talent of leade: and lo, a womā
sate in the myddeste of the measure
and he sayd: thys is vngolynes. So he
caste her in to the myddest of the measu
re, and threwe the lombe of led vp into
an whole.

Then lyft I vp myne eyes, and lo
ked: and behold, there came out .ii. wo
men and the wynde was in theyr wyng
es (for they had wynges lyke the wyng
es of a stork) & they lyft vp the mea
sure betwixt the earth and the heauen
Then spake I to the Angell that tal
ked wyth me: wher shal theyr wyll these beare
the measure? & he sayd, vnto me: into y^e
lād of Synear, so buyld them an house:

whych when it is prepared, the measure
shal be set ther in his place

The notes.

* This flyng boke was a rolle turned rounde a
bout a staffe, which the inhabitants of the east parte
of the world do percal a boke, & do also vse them.
By the .iiii. charettes, he descrybeth the prosper
te of .iiii. kyngdomes.

The .vi. Chapter.

Mozeouer I turned me, lifyng
vp mine eyes, and lokyd: and be
holde there came .iiii. charettes
out from betwixt two hylls,
which hylls were of brass: In the first
charet were reade hourse, in the seconde
charet were blacke hourse, in the thyrde
charet were whyte hourse, in the fourthe
Charette were hourses of diuers colou
res and stronge. Then spake I & saide
vnto the aungel that talked wyth me: O
LORD, what are these. The angel answe
red, and sayde vnto me. These are the
.iiii. windes of the Heauen, which become
forth to stand before the ruler of all the
earth. That with the blacke hourse wete
in to the lande of the north, and the whyt
followed them, and the speckled hourses
went forth toward the south. These hor
ses were very strong, and went out: and
soughte to goo and take their iourne
ouer the whole earth. And he sayde: get
you hence, and go thorow the world.
So they went thorow the world.
Then cried he vpon me, and spake vnto
me, sayenge: beholde, these that go towar
arde the north, shal styll my wrath in y^e
north countree.

And the word of the lord came vnto
me, saying: Take of the presones that
are come from Babilō: namely, Belshaz
Tobiah and Jdaia: and come thou the
same daye, and go into the house of Jo
siah the sonne of Sophony. Then take
gold and siluer, and make crownes ther
of, and set them vpon the head of Iesua
the sonne of Josedech, the hye prest, and
speake vnto him: Thus saith the lord of
hostes: Beholde the man whose name
is the braunche: & he that shal spryng
vp after him, shal buyld vp the temple
of the LORD. Yea euen he shal buyld vp
the temple of the lord. He shal beare the
praple, he shal sit vpon the lordes trone,
and haue the domination.

A prest shal he be also vpon hys trone,
& a peacable counsell shal be betwixt
them

them both. And the crownes shalbe in the temple of the lord for a tyme braic vnto Heleim, Tobiah, Jdata and Ben the sonne of Sophony. And such as be farte of, shall come and buylde the temple of the lord, that ye may know how that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if ye will hearken diligently vnto the voyce of the lord your god.

The estimation of fasting without mercede. The dyspyllinge of charite, and the oblyuynce of the people.

The .viii. Chapter.

IT happened also in the fourth yere of kinge Darius, that the word of the Lorde came vnto zachary in the fourth daye of the first moneth, which is called. *Castell: what tyme as Sarasar and Rogomelech and the men that were with them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the Lord of hostes, and to the Prophetes: Shoulde I wepe in the fyfte moneth, and abstayne, as I haue done now certayne yeres: Then came the word of the Lorde of hostes vnto me, sayinge Speake vnto al the people of the lande, and to the prestes, and saye: when ye fasted & mourned in the v and viii. moneth (nowe this, lxx. yeres) did ye fast vnto me? when ye ate also and dronke, did ye not eate & drinke for your owne selues? Are not these the wordes, which I lord spake by his prophetes afore tyme, when Ierusalem was yet inhabited and welthy, the & the cyties rounde about her: when there dwelt men, both toward the south and in the playne countrees?

And the word of the Lord came vnto zachary, sayinge: Thus sayeth the Lord of hostes: Excute true iudgemente: shewe mercy and louinge kindnes, euery man to his brother. Doe the wyddowe, the fatherles, the stranger, and poore no wronge: And let no man ymagyne euell agaynst his brother in his herte. Neuertheles they wolde not take hede, but turned their backs,

and stopped theyr eares that they shold not heare: ye they made theyr hertes as an Adamant stone, least they shoulde heare the lawe and wordes, whiche the Lorde of hostes, sent in his holy spirit by the prophetes afore tyme.

Wherefore the Lorde of hostes was very wroth at them. And thus is it come to passe, that lyke as he spake, and they would not heare: euen so they cryed, and I would not heare (saythe the Lorde of hostes) but scattered them amonge all Gentyles, whom they knewe not. Thus the land was made so desolate, that ther trauelyd no man in it, neyther to, nor fro, for that pleasaunt land was bitterly layed waste.

Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. Of good workes. The callinge of the gentyles.

The viii. Chapter.

SO the worde of the lord came vnto me, sayinge: Thus saythe the Lorde of hostes: I was in a great gelousy ouer Syon, yea I haue bene very gelous ouer her in a great displeasure, thus saythe the Lorde of hostes: I will turne me agayne vnto Syon, and will dwell in the myddest of Ierusalem: so that Ierusalem shalbe called a faythe full and true cytye, the hyll of the Lorde of hostes, yea an holy hyll.

Thus saythe the Lorde of hostes: There shal yet olde men & women dwell agayne in the stretes of Ierusalem: yea, and such as go wyth staves in theyr handes for very age. The stretes of the cytye also shalbe full of young boyes, and dauncers, playng vpon the stretes.

Thus saythe the Lord of hostes: if the trespasse of this people, thynk it to be impossible in these days, shoulde it therfore be impossible in my sight, saythe the Lord of hostes: thus saythe the Lord of hostes: Beholde, I will deliuer my people fro the lande of the east & weste, & will bring them agayne: & they maye dwell at Ierusalem. They shalbe my people, & I will be their God, in truely ad rightuousnes.

Thus saythe the Lord of hostes: let your e handes be strouge, ye that now heare these wordes by the mouthe of the prophetes

The prophery

prophetes which be in these dayes that
the foundation is layed vpon the lord
of hostes house, that the temple maye
be builded. For wher before these dayes
neither men nor catel could wyne any
thyng, neither myght any man come
in and out in rest, for trouble: but I let
every man go agaynst his neyghboure.

Nevertheless I wyl now increate
the residue of this people nomore as a
foze tyme, sayeth the Lord of hostes,
but they shalbe a sede of peace. The bi
niarde shal geue her frute/the ground
shal geue her increase, and the heauens
shal geue their dew: and I shall cause
the remnaite of this people, to haue al
these in possession. And it shall come
to passe/that lyke as ye were a curse a
monge the heathen (O ye house of Ju
da and ye house of Israel) Euen so wil
I deliuer you, that yep shall be a ble
syng: feare not/ but let your handes be
stronge.

For thus sayeth the lord of hostes:
I lyke as I deuyled to punish you, what
time as your fathers prouoked me vn
to wrath/ sayeth the Lord of hostes/
and spared not: euen so am I determed
nowe in these dayes/ for to do wel vn
to the house of Juda and Jerusalem/
therfoze feare ye not. Now the thynges
that ye shal do, are these: Speke every
man the treuth vnto his neyghboure, ex
cute iudgement truly, & peaceably in
your portes, none of you ymagin, euil
in his heart agaynst his neyghboure/ &
loue no false othees: for all these are the
thynges that I hate, sayeth the Lord.
And the worde of the Lord of hostes
came vnto me, sayng: thus sayeth the
Lord of hostes: The faste of the
fourth moneth/ the fast of the fyfth the
fast of the seventh/ and the faste of the
tenth, shalbe toyne and gladnes, ad pro
perous hye feastes vnto the house of
Juda: Only, loue the truth and peace.

Thus sayeth the Lord of hostes:
There shall yet come people, and the i
habiters of many cyties: and they that
dwel in one cyte, shal go to a nother say
ng: up, let vs go, and praye before the
Lord, let vs seke the lord of hostes:
I wyl go with you: yea suche people
& myghtie heathen shall come & seke the

Lord of hostes at Jerusalem andes
praye before the Lord. Thus sayeth the
Lord of hostes: In that tyme shall ten
men (oute of all maner of languages of
the Gentyles) take one Iewe by the hem
of his garmente, and saye: We wyl go
wyth you, for we haue heare, that god is
among you.

The conuersion of the gentyles. The coming of
Christ sitting on man his

The .ix. Chapter.

The worde of the Lord shall
be receaued at Admach, & Da
mascus shalbe his offering
for the eyes of all men and
of the trybes of Israel, shal
loke vp vnto the Lord. The borders of
Hamath shalbe hard therby Tyrus also
and Sydon, for they are verie wyse. Ti
rus shall make her selfe stronge, heape
vp syluer as the sande and golde as the
claye of the streates. Beholde the Lord
shall take her in, and haue her in possesi
on: he shal smyte downe her power into the
sea, and she shall be consumed wyth fyre.
Thys shal Ascalon see, and be asrayde.
Gaza shalbe very sorre, so shall Accaron
also because her hope is come to confu
sion. For the kynge of Gaza shal perishe
and at Ascalon, shal no man dwell.

Strangers shall dwel in Adon, ad
as for the wyrd of the Philistines I
shall rote it oute.

** Theyr bloude wyl I take awaye fro
theyr mouth and theyr abhominacions
from among theyr teeth. Thus they shal
be left for oure God: yea they shalbe as
a prynce in Juda and Accaron lyke as
Jebusi, and so wyl I compasse my house
rounde about wth my men of warre go
ing to and fro: that no oppresoure come
vpon them anye moze. For that haue I
sene nowe wyth myne eyes.

Reioyce thou greattye/ O daughter
Sion: be glad, O daughter Jerusalem
for lo thy kynge cummeth vnto thee, euil
the ryghtuous and saupour: Lowly and
symple is he, he rydeth vppon an asse: I
wyl rote out the charactres from Ephra
im and the horse from Jerusalem the ba
tyle bowes shalbe destroyed. He shal
geue

doctrine of peace vnto the heathen, and his dominion shall be set in the one see to the other, and from the floudes to the endes of the worlde.

Thou also thou shalt see the blood of thy coue-
nant: shall lette thy prisoners out of prison: wher is no water. And thou shalt see the strong holde, that be in prison, and longe tyme to be deliuered: And this daye I bringe thee worde, that I will reward thee double agayne. For Iuda haue I brenned out as above for me and Ephraim haue I filled. Thy sonnes (O Sion) will I raise up against the Philistines and make thee as a giants swarde, the Lord God shall be sene aboue them, his darters shall go forth as the lychtning. The Lord God shall blow the trumpet, and shall come forth as a storme out of the south.

The Lord of hostes shall defend them, they shall consume and deuoure, and subdue them with sling stones. They shall drinke ad, rage as it were the red wine. they shall be fylled lyke the vessels, as the hornes of the altar. The Lord God shall deliuer them in the daye, as a flock of his people: for the stones of his Sanctuary shall be set up in his lande. O how prosperous and goodly a thinge shall be. The corn shall make the pong men cheareful, and new wyne shall maydens.

The people is moued to receyue the doctrine of the Lord. The Lord by some way, by the way of the house of Israel.

The .x. Chapter.

Pray the Lord then by thy-
mes: the comfort that they geue is no-
thing worth. Therefore go they astray ly-
ke a flocke of shepe, and are troubled, be-
cause they haue no shepheard: My wrath
ful displeasure is moued at the shepherdes,
and I will byset the goates. For the
Lord of hostes will graciously byset his
flocke the house of Iuda, and holde the
as a goodly fapre houle in the bare.

Out of Iuda shall come the helmet the
nale: the hatelbowe, and all the pynces
together. They shall be as the giants
whiche in the battell treade downe the
vpon the stretes. They shall fight, for the
Lord shall be with them, so that the ho-
men shall be confounded.

I will comfort the house of Iuda
and preserue the house of Joseph. I will
turne them also, for I pittie them: they
shall be lyke as they were, when I had
not cast them of. For the Lord am their
god and will heare them. Ephraim shall
be as a giant, and their heret shall be there
ful as thozow wyne: yea, their children
shall see it and be glad, and their heart shall
reioyce in the Lord. I will blowe for the,
and gather them together: for I will re-
deeme them. They shall increase, as they
increased afore. I will set them among
the people, that they may chyncke by on
me in farre countreys: they shall lye w
their chyldren, and turne agayne. I will
bringe them agayne also from the land
of Egypt, and gather them out of Syria.
I will carry them into the land of Galaad,
and to Libanus and they shall want no
thyng. He shall goo vpon the sea of
trouble, and smite the sea waues: so that
all the depe floudes shall be dried up. The
proude boostig of Assur shall be cast do-
wne, and the scepter of Egypt shall be ta-
ken awaye. I will comfort them in the
Lord, that they maye walke in his name,
saith the Lord.

The destruction of the temple. The care of the faith-
ful is comforted to Christ, by the father. A greuous
byllion agaynst Jerusalem & Iuda.

The .xi. Chapter.



Ben thy doozes, O Liba-
nus, that the fyre maye con-
sume thy Cedre trees.
Howle ye fyre trees, for
the Cedre is fallen, yea all
the proude are wasted awaye. Howle
(O ye oke trees of Baasari) for the high-
tye stronge wodde is cutt downe. When
may heate the Shepherdes mourne for
their glorie is destroyed. When maye
heate the Lyons whelpes toate for the
of Iordane is wasted awaye.

Thus

Jerusalem The Prophecy

Thus sayeth the Lord my God: feede the shepe of the slaughter, whiche shalbe slayne of those þe possesse them: yet they take it for no synne, but they that, sel the saye: The lord be thanked I am rich: yea their owne shepherdes spar the not. Therfore wyll I nomore spare those that dwel in the lande (sayeth the Lord) but lo, I wyll deliuer the people, every man in to his neyghbours handes and in to þe hand of his king: they maye synpte the land, and out of their handes wil not I deliuer them.

I my selfe fedde the slaughter shepe (a pooze flocke bezely) and toke vnto me two staves: þe one I called loupynge meke nesse, the other I called wo, and so I kept the shepe. These shepherdes destroyed I in one moneth, for I myght not awayne with the, neither had they eny delpt in me. Then sayde I: I wyll fede you nomore, the thing that dyeth, let it dye: and þe wyll perishe let it perishe/ and let the remnaunt eate/ every one þe flesh of his neyghbour. I toke also my louing meke staf, & brake it that I myght disanul the couenante, which I made wth al peple. And so it was broken in that daye.

Then the pooe symple shepethat had a respecte vnto me, knewe thereby, that it was the worde of the Lord. And I said vnto them: yf ye thynked it good, bringe hyther my pynce: if no, then leaue. So they wayed downe, xxx. syluer pens, þe valu that I was ppyled at. And þe Lord sayde vnto me: cast it vnto the pottre (a goodly price for me to be valud at of the) and I toke þe xxx. siluers pens/ and cast them to the pottre in the hous of þe Lord. Then brake I my other staf also (namely wo) that I myght lowse the brother he: ad betwixte Juda and Israel. And the Lord sayd vnto me: Take to the also þe of a foolish shepherde: for lo, I wyll raise vp a shepherde in the lande, which shall not seke after þe thinges that be lost, nor care for suche as go astraye: he shal not heale the wounded, he shal not norishe the thing that is whole: but he shal eate the flesh of suche as be fat, and tear their clawes in peces.

Idoles shepherde / that leaue the flocke. The sword shal come vpon his

arme, and vpon his ryghte eye. His arme shalbe clean dried vp, and his right eye shalbe soze blinded.

Of the destruction and buylding agayne of Jerusalem.

The xii Chapter.

The heuy burthen, whych the Lord hath deuised for Israel. Thus sayth the Lord/ whych spred the heauens a broode, layde the foundacion of the earth, and geueth man the breath of lyfe: beholde, I wyll make Jerusalem a cuppe of surfet vnto al the people that are round aboute her: yea Juda hym selfe also shalbe in the seage against Jerusalem. At the same tyme, wyll I make Jerusalem an heuy stone for al peple, so that all suche as lyft it vp, shal be to ne a rente / & all the people of the earth shalbe gathered together against it.

In þe daye, sayeth the Lord, I wyll make al horscs abashe, and those that ryde vpon them, to be out of their wittes. I wyll open myne eyes vpon the house of Juda, and synpte al the horscs of the people, with blindness. And the pynces of Juda, shal saye in their hertes: The inhabytters of Jerusalem. What geue me consolacion in the Lord of hostes their God. In that tyme wyl I make þe pynces of Juda, lyke an hore burnyng cown wth wodd, and lyke a cresset of fire among the straws: so that they shal consume al the people rounde about them, both vpon the ryghte hande and the lefte. Jerusalem also shalbe inhabited againe: namely in the same place, wher Jerusalem standeth.

The lord shal preserue the tentes of Juda, lyke as a fore tyme: so that þe glory of the house of Dauid, and the glory of the cyties of Jerusalem shalbe but lytle redargyd, in comparyson of þe glory of Juda. In that daye shal the lord defend the cyties of Jerusalem: so that the weakest then among them shalbe as Dauid: and the house of Dauid shalbe lyke as gods house, and as the dwelling of the lord before them.

At the same tyme wyl I go about to destroy

Destroy all such people as come against Jerusalem. Moreouer, vpon the house of Dauid, and vpon the citizens of Jerusalem, wyl I powre oute the sprete of grace and prayer, so that they shal loke vpon me, whome they haue pearsed: and they shall beweepe hym, as men mouerne for theyr onely begotten sonne: yea and be sorie for hym, as men are sorie for their synn chylde.

Then shal there be a greate mourninge at Jerusalem, lyke as the lamentacion at Adremnon, in the felde of Magadon. And the lande shal bewaile euery kindred of them selues: the kindred of the house of Dauid/ them selues alone, and theyr wyues by them selues: The kindred of the house of Nathan them selues alone, and theyr wyues by them selues: The kindred of the house of Leuy, the selues alone, & theyr wyues by them selues: The kindred of the house of Simeon the selues alone, & theyr wyues by them selues: In lyke maner, al the other gentes, euerychone by them selues alone, and their wyues by them selues.

Of the wel of grace & truth Christ. Of the clene riddance of Idolatry, & of false prophetes,

The. xiii. Chapter.

In that tyme shal the house of Dauid and the cytyens of Jerusalem haue an open wel, to walsh of synne and vncleues. And then (sayeth the Lord of hostes) I wyl destroye the names of Idoles oute of the lande: so that they shal nomore be put in remembrance.

As for the false prophetes also and the vncleane sprete, I shall take them out of the lande: So that yf any of the prophety any moze, his owne father and mother that begat hym, shal saye vnto hym: Thou shalt dye, for thou spakest lyes vnder the name of the lord: yea, his owne father and mother that begat hi, shal woud hi, whē he prophecyeth. And then shal those prophetes be confounded euey one of his visio whē he prophecyth nether shal they weare sack clothes any moze to disceane mā wail. But he shalbe saie to saye: I am noo prophete: I am an husbondman, for so am I taught by Adā fro my yowth vp.

And yf it be sayde vnto him: how came these woundes thene in thy handes? He shal answere: Thus am I wounded in the house of myne owne frendes.

After that thou swearde, vpon my shepherde, and vpon the Prince of my people, sayeth the Lord of hostes: Smit the shepherde/ & the shepe shalbe scattered abroad, and so wyl I turne myn hande to the lytle ones. And it shal come to passe (sayeth the Lord) in all the lande two partes shalbe roted out, but the thyrde parte shal remaine therein. And the same thyrde parte wyl I bringe thorow the syer, and wyl cleanse them, as the syluer is clenised: yea and trye them lyke as golde is tryed. Then shal they call vpon my name, and I wyl heare them: I wyl saye: it is my people. And they shal saie: Lord, my God.

The walking of the church vnder the figure of Jerusalem. Of the kyngdoms of the lord.

The. xiiii. Chapter



Behold, the daye of the Lord cometh, that thou shalt be spoyled and robbed: for I wyl gather together all the heathen, to fight agaynst Jerusalem: so that the cite shalbe wonne, the houses spoyled, & the women defiled. The half of the cite shal go awaye in to captiuite, and the residue of the people shal not be caried out of the cite. After that shal the Lord go forth to fight agaynst those heathen, as men vse to fight in the daye of battel. Then shal his fete stande vpon the mount oliuet, that lieth vpon the east side of Jerusalem. And the mounte oliuet shal cleue in two, eastward & westward, so that ther shalbe a greate valley: and the half mount shal remoue to ward the north, and the other to ward the south. And ye shal fle vnto the valley of myn hylles, for the valley of the hilles shal reach vnto Alal. Ye fle shal ye, like as ye fled for the earth quake in the dayes of Osiā kinge of Iuda. And the Lord my God shal co, and al sayntes w him. In that daye shal it not be light, but colde and frost. This shalbe that speyal daye, which is knowen vnto the Lord: nether daye nor nyght, but about the euening tyme it shalbe light.

Israel

the Prophecy

In that tyme shal there ** waters of lyfe runne out from Ierusalem: the halfe parte of them * towarde the east see, & the other halfe towarde the vttermoste see, ad shal contynue both somer & witer. And þe Lord hym self shal be kinge ouer all the earth.

In that tyme shal there be one Lord only, and hys name shalbe but one. He shal go aboute the whole earth, as vpo a felde: from Gybea to Remmon, ad fro the south to Ierusalem. She shalbe sec vp, and in habyt in her place: frome Ben Iampns porte, vnto the place of þe fyrste Porte, and vnto thee Coynce porte: and from the tower of Hananeel, vnto þe kynges wyne presses. Ther shal in eu dwel/ and there shalbe no moze cursinge, but Ierusalem shalbe safely in habyt. This shalbe the plage, wherewith the Lord wyl smyte al people, that haue fought agaynst Ierusalem: Namelye, there flesh shal consume away/ though they stand vpo there feet: ther eyes shal be corrupt in ther holes, and their tunge shal consume in ther mouth.

In that daye shal the Lord make a great sedycion among them, so that one man shal take a nother by the hande, ad laye his handes vpon the handes of his neyghbour. Iuda shal fyght alio agaynst Ierusalem, and the goodes of al þe Heathen shalbe gathered together round about: golde and syluer and a very great multitude of clothes. And so shal this plage go ouer hoxses, mules, camels, asses, & al the beastes that shalbe in the host, lyke as ponder plage was. Euerye one that remaineth then of all the people, which came agaynst Ierusalem, shal go vp yearly, to worshyp the king (euen þe Lord of hostes) & to kepe þe fest of tabernacles. And loke what generacyon vpon earth goth not vp to Ierusalem, for to worshyppe the king (euen the lord of hostes) vpon the same shal come no rayne. Yf the kynred of Egypte go not vp, and come not, it shal not rayn vpo the nether.

This shalbe þe plage wherewith þe Lord wyl smyte al Heathen, that come not vp to kepe the feast of tabernacles: yea thys shalbe the synne plage of Egypte and the synne plage of all people, that goo not vp to kepe the feast of taberna-

cles.

At that tyme shal the ryding geer of the hoxses be holy vnto the Lord, and thy kettels in the Lords house shal be lyke the basens before the altar: yea all the kettels in Ierusalem and Iuda, shal be holy vnto the lord of hoostes: and al they that slaye offerings, shal come take of them, and eght them therein. And at that tyme there shal be no mo Cananites in þe houe of the Lord.

The ende of the prophesy
of zachary.



The Boke of the prophet Malachy.

A complaine agaynst Israel and his prestes

The fyrst Chapter.



De heupe burthen, which þe Lord sheweth agaynst Israel by Malachy. I haue loued you, sayeth the Lord: ad yet ye saye: wherein hast thou loued vs?

Was not Esau Jacobs brother, sayeth the Lord: yet haue I loued Iacob, and hated Esau: yea I haue made hys hylls waste, and his herptage a wilderness for dragons. And though Edom sayde, wel, we are destroyed, we wyl go buyrte vp agayne the places that be wasted: yet (saith the lord of hostes) what they bulded, that brake I downe: so that it was called a cursed lande, and a people/whome the Lord hath euer bene angry w al.

Youre eyes haue sene it, ad ye your selnes confesse, that the Lord hath brought the land of Israel to greate honor. Should not a sonne honour his father, and a seruaunt hys master? If I be

be now a father / where is mine honour?
If I be the lord, where am I feared: say-
eth the lord of hostes.

Now to you prestes, that despyse my
name. And yf ye say: wherei haue we dispi-
sed thy name? In this, that ye offer
uncleane bzed vpon myne aultar. And if
ye wyl saye: wherei haue we offered any
uncleane thyng vnto thee? In this that
ye saye: the aultar of the Lord is not to
be regarded. If ye offer the blynde, is
not that euell: And yf ye offre the lame &
sicke, is not that euell? Yea offer it vnto
thy prince, shal he be content with the, or
accepte thy person, sayeth the Lord of
hostes.

And now we make your praye before
god, that he maye haue mercy vpon vs:
for suche thinges haue ye done. Shal he
regarde your performes, thincke ye, say-
eth the Lord of hostes? Yea what is
he among you, that wyl do so much / as
to shutt the doores, or to kyndle the fyre
vpon myne aultar for naught? I haue
no pleasure in you, sayeth the Lord of
hostes: and as for the meate offering, I
wyl not except it at your hande. For fro
the rysing vp of the sonne to the goynge
downe of the same, my name is greate a-
mong the Gentyles: yea / in euerye place
shall there sacrifice be done / and a cleane
meate offeringe offered vp vnto my na-
me: for my name is greate among y^e hea-
then, sayeth the Lord of hostes. But ye
haue vnhalowed it, in y^e ye saye, y^e aultar
of y^e Lord is not to be regarded, and y^e y^e
thing that is set there vpon, not worthe
to be eaten.

Now saye ye: It is but laboure and
trauaple, & thus haue ye thought scozne
at it (sayeth the Lord of hostes) offerig
robbery, yea the lame and the specke. Ye
haue brought me in a meate offeringe,
shulde I accepte it of your hand, sayeth
the Lord. Cursed be the dissimble /
which hath in his flock one that is male
and when he maketh a bowe, offereth a
spoted one vnto the Lord. For I am a
greate kyng (sayeth the lord of hostes)
and my name is fearefull amonge the
heathen.

The notes.

* To offer defyled bzed is to do any thyng by hyp-
ocrisie, & not to glorye god, as he hath commaunded
in his wordes, but accordinge to the inuention

and names of men.

* D^e hys worde and his meate are dyspyled.

Threatening: against the prestes being seduced
of the people,

Ch. li. Chapter

Ad now (O ye prestes) this
commandement toucheth
you: if ye wyl not here it, nor
regarde it, to geue the glori
vnto my name, sayeth the
Lord of hostes, I wyl sent a coute vpo
you, and wyl cutte youre blessinges: ye
cutte them wyl I, yf ye do not take heed.
Behold, I shal corrupte youre seide, and
cast donge in your faces: euen the dong
of your solempne feastes and it shal cle
ue fast vpon you. And ye shal knowe, &
I haue sent this commandement vnto
you: that my couenaunt whiche I made
in Leui, myght stand, sayeth the Lord
of hostes.

I made a couenaunt of life & peace
in him: this I gaue hym, that he myght
stand in awe of me: and so he dyd feate
me, and had my name in reuerence.

The lawe of treuth was in his mouth,
and ther was no wickednesse found in
his lippes. He walked with me in peace
& equite, and dyd turne many one away
from ther synnes. For the prestes lippes
shoulde be sure knowledge, & men may
seke the lawe at his mouth, for he is a
messaunger of the Lord of hostes. But
as for you / ye are gone cleane out of the
waye, and haue caused the myltytude to
be offended at the lawe: ye haue broken
the couenaunt of Leui, sayeth the Lord
of hostes. Therfor wyl I also make you
to be despised, & to be of no reputacio
among al y^e people: because ye haue not
epte my wayes, but be parcial i y^e lawe.
Haue we not al one father: hath not on
God made vs: why doth every on of vs
then despyse his owne brother, & so breke
y^e couenaunt of onre fathers? Now hath
Juda offended: ye the abhominacyō is
don in Israel & in Ierusalem, for Juda
hath defiled the Sanctuary of the Lord,
whiche he loued, and hath kept y^e daugh-
ter of a strong God. But the Lord shal
destroye

The propheci

Destroie the mā that doth this (yea both
þ master & þ scoler) oute of þ tabernacle
of Jacob, with hi that offereth vp meat
offeringe vnto the lord of hostes. Now
haue ye brought it to this point againe,
that the altar of the Lord, is couered
with teares, wepyng, and mourning: so
that I wyl nomore regarde the meate:
offerpyng, nether wil I receaue or accept
any thinge at your handes. And yet ye
saie: wherfore? Euen because that where
as the lord made a couenaunt betwixt
thee & thy wyfe of thy yowth, thou hast
depyed her: Yet is she thine owne com-
panion and married wyfe.

Do dyd not the one, and yet had
he an excellent sprete. What dyd then þ
one? He sought the seide promysed
of god. Therfor loke wel to your sprete,
and let no man dyspysse the wyfe of his
yowth. If thou hatest her put her away,
sayeth the Lord god of Israell & geue
her a clothing for the scoone, sayeth the
lord of hostes. Loke well then to your
sprete, and dispise her not. Ye geue
the Lord with your wordes, and yet ye
saie: wherewith al haue we greued hym?
In this, that ye saie: All that do euell
are good in the syght of god, and such e
please hym. Or els where is the god þ
punisheth?

The notes.

* The one: this þ interpreter reken to be spoken of
Abraham.

¶ Of the messenger of the Lord John Baptiste.
¶ Of the day of the Lord and of Eliah.

¶ The.iii. Chapter.

Behold, I wyl sende my
messenger, which shal þ
pare the way before me: &
the Lord whom ye woulde
haue, shal soone com to his
temple, yea euen the messenger of the
couenaunt whom ye longe for.

Beholde, he cometh, sayeth þ lord
of hostes. But who maye abyde the day
of his comyng? Who shal be able to
endure, whē he appeareth? For he is like
a goldsmithes fyre/ and lyke washers
fope. He shal syt hym downe to trye ad
so cleanse the spluer, he shal putge þ chyl-
dren of Leuy, and purpse theym lyke as
goulde and spluer: that they maye bring
meate offe rynges vnto the lord in righ-

tuousnes. Then shall the offeringe
of Iuda and Ierusalem be acceptable
vnto the Lord, lyke as from the begin-
nyng, and in the yeaeres afore tyme.
I wyl come and punish you, and I my-
self wyl be a stoppe wytnes agaynst the
witches, agaynst the aduouterers, aga-
ynst false swearers: yea ad agaynst those
that wrongrouly kepe backe the hye
rynges dewty: which bet the wyddowes
and the fatherlesse, and oppresse þ stra-
ger, and feare not me, sayeth the Lord of
hostes. For I am the Lord þ chaū-
ge not/ ad ye (Children of Jacob) wyl
not leaue of: ye are gone away, fro myne
ordinaunces, and sens the tyme of your
fathers haue ye not kepte them.

Turne you now vnto me, & I wyl turne
me vnto you, sayeth the Lord of hostes
ye saie: wherin shal we turne? Shuld
aman vse falshed and disceat? Wh God as
ye vse falshed and disceate with me: yet
ye saie, wherin vse we disceate with the?
In Tithes & heaue offerenges. Therfor
are ye cused with penury/ because ye
dyssemble with me/ all the sorte of you.

Bring euerie Tithe in to my barnie,
that ther maye be meate in my house: ad
proue me w al (sayth the lord of hostes)
yf I wil not open the wyndowes of he-
aue vnto you, and poute you out ables
flug with plenteousnesse. Yea I shal re-
proue thee consumer for your lakes, so
that he shall not eate by þ frute of your
grounde, nether shal all the uppyarde be
baren in the felde, sayeth the Lord of ho-
stes: In so moch that al people shal saie,
that ye be blessed, for ye shall be aplen-
taunt lande, sayeth the Lord of hostes.

Ye speake hard wordes agaynst me,
sayeth the Lord. And yet ye say: what
haue we spoken agaynst the? Ye haue
sayde.

It is but lost labour to sturue God:
What profit haue we for keepyng þs
commaundementes, and for walkyng
humble before the Lord of hostes?
Therfor may we say, that the proud are
happie, and that they which dele w in
godlynesse, are set vpe: for they tempte
God/ and yet escape.

But they that feare God, saie this
one to an other, the Lord considereth
and heareth it. Yea it is before hym a

memoriall booke, written for such as fe-
are the Lord, and remember his name.
And in the day that I wyl make saith
the Lord of hostes they shalbe in myne o-
wne possession: and I wyl fauoure the,
lyke as a man fauoureth his owne sonne,
that doth hym service. Tyme
you therefore and consider what dyffer-
ence is betwixte the righte and vn-
godly: betwixte hym that serueth god,
and hi that serueth hym not.

For make the dape cometh that
shall burne as an ouen: and all the pro-
ude/yea and al suche as do wickednes,
shalbe stawe: and the dape that is for
to come, shall burne them vp (saith the
Lord of hostes) so that it shall leaue
them neyther rote nor bzaunche.

But vnto you that feare my name shall
the soune of righteuousnes aryse, and
healthe shall be vnder his wynges: ye
shall go forth, and multiply as the fat
calues. Ye shall treade downe the vn-
godly for they shalbe like the ashes vn-
der the soles of youre fete, in the dape

I shall make, saith the Lord of hos-
tes.

Remember the lawe of Moyses my
seruaunte, whiche I committed vnto
hym in Oreb for all Israell, with the
statutes and ordinaunces. & chold

I wyl send you Elias the pro-
phete: before the comminge
of the dape of the great
and fearefull Lord.

He shall turne
the hartes
of the
fa-

thers to their chylderen,
and the hartes of the
chyldren to their
fathers, that

I come
not
and smyte the
earth with
cur-
se.
I

The ende of the Prophe-
cy of Malachy/and
consequently of
al the Pro-
phetes.

The volume of

The Bokes Called Apocripha:
Contayned in the Common Transla-
cion in Latyne, whych are not
founde in the hebrue,
nor in the
Chalde.



The registre therof.

The thyrde boke of **Esdias**.
The fourth boke of **Esdias**.
The boke of **Tobias**.
The boke of **Judith**.
The rest of the boke of **Hester**.
The booke of **Wylcome**.
Ecclesiasticus.
Baruch the Prophete.
The songe of the thre Childeren in the oust
The story of **Susanna**.
The story of **Bel** and of the **Dragon**.
The prayer of **Ananias**.
The fyrst boke of the **Machabees**.
The seconde boke of the **Machabees**.

To the Reader

In consideration that the booke befoze, at found in the hebrew tonge, receued of al me: that the other folloving, whych are called Apocrypha (because they were wont to be redde, not openly and in comyn, but as it were in secret and aparte) are nether found in the hebrew nor in the Caldein whyche tonges, they haue not of longe bene wyrtten (in lesse then it were haply the boke of sapience) wherbyon it were now very hard to repara and amende them: And that also they are not receaued nor taken, as legitimate and leaffull, as well of the Hebrewes, as of the whole Church, as S. Hierome sheweth: we haue separate them, and set them asyde, that they may þ better be known: to chintent that men maye know of which booke, witnes ought to be receued and of which not. For the sayde saynt Hierome, speakinge of the boke of Iudith (which is apocryphe) sayth, that the auctoritee thereof is not esteemed wezthe and sufficient, to confyrme and stablith the thynges that lyght in disputacion. And generally of al the booke called Apocrypha, he sayeth, that men maye reade them to the edyfying of the people, but not to confyrme and strengthen the doctrine of the Church. I leaue out here the lawe (as they cal it) of Canon. c. Sancta Romana. x. distinct, where he shewed his iudgement. Lyke wyse the glose of. c. Canons. xvi. distinct, whych sayth, that men reade them, but not in generall: althoughe he should saye, that generally and thorowly they are not allowed. And not wrythout a cause: for that they haue bene corrupted and falsified in many places, it appeareth sufficiently by Eusebius in hys boke called hypostasia Ecclesiastica: whych thyng is easy to be known, euen now a dayes in certen pointes, namely in the booke of Machabees, whose second boke saynt Hierome confesseth that he founde not in the hebrew, by the meanes wherof it is become vnto vs the more suspecte, and the lesse receaued.

In the 13th loge befoze Iudith,

In the 13th loge to the Prouerbe,

In þ prolog bys booke of the higess

In þ 11th boke he agaynst Apoc

In lyke maner is it of the thyrde and fourth boke of Esdras, which S. Hierom protesteth that he wold not haue translated/esteeming them for dreames: where as Josephus yet in his boke of his Antiquities declareth þ sume of the matter, after þ maner of a story, as wel of þ boke of Machabees as of the. iii. of Esdras although he esteame the booke compyled from the raigne of kynge Artaxerxes vnto hys tyme, to be Apocrypha.

Wherfoze then, when thou wylt mayntayne any thing for certen, rendring a reason of thy saythe, take hede to procede therein by the lyving and pyththy Scrip- tures, folloving. S. Peter/which sayth: he that speake, let him speake as though he spake the word of god. He sayeth the word of god, as a thing most treue & cer- ten, opened by the prophetes and Apostles, inspired with the holy gost: of whome we haue wytnes moate cleare then the daye. Lawres hauing greate desyre to con- fyrme and stablith their opynions by the lawe of man, saye, þ they shaine to speake without lawe: How muche more feare and dreade they ought he to haue, that say eth he is a Christian, the which holdeth not hym selfe, or resteth not in the lawes of the lyving god: But in meynes inuencionys, iudgyng of al thynges accordyng to the, and leauyng to an vncerte immaginacyon, and phantasye: Let vs therfoze that are buyled on the foundacyon of the holy prophetes and Apostles/and one the head cerner stone (one which they them selues were founded, on which they preached/that is Iesus Christ, the sure stone) leaue the thynges that are vncerten to folow the certen: holding vs and resting vs in the, and fastenig out ancre there, as in a sure place. For our christen faith consisteth not in douteiful thynges, but in playn and most certen assuraunce, and in most tru preteruacio, taken and confirmed by insallyble verite. In which god graunte vs to walcke perpetually, to the intent that accordig to it (fulfylling hys holy wyll in vs, and setting asyde al inuencionys contrary vnto hym) we maye lyue to his honoure, and to the edyfying of his church.

Erubescimus sine lege loqui.

So be it.

The iii Boke

The thynde

boke of Esdras.

Josias holbeth passeouer. After his deeth, is Jerho-
nias his sonne made King in hys stede who þe Kinge
of Egypt putteth out, & setteth in his brother Joa-
chim. Jerusalem is destroyed, & Sedechiah taken.

The fyrst Chapter.



AND Josias helde the feaste
of Easter in Jerusalem vnto
the Lorde, and slewe the
Passe ouer, the xiiii. daie of
the fyrst moneth. He set the
priesres also in ordre (according to their
dayly courses) bring araid in long gar-
mentes in the temple of the Lord. And
he spake vnto the Leuites the holpe
ministers of Israell, that they shoulde
halow them selues vnto the lorde, to set
the holy atcke of the lorde, in the house
that kynge Salomon the sonne of Da-
uid had buildd, and sayde: Ye shal no
moare beare the Arke vpon youre shul-
ders. Now serue your lord, and take the
charge of hys people of Israell, after
your villages ad your trybes: accordig
as kynge Dauid, the king of Israell hath
ordned, and accordig as Salomon his
sonne hath honorably prepared: ye loke
that ye al do scrupce in the temple, accor-
ding to his ordynge and destribucion
of the principall men, which are appoynt-
ed out of the trybes, to do scrupce for þe
chyliden of Israell. Kyl the Passeouer
& prepare offerynges for your brethren
& do accordig to þe comaundement of þe
Lord, whiche he gaue vnto moles. And
vnto the people that was founde. Josias
gaue xxx. thousande of sheepe lam-
bes, kyddes, and goates, and thre thou-
sand e ren. These the kynge (of his
kyngly lybertye) gaue vnto the peo-
ple, accordig as he had promysed: and
to the priesres of the Passeouer, he gaue
two thousand shepe, and an hundred or
en. Moreover, Jerhoias & Semeias,
and Nathanael brethren and Hasabias
Jehiel, and Josabad gaue theym to the
Passeouer, v. M. shepe, and v. hundred
bullockes:

And when thesethynges were brou-
ght to passe, the priesres and the leuites

stode goodly in theyr ordre, and had the
vbleuened bread throughout the tribes.
And after the ordering of the principall
men in the tribes, they offered vnto the
the lorde, in the syghte of the people, ac-
cordig as it is wyrtten in the bouke of
Moses, and so they roasted the Easter
lambe as accordinge was. As for the
thankofferynges, & the other they dighe
them in kettels and pottes and set them
before the people, wth good wyll, and
afterwarde before them selues, and the
priesres. For the priesres offered the fat
vntyll the tyme was expyd: but the le-
uites prepared for them selues, and for
theyr brethren the chyliden of Aaron.
The syngers also the chyliden of Asaph
stode in theyr ordre, accordynge as Da-
uid had deuiscd. So dyd Asaph, Zacha-
ry and Jothun, whych were apointed
by the kynge. Moreover the porters ad
doze keepers, stod by the dozes and that
dyligentlye, so that none wente out of
hys standing and seruike/for theyr bre-
thren (the Leuites) prepared for them.
Thus wer al thynges performed, þe belo-
ged to the offering of the Lord. In that
day they held the passeouer, and offered
thankofferynges, besyde the sacrifice
of the Lorde, accordynge to the coma-
ndement of kynge Josias.

So the chyliden of Israell, whyche
were then presente helde an honourable
Passeouer, and the feaste of swete bread
vii. dayes longe. Yea such a Passeouer
was not kepte in Israell, from the tyme
of the Prophete Samuell. And all the
kyniges of Israell, helde not such an eas-
ter, as this which kynge Josias helde/
and the priesres, the Leuites, the Jew-
es, and all Israell, of all them that we-
re at Jerusalem. And in the xliiii. yere
of the raygne of Josias was this passe-
ouer kepte. And wythe a perfecte harte,
dyd kynge Josias ordre all hys workes,
before the Lorde, and the thynges that
were wyrtten of hym in the booke of
concerning those that synned, and were
vngodly agaynst the Lorde before all
people, and that sought not the word of
the Lorde vpon Israell. After all these
actes of king Josias, Pharaos the king
of Egypt, wente by/and came towarde
Carcamis by Euphrates, and Josias
went

went to mete him. Then sent the kynge of Egypte vnto Josias / sayng: what haue I to do wth thee? O king of Judah I am not sent of the lord to fight agaynst thee, for my warre is vpon Euphrates, go thou thy waye home agayne in all p^{er} haste.

And Josias wolde not turne agayn vpon hys charet, but vndertoke to fight agaynst him, and harkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pitched a battell agaynst him in p^{er}feld of Mageddo. And the princes pleased to kynge Josias. Then sayde the kynge vnto his Seruantes: Carpe me awaye oute of the battell, for I am sore wounded. And immediately his seruantes toke him awaie, out of the front of p^{er}batell. Then fate he vp vpon the second charet, came to Ierusalem, dyed, & was buried in his fathers sepulchre. And in al Jewry they mourned for Josias / y^e the rulers also with their wyues, made lamentacion for him vnto this daye: And this was done eu^{er} still in Israel.

These thynges are written in the boke of the storics of the kynges of Juda, namely, al the actes & worckes of king Josias, his kingly power and maiesty, hys vnderstanding in the lawe of god, and what he dyd, yea thynges which are not wyrtten in the boke of the kynges of Israel and Juda. And the people toke Jehonias the sonne of Josias, and made him kynge in stede of Josias his father when he was. xxiii. yea^{res} olde. And he reigned ouer Israel iii. monethes. And the kynge of Egypte put hym downe, & he shoulde not raygne in Ierusalem, and raysed vp a tax of the people: namelpe, an. C. talentes of syuer and one talente of golde. The king of Egypt also, made Johakim hys brother kynge of Juda & Ierusalem. As for them of the kynges Councel, with the kynge him selfe, and Saraceles hys brother, he toke them, & caried them awaie prisioners into Egypt. True and twentye yea^{res} olde was Joachim, when he was made kynge in the lande of Juda and Ierusalem, and he dyd eu^{er} before the Lord. After this, Nabuchodonosor the kynge of Babilon ca^{me} vp, bounde hym wth bandes of yron, & carped hym vnto Babilon.

Nabuchodonosor also toke all p^{er} vessels that were halowed in the temple of the Lorde, and all the Jewels, and carped them vnto Babilon, and brought them into hys owne temple at Babilon. Of hys cruelties and vngodlynes it ys written in the booke of the Actes of the kynges. And Joachim hys sonne raygned in his steade: He was made kynge beinge. xlviii. yea^{res} olde, and raygned I but thre monethes and x. dayes in Ierusalem, and dyd eu^{er} before the Lorde.

So after a yea^{re}, Nabuchodonosor sent and caused hym be brought vnto Babilon, wth the holy vessels of the lord and made zedekiah his brother kynge of Juda and Ierusalem, when he was xli. yea^{res} olde: and he reigned. xi. yea^{res}. And he did eu^{er} also in the syght of the Lord, and cared not for the wordes that were spoken vnto hi by the prophet Jeremy at the mouth of the Lorde. And wheate as he had made an othe vnto kynge Nabuchodonosor, he manswore hym selfe, and fell from hym, hauinge a stifnecke and a haire, and transgressed all the statutes and ordinaunces of the Lorde god of Israel. The rulers also and heades of the people of the Lorde, dyd muche eu^{er}, and became vngodly more then the heathen, beinge defyled in all maner of abhominacions: Yea, & defyled the holy temple of the Lorde at Ierusalem. And the God of they^r fathers sent hys messengers vnto them, to turne them backe, and to call them agayne from they^r synnes: for he wold saye haue spared them for hys holy tabernacles sake: Nevertheless, they had hys messengers in derpyon: And looke, what god spake vnto them by his prophetes, they made but a sport of it. & hys dyet was on so longe, tyl the Lorde was wrothe with hys people for they^r vngodlynesse: & tyl he caused the kynges of the caldees to come vp, whych slewe they^r yong m^{en} wth the swerde, yea eu^{er} in the compasse of they^r holy temple, & spared nobody, neyther yonge nor olde / neyther maide nor yong man: but they were al deliuered into the power, of the kinges of the caldees, and all the holy vessels of the Lorde and the kynges treasures toke they^r, and carped them vnto Babilon. As for

The iii Boke

for he upon her to wyes, destroyed all her noble buildinges, and brought them to naught: and the people that were not slayne wth the sweate, they caried vn to Babylon.

Thus became they prisoners and bondinen of the king of Babylon, tyll they were deliuered and raygned for them selues. * when the wordes of the Lord were fulfilled, whyche he promised them by the mouth of the prophete Jeremy, and tyll the lande had her rest: namelye, all the tyme that it laye waste had it rest at dquinties. lxxvii. yeres.

Cirus generalltyence to the Jewes, to retorne to Jerusalem, & to shew them the vessels of the temple. After that are ther letters sent to Artaxerxes, which accuse the Jewes for building of the Citie: and so is the building begun of, vntill the iiij. yere of Darius.

The.iiij. Chapter.

Now when kynge Cyrus raigned ouer the Persians, and when the Lord would performe the worde that he had promysed by the mouth of the prophete Jeremy: the lord sayed by the spere of Cyrus, the kynge of Persians, so that he caused this writinge to be proclaymed thorowoute his wheole realme, sayng: Thus sayth the kynge of Persians: The lord of Israell that hygh lord hath made me kynge of the Lande, and commaunded me to buyde hym an house at Jerusalem in Jewye. If there be any now of youre people, that the lord be wth hym, and go by wth hym to Jerusalem. And all they that dwell rounde aboute that place, shall helpe them, whether it be wth golde, wth siluer wth giftes, wth horses & necessary catel and all other thynges that are brought wth a fre wyll to the house of the lord at Jerusalem.

When the principall men oute of the tribes and byllages of Juda and Benjamin stode by: so dyd the prestes also and the leuites (whome the Lord had moued, to go by, and to buyde the house of the Lord at Jerusalem, and they that were aboute them helped them wth all maner of gold, and syluer, and catell also and wth many lyberall giftes, and thus dyd many one, whose mynde was

spurred by thereto. * Kynge Cyrus also brought forth the vessels & ornaments, that were halowed vnto the Lord (which Nabuchodonosor the kynge of Babylon had caried awaye from Jerusalem, and consecrated them to his god and ymage) and deliuered them to Mithridatus bys the eassur, and by hym they were deliuered to Salmansar, the deputye in Jewye. And thus was the nombre of them: Two thousand. and. liii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. liii. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were. b. M. xliii. C. and. lx. These were numbred vnto Salmansar, and them that were come agayne wth the hym to Jerusalem oute of the captiuitie of Babylon. * Now in the tyme of kynge Artaxerxes the king of Persia, these men: Balenus & Mithridatus, Sabellius, Rathimus, Balthemus, Semellus the scribe and other that dwelt in Samatya and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they complained vnto the king of them in Jewye and Jerusalem.

The letter was made after this maner: Thy seruants Rathimus, the scribe wyrtter, Sabellius the scribe and other iudges of the cource in Celospria and Phenycie. Be it knowen and manifest to our Lord the kynge, that the Jewes which are com by from you to us to the rebellious and wicked cytie/begynne to buyde it agayne, and they walles about it, and to set by the temple of the new. Now if this cytie and they walles therof be set by agayne, they shall not only refust to geue tributes & taxes, but also rebell vnto the king.

And forsomuch as they take this in hand now about the temple, we thought it reason, to thinke no scoone of it, but to shew it vnto our Lord the kynge, and to rectify him therof: to the intent that if it please the kynge, he maye cause it be sought in the booke of olde: and they shall fynde suche warning written, and shall vnderstande, that the cytie hath all waye bene rebellious and disobedient, that it hath subdued kinges and cyties, and that the Jewes which dwell therein, haue

haue euer ben a rebellious, obstinat, vn-
faythfull, & fighting peple, for the which
cause this cite is wasted. Wherfor now
we certifie our Lorde the kynge, that if
this cite be builded, ad occupied againe,
and the walles therof set vp anewe, y
canst haue no passage into Celosyria ad
Phenices.

Then wrote the kyng to Rathynus
the story wryter, to Balthemus, to Sa-
bellus the scribe, and to the other offi-
cers and dwellers in Siria & Phenices
after this maner: I haue red the Epistle,
whych thou senteste vnto me, and haue
commaunded to make diligent searche/
and haue founde that the cite hath e-
uer resisted kynges, that the same peo-
ple are disobedient, and haue caused
much warte, and that myghty kynges
haue raigned in Ierusalem, whiche also
haue rayled bype Taxes of Siria and
Phenices. Wherfore I haue comman-
ded those people, that they shal not build
the cite, that they make no more in it,
and that they proccade no further wth
the buyldinge: for so muche as it myght
be the cause of warte, and displeure vn-
to kynges.

Now when Rathynus and Sabel-
lus, the Scribe, and the Rulers in the
lande, had red the wrytinge of kyng Ar-
tateries, they gat them together, and ca-
me in all the hast to Ierusalem, wth an
hooste of horsmen, and with much pro-
ple of fore, & forbad them to build. And
so they lefte of from buylding of the te-
ple, vnto the seconde yere of kyng Da-
rius.

*[Darius maketh a feast. The. iiii. sentences of the
iii. young men, of which the fyrst is declared]*

The. iiii. Chapter.

KYng Darius made a great
feast vnto his Seruautes,
vnto all his court, ad to al
the Officers of Medea and
Persia, yea to al the debites
and rulers that were vnder hym, from
India vnto Ethiopia, an hundred and
xxlii. countrees. So when they had ea-
ten and dronken being satisfied, and we-
re gone home agayne. Darius the king
wente into his chamber, layed hym dou-
ne to slepe, and so awaked.

Then the thre younge men, that kepte

the kynges person and watched his bo-
dy, commoned amonge them selues, and
spake one to another: let euery one of vs
saye sumthing, and loke whose sentence
is wyser and more excellent than the o-
ther: vnto hym shal king Darius geue
greate gistes, and clothe hym wth pur-
ple. He shal geue hym besseis of goulde
to drinke in, clothes of gold and coue-
tynges: he shal make hym a costly charet
and a bydle of golde, he shal geue hym
a bonet of wht lyke, & a chayne of gold
about his necke: yea he shal be the leed
and principall nexte vnto kyng Da-
rius, & that because of his wyldome, and
shal be called, the kynges kynsmen.

So euery one wrote his meanyng,
sealed it, and layde it vnder the kynges
pelow, and sayde: when the kynge ar-
iseth, we wyl geue him our wrytinges: &
loke whose wordes the kyng & his the fe-
lozdes iudge to be the moste wysely spo-
ken, the same shal haue the victorie. One
wrote: Wyne is a strong thinge.

The seconde wrote: The kyng is stron-
ger. The thyrde wrote: Wommen haue
yet more strength, but aboue al thys ge-
the treuth beareth awaye the victorie.

Now when the king was risen vp, they
toke the wrytynges and deliuered the
vnto hym, and so he red them. Then set
he forth to cal al his these lordes, all y
debites and these rulers of the countrees
of Medea and Persia. And when they
were set downe in the councell, the wry-
tinges were red before them. And he co-
maunded, to cal for the yonge men, that
they myght declare their meanynges the
selues by mouth. So whē they were set
for, and came in: the kyng sayde vnto
them: he we ys and make ys to vnder-
stande, what the thynges are that ye haue
wrytten.

The be ganne the fyrst (which had
spoken of the strength of wyne) & sayde:
O ye men, wyne is matuelous stronge,
and ouercommeth them that dyspnyke it:
it dyscreueth the mynde, and byngeth
bothe the poore manne and the kyng
to rotage and banite.

Thus dothe yt also with the bonde man
and wth the free, wth the poore and
ryche: It taketh awaye their vnder-
standynge, and maketh them carelesse

The iii. Boke

and merve/so that none of them remem-
breth any heuyneſſe, dett or dewtye: It
cauſeth a man to thyncke alſo that the
thinge which he doth, is honeſt & good:
and remembreth not that he is a kyng,
nor that he is in auctoryte, and that he
ought not to do ſuche thynges. Moze-
ouer, when men are dyn: king, they for-
get al frend, hypppe all brotherly ſapth-
fulnes and loue: but as ſoone as theye
are dronken, they drawe out the ſwerde
and wyl fryght: and when they are laid
downe from the wyne, and ſo ryſen vp
agayne, they can not tel, what they dyd:
Iudge ye now, is not wyne the ſtrongſte?
For who wolde elſe take in hande to do
ſuche thynges? And when he had ſpo-
ken this, he helde his tonge.

The declaration of the iiij. laſt ſentences of ſpon-
gen, propounded in the Chapter befoze of which the
laſt, that is, that verbe beareth the viiiij. in al thin-
gs, is moſt commended & alowed. Baris wilteſt let-
ters to al prynces vnder him, that they ſhould abyde
ſozobabel to the building of Jeruſalem.

20 The. iiii. Chapter.

When the ſeconde (which had
ſayde, that the kyng was
ſtranger) began to ſpeake,
ſayinge: O ye men/are
not they the ſtrongſte / and
moſt excellent, that conquere the ſe land
and the ſea, and al that is in the ſea & i
the earth: Now is the kyng lord of all
theſe thinges/and hath dominion of the
al: and loke what he commaundeth, it is
done. If he ſende hys men forth a war-
fare, they go, and breake downe hylles,
walles and towres. They are ſlayn, and
ſlape (ether men) the ſelues, & ouerpalle
not the kynges word. If they get the bys-
torp, they bringe the kyng al the ſpoyle.
Like wiſe the other that medle not with
warres and fryghting, but tyl the ground:
when they reape, they bringe tribute vn-
to the kyng. And yf the kyng alone do
but commaunde to kyll, they kyll: yf he
commaunde to forgeue, they forgeue: yf
he commaund to ſmyte, they ſmyte: if he bid
dwyne awaye they dwyne awaye: if he com-
maunde to buyde, they buyde: yf he com-
maunde to breake downe, they breake
downe: yf he commaunde to plant, they
plant. The comen people and the rulers
are obedient vnto hym. And the kyng
in the meane ſeaſon ſytteth hym downe,
careth, and dwyleth, and taketh his reſt

then kepe they watch rounde aboute the
kyng, and not one of them darre get hi
out of the way, to do his owne buſynes,
but muſt be obedient vnto the kyng at a
word. Judge ye now, O ye men, howe
ſhould not he go farre aboue, vnto who
men are thus obedient? And when he
had ſpoken this, he helde hys tonge.

The third whole name was ſozobabel/
which had ſpoken of wem and of truth,
beganne to ſape after this maner: O ye
men, it is not the greates kyng, it is not
multitude of men, neether is it wyne that
excellerh: Who is it then that hath the
lordſhippe ouer them? Haue not wemen
borne the kyng, and all the people that
rule theſe thynges? Haue not we
men borne theym, and broughte theym
vp, that plante the bynes, whereout the
wine cometh? They make garmen-
tes for al men, they geue honoure vn-
to al men, and wythoute wemen can not
men lyue. If they gather golde and ſil-
uer and all precyous thynges, and ſe a
fayre wel fauoured womā, they leaue all
to gether, and turne theiſe eyes only vn-
to the woman, and gaze vpon her, and
haue moze deſyre vnto her, then vnto the
ſyluer and golde, or any maner of precy-
ous thyng. A man leaueh hys father
that brought hym vp, he leaueh his o-
wne naturall countree, and cleaueh vn-
to the woman: yea he leoprdeth hys ly-
fe wyth the woman, and remembreth ne-
ther father, nor mother, nor countree.
By theſe then ye muſt nedes know, that
wemen haue the dominion ouer you.

Both it greue you? A man taketh
hys ſwarde/and goeth he by ſwaye too
ſteale, to kyll, to murder, to falle vpon
the ſea, and ſeiſh a lyon, and goth in the
darknes: and when he hath ſlellen, dyl-
claued and robbed, he bringeth it vnto
hys loue. Agayne, man loveth hys wy-
fe better, then father and mother: yea ma-
nye neether be, that runne oute of theiſe
wyttes, and become bondmen for theiſe
wyttes ſakes: manye alſo haue per-
ſhed, and haue bene ſlayne, and haue ſle-
ned becauſe of wemen.

And now beleue me, I know a kyng/
which is great in hys power, and all lan-
des ſtand in awe of hym, and no man da-
re laye hande vpon hym: yet dyd I ſee,
ſay

that Hame (the daughter of the great kyng Bartacus) þe kynges concubine sat besyd the kyng, vpon the ryght hande, and toke of his crowne fro his head and set it vpon her awn head, and smote the kyng with her lefte hande. Howe ouer, the kyng looked vpo her with open mouth: yf she laughed vpo him, he laughed also: but yf she toke any dyspleasure to hi, þe kyng was faine to flatter her, and to geue her good wordes, yf he had gotten her fauoure agayne.

O ye men, ar not wemen then stronger? Create is the earth, and hys is the heauen that do these thinges. Then the kyng & the Princes looked one vpo another. So he began to speake of the trueth: O ye men, are not wemen strongar? Create is the earth, hys is the heauen, swyft is the course of the sounde, he compasseth the heauen rounde aboute, and fetcheth his course agayn to his own place in oë dawe. Is he not excellent that doth this? Ye great is the trueth and stronger the all thinges. All the earth calleth vpon the trueth, þe heauen prayseth it, al woþkes shake and tremble at it, and with it is no vnrighteous thing. Wyne is vnrighteous: the kyng is vnrighteous, wemen are vnrighteous: al the childe of men are vnrighteous, yf al their woþkes are vnrighteous, & ther is no trueth in them, in there vnrighteousnes also shal they be destroyed and perishe. As for trueth, it endureth and is al waye strong: it lyueth and conquereth for euer moze woþlde without ende.

The trueth accepteth no paysones, it putteth no difference betwixte riche or poore betwixte the myghtye or simple but doth right vnto euery man whether they be euil or good and all men are loyngly dealt w al in the woþkes of it. In the iudgement of it there is no vnrighteous thing, but strength kyngdō and power & maiesty for euer moze. Blessed be the God of trueth.

And w that he helde his tonge and all the people cried and a sayde: Great is the trueth, & aboue al. Then sayde the kyng vnto him: Aske what thou wylt moze then is appoynted in the wyrtynge and I shal geue it thee, for thou arte found wyser then thy companyons:

þe shalt sit next me and be my kindsema. Then sayde he vnto the kyng: Keinem bre thy promise and bowe, whyche thou haste vowed and promysed (in the dawe when thou camest to the kyngdome) to builde vp Jerusalem, and to sende agat ne al the vessels and Jewels, that were taken awaye out of Jerusalem: whyche Cyrus separated, when he offered in Babylon, and would sende the agayne. And thy mynde was to buyld vp the temple/ whych the Edomites brent, when Jerusalem was destroyed by the Caldees. Thys onely, O kyng, is the thyng that I requyre, thys is the maiesty, whych I desyre and aske of thee: that thou performe the bowe, which thou wyth thyne owne mouth hast made vnto the kyng of heauen.

Then Darius the kyng stode vp, and kyssed hym, and wrote a letter vnto all the debytes and shreues, to all the lordes and Nobles, that they shoulde conueye hym forth, and all them that would go vp wyth hym. He wrote a letter also vnto al the shreues that were in Celositia and Phenices, and vnto Lybanus, that they shoulde drawe Cedre trees from lybanus vnto Jerusalem, to buyld the cite wyth all. Howe ouer he wrote vnto all the Jewes that were gone out of his realme into Jewry, because of the freedom þe no officer, nor ruler, nor shreue shulde come to theyr dozes: and that all their lande whych they had conquered, shoulde be free and not tributary: And that the Edomites shoulde geue ouer the ctyes and byllages of the Jewes, whyche they had taken in: yea and that they shoulde yearely geue xx. talentes to the buyldinge of the temple, vntill the tyme that it were fynished: and to the dayly halowinge of the brent offerynge (as it is commaunded) ten talents yearely also: And that all they whych come from Babylon to builde the Cytie, shoulde haue free libertye, they and theyre chylderen, and all the breasties:

He wrote the greatenesse also, and commaunded that the holpe Garmente shoulde be geuen them, wherin they mynistred: and wrote that commaundementes shoulde be geuen to the Leuites, vnto

The.iii.Boke

tyl the daye, that þ house were fynished
and Jerusalem buylded bp: and comaū
ded that al thep þ watched þ cyte, shold
haue their portyons and wages.

He gaue ouer also all the vessels that
Cyrus had separated from Babylon: &
all that Cyrus had geuen in commaundemēt,
the same charged he also, that it shulde
be done and sent vnto Ierusalem. Now
when this yonge man was gone forth
he turned his face toward Ierusalem,
and prayd the kyng of heauen, & sayd
Of thee cometh the victoie,
Of thee cometh, wysdom and clearenesse
and I am thy seruant. Blessed art thou
which hast geuen me wysdome: the wyll
I praye, O Lorde, thou God of oure
fathers.

And so he toke the letters/and wente
vnto Babylon: And when he came the
he to'ld this vnto hys bretheren that
were at Babylon, and they pray'd the
god of ther fathers, that he had' geue' the
restreſhing & lyberti to go bp, & to build
Ierusalem and the temple (whiche ys
there called after the name of J Lozd)
and they reioyced with instrumentes ad
gladnesse seuen dayes longe.

¶ They returned to Ierusalem & nombred. They
begyn to lay the foundation of the temple, but as yet by the
means of enemies: so is the building by the space of
two years.

The. v. Chapter.

After this wete the principal men
of al the byllages chosen in the
trybes and, kynted es, that they
shuld go bp with their wyues & childre
with their seruauntes & maydens with
al their catel and substance And Da-
rius the kyng sent to them a thousande
horsemē, to conueye them safe ly vnto
Ierusalem: and their brethe were glad,
playeng vpon instrumentes / & singiſg
And these are the names of the men,
whiche wente bp out of the byllages, ac-
cording to the trybes. Of the Priestes
¶ sonne of Phineches, ¶ sonne of Aaron:
Jesus the sonne of Joseder Joachim
the sonne of Szobabel ¶ sonne of Sala-
thiel (of the kynted of Dauid, out of ¶
kinted of Phares, of the trybe of Juda)
whiche spake wonderfull thynges vnder
Darius the kyng of Persia / in ¶ second

yeate of his rayne in þe fyrst moneth of
Nisan.

These also are they of Jewry, which came vp/and turned agayne vnto Ierusalem, oute of the captiuitie that Nabuchodonosor the kynge of Babilō had brought vnto Babylon. And euerie man soughte hys porcion agayne in Jewry, his cite, they that came with Zerobabel, and with Iesus, Arthemias, Sarafas, Raclafas, Clemens, Emmanius, Hardocheus, Beelserus, Mithras, Rector, Olorus, Emonias, one of theie princes.

And the nombre of them accordinge
to theyr kyntredes and rulers were .
The chyldren of Phares, two thousand
an. C. and lxxii. The chyldren of Ares
iii. M. an. C. and lviij. The chyldren of
Jemo, an. C. ad. xliij. In the sonnes of Je
sus and Joabes, a. M. iii. C. and two.
The sonnes of Beniu. ii. M. iii. C. and
lxx The sonnes of Cozoba. ii. C. and. v.
The sonnes of Banica, an. C. and lxxviij.
The sonnes of Rebech. liij. C. and thre;
The sonnes of Archod. liij. C. and lxxviij
The sonnes of a ham. lxxviij. The son
nes of Jozear. ii. M. and. lxxii: The son
nes of Adinu. liij. C. and lxi. The son
nes of Adarectis an. C. ad. vliij. The son
nes of Claso a Jelasan. C. a. viij. The so
nes of Jozer. liij. C. and lxxix. The son
nes of Jedarbone, an. C. and lxxii. The
sonnes of Hanantas an. C. and lxx. The
sonnes of Azoni. xc. The sonnes of Mar
sar. liij. C. and lxxii. The sonnes of Saba
rus. xcv. The sonnes of Sepholcinon an
C. and lxxiiij. The sonnes of Nepopas. lb
The sonnes of Hethanates an. C. lxxiiij.
The sonnes of Jebethanus an. C. a lxxii
The sonnes of Creatpat zo: (wher he is
called also Enochadies and Modias)
liij. C. and lxxiiij. Of them of grains and
Gabea, an. C. and lxxi. Of them, of Bette
lon and Ceage, lxx. Of them of Batta
rus an. C. and lxxii. Of them of Echeho
bes. lb. Of the sonnes of Aiptis: ther be
xc an. C. and. lb. Of the sunns of La
oomus: iii. C. and lxxii. Of the sonnes of
Sichem. iii. C. and lxx. Of the sonnes of
Suadon and Elimon. iii. C. and. lxxviij
Of the sonnes of Erics two thousande
an. C. and lxx. The sonnes of Juas
liij. C. and. lxx:

The Priestes: The sonnes of Jedus
The sonnes of Eurer: the sonnes of El
Jalib. iii. C. and. lxx. i. The sonnes of E-
merus. ii. C. and. lii. The sonnes of Sa-
sarius. iii. C. and. lvi. The sonnes of
Carea. ii. C. and. xxvii. The Levites:
The sonnes of Jelus in Caduhell and
Banus, and Serebias, an Edeas, se-
uentie and foure.

The whole numbze of these from xii
prates was. iii. M. iii. C. lxx. Of the son-
nes, daughters and wyues, The whole
summe was iiii. M. ii. C. and xlii. The
sonnes of the priestes that prayled God
in the temple: The sonnes of Asaph, of
whome there were an. C. and. xxviii.
But the doze keepers wer: The chyldzen
of Elmenus: the chyldzen of Asir: the
chyldzen of Amon: the chyldzen of Aca-
ba, and opa: the chyldzen of Tob: an. C.
and. xxxix. in all.

The priestes that serued in the Tem-
ple: The sonnes of Sel, the sonnes of
Gasphe, the sonnes of Tobloch, the son-
nes of Caria, the sonnes of Sub, the son-
nes of Helu, the sonnes of Labana, the
sonnes of Armacha, the sonnes of Acub,
the sonnes of Utha, the sonnes of Cetha,
the sonnes of Agab, the sonnes of Obay,
the sonnes of Anani, the sonnes of Can-
na, the sonnes of Eddy, the sonnes of
Au, the sonnes of Radin, the sonnes of
Belanon, the sonnes of Rechoba, the son-
nes of Caseba, the sonnes of Goza, the
sonnes of Dzul, the sonnes of Simona,
the sonnes of Atta, the sonnes of Pa-
stem, the sonnes of Asiana, the sonnes of
Manei, the sonnes of Rasist, the son-
nes of Accusa, the sonnes of Agista, the
sonnes of Asui, the sonnes of Faon, the
sonnes of Phasalen, the sonnes of Me-
eda, the sonnes of Sula, the sonnes of
Cared, the sonnes of Marcus, the sonnes
of Sarca, the sonnes of Coei, the sonnes
of Rasit, the sonnes of Agista, the son-
nes of Bedon: Salomon hys sonnes
the sonnes of Aposhot, the sonnes of
Phazida, the sonnes of Celi, the son-
nes of Bedon, the sonnes of Gadda-
hel, the sonnes of Sappeus, the son-
nes of Aggia, the SERRAS of
Sacharet, the sonnes of Sabatha, the

sonnes of Saroueth, & sonnes of Ma-
lfit, the sonnes of Ania, the sonnes of
Sasus, the sonnes of Addus, the son-
nes of Suba, the sonnes of Enra, the
sonnes of Rabotis, the sonnes of Phas-
phat, the sonnes of Malmon. All these
ministred in the Sanctuarye, and were
seruauntes of Salomon: euen. iii. C. &
lxxxii.

These folowynge are they, that wet
bp from Chelimelet & helarfa (whose
prynces were Carmelan and Tareth)
and might not shew forth their cities ad
kyntredes, how they were of Israel:
The sonnes of Dalarus, the sonnes of
Cuben, the sonnes of Rechodaisus.
Of the priestes that executed the offyce
of the Priesthode, and were not founde:
The sonnes of Obia, the sonnes of Ach-
sos, the sonnes of Addin, which m. rtd
one of the daughters of Phargelen, ad
were named after him. The wyting of
the same kyntred was sought in the re-
gister of theyr generacion, but it was
not founde: and therfore were they for-
bydden to execute the offyce of the Priest
hode. Unto the sayd Pehenias, and A-
sharas, & they should haue no porcyon
in the Sanctuary, tyl there rose bp an
hpe prest, that were well instructe in the
playne cleartnes and trueth. Of all
Israel (besyde seruauntes ad maydens)
ther were. xlii. M. iii. C. & xl. Now were
there of seruauntes and maydens. vii.
M. iii. c. and xxxvi. Of syngynge men ad
syngynge women there were ii. c. and lxx
four hundred and xxxvi. Camels. Se-
uen thousande, and xxxvi. horses. Two
hundredth thousande and xlv. Mules
& fyue M and xxxvi. asses.

Their heades also and the rulers
in the trybes, when they came to Jerusa-
lem and wolde buylde and set bp the te-
ple of God agayne in his place, they ga-
ue (after their abillite, vnto the temple,
to the treasure and to the seruyce of the
Sanctuary. xlii. M. poundes of golde,
v. M. of syluer, and an. C. Priestes gat
mentes. And so dwelt the Priestes and y
Leuites, and the peple that went out to
Jerusalem, ad in the countre ther about
the syngers also and the porters, euerpe
one of Israel in his owne lande.

The iii. Boke

*1, E20111 a

So when the seventh moneth came, and when the chyldren of Israel were eury man at his busynes, theye came all w one consent in to the court, which was befor the East doore. And ther stood Iesua the sonne of Ioseph and his brethren the Priestes, and zoobabel the sonne of Salathiel and his brethren, setting vp an aulter, to offere burnt sacrifices by on it, as it is wryten in the law of moyses.

There came people also of other countrees, and the Heathen oute of all landes to set vp the aulter in his place, and offred sacrifices and burnt offerings vnto the Lorde in the mo:nyng. And so they helde the feaste of tabernacles, as it is commaunded in the lawe. And dayely offred they as accordyng was, and made the sacrifices appoynted the offrynges also of the S abbottes and of the new Moones, and all holy fralles. And all they that bowed offrynges vnto the Lorde, beganne at the new Moone of the vii. moneth to offere vnto God, for the temple of the Lorde was not yet buylde. And they gaue vnto y masons and Carpenters, moneye, meate, and drynke w the chearfulnesse. vnto them of Sidon also and Tyre, they gaue carres that they shulde carry Cedre trees from libanus to beialles and beanes, and that they shoulde make Shyppes in the haven of Ioppe, accordyng as it was appoynted and ordeyned by Cyrus kynge of the persians.

And in the seccnde yere they came into the temple of God at Jerusalem. In the seconde moneth beganne zoobabel the sonne of Salathiel, and Iesua the sonne of Ioseph and their brethren the Priestes and Leuites, and al they that were come vnto Jerusalem out of the captiuite of Babilon, and layed the foundacyon of the temple in the newe moone of the second moneth in the second yere that they were come into Jewry and Jerusalem. And they appoynted the Leuites (y were about. xx. yere old) vnto the scrupce of the Lorde: so Iesua and his sonnes and his brethren al the Leuites stode to gether, and perfourmed the law and ordinaunce in the house of the Lorde.

And the Priestes uode, and had their

Garmentes and Trompettes and the Leuites/ the sonnes of Asaph had Cymbales, geuyng thankes and paises vnto the Lorde, accordyng as was ordeyned by the kynge of Israel had ordeyned. And the songe that they dyd synge vnto the Lorde/ was after this maner: * Sing vnto the Lorde for he is gracious, and bys goodnes vpon Israel endureth for euer. And al the people blowe out wryth trompettes, and songe with loud voice, praysyng the lorde together in the rearing vp of the house of the lorde. *

There came also from amonge the Priestes and leuites the rulers and elders, accordyng to the trybes and kyntredes (suche as had sered the house afore) to the buylding of the temple with greate crye and greate mournyng, many also wryth trompettes and great ioye: Inso much, that the trobeter might not wel be heard for the wepyng and mournyng. For the common people blowe goodly vpon the trompettes.

* Then came the enemyes of the trybes of Iuda and Ben Iamin, to knowe what that theye meyned by a noyse of shawmes myghte be. And they preached, that it was they whych were come agayn oute of captiuite/ and woulde buylde the temple by anew vnto the Lorde god of Israel. So they wente to zoobabel and Iesua, and to the rulers of the bylages, and sayde vnto them: Shall we buylde wryth you also? for we lyke wylse haue hearde youre Lorde, and we walke after the same maner, from the dayes of Asbasereth the kynge of Assiria wryche brought vs hether. Then zoobabel and Iesua and y rulers of the bylages of Israel sayde vnto them: It is not meete/ that ye shoulde buylde the temple of our god wryth vs: we oure selues alone wyl buylde vnto the Lorde/ lyke as Cyrus the kynge of the Persians hath commaunded vs.

But the heathen in the land layed the selues agaynst those that were in Jewry/ helde vp the buyldinge from them, laied wayte vpon them preuylpe stopped suche as broughte anye thyng to them, forbadde them to buylde, and hindered those that made them passage, by the buyldyng

byldyng shoulde not be synished: and
thys continued so longe as king Cyrus
lived: and so they put of the byldyng
for the space of .ii. yeares, but the rap-
yne of kyng Darius.

*Aggeus and zachary prophesey. They build the
temple without let or hindrance, by the commaun-
dement of Dauid.*

The .vi. Chapter

In the seconde yere of the raigne
of Darius, Aggeus and za-
charye the sonne of Bodo-
popherey: upon the i. Fe-
bry ad Jerusalem, in the name of god
of Israel. Then zojobabel the sonne of
Salathiel and Jesua the sonne of Jose-
der, stode vp/and beganne to bylde the
house of the Lorde at Jerusalem, wher
the prophets of the Lord helped them.
At the same tyme came Syennes the
vnder shreawe in Syria and pheny-
ces, with the land lordes and hys com-
panyons, and sayde vnto them: who
hath bydden and commaunded you to
bylde the house, to make the rofe, and
al other thynges agayne? And who are
the workemen, that bylde them? Ne-
uertheles the elders of the Jewes had
suche grace of the lorde, that they wold
not be let (though they were prouoked
thereto) but bylided on styll, vntyll the
tyme that kyng Darius were certified
therof, and an answer receaued from
hym. The letter that these men sente
vnto kyng Darius, was after thys
manner.

Syennes the vnder shreawe in
Syria and phenyces/and the landlor-
des with their companyons, whych are
head rulers in Syria and phenyces,
sende their saluacyon vnto Darius the
kyng. Soe certifie oure Lorde
the kyng, that we came into the lande
of Jewry, and wente to Jerusalem: wher
we founde them byldyng the great
house of God and the temple, wth grete
costly ste stone and wythg oodly tymbre
for the walles: yea they make greate
haste with the worke, and helpe one a-
nother, and it goeth forth prosperously

in their handes, ad with greate dyligence
and worship is it made.

Then asked we the elders/who had com-
maunded the ym to make by the house
and the byldyng, and thys we dyd to the
intent that we myghte certifie the per-
fectlye, and wyte vnto thee/the names
of those that were the rulers of the wor-
ke. So they gaue vs thys answer: we
are the seruauntes of the Lorde, whyche
made heauen and earth: and as for thys
house, it hath bene bylided and set vp a
fore tyme by the greate and myghty
kyng of Israel. But when our fathers
prouoked God vnto wrache, and sinned
agaynste the God of Israel, he gaue the
duer into the power of Nabuchodonosor
for kyng of Babylon, the kyng of the
Chalderes, whyche brake downe the hou-
se, and brent it, and carped away the peo-
ple prisoners vnto Babylon.

*Neuertheles, in the fyrste yere
that kyng Cyrus raygned at Babylon,
Cyrus the kyng wrote and commaun-
ded to byld by thys house agayne: and
all the ornaments that Nabuchodonosor
carped awaye from Jerusalem vnto
Babylon: and appoynted vnto hys
owne temple: these brought Cyrus forth
agayne/and deliuered them to zojoba-
bel, and to Salimanasar the vnder tre-
ue, commaunding them that they shul-
de byng those same ornaments agayne,
to Jerusalem into the temple, and to begyn-
ne from the tyme forth, to bylde the tem-
ple agayne in hys owne place. Then
Salimanasar layed the foundation of the
Lordes house at Jerusalem, and euery
seinte haue they bylided: and yet it is not
ended. And therfore O kyng, if thou thi-
nk it good, let it be sought in the lybra-
ries and rolles of kyng Cyrus: yf it be
founde then, that it is don with the coun-
sell and consente of kyng Cyrus, and yf
our Lorde the kyng be so mynded, lette
hym write vnto vs therof.

*Then commaunded kyng Darius,
to seeke in the lybraries: and so at Eg-
bathans, in a lytle cyte in Media there
was founde suche a writynge. In the
fyrst yere of the raygne of Cyrus the sa-
me kyng Cyrus commaunded that the
house of the Lorde at Jerusalem shold be
bylided agayne (and oboues to be made
there

*1 Esd. v. 1

*1 Esd. vi. 1
*1 Esd. viii. 1

The .iii. Boke

there continually vnto the Lord) whose height the lxx cubites, and the bredthe x cubites and xlii. square with the hewen stones, with a losse of timber of the same cullire, yea with a new losse, and expenses thereof to be geue of the house of kyng Cyrus. And the ornamente of gold and silver, that Nabuchodonosor toke out of the house of the lord at Jerusalem, shall be sett agayne in the temple at Jerusalem, wher they were afore. Syennesis also the vnder treaue i Syria and Phenices, the Phenices and their companions, and the other that be hed rulers in Siria and Phenices, shall not medle nor haue any thing to do w that place.

Cyrus haue commaunded also/ that they shall buylde the house of the Lord whole wyse, and haue ordeyned them, to helpe those that be come out of captiuyte: till the House of the Lord be finishet: and out of the tribut and taryng that is yearly raysed by in Syria and Phenices/ bylygentlye to geue them a certayne summe to the offering of the Lord: and the same to be deliuered vnto zoobabell the offyccer: that he therewithal maye ordeyne oxen, rammes, lambes and corne, salt, wyne & oyle/ and that continually every yere: after the expenses which the prestes that be at Jerusalem, shewe to be made dayly, this shalbe geuen vnto them. wythout delaye that they may offer sacrifices dayly to the hyest God, for the kyng and for his seruantes/ and to praye for their lyues.

Let it be proclaymed also on euery syde, that whosoever breketh or dispiseth this commaundement of the kyng, shall be hanged vpon a galow (made of his owne good) and all his gooddes shalbe seised vnto the kyng. The Lord therefore (whose name is there called vpon) cote out and destroy all the kynges and people that vnder take, by violence to hynder the same, or to deale vncurteously wyth the house of the Lord at Jerusalem. I Darius the kyng haue ordeyned, that these thynges shalbe don with all bly. geuce.

C The temple is finishet, and dedicati: and the feast of vntuene dayes is holden,

The .vii. Chapter.

Then Syennesis the vnder shreue Celosia, Phenices/ and the other Land lordes w their compayons, obeyed the thynges that kyng Darius had ordered, were dyligent in the holy worckes, and were felowhelpers w the olde rulers of the Jewes. And so the worcke of the Sanctuary went forth & prospered/ wher Aggeus & zachary prophced. And they perfourmed al thynges thorow the commaundement of the Lord God of Israel, and after the denise of Cyrus, Darius, and Artaxerxes kynges of Persia.

And thus was oure house finishet vnto the .xlii. daye of the moneth Adder in the .vi. yere of kyng Darius. And the chyldren of Israel the prestes and Leuites, and the other that were come out of captiuyte, and such as wer ioynd vnto them/ byd accordyng as it is writen in the boke of Moyses. And in the dydycayon of the temple they offered, an hundred oxen, an hundred rammes, .iii. hundred lambes, and .xlii. goates for the synnes of al the people of Israel, after the number of the tribes of Israel. The prestes also and the Leuites stode arrayed in prestly garmentes/ after the tribes, w al the worckes of the Lord God of Israel accordyng to the boke of Moyses, and the porters by all the doores.

And the chyldren of Israel (w those that were come out of captiuyte) helde the passouer the .xlii. day of the first month when the prestes and the Leuites were sanctified. They that came out of captiuyte, were not al sanctified together: but the Leuites were al sanctified together. And so al they that came out of captiuyte, kyllled the easter lambe, for their brethren, for the prestes and for the selues. And the chyldren of Israel that came out of captiuyte, & escaped from al the abhominacions of the heathen, sought the Lord, & kept the feast of vntuene dayes long: eatyng & drynkynge and were mery befor the Lord that the Lord had turned the deuyce of the kyng of Assyria, and comforted their handes to the worckes of the Lord God of Israel.

C Days

Eldras chaſeth the people to aſſemble com toge-
ther, & the rebeth them the lawe. They kepe & ſeaſt
of Tabernacles.

The. liii. Chapter.



Ad after him, when Artax-
erxes the kynge of the Per-
ſians raigned, there wēt vñ
to him Eldras the ſonne of
Saraſas, the ſonne of Aſa-
rias, the ſonnes of Belchiah, the ſonne
Hallum, the ſonne of Sadoc, the ſonne
of Achitob, the ſonne of Amarias, the
ſonne of Zatiaſ, the ſonne of Bocuſ,
the ſonne of Abiſu, the ſonne of Phine-
as, the ſonne of Cleatir, the ſonne of
Aron the fyrſt preſt. This Eldras went
vp from Babylon (for he had good un-
derſtanding in the lawe of Moſes, that
was geuen of the lord god of Iſrael, to
be taught and done in dede.) And the
kynge ſauoured hym, & dyd hym great
worſhip and honoure, after al hys deſy-
res.

There went vp with him alſo
certayne of the chyldren of Iſrael, of p-
rieſtes, of the Leuites, of the ſyngers,
porters and myniſters of the temple at
Jeruſalem.

In the. xii. yeaſe of the raigne of
kynge Artaxerxes, in the. v. moneth, that
is in the. vii. yeaſe of the raigne, they
wente from Babylon in the new moone
of the. v. moneth, and came the hye way
to Jeruſalem after this commaundemēt
lyke as the Lord had proſpered their i-
urney. For in theſe Eldras gat grea-
te inſtructyon, that he ſhoulde leaue none
of the thynges behynde, whiche ate i the
Lawe and commaundementes of God.
And taught whole Iſrael al rightuouſ-
nes and iudgment.

Then came the ſecretaries of kyng
Artaxerxes, and deliuered the wytyng-
ges (that were come from Artaxerxes
the kynge) to Eldras the preſt and rede-
r of the lawe of the lord: And thys is
the copy of the letter. Kyng Artaxerxes
ſendeth his greetynge vnto Eldras the
preſt and redeſer of the lawe of the Lord:
Of frendſhip and good wyl I haue or-
dyned and charged/ yf there be any of

the Jewes/ of the prieſtes and Leuites
in my realme, whiche deſpyeth alſo con-
ſent to go wyth thee vnto Jeruſalem, &
he maye do it. Therefore if any be inſyde
to beate thee company, let them come to-
gether, and goo with thee (lyke as I am
contente and my. vii. frendes my counſel-
lers) to ſe what they do at Jeruſalem
and in Jewrye, and kepe the thynges ac-
cording as thou haſt in the lawe of the
lord: and to bryng the gyftes vnto the
lord of Iſrael, that I and my frendes
haue promyſed to Jeruſalem/ and all p-
ſyluer and golde that is in the countre
of Babylon, vnto the Lord at Jeruſa-
lem, with the thyng that is geuen for p-
people in the Lordes temple at Jeru-
ſalem: Yea that the ſame ſyluer & golde
maye be gathered, and oxen, rammes,
ſhepe and goates and other, that belog
to theſe thynges: and that they maye of-
fer ſacrifyces vnto the lord, vpon the
aulter of the lord/ whych is at Jeruſa-
lem.

And what ſocuer thou and thy Bre-
theren, wyl doo wythe the ſyluer and
Golde, that doo after thy wynde, and
after the Commandemente of the Lord
de'thy God: and lyke wyſe with all
the holpe beſſels, that are geuen thee for
the ſeruaice of the Houſe of the Lord/
thy God and other thynges, what ſo-
euer is neceſſary for thee to the worke of
the temple, that ſhalbe geuen thee of the
Kyngeſ treaſure: and looke what thou
wylt doo wythe the
Golde, and ſyluer, that do after the wyl
of the Lord.

And Kyng Artaxerxes haue com-
maunded, the keepers of the Treasuries
in ſylua and Phenices, that whatſocuer
Eldras the preſt and redeſer of the la-
we, of the Lord doth wyte, it ſhalbe ge-
uen hym, tyll an hundredth, & alentes of
ſyluer and of golde in lyk maner:
Of coine alſo an hundredth meſures,
and tyll an hundred beſſels of wyne and
other plentyous thynges without nomi-
ber.

Let al thynges be done after theſe lawes
of the hygher God, that the wrath of
God atyſe not in the realme of the kynge
and of his ſonnes

The. iij. Boke

I commaunded you also, that ye require no tate nor trybute of the prestes, Lewytes, singers, and ministers of the temple, nor of the wyters: and that no mā haue auctoryte to medle any thinge agaynst them. As for thee (O Eldras) set thou iudges and arbytrers in the whole land of Siria and Phenyces, after the wysdome of god: and learne al such as are ignoraunt in the lawe of God thy Lord, and let al them that offende agaynst the lawe, be punished: whether it be wth deth, wth paine, to be condempned in money, or to be banished.

Edr. vii. b

Then sayde Eldras the wyter. * Blessed be the God of our fathers, that hath geuen so good a mynde and wyl, in to the herte of the kyng, to magnifye his house that is at Ierusalem, & hath made me to be accepted in the syght of y^e kyng/ of his counsel, of hys frendes & of his nobles. And so I was stedfast in my minde, according as the Lord my god helped me, and I chose out men of I Israel to go wth me. * And these are the heades (after their kynredes & houses of their fathers) that went wth me from Babylon, out of the kyngdom of Artaxerxes: Of the sonnes of Phares, Gersor ius. Of the sonnes of Siemarich, Amenus. Of the sonnes of David, Accus / the sonne of Cecilia.

Edr. vii. a

Of the sonnes of Phares, zachary: and with hym there turned agayne an. C. and xxiij. men. Of the sonnes of the captayne of Moabylon, zaraei, & with him. ii. C. and. l. men. Of the sonnes of zachnes, Jechonias secholy / and wth hym. ii. C. and. l. men. Of the sonnes of Salamaasias, Gotholle, and. lxx. wth hym Of the sonnes of zaphacia, zarias, Wehelt, and with hym. lxxx. Of the sonnes of Job / Abdias, Jechely, and wth hym. ii. C. and. xii. men. Of the sonnes of Bania, Salimoth the sonne of Josaphia, and with him an. C. and. lx. men. Of the sonnes of Beer, zachary Bebi, and with hym. ii. C. and. viij. men. Of the sonnes of Clead, Johannes Czechan, and wth hym. C. and. x. men. Of the sonnes of Adonicam, those y^e were the last, and these are their names: Eliphalam the sonne of Gebel, and Semelas, and wth hym. lxx. men.

All these called I Together by the water Chya, where we pyched our tentes thre dayes and there I mustered them.

As for the sonnes of the prestes and Leuites, I founde none there. Then set I vnto Eleazar, and Eccelom, & Mesman, and Malobam / and Enaathan, & Samea, and Josibimathan, Eunaga, zachary, & ofollamum (these were the leaders and men of experyence) and I sent them word that they shoulde come vnto Loddeus, which was by the place of the treasury, and commaunded them that they shoulde speake vnto Loddeus and to hys brethren, and to those that were in the treasury / to sende vs suche men / as might execute the prestes office in the house of the Lord our God. And with the myghty hand of our lord god, they brought vnto vs men of good experyence, from among the sonnes of Moolyus / the sonne of Leui, the sonne of Israel, Sebebi and y^e sonnes & his brethren Albin and anin, of whom ther were xliij. From among y^e chyldren of the sonnes of Cananus, and they^e sonnes, were xx. men.

And of them that serued in the Temple, whome Dauid had ordered, and the p^{ri}ncipall men that ministred for the work vnto the Leuites in the temple. ii. C. and. xx. men, whose names are all tokned by in wytyng.

Then commaunded I a fastinge vnto the young men before the Lord, that I myght desyre of hi a prosperous iourneye and a good way for vs / yea for vs / for our chyldren & for the catel, because of the laynges awayt, & I durst not require of y^e kyngmen of horse & of fote, to conuey vs safely agaynst our ennemyes, for we had sayd vnto the kyng, that the power of the Lorde our god shoulde be wth them that seke hym wth they^e whoole herte.

And therfore we besought our lord earnestly because of these thynges, and he was mercy full vnto vs and hearde our praye. And I separated from amonge the rulers of the people and from the Wyestes of the Temple twelue manne / and Sebebi, and Mania and

And ten men of their brethren with them. And I wored them the gold and the silver, and all the precious ornaments of the house of our God, whiche the kynge & his counsell, and his princes, and whiche Israel had geuen.
And when I had weyed it, I gaue them an. C. x. talentes in silver, & .C. talentes of silver vessel, an. C. talentes of golde, & of golden vessel seven tymes twenty, & vessels of other metall (ye of good metal) xii. glysteringe as the golde, and sayde vnto them: ye also are holy vnto the Lord, and the vessels are holy, and the golde and the silver is promised vnto the Lord the god of our fathers. Be diligent now, and kepe it, vntill the tyme that ye deliuer it to the rulers of the people, to the prestes to the Levites, to the principal men of the cyties of Israel in Jerusalem, ad in the chamber of the house of our God.

So the prestes and the Levites which receaved of me the golde, the silver and the vessel, brought it to Jerusalem into the temple of the Lord. And from thia we brake by the .xii. date of the first moneth, till we came to Jerusalem. And when the thyrday was past, the weyed golde and silver was deliuered in the house of the Lord the fourth daye, vnto Helimoth the sonne of Ior the prest, ad whi was Elazar the sonne of Phineas, & whi were Josabbus the sonne of Nehem, Medias & the sonne of Antus, and certayne of the levites to the number and to the wayght ad the wayght of them was writen by the same tyme. As for those that were com out of captivitee, they offered sacrifice vnto the Lord the God of Israel: even .xii. oxen for all Israel lxxxvi. rammes. lxxii. shepe .xii. goates for synne. xii. kyne for a thankoffring, al to the sacrifice of the Lord. And the kyngees commissioun deliuered they vnto the stewardes and deputies of the kynge, and the vnterchueues in Celosyria and Phenices.

Now when these thinges were done, the rulers came vnto me, ad said: The generacyon of Israel, the princes the prestes and Levites, the straunge people and indwellers of the land, haue not put away their uncleynesse, from the Cananites, Hethites, Phereittes, fro

the Moabites, Egyptians, and Edomites. For bothe they & their sonnes haue mingled the selues wth the daughters of them, & the holy seide is mixte wth the outlandish heathen, and sens the beginninge of theyr captivitee, haue the Rulers and heades bene partakers of theyr wickednesse.

* As soone as I had heard these thynges, immediately I rent my holpe garments, and pulled out the heart of my head and beard, & sate me downe to rowful & heuy. So al they the wch were moved thorow the worde of the God of Israel, came vnto me: and I sate still full of heauynesse vntill the euenynge sacrifice. Then stode I by from fastinge, hauing rent clothes and the holy garment kneeled downe vpon my knees, held out my handes vnto the Lord, and sayde: O Lord, I am confounded and ashamed before thy face, for oure synnes are become many vpon our heades, and our wickednesses are exalted vnto the heauen: for sens the tyme of our fathers we are in greete synne vnto this day. And for the synnes of vs and our fathers, we with oure brethren and with oure priestes, haue bene deliuered vnto the kyngees of the earth, into the swerde, and into captivitee, and became a spople wth confusion and shame vnto this daye. And now, O Lord God, howe greete is the mercy that we haue gotten of thee: in that thou hast left vs a rote and a name in the place of thy sanctuaty, to discouer oure lyght in the house of the Lord oure God, and geuen vs meate at all tymes of oure ministracion. And when we were in Captivitee, we were not forsaken of the Lord oure god: But he made the kyngees of Persia gracious and favorable vnto vs, so that they gaue vs vitayles and meat, yea and leaue to bulde by the temple of oure Lord God agayne, to repayre the wasted places of Sion, and to dwel in Jewry and Jerusalem. And now, O Lord, what shall we saye/hauing all these thynges in possession? For we haue broken thy commaundementes, whiche thou gauest vnto vs by the handes of thy seruauntes the prophetes, saynge.

The

The. iii. Boke

The land that ye go vnto, ad þis geuen you for anheritage to haue in possessiō, is defyled with the vncleannes and filthines of the Heathen, and with their abhominaciō haue thei poluted it al together, Therfor, shall yee not sone pour daughters vnto theire sonnes, nec mary youre sonnes vnto ther daughters: Morouer, ye shal neuer seke to make peace wth, that ye maye increase and eate the beste in the landes, and that ye maye deuyde the inheritaunce of the land vnto your chyldren for euermore. As for the thige that now happeneth vnto vs, it cometh all for oure wicked woorkes and greatesynnes, yet haste thou geuen vs suche a rote, þ we are com agayn into our owne lande, and we ar so wicked that we haue broken thy statutes and comaundementes agayne, ad mengled oure selues wth the vncleannes of the outlandish hethen. O Lord, art þ angry wth vs: wylt þ rote vs cleane out: that oure rote and name remayne nomore: O Lord God of Israel thou art tru, for our rote endureth yet vnto this present daye. And behold, now are we before þ in our synnes, now can we not stand before the in them.

*: Eldr, it *

* And when Eldras wth this prayer had knowledged the synne, weping, & lyge flat vpon the ground before the temple, ther gathered vnto hym from Ierusalem a great multitudo of men, and women, of yonge men and maydens, for ther was a very great weping and mournyng in þ congregacyon. So when Iechonias þ sonne of Iehely ou of the children of Israel cryed, he sayd vnto Eldras: we haue synned agaynst the Lord, because we haue married outlandish women of þ Heathen. Now art þ ouer al Israel. We wil sweate an othe therfore vnto the Lord, þ we shal put an aye al oure wyues, whiche we haue taken of the Heathen, with ther children: lyke as it is appointed þ by oure fore elders. Stande by then, open thou it, and declare it playnely vnto vs: accordyng to the lawe of the þ lord: for þ mater belongeth vnto the, & we wyl help the, quyet t h i selfe manly. So Eldras arose, and toke an of the of the rulers of þ prestes/and of the Leuytes, and of Israel, to do after these thynges: and thei swate.

After Eldras had read the lawe, þ people put away ther straining wyues: & the returned every man meryly vnto his owne dwelling.

20 The. ix. Chapter.



Then Eldras stood by from þ court of the temple idou, and wente into the chambere of Ionathas the sonne of Hasabab, & remained there a ate no meate nor dranke no drinke, for the multitudo of the wyckednes of þ people. And there was made a proclamation in al Jewry and at Ierusalem, for all suche as were gathered at Ierusalem oute of captiuite, that whosocuer came not to Ierusalem wythin two or iii. dayes according to the iudgement of the olde Lordes of counsell, his goodes shoulde be taken from hym, and be excluded from the congregatyon of the captyuyte. And in thre dayes were all they of the trybe of Juda and Ben Iamin gathered together at Ierusalem, þ xx. daye of the. ix. moneth. And the whole multitudo sat trymblinge in the court of the temple, for it was wynter.

So Eldras arose by, and sayde vnto them: ye haue don vnrighteously in, that ye haue taken outlandish wyues to mariage, and so to increace the synnes of Israel. And now knowledge the same, & geue prayse vnto the Lord God of our fathers, and perfourme hys wyl, departing from the Heathen of the lande, and from the outlandish wyues. Then cried þ the whole multitudo with Loude voyce and sayde: lyke as thou hast spoken, soo wyl we do: but for so muche as the people are manye, and the wynter here, we maye not stande wthoute the house: agayne, this woerke is not a thyng, that can be fynished in a day or twoo, for we be many that haue synned in these thynges: O dayne therfore, þ þ rulers of the multitudo, and all they that dwell wyth be, ad as many as haue outlandish wyues, the prestes also and iudges of euery place may stande in the tyme appointed, tyl they lowse by þ wyath of þ lord in hys busines.

Then Ionathas the sonne of Eli, and Dias and Thecam receaued the charge

charg of this mater Bozoramus, Arius,
 & Sabatheus helpe thetherto. After this
 al they stod by that were com out of cap
 spure. And Eldras the Priest chose by
 to him the princypall men from amonge
 the fathers accordyng to their names,
 & in þ newe moneth of the tenth moneth
 they satt together, to cramen this mat
 ter. And so the matter was a determyng
 (concernyng the menne that had outlan
 dysh wyues) until the new moneth of the
 first moneth. And of the Priestes that
 had myrte them selues w out landysch
 wyues, there were founde: Of þ sonnes
 of Isu the sonne of Josede ad his bre
 thren, Hazerus, Eleazar, Joribus and
 Joadeus, which offred them selues to
 put awaye theire wyues, and to offre a
 ramme forther ignoraunce. And of the
 sonnes of Semmieri, Hazeas, & Elles &
 Jeelerch Marias. Of the sonnes of Jo
 sera, Limosias, Bismac, Pathanea,
 Jusio, Jedbus, & Callas. And of þ Le
 uites, Josabbus, Semels, & Colnis/
 Caleras, Factas, Colnis & Eltonas.
 Of the singers of the Sanctuary, Elyn
 rib, Jacherus. Of þ porters, Sallumus
 and Calbanus. And of Israel of the
 children of Josof, Osi, & Remias, & Gel
 dias, & Melchias, Michelus, Eleazar
 rus, Jemnebias, & Bannas. And of þ
 children of Tolama, Chanias, Jachari
 Jechelus, Jodding, & Erinoth & Elias
 And of the sonnes of Jachoi, Eliadas
 Alalamus, ad Jochias, Lathinoth, Sab
 dis and Tebedias. And of the sonnes of
 Jebes, Johannes, Amarias, Jabbias &
 Emmeus. And of þ sonnes of Banus
 Olamus, Maluchus, Jedbus, Jalsub
 Alabus & Jerinoth. And of the sonnes
 of Addin, Maatus & Moosias & Cale
 us & Raanas, Maalus, Mathathias
 Bel Bannus ad Manalles. And of
 þ sonnes of Maue, Jous, Afeas, melche
 as, Sameas, Simon, Ben Jami, Mal
 Malcus, & Marras. And of the sonnes
 of Alom, Carianeus, Mat, ar, las, Ba
 nus, Eliphalach, Maalles, Semel. Of
 the sonnes of Bannus, Jermy, Moos
 dias, Abamas, Jobel, Baneas, Pelea
 as, Jona, Marinoth, Elias, Mathane
 us, Elias, Ozius, Diehus, Semedius,
 Jambisad, Joseph, of the sonnes of Jo
 blue, Jodelus, Mathathias, Sababus

Jecheda, Sedmi, Jessus and Baneas.

All these had taken oute landyshe
 women to mariage, and they put them a
 waye with theyr chylderen. The priestes
 and leuites, and al they that were of Is
 raell dwelt at Jerusalem & thorowcut
 all the lande, in the new moone of the se
 uenth moneth, and the chylderen of Isra
 el were in theyr dwellings. And the who
 le multitude came together vpon the flo
 wer at the easle syde of the holy porte of
 the temple. And they spake vnto Eldras
 the hie prest and reader, that he wolde
 bynge the lawe of Moyses whych was
 geuen of the Lorde God of Israell. So
 Eldras the hie prest brought the lawe
 vnto the whole multitude, to man and wo
 man, and to all Priestes. & at they myght
 heare the lawe, in the new moneth of the
 vii. moneth. And he red in the floze that
 is before the holy porte of the temple, fro
 the morning earlye vnto the eueninge,
 before men and women. And they apply
 ed theyr mynd all vnto the lawe.

And Eldras the hie prest and reader
 of the lawe stode by vpon a scallolde
 of wodde, whych was made therfore: and
 vpon his right hande there stode by him
 Mathathias, Samus, Manas, Asari
 as, Elias, Osechpas, and Balsamus:
 vpon his left hande stode Jalsubus, Mi
 sael, Malachias, Abuchas, Sabus, Ma
 badias and Jachary. Then toke Eldras
 the booke before the whole multitude for
 he was the princypall and had me the ho
 nour of them all. And when he had red
 out the lawe, they stode all streight vpon
 theyr seate. So Eldras prayed the
 Lorde the moost hie God, the almyghty
 God of hoostes. And al the people answe
 red: Amen: and helde by theyr handes,
 fell downe flat vpon the earth, and pray
 sed the Lorde. And Jesus, Baneas, Sa
 rebias, Jaddimus, Accubus, Sabbath
 us, Catrthes, Marias, Joradus, Ana
 nias, and Philias the Leuites lyft thei
 r andes vpward, and bowed theyr faces
 to the ground and payed the Lorde:
 Those were they whych taught the law
 of the Lord, ad red the lawe of the lord
 in the congregation: and every man set
 those before that vnderstode the lawe.
 Then spake Atharates vnto Eldras
 the hie prest & reader, and to the Leuites

that

The. iiii. Boke

that taught the multitude, saying: This day is holy vnto the Lord: and all that at had heard the lawe, kept. So Eliaz sayde: Departe youte waie then, and eate the bell/ and drynke the sweetest/ and sende gyftes vnto them that haue need: for this day is holy vnto the Lord, and be not ye sorre: The wente they thei waie euerythone, ate and droncke, and were merie, and sente rewardes vnto them that had nothinge that they al o myght eate wth gladnesse: for they were exceedingly reioysed thow the wordes that were red vnto them in the lawe: And so they were all gathered together at Jerusalem to holde the feast, according to the couenaunt of the Lord God of Israel.

The ende of the thyrd boke of E. dias.

The. iiii. boke of E. dias.

The people is reprimed for their unthankfulness, God will sende another people if they will not be reformed.

The. fyrst. Chapter.



The second boke of the prophete E. dias (the sonne of Saraias, the sonne of Azarias, the sonne of Belchya, the sonne of Sallum, the sonne of Sador, the sonne of Archirob the sonne of Amertus, the sonne of Azarias, the sonne of Haraioth, the sonne of Saahias, the sonne of Vasi the sonne of Socrus, the sonne of Abisu, the sonne of Whineas, the sonne of Eleasar the sonne of Aaron, of the trybe of Aiey) which was prisoner in the lande of Medes, in the reygne of Artaxerxes Kinge of Persia.

And the wordes of the Lord came vnto me saying: go thy way, and shew my people they synnefull dedes, and their wickednes, which they haue doe

agaynst me, that they may tel thete thyngs children the same: for the synnes of thete fathers are increased in them. And wher they haue forgotten me, and haue offered vnto straunge goddes. I am not. I euen he that brought them out of the lande of Egypt, from the house of bondage. But they haue prouoked me vnto wrath and despyed my counsels. Pull thou out then the hear of thy heade, a call al euil ouer them/ for they haue not bene obedient vnto my lawe.

It is a people without learning and nouttoure. How long shall I forbere the vnto whom I haue don so much good.

* Many kinges haue I destroyed for their sakes: * Pharaon with his seruantes and al his power haue I smyten downe & slayne: Al the nations haue I destroyed and rote out before them & in the east haue I brought two landes & people to naught, euen Tyre and Sidon and haue slayne al their enemyes. Speake thou therfore vnto them, saying: Thus sayth the Lord: * I led you the lowe the sea, and haue geuen you succour as the begynnyng. * I gaue you Moyses to be your captaine, and Aaron to be your priest: I gaue you lyege in a pple of fier and great wonders haue I done among you: yet haue ye forgotten me/ sayth the Lord.

Thus sayth the almighty Lord: * I gaue you quayles to eate and fowles for your succour: neuertheless ye murmured/ and ascribed not the victorie of your enemyes vnto my name: yee this same daye do ye yet murmur.

Here are the benefittes, that I haue done for you: Here ye were hongry in the wilderness, byd ye not cry vnto me: Why hast thou brought vs into this wilderness to kyle vs? It had ben better for vs, to haue serued the Egipcians, then to dye in this wilderness. Then had I ppyte vpon youte mournynges, and gaue you Manna to eate. * ye are agayn fowles. When ye were thyrstye, did not I leue hard ston/ and caused water to flowe ther out: for the heat I comited you to the leaues of the trees: I good pleasaunt fat land gaue I you: I call out the Canaanites, the Phereisites and Philistines before you.

What

What shal I do moare for you, sayeth the Lorde.

Thus sayeth the Almighty Lorde: When ye were in the wyldernes, in the water of the Amozites, being a thyrity, and blaspheming my name, I gaue you not fyre for your blasphemyes, but cast a tree into the water, and made the ryuer sweet. What shal I do vnto thee, O Jacob? Thou Juda woldest not obey me, I wyl turne me to another people/ and vnto those wyl I geue my name, & they may kepe my statutes. Seyng ye haue forsaken me, I wyl forsake you also.

When ye besyde me to be gracious vnto you, I shal haue no mercy vpon you. * When ye call vpon me, I wyl not here you, for ye haue defyled youre handes w bloud/ and your feete are swift to com myt manslaughter. Ye haue not forsake me (in a maner) but your own selues, sayeth the lorde.

Thus sayeth the almyghty Lorde: haue I not prayd you, as a father hys sones, as a mother her daughters, & as a nurse her yong babes, that ye wolde be my peple, and I shuld be your god: & ye wolde be my chyldre, & I shuld be your owne father. * I gathered you together as an henne gathereth her chekens vnder her wynges. But now what shal I do vnto you? I shal cast you out fro my face. * When ye offer vnto me I shal turne my face from you: for your solennite fast dayes, youre new moones, & ad your circumcisions haue I forsaken. I sent vnto you my seruantes the Prophets/ whome ye haue taken and slai, and torn their bodies in peces, whose bloude I wyl require of youre handes sayeth the lorde.

Thus sayeth the Almighty Lorde: your house mult be desolate. I wyl cast you out as the wynde doth the strawe: your chyldre shal not be fruitful, for they haue despyed my commaundement, & done the thing that is euil before me. Your houses wyl I geue vnto a peple that shal come, and they that neuer heard me shal beleue in me: And they vnto whome I neuer shewed token, shal do the thyng that I commaund them. They haue seue no Prophetes, yet shal they call thyr kyngs to remembraunce,

and know: & ge them.

I repoynte me vnto the grace, that I wyl do for the people which is to come/ whose chylderen reioyce in gladnes: and though they haue not sene me with bodily eyes, yet in sperte they beleue the thyng that I saye. And vnto brother, beholde what greate wo: shyl ye, and se the peple that cometh from the East, vnto whome I wyl geue the dyckedome of Abraham Isaac and Jacob, of Moyses Amos and Micheas, of Joel, Abdi, Jonas Naum and Abacuc, of Sophony, Aggeus, Zachary and Malachy (whych is called also an angell or messenger of the Lorde.)

The synagoge syneth saute with her owne chyldren, The gentyles are filled.

Be. ii. Chapter.

Thus sayeth the Lorde: I brought thys peple out of bondage, I gaue them my commaundementes by my seruantes the Prophetes, whome thou woldest not heare, but despyed my counceils. The mother that bare them, sayeth vnto them: So your waite ye chylderen, for I am a wyddow and forsaken: I brought you vp with gladnes, but with sorow and heuynes haue I lost you: for ye haue synned before the Lorde your God, and done the thyng that is euil before hym. But what shal I now do vnto you? I am a wyddow and forsaken: goo youre waye, O my chylderen, and aske mercye of the Lorde. As for me, O father, I call vpon thee for a wytnesse ouer the Mother of these chylderen, which wolde not kepe my couenaunte: that thou byngge them to confusion, and theyr mother to a spople, & she beare no more. Let theyr names be scattered abroad amonge the Heathen, lett them be putt oute of the Earthe, for they haue thoughte icorne of my Couenaunt.

Woe be vnto thee Assur, thou that hydest thy vnrighuous by thee. Thou wycked people, remembre what I dyd vnto Sodom and Gomorre/ whose land is turned to pytt and ashes: & in so

Woe be also

The. iiii. Boke

also wyl I do vnto all them, that hea-
re me nor, sayth the almyghty Lorde.
Thus sayth the lorde vnto Elzas: tel
my people, that I wyl geue them the
kingdome of Ierusalem, which I wol
de haue geuen vnto Israel. Their glo-
rye also wyl I take vnto me and geue
the the euerlasting tabernacles, which
I had prepared for thole.

B The tree of lyfe shall be vnto them
a swete smellyng oynment: they shall
nether labour nor be wery. Go ye your
waye/and ye shal receaue it. Wape for
your selues a fewe Dayes, that they
maye dwel therein. Now is the kingdome
prepared for y ou, therfore watch. Ta-
ke heauen and earth to wytnesse, for
I haue broken the euell in peaces and
created the good, for I lyue sayth the
Lorde. Mother embrace thy chylderen
and bynge them by wpyth gladnesse:
make theyr fete as fast as a pyller, for
I haue chosen thee sayth the Lorde.

And those that be dead, wyl I ray-
se by agayne from theyre places, and
bynge them out of the graues, for I
haue knowen my name in Israel. Fea-
re not thou mother of the chyldren for
I haue chosen thee / sayth the Lorde.
And for thy helpe, I shall sende thee,
my seruauntes Elap and Jeremy/as-
ter whose counsell, I haue sanctified
and prepared for the xii. trees wpyth dy-
uerse frutes, and as many welles, flo-
wpyng wpyth mylke and hony, and seue
mountaynes, where vpon there growe
roses and lylies, wherin I wyl syl my
chylderen wpyth loye. Execute iustice
for the wydow, be iudge for the father-
lesse: geue to the poore: defende the con-
fortlesse: clothe the naked: heale the wou-
ded & sick: laugh not alaine man to sco-
ne: defend the crepel, & let the bynd co-
me into the syght/ of my clearenes. Ke-
pe the olde and young wpythin thy wal-
les: where soeuer thou fyndest the ded,
take them, and bury them, and I shal
geue thee, the first place in my resurrec-
tion. Holde styll (O my people) and ta-
ke thy rest, for thy quietnes is come.

C Feade thy chylderen O thy good nor-
se, stablysh theyr fete: As for my serua-
ntes whoome I haue geuen thee, there
shall not one of them perishe/ for I wil

seke them from thy numbze, here not
thy self. For when the day of trouble ad-
uenture cometh, other shall weape
and be sorowful, but thou shalt be me-
ry and plentuous.

The heathen shall be gelous but they shal
be able to do nothing against the sayth
the Lorde. My handes shal couer thee
so that thy chylderen shal not se the sy-
re euerlasting. Be topyfull O thou mo-
ther wpyth thy chylderen, for I wyl de-
lyuer thee, sayth the Lorde. Remembre
thy dead chylderen, for I shall bynge
them out of the earth, and shew mercy
vnto them, for I am merciful, sayth the
Lorde almyghty.

Embrace thy chylderen, vntyl I co-
me, and shewe mercy vnto them, for my
welles runne ouer, and my grace shall
not fayle.

I Elzas receaued a charge of the
Lorde bypon the mount Oreb, that I
shoulde go vnto Israel. But when
I came vnto Israel, they set me at
naught, and despyed the commaunde-
ment of the Lorde. And therfore I
saye vnto you, O ye heathen that here,
and vnderstande: Loke for your shep-
herd, he shal geue you euerlasting rest,
for he is nye at hand, shal come in the
ende of the worlde. Be ready to the re-
warde of thy kingdome/ for the eu-
erlasting light shall shyne vpon you for
euermore. Flee the shadow of this worl-
de, receaue the topyfulnes of your glo-
ry. I testifie my sauoure openly: O re-
ceaeue the gyfte that is geue you, and
be glad, geuyng thanckes vnto hym,
that hath called you to the heuently ki-
ngdome.

A ryse by and stande fast: beholde
the numbze of those that be sealed in the
feaste of the Lorde, which are departed
from the shadow of the worlde, & haue
receaued the glorious garments of the
Lorde. Take thy numbze, O Sion, a floure
by thy purifyed, whiche haue fulfilled
the lawe of the Lorde.

The number
of thy chyldren whom thou longedest for
is fulfilled: be sech the power of the Lorde,
that thy people which haue bene cal-
led fro the bygynning, may be halowed

I Elzas saue vpon the mount Oreb
on a great people, whom I could not
numbze

nombe and they al praysed the lord w
longes of thankesgeuinge. And in the
middest of them there was a yong man
of an hyghe stature, moare excellen
then al they, and bys euery one of their
heades he sett a Crowne, and was eue
hygher and hygher, which I marueled
at greatly. So I asked the angel, and
sayde: Hy? what are theser? He answer
ed and saide vnto me: These be they
that haue put of the mortall clothyng/
and putte on the Imortall, and haue
realised & knowledged the name of god.
Nowe are they crowned, and receaue &
rewards.

Then sayd I vnto the angel: what
pouge personne is it, that crowneth the,
and geueth them the palmes in their ha
des? So he answered and sayde vnto
me: It is the forme of god, whome they
haue knowledged in the world. Then be
gan I greatly to commend them, that
hade so lyppe for the name of the Lord.
And so the angel sayde vnto me:
Go thy waye, and tell my People/wh
at manner of thynges, and howe greate
wonders of the Lord thy god, thou hast
sene.

C The wondrous woordes, which god did for the
people are recited. Eldras marueled & god suffereth
the Babylonians to haue rule ouer his people, whi
ch yet are sinners also.

The .iii. Chapter

In the thyrde yeaere of the fall
of the cytie, I was at Babylō,
a lay troubled vpon my bed, &
my thougghtes cam by ouer my
berte: for I sawe the desolaciō
of Sion, and the plentiousnes wealthe
of the that dwelte at Babilon: and my
spyre was soze moued, so that I beg: n
to speake fearful wordes to the mooste
hiest, and said: O Lord Lord, & spakest
at the beginning, when thou plantedste
the earth (and that thy selfe alone) and
gauest commaundement vnto thy peo
ple, and a body vnto Adam, which was
a creature of thy handes, and hast bze
th ed in hym the bze th of lyfe: and to he ly
ued before the/and thou leddest him in
to paradise/which garde of plesure thy
ryght hand had planted, or euer & earth

was made. And vnto him thou gauest
commaundement to loue thy waie, why
che he thansgressed and immediatlye &
appoyntedest deathe in him, and in hys
generacions. Of him came nacions try
bes, people and kynredes oute of nu
mbe. And euerye people walc
ked after their owne wyll, and dyd ny
ce thynges befoze thee: And as for thy
Commaundementes, theye dyspysed
them.

But in proceste of tyme thou brou
ghtest the waier floud, vpon those that
dwelt in the world/and destrouest them.
And lyke as the death was in Adam, so
was the waier floud also in these. Ne
uertheles one of them thou leftest: na
mely Noe, wyth his housholde, of wh
ome came al ryghtuous men. And it hap
pened that when they that dwelte vpon
the earth, began to multiply/ & had got
ten many chyldzen, and were greate peo
ple, they beganne to be moze vngodly:
then the fyrste.

Now when they al liued so wickedly &
befoze thee, thou dydest chose the a mā
ne from amonge them, whose name was
Abraham. Hym thou louedst, and vnto
hym onely thou theweste thy wyll, and
madest an euerlastinge couenaunt with
hym, promysinge hym, that thou woul
dest neuer forsake hys seide. And vnto hi
thou gauest Isaac, vnto Isaac also
thou gauest Iacob & Esau. As for Ja
cob thou dydest chose hym, and putte
backe Esau, and so Iacob becam, a gre
te multitude.

And it happened, that when thou ledst
his seide out of Egypt, thou broughtest
them by to the mount Syon, bowyng
down the heauens, settinge fall the earth
wouinge the Grounde, & bakynge the
dephtes to shake / and troublinge the
worlde: And thy gloupe wente thowte
foure pooztes of fyre and earthquakes,
and wyndes, and colde, that thou myght
test geue the lawe vnto the seide of Jacob,
and dyspygence vnto the Generation of
Israel.

And yett kekest thou not a waye from
them, that wicked Derte, that the lawe
myght byinge forth frute in them. For
the fyrst Adam bare a wycked hert, from

The .iiii. Boke.

gressed and was ouer come/and so be al they that are borne of him. Thus remayned weaknes with the law in shew of the people, with the wyckednesse of þe rote: so that the good departed away, and the euil abode still. So the tynes passed away, and the yeres were brought to an ende. Then didest thou raise the vp a saruant called Dauid/whom thou commaundedst to bulde a cite in to thy name, and to offer by incense and sacryfyce into thee therein. Thys was done now many yeres. Then the inhabytants of the cite forsoke the, and in al thynges dyd euen as Adam and al his generations hadde done: for they also had a wycked harte.

D And so thou gauest thy cite ouer to the hands of thyne enemyes. Are they of Babylon then better a more righteous then thy people, that they shal therfor haue the domynion of Sion? For when I came there, and sawe thete vngodlynes and so greate wyckednesse, that it coulde not be nombred: when my soule sawe so many euill doers (in the xx. yere) my harte sayled me, for I sawe, howe thou sufferest them in suche vngodlinesse, and spared the wycked doers: but thyne owne people hast þe rote out, and preserued thyne enemyes, and this hast thou not shewed me.

I can not perceaue howe this happeneth. Do they of Babylon then better, then they of Sion? Or is there any other people, that knowethe the, sayunge the people of Israel? Or what generaciō hath so beleued thy couenauntes, as Jacob? And yet theit rewarde appeareth not, and theire labour hath no frute.

For I haue gon here and ther thorow the Heathen, and I se that they be rich and wealthy/and thinke not vpon thy commaundementes.

Woe thou therfore oure wyckednes now in þe balace, a theys also that dwell in the worlde, and so shal thy name be no where founde but in Israel.

Or where is there a people vpon earth, that hath not synned before thee? Or what people hath so kept thy commaun-

dementes? Thou shalte fynde, that Israel by name hath kept thy preceptes, but not the other people and heathen.

The Angell repproeth Ezechias, because he sought to enter into the profound iudgements of god.

The .iiii. Chapter

And the angell that was sent vnto me (whose name was Uriel) gaue me an answer, & sayde: The heu hath taken to muche vpon it in this worlde, and thou thyngest to comprehend the wape of the hest. Then sayde I: Yea my lord. And he answered me, and sayde: I am sent to shewe thee thre wayes, and to set forth thre simplicitudes, before thee: why rot if thou canst declare me one, I wyl shewe thee also the wape/that thou desirest to se: And I shal shewe the from whence the wycked herte cometh.

And I sayde: Tell on my Lorde. Then sayde he vnto me: So thy wape, wepe me the wrighte of the fyre, or measure me the blast of the winde, or cal me agayne the daye that is past.

Then answered I and sayde: No manne borne is able to do that. Why requirerest thou suche of me? And he sayd vnto me: If I shoulde aske thee, howe depe dwellinges are in the Sea: Or howe greate water sprynges are vpon the firmament: Or howe great water sprynges are in the begynninge of the depe: Or whych are the outgoinges of Paradi:ce? Parauenture thou woldest saye vnto me: I neuer wente downe yet into the drape nor hell/neyther dyd I euer clymme vp into heauen. Neuer theles now haue I asked thee but onely of fyre and wynde and of the daye, where thou wylt þe hast traayled, and from the whyche thou canst not be separate: and yet canst thou geue me no answer of them.

He sayd mozeouer vnto me: Thine owne thynges, and suche as are growne by with the east thou not know how shoulde thy vessel then be able to cōprehende the wape of the hest, and now out

maridly

badly in the corrupte worlde / to vnderstande the corruption that is euident in my sight. Then sayde I vnto hym: It were better that we were not at all, then that we should lyue in wyckednes, and to suffer, and not to know wherefore. He answered me, and sayde: I went in a wod, and the trees toke such a deuoyce and sayde: Come let vs go, and fyghte agaynst the sea, that it maye departe a waye before vs, and that we may make vs yet more woddes.

The floudes of the sea also in like maner toke this deuoyce, and sayde: com let vs go by and fyght agaynst the trees of the wod, that we maye make oure lande the wider. The thought and deuise of the wod was but vayne and nothing worth, for the fyre came and consumed the wodde: The thought of the floudes of the sea came lyke wyle to nauyght also, for the sande stod by and stopped them.

If thou werte iudge now betwyxe these two / whom woldest thou iustifie, or whom woldest thou condemne? I answered and sayde: verely it is a folye the thought that they both haue deuysed, for the ground is geuen vnto the wod, and the sea also hath his place to beare his floudes.

Then answered he me, and sayde: Thou hast geuen a ryght iudgment, why iudget thou not thy selfe also? For like as the ground is geuen vnto the wod, and the sea to his floudes: euen so they that dwell vpon Earth: maye vnderstande nootheringe, but that whyche is vpon Earth: and he that dwelleth aboue the heauens, maye onelye vnderstande the thynges, that are aboue the heauens. Then answered I, and sayde: I beseeche thee, O Lord, let me haue vnderstanding: For it was not my mynde to bee curyous of thy hye thynges, but of suche as we daylye shoulde with all / namely wherefore that Israel is blasphemed of the Heath, & for what cause the people whom thou hast loued is geuen ouer to bee Punished of vngodlye nations: And whye the lawe of our fathers is brought to nauyght, and the wyse counsailes come to no

effecte, and we passe awaye oute of this worlde as the gresshoppers / and our lyfe is a very feare, and we are not worthy to optayne mercede. What wylle he do the vnto his name, which is called vpon ouer vs? Of these thynges haue I asked question.

Then answered he me, and sayde: The more thou serchest, the more thou shalt meruell, for the worlde hasteth fast to passe awaye and canne not comprehend the thynges, that are promysed for the righteous in tyme to come, for this worlde is full of vnrightheousnesse and weakenes.

But as concernynge the thynges, whereof thou askest me, I wylle tell thee. The euell is sowne, but the destruction thereof is not yet come. If the euell now that is sowne, be not thred by the downe, and if the place where the euell is sowne / passe not awaye, then can not the thinge come that is sowne with good. For the corne of euell sowe hath bene sowne in the hert of manne from the beginning / and howe muche vngodlynesse hath he brought by vnto this tyme: and howe muche shall he yet bringe forth, vntill he come into the barne?

Donde nowe thy selfe, when the corne of euell sowe is cut downe, howe great a barne shall it fyll? I answered and sayde: Howe and when shall these thynges come to passe? Wherefore ate oure yettes few and euell? And he answered me, sayenge: Hastenot thou to muche vpon the hygh, for thy hastines to be aboue him is but vayne, thou makest to muche ado.

Wyd not the Sowles also of the righteous aske a questyon of these thynges in their Holynesse, sayenge: * How longe shall I hope of thys fast bydon? When cometh the frute of my barne, and my rewarde?

And vpon thys Ieremyl the Arcanagell gaue them answer, and sayde: Euen when the nombre of the seedes is fylled in you: For he hath weyed the worlde in the balaunce: In measure and nombre hath he measured the tyme and moueth it not, vntill the same measure be fulfilled.

Then

* Apoc. vi.

The .iiij. Boke

Then answered I and sayde: O Lord
 Lorde, now are we all of synne, and for
 our sake peraduenture it is not, that þ
 barne of the righteous shal not be fylled,
 be cause of the synnes of them that dwel
 vpon the earth.

So he answered me, and sayd: Go
 thy waye to a wo man wyth chyld, and
 aske of her, when she hath fulfilled her.
 ix monethes/þf her chyld bed maye kepe
 the byrth any longer wythi n her. Then
 sayde I: No Lord, that can she not. And
 he sayd vnto me: In hell the secret places
 of soules are lyke as the pryuy chambze
 of a woman. For lyke as a woman that
 traueleth, maketh haste, whē the tyme &
 necessitie of the byrth is at hand: Euen
 so doth she haste to deliuer it that is co
 mitted vnto her. Loke what thou desy
 rest to se, it shalbe shewed the from the
 beginnyng. Then answered, I and say
 de: If I haue found fauour in thy sight,
 and þf it be possible & if I be mete ther
 foze, shewe me then, whether there be mo
 re to come then is past/oz moare past
 then is to come. What is past I knowe:
 but what is for to come, I knowe not.

And he sayde vnto me: Stande vp
 vpon the ryght syde, and I shall exposi
 de the symilitude vnto thee. So I sto
 de, and he holde, an whote burning oue
 went ouer before me: and it happenyd
 that when the flamme was gone by, the
 smoke had the vpperhande. After thys
 there went ouer before me a watery clou
 de and sent downe much moze rayne to
 a storme: a when the stormy rayne was
 past the droppes remainyd syl: then say
 de he vnto me: lyke as the rayne is mo
 ze then the droppes, and as the fyre
 exceedeth the smoke, euen so the measu
 re, of the thynges that are past, hath the
 vpperhand. When wnt the droppes and
 the smoke aboue: and I sayd and sai
 de: Maye I lyue (thynckest thou) vntil
 that tyme: Or what shall happen in tho
 se dayes. He answered me & sayd: as for
 the tokens whereof thou askeste me, I
 maye tell thee of them in a parte: but as
 touchynge * thy lyfe, I maye not shew
 thee, for I am not sent therfoze.

Edwas and the Angell comment togethe



Euerthelesse, as concerning
 the tokens, marke thys: Be
 holde, the dayes shal come,
 that they which dwel vpon
 earth shalbe taken in aggre
 ate number, and the waye of the truth
 shalbe hyd, and the land shalbe baren
 from fayth: but iniquite shal haue the
 vpperhand, lyke as thou hast sene now
 and as thou hast heard longe ago. And
 þ lād that þ selft now to haue rule, shak
 thou thyselfe le wast. But þf God grafi
 te the to lyue, þ shalt se after the thyrd
 trompete, that the sounde & all sodenly
 shyn agayne in the night, and the mo
 thre tymes in the daye, and bloude shal
 droppe out of wed, and the stone shal ge
 ue his boyse, & þ people shalbe inquite
 and euen ye shall rule, whom they hope
 not that dwel vpon earth, ad the foules
 shal flye, and the Sadomitish see shall
 cast out his fith, and make a nopsle in þ
 nyght, which many shal not knowe, but
 they shal all heare the boyse thereof.
 There shalbe a confusyon also in manye
 places/and the fier shal be oft sent aga
 yne/and the wyld beasts shal go thre
 waye, and menstruous women shal bear
 monsters, and salt waters shalbe found
 in the sweet: one frende shall fight aga
 ynst another: then shall all wyte and vnder
 standyng be hyd and put asyde ino
 their secrete places, and shalbe sought
 of many, and yet not be found: then shal
 inrighteousnes and voluptuousnes
 haue the vpperhande vpon earth. One
 land also shal aske another, ad saye: Is
 righteousnes gone thozowe the: And it
 shal saye: No. At the same tyme shal me
 hope, but nothing of repne: they shal la
 bour, but their wayes shal not prosper.

To shewe the soche tokens I haue
 leue/and þf thou wilt praye agayne, ad
 wepe as now, and fast seuen daies/þ
 shalt heare yet greater thynges. Then
 I awaked, & a fearfulness went thozow
 all my body, and my mynde was fible
 and carefull, so that I almost so wned
 wyth al. So the aungel that was come
 to talke with me, held me, comforted
 me and set me vp vpon my fete.

And in the seconde night it happened
 that

Somere ad
 my lyfe

that Salathiel the Capteine of the people came vnto me / saying: x here I, all thou bene and why is thy countenance so heuy? knowest thou not that Israel is committed vnto thee, in the lande of their captiuitie? up then, and eate, for sake vs not, as the shepherde that lea- ueth his flocke in the handes of wycked wolues. Then sayde I vnto him: Go thy waye fro me, and come not nye me, & he herde it, and as I laide, so went he his waye fro me.

And so I fasted seuen dayes, mournig and wepinge, lyke as Daniel the aungell commaunded me. And after seuen dayes, it happened, that the thoughtes of my hert were very greuous vnto me a gaine, and my soule receaued the sprete of vnderstandinge, and I began to talk with the most hiest agayne, and said: O Lord Lord of every wodd of the earth and of al the trees therof, thou hast cho- sen thee one or ely vniuerse: and all the landes of the whole worlde thou haste cho- sen thee one prty: and of all floures of the ground thou hast cholen thee one kype: and of al the depthes of the sea þ hast fylled the one ryuer: and of al buyl- ded cyties thou hast halowed Sion vnto thy selfe, and of al the feulcs that are created, thou hast named the one doue: and of al the catel that are made þ hast prouided thee one shepe: and among al the multitudes of folkes thou hast got- ten the one prple, and vnto this people whom thou louedste, thou gauest a lawe that is proued of al.

And now, O Lord, why hast thou geuen this one people ouer vnto many, and vpon the one rote thou hast prepa- red other, and why haste thou scatred thy one only people among many? why the treade thou downe, yea which haue euer withstode thy promyses, and neuer beleued thy couenauntes? And though thou werest enemy vnto the people, yet shouldst thou punish them with thyne owne handes. Now when I had spoke these wordes, the angel that cam to me the nyghte afore, was sente vnto me / and sayde vnto me: Heare me, and hearken to the thyng that I sayde, and I shall tell thee moze. And I sayde: Speake on my Lord.

Then sayde he vnto me: Thou art sore- bered and troubled for Israels sake. Louest thou that people better the him that made them? And I sayde: No Lord, but of verye greafe and compassyon haue I spoken. For my reynes payre me euery houre, becaule I wold haue experience of the way of the most hiest, and to seke out part of his iudgement. And he saide vnto me: that thou maiest not. And I sayde, wherefore? And he sayde: Where vnto was I borne then? Or why was not my mother childe bed- den my grauer? So had I not sened the myserye and trouble of Jacob, and the trauayle of my people of Israel.

And he sayde vnto me: Remembre me the thinges þ are not yet come: gather me together the dropes that are scatred abrode: make me the floures greene age- yne, that are wythered: open me the thi- ge that is closed: and bringe me forth þ wynges that are shut vp: shewe me the ymag of a voyce, and then shall I decla- re thee the thing, that thou labourdest to knowe. And I sayde: O Lord Lord, who maye knowe these thinges, but he that hath not lvs dwellinge w men?

As for me I am vniuersal: how we may I then speake of thes thynges wher of þ askest me? Then sayde he vnto me: like as thou canst do none of these thinges þ I haue spoken of, eue so canst thou not fynde out my iudgemente, or in the ende the loue that I haue promysed vnto my people. And I sayde: Scholde O Lord, yet art thou ny vnto them that haue no ender: and what shall they do that haue ben befoze me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wyl licken my iudgement vnto a ryng.

Lyke as there is no slacnesse of the last, euen so is ther no swytnesse of þ first. So I answered and sayd: couldeste þ not make those (that haue bene made, and that be now, and that are for to co- me) in one, that thou myghtest shew thy iudgment the soner? Then answered he me, and sayde: The creature maye not haste aboue the maker, neither may the worlde hold the at once. þ Walbe created

And I sayd: How hast thou sayd then vnto thy seruaunte, that thou lyuing makes

The. iiii. Boke

maker hast made the creature liuing at once/and the creature bare it: euen so might it now also bere them that be present/at once. And he saide vnto me: Like the childbed of a woman/and saie vnto her: If thou bringest forth childre whiche thou it not together, but one after another: say her therfore, to bring forth ten children at once. And I sayde: She can not, but muste do yt one after another.

Then sayde he vnto me: Euen so haue I geuen a childbed vnto the earth, for those that be sown vpon it by proceesse of tyme. For like as a yong childe may not bring forth the thinges that be long to the aged, euen so haue I ordeined the world which I made.

And I asked and sayde: Seeing thou haste nowe geuen me a waye, I will speke befoze thee: for our mother, of whom thou haste tolde me, is yet younge, and nowe she draweth nye vnto age. He answered me, and sayde: Like a woman she beareth childeren, and she shal tel the. Saye vnto her: wherefore are not they (whome thou hast now brought forth) lyke those that were befoze thee, but lesse in stature/and she shall answer the:

They that be borne in the poynte of strength, at of oue fast ion: and they that are borne in the tyme of age (when the childbed fayleth) are otherwyse. Consider now thy selfe, howe that ye are lesse of stature, then those that were befoze you, and so at they that come after you lesse then ye as the creatures which nowe begynne to be olde, and haue passed ouer the strenght of yowth. Then sayde I: Lorde I beseeche thee, if I haue founde fauoure in thy syghie. Let we thy seruante/by whome doest thou visite thy creature

The Angel instructeth Edoas, & geueth him answer to his questions.

The. vi. Chapter.

Ad he sayde vnto me: In the begynnyng when the ground was made: befoze the world stode, or euer the wyndes blew, befoze it thō dyed and Lychted, or euer the foun-

dayons of Paradyse were laped, befoze the fayne flieths were seene, or euer the Houeable Powers were stablysshede, befoze the innumerabell multitude of angels were gathered together: or euer the hyghnesses of the aier were lifted vp, afoze the measures of the firmament were named, or euer the chynneis in Sion were hore, and or the precious peates were sought out, and or euer the inuencions of them that now synne were put asyde, befoze they were sealed that now gather sayth for a treasure: then dyd I conspyre & ponder all these thinges, and they al were made thowome, and thowome none other: by me also they be ended, and by none other.

Then answered I ad sayde: which shal be the partinge a sunder of the tynnes? & when shalbe the ende of the fyrst? & the begynnyng of it shal foloweth. And he sayde vnto me: From Abraham vnto Isaac, when Jacob ad Esau were born of him, Jacobs hand held first shal be of Esau: for Esau is the ende of this worlde, ad Jacob is the begynnyng of it that foloweth. The hande of man betwixte the heile and the hand. Other questyons (Edoas) aske thou not.

I answered then, and sayde: O Lord Lorde if I haue founde fauoure in thy sight, I beseeche thee, shewe thy seruante the ende of thy tokens, wherof shewdest me parte the last night. So he answered and sayde vnto me: Stande vpon vpon thy fete, and here the perfect voyce and sounde. There shall come a grea te n o c i o n, but the place wherethou standest shall not be moued. And therefore when thou hearest the wordes, be not a frayed: for of the ende shal the word ad foundation of the earth be vnderstand. And why the worde therof trembleth ad quaketh, for it knoweth, that it must be chaunged at the ende. And it happened that when I had hearde it, I fōd vpon my seat, and hekened: ad behold there was a voyce that spake ad the sounde of it was like the sounde of many waters, and it sayde. Behold, the daies come, that I wil begynne to drawe nye, and to dysper theim that dwell vpon earth and will begynne to make iniquity sion of them, what they be that haue hurt

butte equite to vnrighteousnes, & whē the low estate of Sion shalbe fulfilled: and when the worlde, that shal vanishe away, shalbe ouersealed, then wyl I do these to: ens.

The bookes shalbe opened befoze my firmament, and they shal se al together, and the chyldren of a yere olde shal speake with their voyces: the wemen with childe shal bryng forth vntimely childre of the oꝝ foure monethes old, and they shal spue, and be ratēd bp: and sodenly shal the sowne places appeare as the vntowne, the ful stozz houses shal sodenly be founde emptye, and the trompet shall geue the sound, which when euery man heareth, they shalbe hastily afrayed.

At that tyme shall fyrendes fyght, one agaynst another lyke enemyes, and the earthe shall stande in feare wpythe them.

The sprynges of the welles shall stande dry, and in thze hours they shal not reme. Whosoeuer remaineth from all these thynges that I haue tolde the, shal escape, and se my saluacyon/ and the ende of your worlde. And the men that are creued shal se it, they that haue not tailed death from their birthe: and the hert of the indwellers shalbe chaunged, and turned into another meanyng: for euil shalbe put oure/ and dyscrete shalbe quenched. As for faith, it shal flourish, corrupcyō shalbe ouercome: and the trueth which hath bene so longe without frut, shalbe declared. As it happened when he talked with me, that I lokēd demurelye vpon hym, befoze whome I stode/ and these wordes sayde he vnto me: I am come to shew thee, the tyme of the night for to come.

Yf thou wylte praye yet moze and fast seuen days agayn, I shal tel þ moze thynges, & greater then befoze: for thy voice is herde befoze the hyest: for why? The righty hath sene the righteous desiring he hath sene also thy chastyte whiche þ hast had euer sence thy youth: and therefore hath he sente me to shewe thee all these thynges, and to saye vnto thee: Be of good comforte, and feare not, & haste not with the tymes that are past to thy nake bayne thynges, and make not hast of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuen dayes in like maner, that I might fulfil þ thze weekes, which he told me. In the eyghte night was my herte bered within me again, and I beganne to speake befoze the best: for my sprete was greatly set on fyre, and my soule was in distresse. And I sayde: O Lord, thou spekest vnto thy creature from the begynnyng (euē in the fyrst daie) and saidest let heauen & earth be made, and thy word was a perfect worke. And then was ther þ sprete and the darknesse were put on euery side, and silence: there was no mannes voice as yet from the. The commaundest thou a satre light to com forth out of thy treasures, that thy work might apeare and be sene.

Upon the seconde daie thou madest the sprete of the firmament, and commaundest it to part a sunder, and to make a deuision betwixt the waters, that þ on part myght remaine aboue, and the other beneth.

Upon the thyrde day thou broughtest to passe, that the waters weare gathered in the seuenth part of the earth:

Sixte partes haste thou dyed by/ and kepte them to thynke that men myght sowe and occupye husbandry therein.

As soone as thy worde wente forth/ the worke was made. For immediatly there was greete innumerable frute, and many dyuerse pleasures and desyres of tempracion, floures of chaungeable coloure and sines, and thys was donne the thyrde daye.

Upon the fourth daye thou commaundest that the sonne shoulde geue his thyne, and the moone her lyght: the starrs diddest thou set in orde, and gauest them a charge to doo seruice euē vnto man, that was for to be made. Upon the fyfte daye thou saydest vnto the seuenth parte (wher the waters were gathered) that they shoulde bryng forth diuerse bestes, foules and fishes. And so it cam to passe, that the domme water & about sole, brought forth liuing beastes, at þ commaundement of God, that all people myght prayse thy wondrous workes. Then dydest thou preserue the soules, the one thou calledst Enoch & the other Leuiathan

How for no
was created

The.iiij. Boke

Luciathan, and dydest separate the one from the other: for the seuerthe parte (namely where the water was gathered to gether) myght he not holde them both.

¶ Into Ench thou gauest one part, whiche he was dyed by the thyrde daye, that he shoulde dwel in the same part, wher are the thousande hylles. But vnto Luciathan thou gauest the seueneth parte, namely the moyst and hast kept him to deuoure what thou wylt, and whan. ¶ Upon the syxte daye thou gaueste commaundment vnto the earth, that before thee it shoulde byng forth beastes, catel, and al that crepe, and (besydes this) Adam also, whom thou madest lord of al thy creaturcs: Of hym come we all & the people also, whom thou hast chosen specially vnto thy selfe. Al thys haue I sayde now and spoken before thee, that I myght shewe how that the worlde is made for our sakes. As for the other people whych also come of Adam thou hast sayde that they are nothyng, but be like a spyle, and hast llykned the abundaunce of them vnto a droppe (that falleth) fro the rose of the house.

¶ And now, O Lord, the Preache whyche haue euer bene reputed as nothynge haue begonne to be lordes ouer vs, and deuoured vs: but we thy people (whom thou hast called the fyrste borne, thy ouelye begotten and thy feruent loue) are geuen into their handes and power. Vnto the worlde now be made for our sakes, why haue we not the inheritaunce in possession wryth the worlde? How long shal this endure?

The Angel sheweth Eldas many thinges to

The.vii. Chapter.

Adit happened after that I had spoken out these wordes, there was sent vnto me an aungel, which had bene by me also synnynges afore and he sayde vnto me: Up Eldas, and heare the wordes that I am come to tel thee. And I sayde: speake on lord my god. Then sayd he vnto me: The sea is set in a wyde place, that it myghte be depe and greate: But the entraunce is

narrow and smal lyke as a tuer. For who woulde go into the sea, to loke vpon it, and to rule it? If he went not thorow the narrow, how myght he come into the brode?

¶ Item another: A cyte is tynnyed & set vpon a brode feldr/and is full of all goodnes: the entraunce is narrow and so dayne, lyke as if there were a fyre at the right hand/ and a depe water at the lyfte and as it were only one strate path betwixt them both, so smal that ther cold but one man go there.

¶ Vnto thys cyte now were geuen to an heyre, and he neuer went thorow the patelous waye, how woulde he receaue his inheritaunce? And I sayd: It is so lord. The sayd he: euen sois Israell also a porcion. And why? for their sakes haue I made the worlde: and when Adam transgressed my statutis, then was the thing iudged that was done. Then were the entraunces of the worlde made narrow, full of sorow and traualle: they are but few and euell, full of perils and labour. For the entraunces of the fore worlde were wyde and sure, and brought immortal frute.

¶ If they now whiche are entred into thys worlde, maye not comprehend these straitte and dayne thynges, muche lesse maye they comprehend and vnderstande the secreete thynges: as by disquietesse shew thy selfe then, sayng thou art but a corruptible man. And why? thou wouldest thou knowe, where as thou arte but mortall? And why? hast thou not receaued into thine hert the thyng that is for to com, but that is presente?

¶ Then sayde I: O Lord, Lord, thou hast ordeyned in thy lawe that the rightuous shoulde inheret these thynges/ but I synfull & vngodly shuld perishe. Neuerthelss the rightuous shal suffer straitte thynges, and hope for wyde: for they that haue lyued vngodly and suffered straitte thynges, shal not see the wyde.

¶ And he sayd vnto me: there is no Judge aboue God: and none that haue vnderstanding aboue the hyghest. For there be many that perishe, because they dispise the lawe of God that is set before them, for God hath geuen straitte commaundment

be ent to loche as tōe, that they know
what they do/and how they shuld lyue:
if they kepte this they shoulde not be
punished.

Howe thelesse they were not obediēt
vnto him/but spoke agaynst him: yna
gyned bayne thinges, and purposed
to synne, and sayde mozeouer that ther
was no God, ad that God regarded it
not. His wayes haue they not knowne,
his lawe haue they despyled, and deny
ed his promyses: in hys statutes and
ordynauces haue they not bene fayth
ful and Obedyent, and haue not perfour
med his woorkes.

And therfore Esdras vnto the ful,
plenty: ad to the empty, emptynesse. Be
holde, the tyme shal come, that these to
kens which I haue tolde they shal com
to passe, and the bride shal appeare, ad
the earth that now passeth away, shal be
shewed: and whosoever is deliuered fro
the forsayde euels, shal se my wonders,
for my sonne Iesus shal be openly de
clared, which those that be with hym: &
they that remaine, shal be mery in foure
hundred yeares.

After these same yeares that my sonne
Christ dyed/and al men that haue life, &
the worlde shal be tourned into the old
silence, vii. dayes, lyke as in p̄ fore iudg
ments, so p̄ no man shal remaine. And af
ter seauen dayes, the worlde that yet a
waketh not, shal be rayled vp, and shal
dye corrupte. And the earth shal restore
those that haue slepte in her, and so al
the duste those that dwell in silence ad
the secret places shal deliuet those that
be committed vnto them. And the most
hysst shall be openly declared vpon the
seate of iudgement, and all mystry shal
banish awaye, and long suffryng shal be
gathered together. But the iudgement
shal continue, the treuth shal remaine, &
faythe shal waxe stronge/the woorkes
shall folowe, and the rewarde shall be
shewed, the rightuousnesse shal watch,
and the vnrighuousnesse shall beare
no rule.

Then sayde I: Abraham prayed
first for the Sodomites, & Moyses for
p̄ fathers p̄ sinned in p̄ wyldenes, ad he
p̄ cam after him for Irael in p̄ tyme of
Ahas and Samucl: and dauid for the

destruction, ad Salomon for them that
came into the Sanctuary, and Helyas
for those that receaued rayne/and for p̄
decade that he myght lyue, and Ezechiel
as for the people in the tyme of Senna
cheryb: and diuerse other in lyke maner,
which haue prayed for many.

Euen so nowe fringe the corrupte is
growen vp, and wickednesse increased, &
the ryghuous haue prayed for the vi
godlye, wherfor shall it not be so nowe
also?

He answered me, and sayde: Thys
present worlde is not the ende, there re
maineth much honour in it: therfore ha
ue they prayed for the weake. But the
daye of doine, shall be the ende of thys
tyme, and the beginning of the immorta
lytie for to come, wherein all corrupcion
banisheth, al voluptuousnes is lowed,
all myselefe taken awaye, ryghtuous
nes growen/and the hereticke sprong vp.
Then shal no man be able to saue him
that is destroyed, nor to oppresse hym
that hath gotten the byetrope.

I answered then, and sayde: This is my
first and last saying: that it had bene bet
ter/not to haue geuen the earth vnto A
dam/or els when it was geuen hym, to
kepe him that he shoulde not synne. For
what profite is it for men now in thys
present tyme to lyue in heuynes and af
ter death to loke for punishment? O p̄
Adam, what hast thou done: for thou
gh it was thou that sinned, thou art not
fallen alone, but we al that come of the.
For what profite is yt vnto vs, if there
be promised vs an immortal tyme, wher
as we medle wpyth dayly woorkes: and
there is promysed vs an euerlastyng
hope/where as we dure selues are euil
and vanyte: and that there are laide vp
for vs dwellinges of health and freedō,
whete as we haue lyued euell: and that
the wo:ship of thigheest is kept to defend
them, which haue led a paciet lyfe, wher
as we haue walched in the most wicked
wayes of al.

And that there shal be shewed apara
dyce, whose frut endureth for euer, whe
rein is freedom and medycyne: whete as
we shal not go in: for we haue walked in
vnplesant places: And that the
faces of theym whych haue abstayned,

pp. shall

The iiii. Boke

shall shyne aboute the starres, where as
oure faces shalbe blacke and darcke:
For whyle we lyued, and dyd vnrightu
ously, we considered not, that we shold
suffre therfore after death.

Then answered he me, and sayde:
This is the consideration and thought
of the battell, whych man hath vpon
earth: that if he be ouercome, he shall
suffre as thou hast sayde. But if he get
the victorie, he shall receaue the thyng
that I saye. For this is the lyfe, wherof
Moses spake vnto the People, whyle
he lured, saynge: Chose the lyfe, that
thou mayst lyue, & euertheles they bele
ued hym not, neyther the Prophetes af
ter hym. So now me whych haue spoken
vnto them / that heynesse shoulde not
reache vnto them to thei^r destruction
lyke as Ioseph is for to come ouer those, &
haue suffred them selues to be informed
in saluation.

I answered then and said: I know
Lorde, that the hyghest is mercyfull / in
that he hath mercy vpon them, whiche
are not yet in the worlde, and vpon tho
se also that walke in hys law: and that
he is pacient and long suffering, toward
those that haue sinned in thei^r workes:
and that he is lyberall to geue where as
it requireth: and that he is of great mer
cy, for he multiplyeth hys louing kind
nesses toward those that are presente,
and that are passe, and to them which a
re for to come. For yf he multiplye not
hys mercyes, the worlde shall not be ma
de lyuinge, wyth those that dwel therein:
He geueth also, for yf he gaue not of his
goodnesse / that they whiche haue done
euell myght be eased, the ten thousande
partie of minne shoulde not be made ly
uynge. And yf the Judge forgaue
not those that be healed wth hys worde,
and yf he woulde destroye the Multitu
de that Striuethe, there shoulde be be
twe fe fewe left in an innumerable Mult
titude.

As p^rapeth God rather to loke vpon hys own
mercy then on the synnes of the people,

The. viii. Chapter.



Ad he answered me, sayng:
The most Hest made this
worlde for many, but the
worlde to coe for few. I wil
tel the a similitud, & saye:

As when thou askest the earth, it shall
saye vnto the, that it geueth moch mo
ulde, wher of earthen vessels are made,
but lytle of it that golde cometh of.
Euen so is it wyth the worlde of this
worlde. There be many created, but few
shal be preserved. Then answered I
sayde: Then swalowe vp the wytte (&
soule) and deuoure the vnderstanding,
for thou art agreed to hearken and to ge
ue eare / and wyllynge to prophete: for
thou hast no longer space geuen &, but
only to lyue. O Lorde / wylt thou not ge
ue thy seruant leaue, that we maye pra
ye befor the, and that thou mayst geue
seede vnto oure herte, and builde oure
vnderstandynge that there maye come
frute of it: ad that euery one which is cor
rupted, and beareth the state and place
of a man: maye lyue.

For thou art alone, and we alare one
workman: whiche of thy hādes, lyke as
thou haste sayde, and lyke as the body
is fashioned now in the chyldebed, and
thou geuest the membris, and thy crea
ture is preserved in fyre and water: a
ix. monethes doth thy worlde suffre thy
creature, whiche is fashionede in her:
but the thing that preserveth, ad it that
is preserved, shal both be kept together:
and when time is & childebed deliuereth
& thing that is kepte ad growne in her.

For thou hast commaunded the bress
es to geue mylk vnto the frute / that the
thing which is created and fashioned,
maye be nortshed for atyme: and then
dysposest and ordrest it wyth thy mercy
bringest it vp wyth thy rightuousnes,
nurturtest it in the law, and reformest it
wyth thy vnderstandinge. mortifyest it
as thy creature, and makest it lyuing
as thy worke. Seynge then that thou
destroyest him, which with so greate la
bours is creatid & fashioned: how thy
commandement, thou couldest lyghtly
ordern, also that the thing which is ma
de, myght be preserved.

And this I spake now of all men in
generall

generall as thou knowest: but of the people, for whose sake I am sorre: and of thy enherpraunce: for whose cause I moutne: and of Israell, for whome I am wofull: and for Jacob/ for whose sake I am grieved: therfore begynne I to praye before thee, for my selfe and for them, for I see the fal of vs/ruen of vs that dwell vpon earth. But I haue heard the stiffenes of the iudge/ whyche is to come: therfore heare my voyce, & vnderstande my wordes, and I shall speake before thee.

This is the begynnynge of the wordes of Eldas, before he was receaued: O Lorde/ thou that dwellest in euerlastingnesse, whose eyes are lyfte vp in heaue/ whose stole is exceeding hy, whose gloire and maiesty maye not be comprehended, before whome the hostes of heauen stande with tremblynge, whose keeping is turned in wynde and fyre/ whose worde is true, whose talkynge is stedfast, whose commaundement is strong, whose ordinaunce is fearful, whose loke drieth vp the depths, whose wrath maketh the mountaynes to melt away, and whose trueth beareth wyndes: O heare the prayer of thy seruaunt, and marche with thine eares the petition of thy creature.

For whyle I lyue, I wyll speake, & so lounge as I haue vnderstandinge, I wyll answer. O loke not vpon the synes of thy people, which serue in the truth. Haue no respect vnto the wycked studies of the heathen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that haue walched fapnedly before thee, but vpon them, whych with wyll haue knownen thy feare.

Let it not be thy wyl to destroy the, which haue had beastly maners, but to loke vppon them that haue clearly taught thy lawe. Tak thou no indignacyon at them, which are worse then beasts: but loue them, that al way put their truste in thy rightuousnes and gloire: for we and oure fathers haue all the same synnes and dyscase, but because of our synnes thou shalt be called merciful.

For if thou hast mercy vpon vs, thou

shalt be called mercifull, where as we haue no workes of rightuousnesse: for the rightuous, which haue layde vppon many good workes together, shall oute of thy dedes receaue rewarde. For what is man, that thou shouldest take displeasure at hym? O what is the corruptible mortall Generacion that thou shouldest be so rough toward him?

For of a trueth there is no man amonge them that be borne/ but he hath deake wyckednes: among the faythfull there is none, which hath not don amys. For in this (O Lorde) thy rightuousnes and thy Goodnesse shall be playsted and declared, if thou be Mercifull vnto them, which are not ryghte in good workes.

Then answerd he me: and sayde: Som thinges hast thou spoken a righte and accordynge vnto thy wordes it shall be. For I wyll not berelye censure the workes of them, which haue synned before death, before the iudgement, before destruction, but I wyll reioyce ouer the worke and thoughte of the rightuous. I wyll reioyce also the pylgrymage, the holy making and the rewarde. Like as I haue spoken now, so shall it come to passe. For as the husband man soweth muche seede vpon the grounde, and planteth many trees and yett alwaye the thinge that is sowne or planted ys not al kepte safe, neither doth it al take roote: Euen so is it of the pynt that are sowne in the world, they shall not all be preserved.

I answerd then and sayde: If I haue founde grace, then lett me speake. Lyke as the husbunde mannes seede perissheth, if it receaue not rayne in due season, or if there come to much rayne vpon it: Euen so perissheth man also, which is created with thy handes, and is lyke vnto thyne owne ymage and to thy selfe, for whose sake þu hast made al thynges and lickened hi vnto the husband mans seede. Be not wroth at vs/ O Lorde but spare thy people, and haue mercy vpon thine owne inheritaunce: O be mercifull vnto thy creature.

Then answered he me and said: Thynges present are for þu present, a thinges to come for suche as be to come. For þu

A. A. II.

wantest

The. iiii. Boke.

The. ix. Chapter.

wantest yet muche, seing thou mayest lo-
ue thy creature aboue me: I haue often
tymes drawen nye vnto thee but neuer
to the vnrightuous. And thus also thou
arte inauicelous before the hyghest, in þ
thou hast humbled thy selfe, as it becom-
meth thee, and hast not regarded thyne
owne selfe, that thou art had in such ho-
noure amonge the rightuous. Ther-
fore shall great wretchidnes and misse-
ry come vpon them, that in the latter ty-
me shall dwell in the worlde, for they ha-
ue walked in greute pryde.

But vnderstand thou for thy selfe, &
seke out glozy for suche as be lyke thee:
for vnto you is paradise opened, the tre
of lyfe is planted, the tyme to comine is
prepared, plenteousnes made ready: a
cittie is buylded for you, and a rest is pre-
pared, yea perfecte goodnes and wysdo-
me. The rote of euell is matched from
you, the weakenes and moth is hyd fro
you, and into hell flyeth Corruption in
forgetfulness. Sorowes are vanished
awaye, and in the ende is shewed the tre
of immortality. And therfore aske thou
nomore questions, concerninge the mul-
titude of them that perishe, for they ha-
ue taken lybertie, despyed the hyghest,
thought scoyne of hys lawe, & forsaken
his wayes.

Moreouer, they haue troden do w-
n hys rightuous, and sayde in theyr herte
that there is no God, yea and that wit-
tyngly, for they dye. For lyke as the
thyng that I haue spoken of, is made
ready for you: euen so is thyre a pay-
ne prepared for them: for it was not his
wyl that man shoulde come to naught
but they whych be created haue despyed
the name of hym that made them, & are
vnthancfull vnto hym, whych prepared
lyfe for them. And therfore is my iud-
gemente now at hand. These thynges
haue I not shewed vnto all men, but vn-
to fewe: namely vnto thee, and to suche
as be lyke thee.

Then answered I and sayde: Be-
holde, O Lord, nowe hast thou shewed
me the multitude of the tokens, whiche
thou mylt begynne to do at the last, but
what tyme and when thou hast not shew-
ed me.

¶ And thus hath visions shewed hym.



¶ Answered me then & said:
Hearer thou the tyme dy-
ligently in it selfe, when I
seyde that one parte of the
tokens com to passe which
I haue tolde the before: so shalte thou
vnde stande, that it is the very same ty-
me, wherein the hyest wyl begynne to by-
set the worlde, which he made. And whē
there shalbe sene earthquake and vpro-
are of the people in þ worlde, then shalt
þ wel vnderstand, that the most hyest
spake of those thynges, from the daies
that were before thee, euen from the be-
gynnyng.

For lyke as all that is made in the
þ worlde, hath a begynnyng and ende, ad
the ende is manifest: euen so the tyme
also of þ hiest haue playne begynnynges
in wounders and sygnes and the ende
in worckynge and in tokens. And euery
one that sha be saued, ad shalbe able to
escape by hys workes ad by fapth wher
in ye haue beleued shalbe preserved fro
the sayde perils and shal be my sauour
in my lande and within my borders, for
I haue halowed me from thee worlde.
Then shal they be in carefulnesse which
now haue abused my wayes: and they þ
haue cast them out despytullye shal dwell
in paynes.

For soche as in ther lyfe haue recei-
ued benefytes and haue not knowne me
ad they þ haue abhorred my lawe whyl
they had yet freedom and whē they had
yet open rowme of amediment and couer-
sion, and vnderstode not, but despyed it
the same must knowe it after deathe in
payne. And therfore be thou nomore car-
ful, how the vngodly shalbe punished, &
how the rightuous shalbe saued, & who
se the worlde is, & for whome the worl-
de and when it is. Then answered I
and sayde: I haue talched before and
now I spake also hereafter, that therbe
many moo of them whiche perishe then
shalbe saued, like as the floud is greater
then the droppes.

And he answered me, saying: lyke as
the felde is, so is also the seide: as the
flouers be, so are þ colours also soch as
he worckman is, soch is also the work
and

and as the husbände man is him self, so is his husbandry also, for it was þ time of the world. And when I prepared for them that are now, or euer the world was made, wherein they shoulde dwell, then was ther no man that withstod me. Now when euerie one was, and the manner also in the world which is now prepared, and the moneth that ceaseth not, and the lawe whyche is vnsearchable, these maners were corrupte. So I conspyed thee world, and beholde there was parell, beause of þ thoughtes that were come into it. And I saw, and spakred them greatly, and haue kepte me a wynebery of the grapes, ad a plant fro amonge many generacions. Let the multitude perissh then, whyche are growne vpp in bayne, and lett my Grape and wynebery be kept: Euen my plants for wyth greate labour haue I made it vp.

Neuertheles yf thou wilt take vp on the yet seuen dayes mo (but þ shalt not fast in the) go thy way then into the feld of floures, where no house is buylded, and eate only of the floures of the feld, take not flesh, drinke no wyne, but eate flour: is onely. Wape vnto the heil continually, so wyl I com, and talke w thee.

So I went my wape and came into the felde which is called Ardath (lyke as he commaunded me) and there I sat amonge the floures and ate of the herbes of the feld, and the meate of þ same satysfied me. After seuen dayes I late vpon the grasse, and my herte was bered w in me lyke as afore: I opened my mouth, and began to talke before the heil and sayde: O Lord, thou that the wilt thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyldernes, in a place wher no man dwelleth, in a baren place, wher they came out of Egypt, and thou spakest/saying: here me O Israel, a marke my wordes thou sede of Jacob. Behold I sawe my lawe in you, and it shal bring fruit in you, and ye shalbe honoured in it so: euer.

For our fathers whyche receaued the lawe, kepte it not, and obserued not thy ordinaunces and statutes, ad þ fruit of

thy lawe was not declared: for it myghte not, for whyt was thynne. For they that receaued yt, perissh, because they kepte not the thinge that was sowne in them.

It is a custome when the grounde receaueth sede, or the sea shipp, or a vessel meate and drynke, that when it pryseth or is broken wherein a thynge ys sowne, or wherein any thinge is put: the thynge also perissh and are broken, which are sowne or put thereon. But vnto vs it hath not happened so: for we that haue receaued the lawe perissh in synne, and oure herte whyche also receaued the lawe: Not wythstandinge þ lawe pryseth not, but remaineth in his labour.

And when I considred these thinges in my hert after this maner: I looked about me wyth myne eyes, and vpon the ryght syde I sawe a woman whych mourned sore, made greate lamentacion, and wepte wyth loud voyce: her clothes were rent in peces, and she had althes vpon her head.

Then let I my thoughtes go, that I was in, ad turned me vnto her, and said: wherfore wepest thou? whye art thou so sorre and discomforted? And she sayde vnto me: Sit, let me bewaile my selfe, and take yet moze sorowe: for I am sore bered in my mynde/and broughte very lowe. And I sayd vnto her, what aileth thee? Or who hath done any thinge to thee: tell me. She sayde: I haue bene vnfrutefull and barren and haue had an husbände thyrtye yeares. And these xxx yeares: I do nothinge els day and nyght, and al houres, but make my prayer to the hyst. After thyrtye yeares God herde me thy hand mayden, looked vpon my mysery, conspyed my trouble, and gaue me a sonne/and I was glad of hym / so was my husbände also and all my neyghbours/and we gaue great honoure vnto the myghtie. And I nozished hym wyth great trauell. So when he grew vp, and came to the tyme, that he shoulde haue a wyfe/ I made a feast,

Eldras and the woman that appeareth vnto hym, comen together.

The .x. Chapter.

All,

And

The .iiii. Boke

Ad it happened that when my sonne went, into his chamber, he fel downe, and dyed: then ouerthrewe we all the lyghtes/ and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the secoude Daye at night: and when they had al rested, that they myght comforte me, I rested also/ and rose vp by nyght, and fled, and am come hyther into this felde, as thou seest: and am purposed not to come in the cite/ but to remaine here, and neyther to eate nor dryncke, but continuallye to mourne and to fast, butyll I dye.

Then let I my meditations ad tholyghtes fal that I was in, and spake to her in displeasure: Thou folyst woman, seest thou not our heuynesse and mourninge/ and what happeneth vnto vs: how Sion our mother is all woful and sozpe, and howe she is cleanne broughte downe and in myserye: singe we be all now in heauynes, and make our mone (for we be all sozowfull.) As for the heuynesse that thou takeste, it is but for one Sonne. Demaunde the earthe, and she shall tell thee, that it ys she, whych ought (by reason) to mourne, for the fall of so many, that grow vpon her.

For from the begynninge all men are bozne of her/ and other shall come: and beholde, they walcked al mooude all into destruction, and manye of them shall be coted out.

Who should the (by reason) make more remournyng, then she, that hath the losse so greate a Multitude? And not thou, which arte sozpe but for one. But if thou wouldest saye vnto me, my mourninge is not lyke the mourninge of the earth, for I haue losse the frute of my bodye whiche I bare wth heuynesse: but the earth is accordyng to the manner of the earth, and the present multitude goethe agayne, into her, as it is come to passe: Then saye I vnto thee: lyke as thou hast bozne with trauell and sozowe, eue so the earth also from the begynning geueth her frute vnto manne, for him that made her. And therfore wth holde thy sozowe and heuynesse by thy selfe, and loke what happeneth vnto thee, heare it

strongly.

For if thou iudgest the marche & ende of God to be ryghtuous, and good/ ad receauelt his counsel in tyme, thou shalt be commended therein. Go thy way then into thy cytie to thy husband.

And she sayde vnto me: that wyl I not do, I wyl not go into the cytie, but heare wyl I dye. So I commened more wth her, and sayd: Do not so, but be couiseled, and folow me: for how many falles hath Sion? We of good comforte because of the sozowe of Ierusalem. For thou sayst that our Sanctuarie is layde waste, oure aulter broken, our temple destroyed, our playng of instruments and synging laide do wne, & thanke sgeuyng put to sylence, our mirth is banyshe awaye, the lyght of our candellpycke is quenched, the arcke of couernaunt is taken from vs, all our holy thynges are defyled, ad the name that is called vpon ouer vs, is dishonoured: our chyldren are put to shame, our priestes are brent, our leuites are caried away into captiuite, oure byrgis are defyled, and oure wyues rauished, our ryghtuous men spoyled, and our chyldren destroyed, oure yong men are broughte in bondage, and oure strong worthyes are become weake: and Sion (whych seale is the greatest of al) is lowled vp from her worship: for she is deliuered into the handes of them that hate vs.

And therfore wake of thy greate heuynesse, and put an ale the multitude of sozowes: that the Wightye maye be merciful vnto thee/ and that the hyeke may geue the rest from thy labour and trauayle. And it happened that whē I was talkyng with her/ her face did shyne and glister, so that I was a fraide of her/ and mused what it mighte be. And immediatly she cast oure a greate voyce, very fearful, so that the earth shoke at the noyse of the woman: and I loked, and behold/ the woman appeared vnto me no more: but there was a cite buyled, and a place was shewed fro ground and foundation.

Then was I astrapde, and cryed wth a londe voyce/ and sayde: At here is wrytell the aungell, whyche came to me at the first:

for

for he hath caused me to come in many consideracions and hye thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and loked vpon me, and I laye a sone that had bene deed and myne vnderstandyng was altered and he toke me by the right hand, and comforted me and set me vp vpon my fete, and sayd vnto me: what alleth thee, and why is thine vnderstandyng bereft, and the vnderstandyng of thy hart, and wherfor art thou sorre? And I sayd: Because thou hast forsake me: and I haue done accordyng vnto thy wordes, I went in to the fylde and there hade I sene thinges that I am not able to expresse. He sayd vnto me: Stand vp and be manly, and I shal geue thee exortacion.

Then sayde I: Speak on to me my Lorde, forsake me not, lest I dye in baynes: for I haue seene that I knowe not, and herd that I do not knowe. And shal my vnderstanding be disceaued, and my mynde? But now I besech the, that thou wylt shew thy seruauent of this wonder. He answered me the and sayde: heare me and I shal enforme thee, a tel the wherfore thou art astrayed, for the Hyst hath opened manye secreete thinges vnto the.

He hath sene that thy waie is right, and that thou takest sorow contynual ly for thy people, a makest great lamentacion for Sion: and therfore vnderstande the vylon which thou sawest alytle while ago after this maner:

Thou sawest a woman mournyng, and thou hast comforted her: Neer theles now seyst thou the lyknes of the woman nomore, but thou thoughtest ther was a cytie bulded: and lyke as he told the of the fal of her sone, so is this the answer: The woman whō thou sawest is Sion: and where as he tolde the, that she hath bene thyrty yeres vnfructfull and baren, those are the xxx. yeres wherein there was no offeryng made in her.

But after xxx. yeres Salomō bulded her, and offred, and then bare thee baren a sone, and where as he told the that he noyshed him with labour, that was the dwellyng of Jerusalem. But

where as the sone died in her chamber, that is the fal of Jerusalem. And thou sawest her lyknes, howe she mourned for her sone: and what elles happened vnto her, I haue shewed the. And now god seeth, that thou art sorre in thy mid and sufferest from thy herte for her, and so hath he shewed the her clernesse, and the faynes of her betwix.

And therfore I had the remaine in the felde, wher no house is builded. For I knowe p the Hyst wold shew this vnto thee, therfore I commaunded thee to go into the felde, where no foundacion nor buylding is.

For in the place where the Hyst wyl shew his cytie, ther shal be no mans building. And therfore feare not, a let not thine hert be afraid, but go thy waye in, and se the gloriouse and faire building, and howe greate it is, a how gret p thikest it after p measure of thine eyes, a thou shalt thou heare as muche as thine eares maye comprehend. For thou art blessed aboue manye other, and art called wpyth the Hyste, as the fewe.

But to morowe at nyght thou shalt remayne here, and so shal the hyst shew the visions, of hygh thinges, whiche he wil do vnto them, that dwel vpon earth in the last dayes. So I slepte the same nyght lyke as he commaunded me.

In this Chapter, and in the two next ensuyng he entreateth of certeine visions and of the interpretations therof.

The .xxi. Chapter.

When saue I a dreame: and beholde, there came vp fro the sea an Eggle, which had xii. wynges and thre heades: And I sawe, and beholde, he spred hys wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of hys fethers there grewe other lytle contrary fethers: the heades rested, the heade in the myddell was greater then the other, yet rested it wpyth the resydue.

Moreouer I sawe, that the Eggle flew w hys wynges, a raygned vpon earth: a ouer all them p dwelt vpon earth and

The iii. Boke

and I sawe that all thynges vnder he-
 auen were subiecte vnto him, and no mā
 spake agaynst him, no nor oue creature
 vpon earth. I sawe also that the Aegle
 stode vp vpon hys clawes and gaue a
 sounde wpythe his feithers, and a voyce
 saying after this maner: watch not al to-
 gether. Sleepe euery man in hys owne pla-
 ce and watche for a tyme, but let the hā-
 des be p̄serued at the last. Fewer the-
 les I sawe, that the voyce went not out
 of his handes, but from the myddest of
 his body. And I nombred his contrye
 feithers, and behold, there were eight of
 them. And I looked, and beholde vppō
 the righte syde there arose one fether, &
 raygned ouer al the earthe. And it hap-
 pened that when it raygned, the ende
 of it came, and the place therof appered
 no more. So the nexte folowing stod vp,
 and rayned, and had a greate tyme: ad
 it appened/that when it rayned, the en-
 de of it came also, lyke as I first, so that
 it appered nomore.

Then came there a voyce vnto it, ad
 sayde: Heare thou that hast kept in the
 earth so long, this I say vnto the, befor
 thou begynnest to appere nomore. The
 re shal none after the attayne vnto thy
 tyme. Then arose the thirde, ad raygned
 as the other afoze, and appered nomo-
 re also. So wente it w al the reasynue
 one after another, so that eueryone ray-
 ned, and then appered nomore. Then I
 looked and beholde, in processe of time
 I feithers that folowed were set vppō
 the right syde that they myght rule al
 so: and some of them ruled, but within a
 whyle they appered nomore: for some of
 them were set vp, but ruled not. After
 this I looked, and beholde the xii. feithers
 appered nomore, and the two wynges:
 and ther was nomore vpon the Aegles
 bodye, but two heades that rest, ad syde
 feithers. Then sawe I also, that the six
 feithers were parted in two & remained
 vnder the head, that was vpon I right
 side, for the four continued i their place.
 So I looked / & beholde they that were
 vnder the wynges, thought to set vpyth
 selues and to haue the rule. Then was
 there one set vp but shortly it appeared
 nomore, and the seconde was sooner a
 waie then the firste. And I behelde

and lo, the two thought also by them sel-
 ues to rayne: and when they so thought,
 behold there walked one of the heades
 that were at rest, namely it that was in
 the myddest, for that was the greater of
 the two heades.

And then I sawe, that the two heades
 were fylled with him, and the head was
 turned with them that were by him, and
 ate by the two vnderwynges, that wold
 haue raygned.

But this head put the whole earth
 in feare, and bare rule in it ouer all tho-
 se that dwelt vpon earth wpyth much la-
 boure, and he had the Gouvernauce of
 the worlde, ouer all the foules that ha-
 ue bene. After this I looked, and behol-
 de, the head that was in the myddest, so
 denly appeared no more, lyke as the wi-
 ges: then came the two heades, which ru-
 led vpon earthe, and ouer those dwelte
 therein. And I behelde, and lo, the heade
 vppon the righte syde, deuoured it that
 was vpon the left syde. And I hearde
 a voyce which sayde vnto me: loke befo-
 re the, and conside the thyng that thou
 seest. Then I saw / and beholde, as it we-
 re a lyon that roareth / rennyng hasty-
 ly out of the web, and he sent out a mā
 voyce vnto the Aegle / and sayde: Hea-
 re thou, I wyll talke wpyth thee, and I
 hpest shall say vnto thee: Is it not thou
 that hast the victory of the foure bestes,
 whome I made to rayne vpon earth &
 in my worlde, and that the end of their
 tymes myght com / thowtome them:

And the fourth came, and ouerwan
 all the Beastes that were passe, and
 had power ouer the worlde, wpyth great
 fearfulness, and ouer the whole compas-
 se of the earth wpyth the most wycked la-
 boure, and so longe tyme dwelte he
 vpon I earth w dyscete, & the erth hast
 thou iudged not wpyth trueth, for thou
 hast troubled the meke / I hast hurt I pe-
 ccable & quiet, I hast loued lyers, ad de-
 stroyed the dwellinges of the I brought
 fourth frute, and hast call downe I wal-
 les of such as dyd no harme. Therefore
 is thy wrongeas dealinge a blasphemie
 com vp vnto I hpest, & thy proude vnto I
 myghte. The hpest also looked vpon I
 proude tymes, and behold, they are ended
 and theyr abhominacions are fulfilled
 And

And therefore appeare no more thou Aegle/and thy horrible winges, & thy wicked fetters, and thy vnglacious heaues/and thy synful clauers/and all thy payne body: that the earth maye be refreshed and come agayne to her self whan she is deliuered fro thy violence, and that she maye hope for the iudgement & mercy of him that made her.

¶ Be. xii. Chapter.

And it happened when þat Alon spake these wordes vnto the Aegle, þat sawe/ and beholde, the heade that afore had the vpperhand, appeared no more: neither dyd the foure wynges appeare anye more, that came to him were set by to raigne: and their kyngdome was smal and ful of byroute:

And þat sawe, and beholde, they appered no more, and the whole body of the Aegle was byent, and the earth was in greete feare. Then a waked Ioute of the traunce of my mynde, and from greete feare, and sayde vnto my spete: O/ this hast thou geuen me, in that thou searchest out the wales of the hiest: lo, yet am I wery in mynde and verye weake in my spete, and lytle strength ys there in me, for the greete feare that I receaued this nyght. Therefore wyll I now beleche the hyst/ that he wyll comforte me vnto the ende: and I sayde, Lo þe

Lo þe/ yf I haue founde grace befor thy syght, and yf I am iustified wth þe befor many other, and yf my prayer be come by befor thy face, comforte me the and shewe me thy seruaunt the interpretation and playne difference of this horrible syght, that thou mayste perfectly comforte my soule: for thou haste iudged me woth thy, to shewe me the last of tymes.

And he said vnto me: this is the interpretation of thys sight. ¶ The Aegle whom thou sawest, com by from the see is the kyngdō which was sene in the vision of thy brother Daniell, but yt was not expounded vnto hi, for now I declar it vnto the. Behold, þat daies com, þat thet shal rise by a kyngdō vpon earth and it shalbe feared aboue al kyngdōes þat were befor it. In þat same kyngdō shal xii. kin

ges raigne, one after another. For the seconde shal begin to raigne, and shal haue more tyme then the other, and this do the xii. wynges signifie whyche thou sawest as for the voise þat spake & þat thou sawest go out from the heades but not from the bodye, it betokeneth, that after the tyme of that kyngdom ther shal aryse greete straungers, & it shal stand in paret of fallig: neuertheles it shal not yet fal, but shalbe set into his beginnig. And the eyght vnderwynges whyche þat sawest hange vnto the wynges of hym, betoken, that in him there shal rase eyght kynges whose tyme shalbe but smal, and thet yearess swyft, and two of the shal beare. But when the myddest tyme cometh, there shalbe foure kept in the tyme, when the tyme beginneth to come þat it maye be ended, but two shalbe kept vnto the ende.

And where as thou sawest the heades rilling, this is the interpretation: ¶ In hys last shal the hyst rase by thre kyngdomes, and call many agayne in to them, & they shal haue the domynion of the earth, and of those that dweltheri, wth the muche labour aboue all those, that were befor them. Therefore are they called the heades of the Aegle: for it is they that shal bynge for the hys wyche ones agayne, and that shal perfourme and synish hys laik. And where as thou sawest that the greete head appeared no more, it signifyeth, that one of them shal dye vpon hys bedde, and yet wth payne, for the twoo that remaine shalbe slayne wth the swerde. For the swerde of the one, shal deuoure the other/ but at the laste shal he fall thorow the swerde hym selfe.

And where as thou sawest the vnderwynges, vpon the head that is on þat eyght syde, it signifyeth that it is they, whome the hyst hath kepte vnto thet ende: thys is a small kyngdom, and ful of trouble. ¶ The xii. vpon whome thou sawest rising by oute of the wod, and roaring/ and speaking vnto the Aegle, & rebuking hym for his vnrighitousnes/ is the wynde, which the hyst hath kept for them and for thet wickednesse vnto the ende: he shal reprove them, and reue thet in a sunder befor them.

The. iiii. Boke.

For he shal let them lpyng before the iudgement, and shal rebuke them: for þe residue of my people shal he deliuer to trouble, those þe preserved ouer mine endes: ad he shal make them ioyful vntill the commynge of the daye of iudgement, where of I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only halt bene me to knowe the secretes of the myest.

¶ Herfor write al these thynges that thou hast seene in a boke, ad hyde them, and teache them the wise in the people, whose heretes thou knowest maye comprehend and kepe these secretes. But wayte thou here thy selfe yet seauen dayes mo, that it maye be shewed the, what soeuer it please the the myest to declare vnto thee: with that he went his way.

¶ And when al the people yet ceaued, þe seauen dayes were past, & I not come agayne in to the cytye, they gathered them altogether from the lest vnto the most, & came vnto me, and sayde: what haue we offended thee: and what euell haue we done agaynst thee, that þe forsakest vs, and sittest here in this place: For of al people thou onely art left vs, as a grape of the vyne, and as a candle in adarcke place, and as an haueu an dhyppre preserved from the tempeste.

Haue we no more aduersite ynough, but thou must forsake vs.

¶ Were it not better for vs, that we had bene burnt in Sion: for we are no better, then they that dyed there: and they wepte in loude voyce: Then answered I them, & sayde: Be of good comforte O Israel: and be not heuy thou house of Jacob, for the myest hath you in remembraunce, & þe myght hath not forgoten you in retaciō. As for me, I haue not forsaken you, ne ther am I departed from you: but am come into this place to praye, because of þe myesty of Israel, þe I myght seke mercy for þe lowe estate of your Sanctuary.

And now go youre way home euery mā, and after these dayes wyl I come vnto you. So the people went their waye in to þe cite, lyke as I commaunded them: but I remayned still in the felde seuen dayes, as the Angell bad me: and I ate onely of the flours of the felde: ad had

my meate of the herbes in those dayes. ¶ be. xiii. Chapter.



¶ And it happened after the seuen dayes, that I dreamed a dreame by night. And behold there arose a wind from the sea, that it moued al the foudes therof. And I looked, and behelde, the man was stronge and increased with the cloudes of heauen: and when he turned his countenance to conside, al the thynges trembled that were sene vnder him: and when the voyce went out of his mouth, all they bzant that harde hym, lyke as the earth when it fealeth þe fyre.

¶ After these I sawe, and behold, there was gathered together a multitude of men out of nombze from the foure wyndes of the heauen, to fyght agaynst the man þe came out from the sea. And I looked: & beholde, he graued him selfe a greete mountayne, and flew vpon it. But I wold haue sene þe border of place, wherout the hyll was grauen, and I coude not.

¶ I sawe after these, that al they whiche came to fyght agaynst him, were soze afrayde, and yet durste they fyght. Neuertheles when he sawe the fearenes and byolntee of the peple, he left his by hand nor held swerd, nor any weapen: But onely (As I sawe) he sente out of his mouth as yt had bene a blast of fyre, and out of his myesty the wynde of the flamme: And out of his tonge he cast out sparkes and stormes, and they were all myesty together: The blaste of fyre, the wynde of the flamme, and the greete storme, and fell wyth I rushe vpon the peple, whych was prepared to fyght, and bzant them by euery chone: so that of the innumerable multitude there was nothyng sene, but onely dust and smoke. ¶ When I saw this I was afrayde.

¶ Afterward saw I the same man come downe from the mountayne, and calling vnto him another peacable people: and there came much people vnto him: some were glad, some wer soz, some of them were bounde, so that they were caried & brought forth.

¶ Then was I syke thozow greete feare.

feate, and I awaked, and sayde: þ̄ haste
shewd thy seruant al thy wonders frō
the beginning, and hast couēd me woz
thy, that thou mightest receaue my prai
er: shew me now yet the interpretacyon
of this dreame. For thus I consyde
in my vnderstandyng. Wo vnto theym
that shalbe leste in those dayes: a moch
more, wo vnto them that are not leste be
hynde: for they that were not leste, were
in heuynes.

Now vnderstande I the thynges þ̄
are sayde bp in the latter dayes, whych
shal happen vnto them. ad to those that
are not leste behynde. Therefore are they
come in to greate payrells, and many ne
cessities, lyke as these dreames decla
re. Yet is it easier, that he whiche suffer
eth hurte, come in these then to passe a
waye as a cloude out of the worlde, and
now to se the thynges that shal happē
in the law.

Then answered he me, and sayde:
The interpretation of the syght that I
shew thee/ and I wyl open vnto thee, þ̄
thyng that thou haste requited. For
thou hast spoken of them that are leste
behynde, and thys is the interpretacyō.
He that taketh awaye the paryl in that
tyme hath kepte hym selfe. They that be
fallen in to harme, at such as haue woz
kes and sayth vnto the most hiest.

Now this therfore, that they which be
leste behynde, are more blessed, then they
that be dead. This is the meanyng of þ̄
bysson.

Where as thou sawest a
man comyng bp from the depe of the
sea, the same is he whom god the byest
hath kept a greate season, which by his
owne selfe shal delpuey his creature, ad
he shal ordey them that are leste behynd.
And where as thou sawest, that oute of
his mouth there came a blast of wynde,
fyr and flame, and how that he leste bp
neither swerde nor weapon, but that the
rushing in of him destroyed the whole
multitude, that came to fyght agaynst
him: it signifieth, þ̄ the daies come, whā
God wyl delpuey them that ate bppon
earth/ and in a traunce of mynd shal he
come vpon the þ̄ dwel in the earth. And
one shal vnder take to fyght agaynst a
nother, one cytie agaynst another, one
place agaynst another, one people a

gaynst another, and one realme agaynst
another. When this cometh to passe /
then shal the tokens come, that I shew
ed thee before: and then shal my sonne
be declared, whom thou sawest clymme
bp as a man. And when al the people
heare his voyce, every man shal in theyr
owne lawe leaue the battayll that they
haue one agaynst another, and an innu
merable multitude shalbe gathered to
gether, as they that be wyllyng to com
and to ouer come I, in by fightyng. But
he shal I ande vpon the toppe of the mo
unte Sion. Neuerthelesse Sion shal
come, and shalbe shewed, beyng prepa
red and buylded for all men / lyke as þ̄
sawest the hyl geuen forth without any
handes. But my sonne shal rebuke the
people that are come for their wickednes
with the tempest, a for their euell imma
ginacions: a their paines, wher to they
shalbe punished, at lykened vnto þ̄ flā:
a wout any labour shal he destroy the,
ue by þ̄ law, which copared vnto þ̄ fyre.

And where as thou sawest that he
gathered another peaceable people vnto
him: those are the ten trybes which were
carped awaye prisoners out of theyr ow
ne lande in the tyme of Meas the King
whome Salimanasar the Kyng of as
siria, toke prisoner, and carped them o
uer the warre, and so came they into an
other lande.

But they gaue theym thys counsell,
that they shoulde leaue the multitude/
of the heathen, and to go forth into a
farther countrey, where neuer mankind
dwelte: that they myght ther kepe their
statutes, which they neuer kept in their
owne land. And so they entred in at the
narrowe passages, of the water of Eu
phrates, and God shewed tokens for
them, and helde styll the floude tyll they
were passed ouer: for thow that comre
there was a greate way, namely of a ye
re and a halfe iourney, for the same regi
on is called I sareth. Then dwelt they
ther vnto the last tyme: and when they
came forth agayne, the hiest shal holde
styll the springes of the streame agayn
þ̄ they may goethrow/ therefore sawest þ̄
the multitude with peace. And they that
be leste behynde of thy people, are those
that be found in my border.

Now

The. iiii. Boke

Now when he destroyeth the myltitud that is gathered together, he shal defend his people that remaine: and then shall he shewe them greate wonders.

Then saide I: O Lorde Lorde, shew me this: wherfore haue I sene the men comyng by fresshe depe of the sea: he saide vnto me: Like as thou canst neither seke out nor know these thynges þat are in the depe of the sea, euen so mayst þu not se my sonne, or those that be wyth him, but in the tyme of the daye. This is the interpretacion of the dreame whyche thou sawest, therfore thou only art here lyghthened: for thou hast forsaken thine owne lawe, and applyed thy dyspence vnto myne, and sought it. Thy lyfe hast þu ordred in wysdom, & hast called vnderstanding thy mother, and therfore haue I shewed thee the treasure of the byest. After thre daies I wyll shew the moze, and talke with the at moze large, yea heu and wonderous thynges wil I declare vnto thee.

Then went I forth into the felde, geuyng prayse & thanckes & tractye vnto god, because of his wonders whyche he did in tyme because he gouerneth & sae & such as is in tyme, and there I sat thre dayes.

God aperteth vnto Esay in the bush, & sheweth him what he shal do.

The. xliii. Chapter.



Vpon the thyrde daye I sat vnder an oke tre, then cam there a voice vnto me out of the bush, and sayde: Esayas. Esayas. And I said: here am I Lorde, & stood by vpon my fete. Then spake he vnto me: In þe bush dyd I appare vnto Moyses, and talked wth him, when my people scrued in Egypt, and I sent hym, and led my people out of Egypte, and brought him vppon the mount Sion, where I hylde him by me a long season, and tolde him my wondrous workes, and shewed him the secrettes of the tymes and the ende and commaunded him, sayinge: These wordes shalt thou declare, and not hide the. And now I saide vnto the, that thou laie by in thine heart the dreames that þu hast sene, and þe interpretations whych I haue

shewed thee: for thou shalt be rechaunged of al thou shalt be turned, and remayne with my counsell, and wyth suche as I like þe, vntill the tymes be ended. For the worlde hath lost hys yowth, and the tymes begynne to waxe olde. For the tyme is diuided into twelue partes, & ten partes of it are gone already, and halfe of the tenth parte: yet remayneth there that, which is after the halfe of the tenth parte.

Therfore prepare and orde thy house, and reforme thy people: com to me suche of them as be in trouble: and tell now of the destruction: let go from thee moztall thoughtes: call awaye the burthes of man: put of the weake nature: lay vp in some places the thoughtes, that are moost heuy vnto thee: and haste the to flye from these tymes: for such euil and wickednesse as thou hast now sene happen, shall they do yet muche worse. For the weaker that the worlde and the tyme is, the moze, shal synne and wickednes increase, in them that dwell vppon earth, for the trueth is fled farre away, and lesinge is hard at hande. For now halteth the vison to com, that thou hast sene.

Then answered I, and sayde: Beholde Lorde, I wyll go as thou hast commaunded me: and reforme the people whych are preserued. But they that shall be bozne afterwarde, whoo wyll exhort or rebuke them? Thus the worlde is set in darkenes, and they that dwell therein, are wythout lyght: for thy lawe is kyndled, because no man knoweth the thynges that are donne of thee, or that shalbe done. If I haue founde grace before thee, sende the holy goost into me, & I shall wyte, all that hath bene donne in the worlde sence the beginninge, which was wytten in thy lawe, that in me maye fynde the path, and that they which wyll lyue in the latter dayes, maye lyue.

And he answered me, sayinge: Good thy waye, gather thy people to gether, and saye vnto them, that they seke thee not so xl. dayes, but looke thou gather the many bore trees, and take wyth the Barea, Babilonia, & elemia, Echanus & Alial, these fyue, which are ready to wither swiftly.

Of Eldras. LXXvii

twyfel and come hither, and I shal lyght a candle of vnderstadyng in thyne herte which shal not be put out/ tyl the thynges be reformed/ which thou shalt begyn to wyte. And then shalt þ declare some thynges openly vnto the perfect and som thynges shalt thou shew secret ly vnto the wyse. To morow this houre shalt thou begynne to wyte.

Then went I forth (as he commaunded me) ad gathered al the people together, and sayde: Heare these words O Isra-el: Our fathers from the begynnyng were strangers in Egypt, from whence they were delyuered, and receaued thee lawe of lyfe, whiche they kepte not, why ch ye also haue transgressed attter them.

Then was thys lande and the lande of Sio parted amōg you bi lot to possesse. But your fathers and ye your selues al so haue don vnrighthuolnes, and haue not kepte the wayes whych the Hest commaunded you. And for so moch as he is a ryghtuous iudge, he toke from you in tyme the thyng þ he had geuen you. And now are ye here, and pouce brethren amonge you. Therefore, yf so be that ye wyl subdue, your owne vnderstandyng, and reforme youre herte, ye shall be kepte alpye, and after death shall ye opteyne me rcp. For after death shall the iudgment come, when we shal lyue a gayne: and then shall the names of the righthuys be manifest, and the names of the vngodly with their woorkes shal be declared. Lett no man therefore comnow vnto me, nor aske any questioin at me these .xl. dayes.

D So I toke the fyue men (as he commaunded me) and we went into the feld, and remayned there. The nexte daye, a boise called me/ saying: Eldras, opē thy mouth, and drinke that I geue thee. Then opened I my mouth, and behold he reached me a ful cuppe, which was ful of water, but þ colour of it was like fier. And I toke it and dronke. And when I had dronken it, my harte had vnderstādyng and wysdome grewe in my brest: for my spere was kept in remembraūce, and my mouth was opened and shut nomore. The Hest gaue vnderstādyng vnto the fyue men þ/ they wrote þ hy thynges of þ night, which they vnderstod not

But in the nyghte they ate bread: as for me/ I spake in the daye, and helde not my tonge by nyght. In .xl. dayes they wrote two hondreth and iiii. bokes.

And it happened when the .xl. dayes were fulfilled, that the Hest spake, sayyng: The fyrst that thou hast wrytten, speake openly, that the worthy and vnyworthy maye reade it. But kepe the .lii. last, þ þ mayest shew it only to such as be wyse among the people. For in them is the spryng of vnderstanding/ þ fouū tayne of wysdom/ and the streame of knowledge. And I dyd so.

The punishment that euyl people shal haue, whiche god commaundeth Eldras to shew vnto them.

The .xv. Chapter.

Behold, speake thou in the eares of my people þ wordes of prophcy, whiche I wyl put in thy mouth, sayeth the lord: and cause the to be wrytten in a letter/ for it is the truth. Feare not the ymnagynacions agaynst thee, lett not the vnfaythfulnesse of theym trouble thee, that speake agaynst thee.

For all the vnfaythfull shal dye in their vnfaythfules. Beholde sayth the Lord/ I wyl bringe plagues vpon the worlde, the swerde/ hunger, death and destruction, for wickednes hath the byperhand in all the earth, & theyr harmful woorkes are fulfilled.

Therefore sayeth the Lord: I wyl holde my tonge nomore vnto theyr wickednes, which they do so vngodly: nerther wyl I suffre them in the thynges that they deale wyth all so wyckedly. Beholde, the Innocente Bloude of the troubled crieth vnto me, & þ soules of þ Rightuous complayne continuallye/ and therefore (sayeth the Lord) I wyl surely aduenge, and receaue vnto me all the innocent bloude from amonge them.

Beholde, my people, is led as a flocke of shepe to be slayne, I wyl not suffre theym now to dwel in Egypte, but wyl bringe them out with a myghty hande and a stretched out arme, and smite it wyth plagues as afore, ad wyl destroy all the lande of it. Egypte shal mourne, and the foundations of it shalbe smitte.

¶ wyth

The iiii. Boke

with the plague and punishment, that
God shall bring vpon it.

¶ They that tye the ground, shall mourne:
for their seedes shall be destroyed thow
þe blasting ad hyle, and horrible starre
as o wozth the woz d 4 them that dwel
therin, for þe woz d 4 their destruccio dra
weil nye, and one people shall stande vp
to fyght agaynst another, and swerdes
in their handes. For man shall be vnsted
fast, and some shall do violence vnto o
ther: they shall not regarde their kynge
and princes, the wales of their doinges
and handelinges in their power. A man
shall desire to go in to the cite, and shall
not be able. For because of their pryde þe
cites shall be brent in feare, the houses
shall shake, and men shall be afrayed. A
man shall haue no pety vpon his neibour
but one shall prouoke another vnto bat
taye to spoyle their goodes because of þe
honger of bred, and because of þe great
trouble.

¶ Beholde, I gather and cal together all
the kynges of the earth which are from
the vprysyng, from the South, from þe
East, and Lybanus to turne vnto the,
and reioyce the thynges that they haue ge
uen them. Lyke as they do yet this dale
vnto my chosen, so wyl I do also, and
recompense them in their bosom. Thus
sayeth the Lord God by my ryght hand
shall not spare the synners, a my swerde
shall not tresse over them, that shed the
innocent blode vpon earth. The feare is
gone out from his wrath, and hath con
sumed the foundations of the earth, a
the synnes lyke the stawe that is kynd
led. So o wozth them that synne, a kepe
not my commaundementes, sayth the
Lord: I wyl not spare them. God
poure wape ye chyliden from violence
deyled not my Sanctuary: for the Lord
knoweth al them that synne agaynst hi,
and therfore deluere the he them vnto
death and destruccyon: for now are the
plages come vpon the worlde, and yee
shall remayn in them. For God shall not
deluere you, because ye haue synned ag
aynst him.

Beholde, an horrible bysion cometh
from the East, where generacions of Dra
gons shall come out, and the people of þe
Arabes with many charrettes, and the

multitude of them shall be as the wynd
de vpon earth, that all they which bea
re the raging in their wrath, may fraye
be afrayed: and as the wyldde bozes
of the wod, so shall they go out and with
greate power shall they come, and stan
de fyghtinge with them, and shall wast
te the porcyon of the lande of the Assy
rians.

And then shall the Dragons ha
ue the vpperhande, not remembryng
they by the, and shall turne about swe
ringe together in greate power, to perle
cure them. But these shall be afrayed, and
kepe silence at they power, and shall fle
and one out of the lande of the Assy
rians shall beseege them, and consume one
of them, and in they host shall be feare
and drede, and styfe amoung the
kynge.

Beholde cloudes from the east, and
from the north vnto the south, and they
are very horrible to loke vpon, full of
wrath and storm. They shall smyte one
vpon another, and they shall smyte
at the great starre vpon earth and the
starre, and the cloude shall be from the
swerde vnto the hely, and the smoke of
ma vnto the camels lytter: And ther shall
be great fearfulness and trembling vpon
earth, and they that see the wrath, shall be
afrayed, and a tremblinge shall come
vpon them.

And then shall there come great rap
nes from the south and from the north,
and pette from the weste, and from the
stormy wynde from the East, and shall
shut theym by agayne, and the cloude
whych he rayled vpp in wrath, and the
starre to cause fere toward þe east a west
wynde shall be destroyed: and the greate
cloudes shall be lyfte vp, and the mygh
tie cloudes ful of wrath and the starre,
that they may make all the earth afray
ed and them that dwel therein and the
at they may poute oute ouer all pla
ces an horrible starre fyre and hyle
and flyeng swerdes, ad many waters,
that all felde may be full, and all ry
uets and they shall bryke downe the ci
ties and walles mountaynes and hyl
les all trees wod and the grasse of the
medowes a al their frutes. And they
shall

Of Eldras. LXXviii

stedfast vnto Babilon, and make her a
frape, they shal come to her and besege
her the fere of all wrath shal they po-
ure oute vppon her.

Then shal the dust and smoke go
vnto the heuen, and al they that be
aboute her shal bewaile her: and they
that remaine vnder her, shal do seruice
vnto the that haue put her in fere. And
thou Asia that comfortest thy selfe also
vppon the hope of Babilon, and art a
widdow of her persone: wo be vnto
thee thou wrath, because thou hast ma-
de thy selfe lyke vnto her, a hast dect thy
daughters in whoredom, & they myghte
triumphe and please thy louers, whych
haue alwaye desired to conmyt who-
dome wyth thee: thou hast folowed the
abhomynable cytie in al her workes &
inuenyons.

Therefore sayeth god: I wyl sende
plages vpon the, wyddowhode, pouer-
te, hunger, warres, & pestilence, to wast
thy houses with destruction and death:
and the glory of thy power shal be dyp-
ed vp as a floure, when the heate arys-
eth that is sent ouer thee. Thou
shalt be lyk as a pooder wife that is pla-
ged and beaten of weimen: so that the
myghtye and loucr shal not be able to
receaue thee. Wolde I so hate thee say-
eth the Lorde: If thou haddest not al-
waie salue my chosen, exalting the str-
oke of thy handes, and sayd ouer thy
death/when thou wast dooken: set for-
th the betwy of thy countenaunce.

The swarde of thy wozdome shal be
recompenced the in thy bosom, therefore
shalt thou receaue & rewarde.

Lyke as thou hast donie vnto my cho-
sen (sayeth the Lorde) euen so shal God
do vnto thee, and shal deliuer thee into
the plage. Thy children shal dye of hon-
ger, and thou shalt fall thowow & sword.
Thy cities shal be broken downe/and al
thyne shal perissh with the sword in the
felde. They shal be in the moitaines shal
dye of hunger and eate their owne flesch
and dryke their owne blood for very
hunger of bred & thurst of water. Thou
vnhappye shalt com thowow the sea, and
receaue plagis agayne.

In the passage they shal cast dow-
ne the same citie/and shal rote oute the

part of the lande, and consume the por-
tion of thy glozy. They shal treade the
downe lyke stubble: & they shal be thy fi-
re, & shal consume thee, thy cities & thy
lande, thy wod, and thy frutefull trees/
shalt they burne vp wyth fyre. Thy chil-
dren shal cry carpe awaye crye,
and looke what thou halte, they shal
spoyl it, & marre the betwy of thy face.

The heathen shal be punished.

The xvi Chapter.



Wo be vnto thee Babilon
and Asia, wo be vnto thee
Egypt and Siria: gyde
your selues wyth clothes
of sacke & hearte, & mour-
ne for yowr children, be soyr/for your
destruction is at hande. A sword is set
among you and who wyl turne it bac-
ke. A fyre is kindled amonge you, and
who wyl quenche it. Plages are sent
vnto you, and what is he that wyl dyp-
ue the awaie. Hape anye inarme dyp-
ue awaie, an hongry lyon in the wode.
Or may any man quenche the fyre in
stubble, whā it hath begonne to burne.
Hape onke turne agayne the arrow that
is shot of a stronge archer. The myghty
Lorde sendeth the plagis/ad what is
he that wyl dypue them awaie. The fy-
re is kindled/ & gon forth in it is wrath
and what is he that wyl quench it. He
shall cast lyghtnenges, & who shal not
feare. He shall thondze and who shal
not be afrayd. The Lorde shal thzeate,
& who shal not bterli be bere to powder
at his presence, & earth quaketh & foun-
dations therof: the sea ariseth vp with
waues from the depe, and the floudes
of it at buquie, and the fyres therof al
lobefoze the Lorde, and before the glo-
zy of hys power. For stronge is his rig-
he hand that holdeth the bowe, hys ar-
wes that he shuteth, are sharpe, & shal
not mysse, when they begyn to be wote
into the endes, of the worlde.

Beholde the plagis are sent, and shal
not turne agayne, till they come vpon
earth. The fyre is kindled, and shal
not be put oute/ tyl it consume the fon-
dacions of the earth. Like as an arrow
whiche is shot of a myghtye archer, re-
turneth not backe: arde: euen so the
plages that shal be sent vpon earth/

D.ii. that

The. iiii. Boke

shal not turne agayne. Who is me, who is me, who wyl dyspuse me in those daies? The begynnyng of sorowes and great mourning: the begynnyng of death and great dearth: the beginning of warres, and the powers shal stande in feare: þe begynnyng of euels, and they shal treble euery one. What shall I do in these thynges, when þe plagges come? Behold, hunger/and plage/trouble and agnyth are sent/as scourges for amendement. But for al these thynges they shal not turne from their wickednesses, ner be al waye mynde of the scourges.

C Beholde, by tales shal be so good cheape vpon earth/that they shal thinke them selues to be in good case: & eue the shal mychese grow vpon earth/warres/dearth and greete disquietnes. For many of them that dwel vpon earth shal perishe of hongry, and the other that escape the daunger, shal the swerde destroye: and þe deed shal be cast out as donge, and there shal be no man to cōfōre theym. For the erth shal be wasted, as cytyes shal be cast downe: ther shal be no man leste to tyll þe earth, and to sowe it. The trees shal geue frute, and who shal plucke them of & gather them? The grapes shal be rype, & who shal treade them? For all places shal be desolate of man, so that no man shal desire to se another, or to heare hys boyse. For of one hole cite there shal be ten left, and two in the felde, which shal hyde them selues in the thycke boushes and in the clyffes of stones: lyke as when there remayned thre or foure olyues vpon the olyue tre, or as when a vynyard is gathered, there are left some grapes, of them that diligently sought thorow þe vinyarde.

D Euen so in those days there shal be thre or foure left, for them that searce their houses with the swerde. And the earthe shal be left wast, and the felde therof shal wate olde: ad her wayes and al her pathes shal grow ful of thornes, because no man shal traunple there thorowe. The daughters shal mourne, hauing no bydegomes: the women shal make lamente. Itacpon hauing no housbades, the daughters shal mourne hauing no helpe of their bydegome. In the warres shal they be destroyed, and their husban

des shal perishe of hunger.

Ope seruantes of the Lorde, heare the seithynges, and marke them: behold the worde of the Lorde. O receaue it: behold, the plagges draw nye and are not slacke in taryenge. Lyke as a trauaylyng womā, which after the .x. moneth byrgeth forth a sonne, when the houre of the byrthe is come, an houre two or thre afore that the paymes come vpon her body, and when the chyld cometh to the byrthe, they cary not the twyncklyng of an eye: Euen so shal not the plagges be slack to come vpon earth, and the world shal mourne, and sorowes shal com vpon it on euery side.

O my people, heare my worde, make you ready to the batayle: and in al euell be ye euen as pilgrymes vpon earth. He that selleth, let him be as he that styeth his waye: and he that bieth, as one that wyl lese. Who so occupieth marthaudies, as he that winneth not: and he that buydeth, as he that shal not dwel there: he that soweth as one that shal not reape: he that twyseth the vyne yeard, as he that shal not gather the grapes: thei that mape, as they that shal get no chyl dren: And they that mape not, as the wyddowes: and they that labour, labour in vayne. For straungers shal reape their frutes, and spoyle their goddes: ouerthrow their houses, and take their children captiue, and in raytuptie and hunger shal they get children.

And they that occupie theyr marthaudice/with robbery/howe lounge deke they theyr cities, theyr houses, theyr possessions, and personnes: the more wyl I punish them for theyr synnes, sayeth the Lorde. Lyke as an whore enuiech a honest womā, so shal ryghtuousnes hate iniquitie, & when she decketh her selfe, she shal accuse her to her face, when he cometh that deeth, which shal make inquisition for all synne vpon earth. And therfore be not ye lyke therunto, nor to the workes therof: for ouer it be long, iniquitye shal be taken away out of þe earth, and rightuousnes shal rayne among you.

Let not the synner saye, that he hath not synned, for colles of fyre shal turne vpon hys head, whych sayeth before the Lorde

Lord god and his glorie: I haue not synned. Beholde, the Lord knoweth all the workes of men/ their ymaginacions, their thoughtes and their heries. For he spake but the worde: let the heauē be made, and it was made: let the heauē be made and it was made. In his worde were the starres made, and he knoweth the nombre of them. He feareth the grounde of the depe, and the treasures therof: he hath measured the sea, & what it conteyneth. He hath shut the sea in the middell of the waters, & with his worde hath he hanged the earth vpon the waters. He spreadeth out the heauē lyke a bawte, vpon the waters hath he founded it. In the desert and drye wilderness hath he made springes of water, & poles vpon the toppes of the mountaynes, that the fowles myght poure downe from the stony rockes to water the earth. He made man, and put hys herte in the myddest of the body, and gaue hym breath lyfe and vnderstandinge/ yea & the sperte of the Almighty god, whych made al thynges, and hath searched the grounde of al the se cretes of the earth.

He knoweth your imagynacons & inuencionys, and what ye thincke when ye synne/ and wolde hyde your synnes. Therefore hath the Lord serched and sought out al poure workes, and he shal betraye you all. And when youre synnes are brought forth/ ye shalbe ashamed before men, and your owne synnes shalbe youre accusers in that daye: what wyl ye doe? How wyl ye hyde your synnes before God and hys Angels? Beholde God him selfe is the Judge, feare him leaue of from poure synnes and forgiue your wylfulnes, and medle nomore with the: so shal god leade you forth, and deliuer you from al trouble. For behold the heate of a greate multitude is kyndled ouer you, & they shal take awaye certen of you/ & leade the sole idols: & they that confent vnto them shalbe had in derisio, and laughed to scoorne, and trode vnder fote.

For vnto places ther shalbe a place, and in the nexte cyties a greate instruction vpon those that feare the lord. They shalbe lyke mad men, they shal

spare no man: they shal spoyle and wast suche as feare the Lord, they goodes shal they take from them, and putte them out of theyr houses. When it shal be knowne who are my chosen, & they shalbe tryed as the gold in the fyre. Ye are my beloued, sayeth the Lord: behold, the dayes of trouble are at hand, but I wyl deliuer you from the same. Be not ye afrayde, dispayre not, for god is youre captayne.

Who so keepeth my commaundmentes and preceptes (sayeth the Lord god) let not your synnes wepe you downe/ & let not your vnrighteousnesses be lifte vpon you. Who be vnto them that are subdued vnto theyr synnes, and tangled in their wickednesses: Lyke as a feld is hedged in with bushes, and the path therof couered with thornes, that no man maye trauell thow: and so is he taken, and cast in the fyre, and burnt.

The ende of the .liii. boke of Tobias.

The boke of Tobias.

Tobias being taken prisoner, forsaketh not the lawe of truth. The mercy and charitie of Tobias, and the maners of him in his youth. He taketh his naue to wife, by whom he hath a sonne named Tobias. He succoureth Gabell for mony. He and hys wife saye to fly, but after the death of Sennacherib they retorne agayne.

The first Chapter.



Tobias was of the Tribe and Citie of Asephaly, which lyeth in the hylles, countreys of Galilee aboue Nazareth the waye toward the weste, hauinge the cite of Sephet vpon the left syde.

Though he was taken prisoner in the dayes of Salimanasar kynge of the Assyrians, neuertheles, being in captiuitie, he forsake not the way of trouth: In so muche, that what soeuer he myght get, he parted it dayly to his fellow prisoners and byethen that were of his kyn.

The Booke

hanted. And though he were yonger then al in the tribe of Nephtaly, yet dyd not he behaue hym selfe chyldehlye in hys woꝝkes. And whē al the ocher wente to the golden calves, whiche Jeroboham the kynge of Israel had made, he hym selfe alone fled of th. h. companies/and gat him to Jerusalem vnto the temple of the Lorde, and there worshipped the Lorde God of Israel, saythfully offering of al hys first frutes and tribes, so that in the thirde yere he mynystrer at the tythes vnto the straungers and conueries. These and soch likethinges dyd he accordyng to the lawe of God whē he was but yonge.

C But when he was aman, he toke out of his owne tribe a wyfe called Anna, & of her he begat a sonne, whome he called after his owne name/a taught hym fro his yowthe bp, to feare God/and to refrayne from al synne.

Now when he with his wyfe, his sonne and w al his kynred was come in captiuite vnto Babilone what tyme as they al ate of the meates of the Heathen, he kep his soule. and was neuer despyled in ther meates. And for so moch as he was mīdesul of the lord in al his hart, God gaue him fauor in the presence of Salma nasar the kyng which gaue him powere to go where he wolde, and so had he libertye to do what he lyst.

So wente Tobiah vnto all thē that were in prison/and comforted them/a gaue them wholsome exortacions. And whē he came to rages a cytie of the Medes, hauing ten talentes of siluer (of the thinges wherwith the kyng had honored him) and sawe amonge a greaſe company of people of his kithred, one Gabelus (which was of his owne trybe) being in necessite, he gaue him the said weight of syluer vnder hand wytyng.

After a longe season when Salma nasar the kyng was deed, and Sennaherib hys sonne reygne in his steade, whiche hated the chylde of Israel. Tobiah went dayly thoro w out al hys kynred, and comforted them and gaue of hys goodes to euery one of them, as moche as he myght: he fed the hongrie, clothed the naked, and buried the deed & slain, and that dylygently.

And when Sennaherib the kynge came agayn and fled out of Iewrye (what tyme as God punyshed him for his blasphemie) and in hys wrath slew manye of the chyldeken of Israel, Tobiah buried theyr bodie. But when it was tolde the kynge, he commaunded to slay him and toke away all his gooddes. Fewer theles Tobiah with hys sonnes and with his wyfe, fled hys waye, and was byd naked, for there were many that loued hym. But after xlv. dayes, the kyng was slayne of hys owne sonnes. The came Tobiah againe to his house, and al his goodes restored vnto hym.

Tobiah biddeth such of his frendes as feare god, to a banquet of feast. He is repproued of hys frendes. He feareth god more then the kyng. He cometh bynde by the permission and suffraunce of God. His kithfolke moche hym.

The.ii. Chapter.



After these thynges vpon a solempne daye, of the Lorde Tobiah made a good feast in hys house, and sapte vnto his sonne: For thy way and byng hether som of our trybe such as feare god, that they maye make me reye w vs. And when he was gon, he came agayne, and tolde hys father that one of the chyldeken of Israel laye slain vpon the strete. And immediately he lepe from his table, lest the feaste came fasting to the ded corse, toke him and bare hym preuely into hys house that when the sunne was downe, he myght safely burye hym. And when he had byd the corse, he ate his meate wth mournynge & feare, remembryng the woordes that the Lorde sayth by the prophet Amos: your hye feastes shalbe turned to sorowe and heurng.

But when the sunne was downe he wente hys waye and buried him. Then all hys neyghbours repproued hym, sayynge, It is not longe sens it was commaunded to slay the because of this matter and hast scarce escaped the daunger of death, and buriedst thou the ded agayne. Fewer theles Tobiah fearing god more then the kynge, toke the bodie of the slayne, byd them in his house and buried them at mydnight.

It happened vpon a daye/h he had buried the ded and was wery, came home

me/ & layde him downe bi þæt wal a slept. And while he was a slepe, there fel downe vpon hys eyes warne doing oute of þæt swalo ws nest, so that he was blynde. Thys temptacyon dyd God suffer to happen vnto hym, that they which came after, might haue an example of his patience, like as of holy Job. For in so muche as he cuer feared god from hys pouth vp, and kepte hys commaundementes, he was not heuy agaynst god, that the plage of blindnes chanced vnto him, but remayned stedfast in the feare of God, and thancked god al the daies of his lyfe.

For like as blessed Job was had i derpion of kinges, euen so was he laughed to scozne of his elders ad kinsfolkes, whych sayde vnto hym: Where is thy hope for the which thou hast don almes and buried the dede? But Tobiah rebuked them, and spake: I am not so, for we are the children of holpe men/ & loke for the lyfe, which God shall geue vnto them, that neuer tume their lyfe fro hi. Anna his wyfe went daylye to the weayunge worcke/ and loke what lpyunge we coulde get wpyth the laboure of her handes/ she broght it. And it happened that she toke a kyd and broght it home.

And when her husband herde it crieth he sayde: Loke that it be not stolne, reuoyse it agayne to the owners: for yt ys not lawfull for vs, to eate or to touch any thyng of theft. Then was his wife angry and sayde: Now is thy hope become haine oþerly, and thy almes dedes are manifest. With these and such like wordes dyd she cast him in the tethe.

The praiser of Tobiah. Sara the daughter of Raguel is sclaundered of her fathers seruants. The prayer & fasting of Sara: And also the innocen cy & chastite of her. The praiser of Tobiah's Sara as herde.

The.iii. Chapter.

Then Tobiah toke it heuelp and with teares begann to make his praiser sayeng: O Lord thou art righteous, and al thy iudgmentes are trewe. yea al thy wayes are mercy, faithfulness & iudgment. And now O lord be mindful of me/ and take no vengauce of my synnes, nether remembre my mysdedes, nether the mysdedes of my elders.

For we haue not bene obediet vnto thy commaundementes/ therfore are we spoyled, brought in captiuite/ into death/ into derpion and shame vnto al nacyons, among whom þæt hast scattered vs.

And now O Lord thy iudgmentes are greute, for we haue done accordyng to thy commaundementes, nether haue we walched innocenly before the. And now O Lord, deale wpyth me accordyng to thy wyl, & commaund my sperte to be receaued in peace, for more expedyente were it for me to dye/ then to lyue.

At the same tyme it happened þæt Sara the Daughter of Raguel at Rages a citee of the medes was sclaundered of one of her fathers hadmaydes, namely, that she shoulde haue had seuen housbendes/ which as sone as they were gone in vnto her, were slayne of the deuyl called Asmodeus. Therfor when she reproued the mayden for her faute, she answered her, sayng: God let vs neuer see sonne nor daughter of þæt more vpon erth/ thou kyller of thy husbands. Wylt thou slay me also as thou hast slayne seuen mē? At thys voyce went Sara into an hye chamber of her house, and thre dayes and thre nightes she nether ate, ner dranke, but continued in prayer, & besoughe God wpyth teares, that he wold deliuer her from thys rebuke.

Upon the thryde daye it chaunced, that when she had made an ende of her prayer, she prayled the Lord sayeng: Blessed be thy name O God of oure fathers, which when thou art wroth, the west mercy, and in the tyme of trouble thou forgiuest the synnes of them, that call vpon the. Vnto the O Lord tume I my face, vnto the lyft I bp myne eyes. I beseeche the O Lord, to wote me out of the boundes of this rebuke, or els take me vterly awaye from of the earth. Thou knowest Lord, that I neuer had delpte vnto man, and that I haue kepte my soule cleane from all vnclenly lust, I haue not kepte company with those that passe their tyme in spoyle, nether haue I made my selfe partaker wpyth them that walke in lyghte behauoure. Neuertheles an housband haue I consented to take/ not for my pleasure, but in thy feare.

Now

The Boke

How peradventure ether I haue bene vnworthy of them, or els wete they vnmete for me, for thou happye haste kepte me to an other housband. For whyet thy counsel is not in þ power of man. But whosoever loueth the and serueth the a right, is sure, that yf his lyfe be tempted and proued, it standeth in the trying: and yf he endure in patience, he shall haue a reward and be hyghly crowned: & if he be in trouble, that God (no doubte) shall deliuer hym: and if his lyfe be in chailenig, that he shall haue leaue to comme vnto thy mercede.

For thou hast no pleasure in our nation: and whyer after a tyme thou maketh the wether fayer and still: after weping and heynnes thou geuest great tope. Thy name, O God of Israel/be prayed for euer. At the same tyme were both thy prayers hearde in the syght of the magistyr of the best God. And Raphael the holy aungel of the Lord was sent to helpe them both, whose prayers came together before God.

C Tobiah thinking to dye geueth a godly exhortacion & monition to hys sonne:

The. iiii. Chapter.

When Tobiah thought his prayer to be herde, that he might die/he called vnto him hys soune Tobiah, and sayde vnto him: My sonne, heare the wordes of my mouet/ and laue them in thine hert as a foundacyon. When God taketh a waie my soule, burie thou my bodye, and holde thy mother in honoure all the dayes of her lyfe. For thou oughtest to remembre/ what and how grete payels she suffered for the in her wombe. And whē she also hath fulfilled the tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy life, and beware, lest at any tyme thou consent vnto synne, and lest thou let slippe the commendementes of the lord our god.

Geue almes of thy goodes, and turne neuer thy face from the poore: & so shall it come to passe, that the face of þ Lord shall not be turned a waie from the. Be merciful after thy power. If thou hast much, geue plenteously. If þ haste litel, do

thy diligence gladly to geue of that lytle, for so gatherest thou thy selfe agoodre warde in the daye of necessitye. For all mes deliuereth & from death/ & suffereth not the soule to come in darcknes. A greate comforte is alimes before the face of God/ vnto all them that do it.

My sonne, kepe the well from all whorome, and (besyde thy wyfe) se that no salte be knowe of þ. Let neuer pride haue rule in thy mynde ner in þ world, for in pride begaune al destruccyon.

Whosoever woiketh eny thing for the, immediately geue him his hyre, and loke that thy hyred seruants waggies remaine not by the ouer nyght. A oke that thou nether do vnto another man, the thinge that thou woldest not another man sholde do vnto the. Eate thy bred with the hongrye and poore, and couer the naked with thy clothes. Let thy bedde and wyne vpon the buriall of þ rightuous, and do not thou eate and drinke therof with the synners. & the euer call at the wyse.

Be alwaie thanckful vnto God, and beseeche him/ that he wylly ordre thy wayes, & þ whatsoever thou dempest or takest in hande/ it may remaine in him. I certify the also my sonne, þ (when thou wast yet but a babe) I deliuered ten talentes of silver vnto Gabelus, at Ragas a cite of the Medes, and his hand wytyng haue I, by me. And therefore seake some meannes, how thou mayest com bi him, and receaue of him the sayd weight of silver, and geue hym hys hand wytyng agayne.

My sonne/ be not afrayed/ troeth it is, we leade here a poore lyfe: but great good shall we haue, yf we feare God, and departe from al synne, and do well.

The Notes.

Some reche from all synne & from death. The obedience of young Tobiah to hys father, which is sent into Ragas, an aungel accompanyeth with him in his journey.

The. v. Chapter.

When answered Tobiah his father, and sayde: father/ all that thou hast commanded me/ wyl I do, and that diligently. But how I shall requyre this mony. I can not tel. Neither doth he knowe me, ner I hym. What shall I

Ague hi. And as for the waye thether, I neuer knewe it. Then hys father answered hym, and sayde: I haue hys had wytyng by me, whych when thou seest hym immediately he shall paye the. But go thy waye now, and get thee to me saythfull mā to go w the for an hys, that thou mayest receaue the monny whyle I am yet lyving.

Then went Tobiah out, and vpon þe greate he founde a fayre ponge manne standing, gyrded bp, as it were one ready to take hys iournepe. And he knewe not that it was an aungell of God, but saluted hym, & sayd: f from whence arte thou, þ good pongman? He answerd: Of the chylderen of Israell.

And Tobiah sayde vnto hym: knowest thou the waye that leadeth vnto þ countre of the Medes? He answered: I knowe it well, and all those streates haue I gone ofte tymes, and haue lodged wth oure brother Sabelus that dwel- leth in Rages a cite of the Medes, whych lyeth vpon the mount Egabthanis. Tobiah sayde vnto hym: I praye thee, tary for me, tyll I haue tolde my father these thynges. Then went Tobiah in, & tolde hys father all. At the whych his father marueled, & prayed that he wol come in vnto hym.

Nowe when the aungell came in, he saluted hym, and sayde: I ope be to the for euermore. And olde Tobiah sayde: what ioye, can I haue that sytte here in darckenes, and se not the lyght of hea- uen? The pongman sayde vnto hym: he of good cheate, God shal helpe the thoz ty. And Tobiah sayde vnto hym: Canst thou bryng my sonne to Sabelus, vnto the cite of Rages in Medea? And whē I come agayn, I shal pay the thy hire. And the aungell sayd vnto him: I shal leade thy sonne, and brynge hym thee agayn. Then Tobiah answered him: tell me I pray thee, of what house, or of what tyepe art thou?

The aungell Raphaell sayde vnto hym: Asketh þ after the kyndred of an hvyerelyng, or sekest thou a gyde for thy sonne to go wth hym? But that I make thee not carefull, I am Marias the sonne of great Hanani as. And Tobiah answered: thou arte

come of a grate kyndred: but I praye thee, be not displeased, that I desired to know thy kyndred. The aungell said vn to him: thy sonne shal I leade forth safe- selye, and brynge hym whole to thee agayne.

Then answered Tobiah, ad sayde: well/goo on youre waye, and god be in your iourney, and his Angel bear you & company. So when they had prepared al thynges, that they wolde take w the in their iorney: Tobiah bad his father and his mother fare wel, and they went on their way both together. Now whē they were gone, his mother beganne to wepe, and sayde: The staff of oure age hast thou taken awaye, and sent him from vs.

So olde God that moneye had ne- uer bene, for the whych thou hast sente him awaye. If we had bene contente w oure pouerte, this had bene greate rich- es vnto vs, that we saw oure sonne here. Then sayd Tobiah vnto her: wepe not, oure sonne shal come to vs agayne safe and sounde, and thynne eyes shal se him. For I trust, þ þ good angel of god shal beare him company, and orde wel all þ thynges that he doth: so that he shal co- me to vs agayne with ioye. At these wor- des his mother leste of from weppenge, and helde her tounge.

¶ Young Tobiah is deliuered from the fyth, by the Angel, The Angel exhorteth Tobiah to take ward to his wife.

20 The. vi. Chapter.



¶ Tobiah wente an hys waye, and a dogg folowed hym, and the fyrst nyghte they abode by the water of Tigris. Then went he out to wash his fete, and beholde, there came forth an horrible fythe to deuoure hym. Of whome Tobiah was a frayde, and cryed with a loud voyce, say- ynge: Lorde he commeth vpon me. And the angell said vnto him: take him by the cheke blade, and draw him to the land. And he dyd so, and dretwe him vpon the land. And the fythe beganne to leape at his fete.

Then

The Boke

Then sayde the Angel vnto him: Take out the bowels of this fish, ad as for the hert, the gal ad leuer, kepe them by the. For these things are necessary ad good for medicine. Tobiah dyd so, ad rolled the fish, and they toke him to them in it, for toney: the residu they salted, as much as was sufficient for the: al they came to Rages. The Tobiah asked the Angel, and sayde vnto him: I praye the brother Ahariah/tel me, wher to are these thinges good of the fish, & thou hast hidden me keper?

The Angel answered him ad said: If thou layest a pece of the hert vpon the coals, the smoke ther of dyueth a waye all maner of euil sprytes, whether it be from man or from woman/ so that from thence forth the same shal coe nomore vnto them. The galls good to anoynte or to streke the eyes withal, where as there is eny blemish in them, so shal they be whole.

And Tobiah sayde vnto him: wher wilt thou that we remayne? The Angel answered and saide: Here is a neyde in myn of thine, one Raguel by name/ which hath adaughter called Sara, ad hath neether sone ner daughter but her. Al hys good belongeth vnto the, and thou must mary this daughter: and therfore desyre her of her father, and he shal geue her thee to wyfe. Then answered Tobiah and sayde: As I vnderstande, she hath bene married vnto sene housbader, and they all are ded: and I haue herde saye, that the deuyl slew them. I am afraid therfore/ lest soch thinges happened vnto me also: which yfit cam to passe (sepyce I am the only sonne of my father and my mother) I shoulde bringe them in their age wyth sorowe to their graues.

Then sayde the Angel Raphael vnto him: Heare me, and I wyl tell what they be of whome the deuyl hath power. Namely, they that receaue mariage of soch a fashon, that they shut God oute from them and from their herte/ and geue them selues to their owne luste, euen as it were an horse and Mule, which haue no vnderstandyng: by soch hath the deuyl pouer. But when thou takest her, ad art come in to the chamber, withhold thy

self fro her thre days, & geue thy delyggece vnto nothig but vnto prayer to her.

And in the fyrst night toke the leuer of the fyth/ and the deuyl shal be diuyn away. The seconde night shalt thou be receaued into the company of the holye patryarks. The thirde night shalt thou optayne the blessing of god/ so that whyle childre shal be bozne of you. After the thirde night take the maiden in thy feate of god/ and more for the desyre of children then for any fleshy lust: that in the seide of Abraham thou mayst optayne the blessing in chylidren.

The Yonge Tobiah and the Angel came to the house of Raguel. He requyred Raguels daughter to wyfe, and prayneth her.

The vii. Chapter.

Then went they to Raguel, whiche receaued them ioyfully. And when Raguel looked vnto tobiah, he said vnto Anna his wyfe: how is he this yonge man vnto my sylsters sonne. And when he had spoked this, he sayde: where be ye good brethren? They sayde: Of the trybe of Nephtali, out of the captiuite of Babilone. Then sayde Raguel vnto them: knowe ye my brother tobiah? They said yee we knowe hym well. And when he had spoken muche good of hym, the angel sayde vnto Raguel: Tobiah of whom thou askest, is thys yongmans father. Then Raguel bowed hym selfe downe and wepte/toke hym aboute the necke, and kyssed hym, and sayde: Gods blessinge haue thou my sonne, for thou art the sone of a good vertuous man. And Anna hys wyfe and Sara hys daughter wepte also.

Now when they had talked together, Raguel bad kyl a wether, and to make a feast. And when he prayed them to sit downe to dyner, Tobiah sayd: I wyl not ther eat nor drinke here this daie, except thou praye for me. Raguel hearde thys, he was ailonied for he knew, what happened the other vii. men that wente in vnto her: and he beganne to feare that it shoulde chaunce vnto him also in lyke maner.

And whyle he stode so in doubt, he gaue the Younge man no answer, the angel

Angel sayde vnto him: feare not to geue him thy daughter, for vnto thys mā that feareth god, belongeth thi daughter to wife: thetfore might none other haue her.

Then sayde Raguel: I doute not, but god hath accepted my prayers and graces in hys sight: and I truit he caused you to com vnto me for the same cause, that this daughter of myne might be married in her owne kindred, accordig to the lawe of Moses. And now dowte thou not, but I wyl geue her vnto thee: to be toke & right hād of his daughter/ and gaue her into the ryght hand of Tobiah, and sayde: The god of Abraham, the god of Isaac and the God of Jacob be with you ioyne you together, ad fulfil his blessinge in you. And they toke a letter and made a wytyng of the marriage. And then made they mery, and praised god. And Raguel called Anna his wyfe vnto him, and badde her prepare another chambre, and thychet he brought Sara his daughter, and she went. Then said he vnto her: Be of good cheere my daughter/ the lord of heauen geue the ioye, for the heuines that thou hast suffered.

The angel byndeth the deuyl. Tobiah exorteth his wife to praye, and they praye the next day together.

The viii. Chapter.

Nowe after that they hadd upped, they brought ypon geiman into her. Then thought Tobiah vpon the wordes of the angel, and toke out of his bagges a peece of the leuer of the fish, and layde it vpon the whoore coales. So the angel Raphael toke holde of the deuyl, and sent hym awaie, and bound hym in the wilderness of the byer of egipt. Then spake Tobiah vnto the virgin, and sayde: Up Sara, let vs make our praye vnto God to daye, for morow, and euermorow: for these three nightes will we tecomple our selues to God: and whan the thyrde daye is past, we shal ioyne together in the dutye of marriage. For we are the childre of the holpe men and we maye not com together as the heathen, that knowe not

God.

Then stode they by both together, and besought God earnestly, & he wold preferue them. And Tobiah sayde: O Lord God of oure father, praised be thou of heauen and earth, of the sea/welles, and foudes, and of all the creatures & be therein. Thou madest Adam of the moulde of the earth, and gauest hym Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnes, that I take this sister of mine to wife, but only for the loue of children in whome thy name be blessed for euer. And Sara sayde: haue mercy vpon vs (O Lord) haue mercy vpon vs and let vs both come whole and sound to a good age.

And aboute the cocke crow, it happened/that Raguel called his seruantes, and they wente wyth hym, to make a graue. For he sayde: yt is chaunched vnto him patabuventure, as it dyd vnto the other seuen men, that went into her. Nowe when they had made the graue, Raguel came agayne to hys wyfe, and sayd vnto her: send one of thy maydes, to loke if he be deade, that I may burye hym afore it be lyght daye. So she sente a mayden to see/ whiche when she came in to the chamber, she founde them whole and sounde, sleeping together. And so she came agayne and brought good tydinges. Then Raguell and Anna hys wyfe praised the Lord, and sayde: praised be thou O Lord God of Israel/ for it is not happened vnto vs, as we thought. For thou hast dealede mercifull y w vs, and putt awaye from vs/ the enemy that persecuted vs, and hast shewed mercy vnto vnder two beloued. O Lord cause them to magnifye thee more perfectlye and to offer thee the sacrifice of thy prayse of theyr health: that al people may knowe, that thou only art god in all the earth.

And immediatly Raguel commaunded hys seruantes, to fyll the graue that they had made, with earth: afore it was lyght: and bad his wyfe prepare a feast and to make ready all thinges that were necessary for meate to forbe as wente by the waye.

He

The Boke

He caused two fat kyne also, and four wethers to be slayne, and meates to be prepared for all his neyghours and frendes. And Raguell charged Tobiah, to remaine wyth hym two wekes. As for all the good that he had, he gaue tobiah the one halfe of it, and made thys wyrtynge, that the halfe whych remainyd, shoulde fall vnto Tobiah after theyre death.

The anngell goeth to Gabelus, at the desyre of Tobiah: whiche deliuereth the letter, and receaueth the money.

The ix. Chapter.

When Tobiah called vnto hym the Angell, whom he thought to haue ben a man, sayde vnto hym: Brother Azarias, I praye thee, herken vnto my wordes. yf I should geue my selfe to be thy seruaunte, I shoulde not deserue thy prouidence. Neuertheless I beseeche thee, that thou wylte take the beastes, and the seruaunte, and go vnto Gabelus in Rages, the Citie of Medes, and deliuer hym hys handwrytyng, and receaue the mony of hym, and praye hym to come to my marriage. For thou knowest thy selfe, that my father telleth the dayes: and if I tary one daye to longe, he wyl be sorre in hys mynde. Now seyst thou how earnestly Raguell hath requyred me, so that I cannot save hym naye.

Then toke Raphael foure of raguels seruantes, and two camels, and went vnto Rages the citie of the Medes: and when he had founde Gabelus, he gaue hym hys handwrytyng, and receaued al the mony. He told hym also of Tobiah the sonne of Tobi, how al thynges had happened, and caused hym to come w him to the marriage. Now when he came to the house of Raguell, he founde Tobiah sittinge at the table: and he leapt vp, and kyssed one another, and Gabelus wepte and prayesd god and sayde: the blessinge of the God, of Israell haue he for his arte the sonne of a ryght vertuous and iust man, and of one that feareth god, and geueth greates almes. And blessinge haue thy wyfe, and your elders, that ye maye se your chyl-

dren a your yong children children vnto the third and fourth generacio, and that your seede may be blessed of the god of Israell, whych reigneth world with out ende.

And when they all had sayde Amen, they went to the feast: but with the feare of the Lorde helde they the feast of a marriage.

Tobiah and his wife are sadde for the taryance of their sonne. Raguel sendeth agayne Tobiah to his wife.

The x. Chapter.

While yonge Tobiah made longe taryeng, by reason of the marriage, his father was ful of care and heuines, and thought: what shoulde be the cause, that my sonne taryeth so longer? Or why shoulde he be kepte so longe there?

Paradventure Gabelus is deade, and no man wyl geue hi the moneye. Thus beganne he to be very sorrowful, he and Anna his wife went with hym, and beganne to wepe bothe together, because their sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte with discomfortable teares, and sayde: woe ys me, my sonne: Oh what ayled ys to sende the awaye into a straunge countre, and light of our eyes, thou staffe of our age, comfort of our life, hope of our generacio: Seynge all thynges that we haue are onlye in the, we shoulde not haue sente the awaye fro vs.

Then Tobiah comforted her, and sayde: holde thy tongue, and bee not discomforted, our sonne is whole and sounde: The man that we sent hym with al is faithfull ynough. Neuertheless, he myghte in no wyse be comforted: but daylye went out, looked about, and went about al the stretes: wherby he thought he shoulde come agayne: that (if it were possible) he myght se him commynge as farre of.

But raguel sayde vnto his sonne in lawe: Tary here, and I shal sende a messenger vnto thy father Tobiah to tel him that thou art in good health. Tobiah sayd vnto him: I am sure, that my

that my father and my mother count eu-
er daye, and that they hartes are sor-
ry.

So whē Raguel prayed Tobiah
with many wordes/and wold in no wise
heare him, he deliuered Sara vnto hi,
and the halfe parte of all hys good: in
seruantes and handmaydes, in shepe in
Camels, and in kyne and moch moneye
and so sent him a way from him w peace
and ioye, and sayde: The holy aungel of
the Lorde be with you in your iourney,
and bryng you forth safe and sounde,
that ye maye finde all thinges in good
case with your elders, and that myne ey-
es maye se youre children afore I dye.
So the elders embraced their daughter
kysed her, and let go/ exhorting her to ho-
nour her father and mother in lawe to
loue her husband, to rule wel her hous-
holde, to kepe her house in good ordre,
and to shewe her selfe faultlesse.

¶ Younge Tobiah leuings his wife & household in
the myddeweie, commeth before with the Aungell.
The dyeme of his mother loke after her sonne. He
is ioyfully receued of his father & mother. Sara co-
meth, vii. dayes after.

The .xii. Chapter.

As they now were going ho-
me ward agayne vpon
xi. daye they came to Chat-
ra, which lyeth in the halfe
waye toward Ainkue. And
the Aungell sayde: Brother Tobiah,
knowest thou hast leste thy father:
therfore yf it please the, we two wil goo
before/ and let thee householde with thy
wyfe and the catel come safte and safely
after vs. And when Tobiah was cōtēt
that they shoulde go be fore, Raphaell
sayde vnto him: Take of the gale of the
syth with the, for it shalbe necessary. So
Tobiah toke of the gal, and they wente
their waye. But Anna mother of Tobia-
h late dayly by the way syde vpon the
toppe of an hill, from whence she might
se farre about her. And whil she was wai-
tyng ther for, his commynge/ she looked
afarre of and anon she perceaued her
sonne commynge, and ranne and told her
husbande, saying: Beholde, thy sōne co-
meth. And Raphael sayd vnto Tobrah:
As soone as thou comest in the house,
immedyately worshyppe the Lorde thy

GOD, and geue thanks vnto hym:
then go to thy father, and kisse him, and
strike his eyes ouer with the gal of the
syth, that thou hast brought with thee.
For be sure that his eyes shal litayght
waye be opened and thy father shal se
the lyght of heauen, and shal reioyse at
the syghte of thee. Then the dogge
that had bene with theym in their iour-
ney, ranne before, and came as a messen-
ger/ and wagged w hys tale for glad-
nesse.

So the blinde father arose, and be-
ganne to renne a strombled with his fe-
te, and gaue a seruant hys hand/ ranne
to meete hys sonne, receaued hym, & kys-
sed hym, he and hys wyfe, and beganne
to wepe for ioye.

Now when they had worshipped and
thanked God, they sat downe. Then to-
ke Tobiah of the fishes gal, and anoynt-
ed his fathers eyes: and carryed half a
houre/ and then beganne the blemish to
go out of his eyes/ like as it had bene a
whyte skynne of an egge: which Tobiah
toke, and drew from his eyes, and im-
medyately he receaued his syght.

Then they prayd god, he and hys wy-
fe/ and al they that know hym, and To-
biah sayde: O Lorde God of Israell. I
geue thee prayse and thanks, for thou
hast chastened me, and made me whole
& I somowe do I see my sonne Tobiah.
After seauen dayes came Sara hys so-
nes wyfe also whole and sounde wth
all the household and catel wth camels
and muche money of hys wyues, and w
the money that he had receued of Sabe-
lus: and he told hys father and hys mo-
ther the benefites which god had done
for hym, by the man that led hym.ACHI-
ot also and Nabath Tobrah systre son-
nes came, and wer glad, and reioysed w
hym, by reason of all the good that god
had shewed vnto hym. And so for the
space of seauen dayes they made merye
and were ryght ioye full euerychone.

¶ Yonge Tobiah, reckneth vp vnto his father the
pleasures that the Aungel dyd hym. He offereth vnto
the Aungell the halfe of the goodes that he brought
with hym.

The .xii. Chapter.

¶

¶

The Booke

I When Tobiah called his sone vn to him, and sayde: What may we geue this holpe man/that wylte to the: Tobiah answered his father, and sayde: Father, what reward shal we geue him? Or what thing can deserue his benefites? He hath bene my guide, and brought me safe agayne: he receaued the money from Sabelus, he caused me to get my wyfe, he drove the euill sprete from her, he hath bene an occasion of gladnes to her father and mother: he deliuered me, that I was not deuoured of the fish, he hath made the to see the lyght of heauen, yee we haue receaued greates good of him. How shuld we worthily deserue these thinges vnto him? But I praye for my father, that thou wylt despayr him: if happily he will vouchsafe, to take to hym the halfe of al that we haue brought.

So the father and the sonne called him, toke him aside, and beganne to praye him, that he wolde be content to take in a good woode, the halfe parte of all that he had brought. Then sayde he secretly vnto them: Praise the God of heauen, and geue thankes: vnto him before al men lyving, for he hath shewed his mercie vnto vs. It is good to hyde the kinges secretes, but to shewe a to praise the workes of God it is an honorable thing. Prayer is good to fasting, and to geue almes is better, then to hoord by treasure of golde. For almes deliuereth from death, clenseth sinne and causeth to fynde euerlasting life. But they that do synnes brynghousnes/are the enemyes of their owne soules.

Wherefore I tell you the truth, and wyl hyde nothinge from you. When thou prayest with teares, and burpedst thy deede, and ledest thy dynner and hiddest the deed in thy house vpon the daye tyme, thou myghtest burpe the in the nyght I offered thy prayer before the Lord. And because thou wast accept and beloued of God/it was necessary, that temptacion shuld trye the. And now hath the Lord sent me to heale the land to deliuer Sara thy sonnes wyfe from the euill sprete. For I am Raphael an Angel ouer of seuen that stande before God.

When they hearde this, they were

fore afrayed, and trembled, and fell downe vpon their faces vnto the grounde. Then sayde the angels: Peace be wyth you, feare not. Where as I haue ben to you, it is the wyll of God, geue prayse and thanckes vnto hym.

You thought that I dyd eate and drinke wyth you, but I ble meate that is inuisible, and drinke that can not be sene of men.

Nowe therfore is the tyme that I must turne agayne vnto hym that sent me: but be ye thanckful vnto God, and tel out all hys wonderous workes.

And when he had spoken these wordes, he was taken awaye oute of their syght, so that they sawe hym nomore. Then fell they downe flat vpon their faces by the space of thre houres, and praised god: and when they rose vp, they tolde all hys wonderous workes.

Tobiah the elder geneth thankes vnto God
The. xlii. Chapter.

Then old Tobiah opened his mouth, and prayed the lord and sayde. Great art thou O Lord for euermore: a thy kyngdome wolde without ende: for thou scourgest and healest, thou ledest vnto hel/and byngest out agayne/and ther is none that may escape thyne hand. O geue thankes vnto the lord ye chyldre of Israel, & praise hi in sight of the heathen. For amonge yethen whiche knowe hi not hath he scattered you, to the intente that ye shoulde shewe for the hys maruelous workes: and cause them to knowe, that there is none other God almyghtie but he. He hath chastened vs for oure mysdoedes, and for his owne mercie sake shall he saue vs.

Consydre then howe he hath delt with you, and prayse hym wyth feare and deuotion, and magnifye the euerlastyng king in your workes. I wyl praye hym euere in the lande of my captiuitie, for he hath shewed hys magesty vnto a synnfull people, turne you therfore O ye synners, and do ryghtuousnes before God, and be ye sure, that he wyl shewe hys mercie vpon you. As for me and my soule/ we wyl reioyse in God.

* Some rede vnto vs.

Prayse the lord al ye hys chosen, hold
the dayes of gladnesse, and bethankful
vnto hym. ¶ Jerusalem thou citye of
God, the Lord hath punysshed the for
the workes of thyne owne handes, ¶
praise the Lord in thy good thinges,
a geue thanks to the euerlastyng God
that he maye builde by his tabernacles
agayne in the, that he maye call again
vnto the, al soche as be incaptiuite, and
that thou mayest haue toyce for euer mo-
re. With a fayre lyght shalt thou shyne
ad al the endes of the world shal honou-
re the. The people shal come vnto þe fro
farre, they shal bringe gyftes/ and wor-
shyppe the Lord in thee, and thy lande
shal they haue for a Sanctuary/ for they
shal call vpon the greates name in the.

Cursed shal they be that dyspse the,
and al that blasphemie the, shalbe conde-
ned: but blessed shal they be that builde
þe. ¶ As for the thou shalt reioyse in thy
children, for they al shalbe blessed, ad ga-
thred together vnto the Lord. ¶ Re-
sced are they al that loue the, and beglad
of thy peate. ¶ Prayse thou the Lord, ¶
my soule, for the Lord oure God hath
deliuered his citye Jerusalem from all
her troubles. ¶ I wil count me selfe happy,
if me seide remaie to se þe clernes of Jeru-
salem.

The grapes of Jerusalem shalbe buil-
ded with Saphire and Smaragde, ad
al the compasse of her walles with precy-
ous stones. All her stetes shalbe paved
with white marble stone/ and in all her
streates shal Alleluia besong. Praise
be the Lord, whiche hath exalted her/ þe
his kyngdomme maye bee vpon her
for euermore. Amen. And so Tobiah
made an ende of his talkynge.

Tobiah prophesyeth the destruction of Ninine,
hys sonne returneth to Raguell, after the decease of
his father ad mother.

The. xlii. Chapter

And after that Tobiah had
gotten his sight agayn, he
lyued. xlii. yeares, ad sawe
his childers children. Now
when, he was an. C. x. yeare olde, he
died: and was buried honorably in Ny-
nine. For when he was sixe and fiftie ye-
ares of age, he lost þe sight of his eyes, &

when he was three score yeare olde / he
gat hys syght agayne. The residue of
hys lyfe led he in ioye / and increased
well in the feare of god and departed in
peace.

But in the houre of hys Death, he
called vnto hym his sonne Tobiah, a le-
uen yonge springaldes hys sonnes chil-
dre, & sayd vnto the: The destruction of
Ninine is at hand, for the word of the lo-
rd can not faile, and our bretheren that
are scateted out of the lande of Israel,
shal com thether agayn. And the whole
lande of it that hath bene waste, shalbe
fylled: and the house of God that was
brente in it, shalbe buylded agayne, and
all such as feare God shall returne
thether: the heathen alsoo shal forsake
their Idoles, and come to Jerusalem, &
dwell there / & all the kynges of the earth
shalbe glad of her, & worshyppe the lord
God of Israel.

And therfore my children, heare you
re father: Serue the Lord in faythful-
nes, seke after hys wyll, and do the thig
that pleaseth hym. Commaunde poure
chylteren that they doo ryghte: geue al-
mes / be mynde full of God, and cur to
be thankfull vnto hym in trueth and in
all the yre powet. Heare me therfore
my chylteren and abyde not here: but in
what daye soener ye haue buryed poure
mother besyde me, get you from hence
for I see, that the wickednes of it shal
brynge it to destruction and ende.

After the death of hys mother, Tobiah
departed away fro Ninive / w hys wyfe
& chylde ten & childers chylde, & came a-
gayne to hys father & mother in lawe
and founde them whole and in good a-
ge, and toke the care of them. And he clo-
sed they eyes, and was heere vnto all
Raguels gooddies, and sawe fyfth gene-
ration and childers chylde. And whe-
he was. xlii. yeare of age, he died in the
feare of the Lord, and hys kinsfolkes
buryed hym. And all hys posteritee con-
tinued in a good lyfe, and holy conuer-
sacion: so that they were loued ad accep-
ted both of God and men, and of all the
people of the lande.

The ende of the boke of Tobiah

The Boke

The boke of

Judith.

The buyldyng of Chathanis. The victorie of Nabuchodonosor agaynst Arpharath. The messengers of Nabuchodonosor are dyspyled.

The fyrst Chapter.



Arpharath the kynge of the Medes subdued many people vnto his dominion, and buylded a noble strong cite, which he called Chathanis. The walles of yt made he of freston, foure squared, seventy cubites hie and .xxx. cubytes brode. He made towres ther vpon of an hundreth cubites hie. But vpon the foure corners euery side was twentye fote brode. He made the portes in the height, like as the towres. This king trusted in his myghty hoost and in his glorious charrettes.

So in the twelfth yere of his raygne/it happened, that Nabuchodonosor the kynge of the Assyrians (which reigned in the greatesse cite of Ninue) fought agaynst Arpharath/and ouercame hym in the greatesse felde called Ragau, beside Euphrates and Tigris and Fadason in the felde of Erith the king of the Elkes.

Then was the kyngdome of Nabuchodonosor exalted, and his hert was lyft vp: and he sent vnto all theyn that dwelt in Celicia/in Damascus, in Lybanius, and vnto the Phathen & dwelt in Carmel, & Cedar & to such as dwelt in galile in the great felde of Edrelon, to al thes were in Samarya, & beyond the water of Iordau vnto Jerusalem and the whole lande of Iesse vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messangers. But they al with one consent, wolde not agre vnto him, and sent the messangers agayne emptye/and put them away wpythoute honour. The Nabuchodonosor king toke indignacion at al those landes, and swore by his trone and by his kyngdome that he wolde be auenged of all those countreys.

Holofernes is sent of Nabuchodonosor, to take due all the world. The preparacion and pursute of Holofernes.

The ii. Chapter.

In the .xiii. yere of kynge Nabuchodonosor/vpon the .xiii. day of the fyrst moneth, it was deuysed in the counte of Nabuchodonosor the kynge of Assyrians, that he wolde defende himselfe. So he called vnto hym all the elders/ Al his captaynes and men of warre, and shewed them his secreete counsell, & told them, that his purpose was, to byrge the whole carth vnder his domynion. Now when they were all contente with this sayng/ Nabuchodonosor the king called holofernes the chiefe captayne of his warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes/ of the west/and specially agaynst those that haue despyled my commaundement. Thou shalt spare no reame, al stronge citis shalt thou byrge in subjection vnto me.

Then Holofernes called together all the Captaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the king commaunded hym) namely, an hundreth and twentye thousand fightynge men vpon fote, and twelue thousand archers vpon horsebacke. All his ordynance sent he before with an innumerable multitude of camels, so that the hoost was wel prouyd for, with open and smalle Castell, and that withoute nombere. He caused corn to be prepared oute of all Syria for his hoste. Much gold and siluer also toke he out of the kynges house. So he toke his torney he and all his hooste, with charrettes, horsmen, and archers: of whom ther were so many, that they couered the grounde of the lande, lyke the greeshoppers.

And when he was gone past the borders of the Assyrians, he came toward the great mountaynes of Angell/ which lye vpon the left syde of Celicia: and so he went vp in to all their castels, and wanne euery stronge holde. As for the welthe cite of Belothus, he brake it downe, and spoyle all the children of Charlis and the Ismaelites.

ees, which lay toward the wyldeernes, & vpon the south syde of the land of Chelion. He went ouer Euphrates also/and came into Mesopotamia, and brake downe all the hye & cities that were there, from the broke of Hambrze tyll a man come to the see, and he toke the borders in from Celicia vnto the coastes of Iaphet toward the south. He carped away al the Madianites, and spoyled al ther goodes and whosoever withstode hym he slewe them wth the swerde. After this he went downe into the felde of Damascus, in the tyme of the harueste, and brynte by al the corne and all the trees, and caused the bynes to be cut downe. And the feare of hym fel vpon all them that dwelt in the earthe.

Bynges & come wyllyngly subiect to Holofernes. the tyranny and crueltie of hym.

The.iii. Chapter.

So the kynges and princes of all the cities and landes sent theyr Embassadors: namely, they of Siria and Mesopotamia, Siria Sobal, and Libia, and Celicia, whyche came to Holofernes, and sayde: Let thy wrath cease toward vs: It is better for vs to serue the great kyng Nabuchodonosor wth our lyues, and to be subiecte vnto thee, then that we should dye and be slayn and receaue great hurte. Al our Cities and possessions, al mountaynes and hylles al felde/great and small catell, shepe, goates, Horses, and camels, all our gooddes and householdes, be in thy power, vnder thy subiection be it altogether. We oure selues al so and oure chylderen wyl be thyne owne, come vnto vs a peaceable Lord, & ble oure seruice at thy pleasure.

Then came Holofernes downe from the mountaynes wth horsemen and greete power, and conquered al strounges leered Cities/and al that dwelt in the lande. And out of all cities he toke strong men, and such as were mete for the warre, to helpe hym. There came such a fere also vpon those countreies that the indwellers of al the cities, the princes and rulers/and the people together, went forth

to mete him as he came, and receaued him honorably wth garlandes and torches, with daunses, tabrettes and pyper.

Neuetheless though they did this, yet myght they not swage his rygourous stommake: but he destroyed their cities, and hewed downe their wodes. For Nabuchodonosor the kyng had commaunded him, that he should rote out al the Goddes of the lande: to the intent that he only myght be called and taken for God of the nations which Holofernes wth his power brought vnder him. So wet he thorow Syria Sobal, and thow he al Appamia, and al Mesopotamia, came to the Idumeans, in the land of Gabaa and Septopolve/and toke their cities, and remayned there xxx. dayes, wherein he caused al the whole multitude of his hoost to be gathered together.

Israel requyeth helpe of God, agaynst Holofernes. They fast and praye.

The.iiii. Chapter.

When the chylde of Israel that dwel in Jewrye herde this, they were sore afraied of him. There came soche tremblyng also and feare vpon them, that they sorowed they shulde do vnto the cite of Ierusalem and the temple of the lord, as he had done to other cities & their temples. So they sent into al Samaria roundabout vnto Iericho/toke in and occupied al the topes of the mountaynes, made faste the roundes with wales, and prepared corne for them agaynst the battell.

Eliachim also the prest wrote vnto al the in that dwelt toward Ederlon (whiche lyeth out agaynst the greete felde by Dotha Im) and vnto all those by whom men might haue passag vnto them, that they shuld take in the wayes of the mountaynes, wherby there myght be any waye and passag to Ierusalem, & they shoulde holde delygent watche where any straye waye was betwixt the mountaynes. And the chylde of Israel did as Eliachim the prest of the Lord had commaunded them. And al the people cryed earnestly, and humbled their soules with fastyng and prayers, they and their wyues: The prestes but on hearyng

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clothes, and layed the pence babies befo-
re the temple of the Lorde, and couered
the Altar of the Lorde wythe an hear-
ty clothe. And wyth one accord they
cryed vnto the Lorde God of Israell/
that they: chylderen should not be geue
into a pray, and they: wiues into a spoi-
le, that they: Cities should not be layd
walke, and that they: sanctuary should
not be vnhalowed, and so they to bee a
shame and rebuke vnto the heathen.

Then Eliachim the hye Pryeste of the
Lorde, wente rounde aboute al Israel,
and spake vnto them, sayinge: Be ye su-
re, that the Lorde will heare your petti-
cions, yf ye contynue steadfast in fasty-
nges and prayers in the sighte of the
Lorde. Rememre Moyses the seruau-
nt of the Lorde, which ouerthrew the Ama-
lechites (that trusted in their myght &
power, in their hoost, in their wyldes,
in their charrettes and horsmen) not
with weapons, but with holy prayers.
Euen so shall all the enemies of Israel
be, yf ye contynue in this worke, that
ye haue begonne. So vpon this exor-
tation they contynued in prayer befoze
the Lorde, In so moche that they which
offred bzent sacrifices vnto the Lorde,
offred the offerings vnto the Lorde,
beyng arayed in heaue clothes and
had alshes vpon their heades. And they
all besough: God from their whole
berte, that he wold byset his people of
Israel.

Holofernes is discontent with the Jewes. Achioz
sheweth vnto Holofernes the maruels of god don
vnto the Jewes, for which thig he rulers vnder Ho-
lofernes were very angry with him.

The .v. Chapter.

And word came vnto Holo-
fernes the Prynce of the wat-
res of the Assyrians, that
chyliden of Israel prepared
them selues to make resyst-
aunce, and how they hadd stopped the
wayes betwixt the mountaynes. Then
was he exceeding wroth & called al the
Princes of Moab, and the Captaynes
of Ammon, and sayde vnto them: Tel
me, what people is this, that keape the
in the mountaynes? What maner of
cities are they? What is their power?
What maner of host haue they? who
ys their Captayne?

And why do they dispise vs (more then
al these that dwel in the East) and come
not forth to mete vs, that they might re-
teue vs with peace? Then Achioz the
Captaine of al the Ammonites answe-
red, and saide: Syf it please thee to
heare me, I wyl tel the truth before the
concerning this people that dwel in the
mountaynes, and there shall no lye goo
out of my mouth.

This people is of the generacion
of the Caldees, they dwelt first in Me-
sopotamia, for they wold not folow the
goddess of their fathers that wer in the
land of the Caldees, and so forsoke they
the customes of their fore fathers (which
had many goddesses) and worshipped
one God, that made heauen and earth:
which also commaunded them that they
should go from thence, and dwel at Ha-
ran. Now when there came a death in-
to the whole lande, they went downe to
Egypt, and there they dwelt foure hun-
dred yeaeres/in which they multiplied
so greatly, that their host might not
be nombred. And when the kynge of E-
gypt oppressed them and subdued them
in buydynge of his Cytys wyth ma-
nyng of claye and Sycke/ they cryed
vnto God the Lorde, whyche pur-
nyshed the whole lande of Egypte with
dyuers plagues.

Now when the kynge of Egypt let
them go their waye, and the plage ceas-
ed, and then folowed after them, to ta-
ke them, and to bring them agayne in
to his scrupce, while they were slenge a
waye, the God of heauen opened the
sea, so that the waters floode fast vpon
both the sydes as a wal, and these went
thorow the botom of the sea drye God.
In the which place when an innumera-
ble people of the Egyptians folowe vpon
them they were so ouerwhelmed w
the waters that there remained not one
to tel them that came after, how y hap-
pened. So when this people was pas-
sed thorow the red sea, they came into
the wyldernesse of the mounte Synay,
where neuer man dwelte afore, & where
the sonne of man had neuer relid.
There were the bytter waters made
sweete for them, that they myght dyn-
ke, & .xl. yeaeres had they mete fro heu-
re.

Wherfore they wēt (withouth bowe and arrowe, without buckler or swerde) their god fought for the, and caused the to haue the victorie. Yet no man was able to hurte this people, excepte it were so that they departed vnfaithfully froth the worshipping of the lord their god. But as oft as they worshipped any other beside their god he gaue the ouer to be spoiled, to be slayn, & to be put to confusyon. Nevertheless as oft as they were sorie for departing from the worshipp of the true god, the same god of heuen gaue them power & strenght to withstand their enemyes.

Moreover they slew the kynge of the Canaanites, Jebusites, & heretofore the Hittites, Gittites and Amorites, and all the myghtie in Helebon and toke their lades and cyties in possession: and so long as they sinned not in the sight of their god he went wel with them. For their god hateth the vniuersall iniquite. For in tymes past when they went oute of the wape, which god had geuen the that they shoulde walke in it, they were destroyed in dyuers & many places of many nacions: & many of them were caried away prisoners vnto a straunge countrey. But nowe latelie they haue turned them selues away vnto the lord their god, and are come together agayn out of the countrees wher they were scatered abroad and thus haue they conquered these mountaynes, and dwel therein and as for Ierusalem, whete they? Sanctuary is, they haue it agayn in possession.

And therfore my Lorde, make diligent inquisition if this people haue done wickednesse in the sight of the god, then let vs go by agaynst the for doubles their god shal deliuer the into thy handes, & subdue them vnto thy power. But if this people haue not displeased their god, we shall not be able to withstand them, for their god shal defend them, and so shal we be a shame to all the worlde.

Now when Achior had spoken out these wordes, all the Princes of Holofernes were wroth, & thought to slay hym, and sayde one to another: what is he this, which durre saye, that the Chyldren of Israel are able to withstand Nabuchodonosor the kynge and his hostes? whete as they are an vnwepened people,

without strength or vnderstandinge of the feates of warre. That Achior therefore maye knowe that he hath defeated vs, we wyll go by into the mountaynes: and when the myghtie men of them are taken, he also shal be stycked to the swearde, that all people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

Achior is committed into the handes of the Jewes by Holofernes. He is tied to a tree, but is loosed of the Jewes. The prayer of the people. Achior is comforted of the Jewes.

Chap. vi. Chapter.



When they had left of speaking, Holofernes toke sore indignacion, & sayde vnto Achior. For so much as thou hast prophesied vnto vs, sayinge: that the people of Israel shall be defended of their God, I wyll shewe the that there is none other God but Nabuchodonosor. Yea when we slay them all as one man, thou also shalt perishe with them thorow the swerde of the Assyrians, and all Israel shal be destroyed with the, and then shalt thou see, that Nabuchodonosor is the lord of the whole earth. Then shall the sworde of my knighthode go thorow thy sydes, and thou shalt fall downe sticke amonge the wounded of Israel, and shalt not come to thy selfe agayne, but be utterly destroyed with them. But if thou thincke thy prophecy to be true, whye dost thou change thy colour? whye arte thou afrayde? Thinckest thou that my wordes are not able to be perswaded? But that thou mayest knowe that thou shalt see these thynges with them, beholde, from this houre forth we wyll sende thee vnto yonder people that when the punishment of my swerde (which they haue worthily deserved) falleth vpon them, thou mayest be punished with them.

So Holofernes commaunded his seruantes to take Achior, & to cary him vnto Bethulia, and to deliuer hym into the handes of the chyldeken of Israel. Then Holofernes seruantes toke hym, and went thorow the playne felde. But whete they drewe nye vnto the mountaynes the slaying casters cam out aginst the

Arues

The Boke

Nevertheless they gat them away by the syde of the mountayne, and bounde Achioz hand and fote to a tree, and so left him bound wth withyes and turned agayne vnto their Lorde.

For withstandinge the chyldren of Israel wente downe from Bethulia, cae vnto him, lowsed hym, brought him to Bethulia, set him in the myddest of the people, and asked him what the matter was, that the Assyrians had leste hym bounde.

Osias the sonne of Apcha of the trybe of Symeon, and Charmim (which is also called Gothoniell) were the principall rulers at the same tyme. Now when Achioz stode in the myddest of the Senecourtes, and before them all he told the what answer he gaue Holofernes to þe thinge that he asked hym/and how Holofernes people wold haue slayne hym for so sayng, and howe Holofernes himselfe was wroth, and commaunded hym for the same cause to be deliuered vnto the Israelites: that whē he ouercame þe chyldren of Israel, he myghte commaunde Achioz also to be put to death with dyuers tormentes, because he sayde: the God of heauen is theire defender.

And when Achioz had plapnely tolde out all these thigs, all the people fell downe vpon theire faces, prayng the Lorde, and pouted oute theire prayters together vnto the Lorde, wth a general complaynte and wepyng, and said: O Lorde God of heauen and of earth, beholde thei? pyde, and loke vpon our lowlynes, and considere how it standeth with thy salutes/ad make it to be known, that thou forsake not thole, whych holde them fast by thee, and how that þe byngest the lorde, þe presume of them selues, and make thei? boost in thei? own strengthe. So when the wepyng and prayer of the people (whiche they had made the whole daye long) was ended, they comforted Achioz, sayng: The god of oure fathers, whose power & strenght thou haste prayfed, shal so rewarde the, that thou shalt rather see theire destruction. When the lord our god then shal geue hys seruantes thys liberty, god be also wth thee amonge vs: so that if it please thee, thou wth thyne mayest dwel with vs.

Nowe when Osias had ended the counsel, he toke him into his house, and made a greate supper, called the elders to it, and so they refrechted the selues after the fasting. And afterwarde was all the people called together/which made their prayers al the nyght longe in the congregation, and besought the god of Israel for help.

[Bethulia is beleged of Holofernes. The people requirith help of god. Thei of Bethulia wold geue ouer the cyte for wat of water. The praiser of þe people with teares and lamentacion.]

The. vii. Chapter.

The nexte daye, Holofernes commaunded his host, to go by agaynst Betulia. There were an. C. & xx. fighting men on fote, and two & twetye thousande horsmen, besyde the preparing of theim that were worne: and came to them on euery side out of þe castles and cyties which he had taken. All these prepared them selues vnto the battel agaynst the Israelites, and came on by the hill side, vnto the toppe that looketh ouer agaynst Bethaim, from the place which is called Belina, vnto Helmon that lyeth toward Esdelon.

Now when the chyldren of Israel sawe so greate a multitude of the Assyrians they fel downe flat vpon þe ground, drawed ashes vpon theire heades and prayed with one accord, that þe god of Israel wolde shewe his mercy vpon hys people. And so they toke their wepōs, and sat betwixt the mountaines in the narrow place, & kept þe waie daie & night. But while Holofernes was goig about he founde the water spring, which from the South syde was conueied into the cyte by a cōdite: it is commaunded he to be dyrecte another waye, and to cut the condyte in sonder. There were welles also not farre from the walles, which they vsed secretly moze for pleasure then for necessity.

Then went the Ammonites and the Moabites vnto Holofernes/and said: the chyldren of Israel trust nether i speere nor arrow, but haue take in and kepte þe mountaynes & hylls. That þe mayst overcome the therfore wythoute the streynyng of any battayl/set me to kepe the welles

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well, that they drawe no water out of them: so shalt thou destroye them with out swerde, or at the least they shal be so feable, that they muste be fayne to geue ouer the cite, which they thinke not able to be wonne/ for so moche as it lyeth in the mountaynes. These wordes pleased Holofernes wel, and al his men of warre and he set an hundred men at euery wel rounde about.

And when this watth had endured twentye dayes/ that Cisternes and all that had water, fayled them that dwell in the cyrpe of Bethulia, so that in that whole cyrpe they had not droncken ynough for one dai/ for the people had water geuen them dailly in a measuer. The came the men and women yonge persons and children al vnto Othias ad sayde al with one voyse: God be iudge be thyngte vs and the, for þu hast dealt euell to vs: thou wouldest not speake peccable with the kyng of the Assyrians therfore hath God solde vs in their handes and there is noman to helpe vs where as we are brought downe before there eyes in thirst and greate destructione/ Therefore gather yow together al the people that be in the cyrpe, that we maye al yelde oure selues willingly vnto the people of Holofernes: for better it ys þe we be captyue and prayse the Lord w our lyues, then to be slayne and perithe and to be laoughed to scozne & shamed of euery man when we se oure wiues and children dye before our eyes. We take heauen and erth t this daye to recoarde and the God of oure fathers (whiche pynnysheth vs according to the deservynge of oure synnes) and geue you warnynge, that ye geue bp the cyrpe now in to the power of Holofernes hoost, that our ende maye be shorte w the swerde, whych els shal endure long for wat of water ad for thirst.

When they had spokē out these wordes, there was a greate wepyng & howling in the whole congre gacion, ad that of euery man, and they cryed an whole houre longe vnto God with one voyce, sayng: we haue sinned with our fathers, we haue don amys, we haue dealte wickedly.

Thou that art gracious haue mercy bp

pon vs, punish oure hynrightuousnes w thyne owne scourge, and geue not those ouer that knowledg thee/ vnto a people whiche knoweth thee not, least they say among the hepythen: where is theyr God?

And when they were so wery wth this cryng and wepyng, that they held theyr tonges, Othias stode bp wth watery eyes, and sayde: I take good hertes vnto you (dere bretheren) and bet of good cheare, and let vs waite yet these fyue dayes for mercye of the Lorde: peraduenture he shall cut away hys indignacion/ and geue glory vnto hys name. But if he helpe vs not when these fyue dayes are pass/ we shall doo as ye haue sayde.

Of þe vertuous womā Judith, which reproveth the auncientes because they tempted the lord. She also moueth the to encorage herden þe people, and sheweth her counsel agaynst þe enemies of þe Jewes.

The. viii. Chapet.

And it happented when these wordes cam to the eares of Judith a wyddowe, which was the daughter of Merari, the sonne of Idoor/ the sonne of Joseph/ the sonne of Othiah, the sonne of Elai, the sonne of Jammoz, the sonne of Iedeon, the sonne of Rapholm, the sonne of Ashitob, the sonne of Melchias, the sonne of Euam, the sonne of Mathomita, the sonne of Salathyell the sonne of Simeon, the sonne of Ruben. And her husbād was called Manasses, which dyed in the dayes of the barley harvest.

For whyle he was byndynge the sheaves together in the felde, the heate came vpon hys hed, and he dyed at Bethulpa his cite, and there was he buryed beside his fathers. Now was Judith hys desolate wyddowe thre yeaeres ad fyre monethes. And in the hyet portes of her house she made het selfe a pryue chamber, where she dwelt beinge closed in with her maydens. She ware a sinoc of heatre, and fasted all the dayes of her lyfe, excepte the sabbathes, and newemoones, and the solempne dayes that þe people of Israell kept. She was a verye fayre and bewtyfull patson. Her husbāde also, had lefte her gret ryches la plentuous

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plenteous household, greate vniuersa-
ble possessions and many catel. This
Judith was a woman of a very good
report wth euery one, for she feared
the Lorde greatly, and there was no
body that spake an euell worde of her.

When this Judith herde, how O-
lspas had promysed the people, that af-
ter the fyfte daye he woulde geue by
the cytie vnto the Assyrians, she sent for
the elders Chambyl and Chasmyr, &
when they cam to her, she sayde: what
thyng is this, wher yn Olspas hath
consented, that yf God helpe not with-
yn foue dayes, he wyl geue ouer the
citie to the Assyrians: What are ye, that
ye tempte the Lorde? This deuise ob-
taineth no mercy of God, but prouoke
th hi vnto wrath & displeasur. Wyl ye
let the mercy of y^e Lorde a tyme and a-
pointe him a daye after your wil? Ne-
uertheles, for so moch as the Lorde is
pacient, let vs rather amende oure
selues, pourynge out teares, and besee-
chyng him of grace. For God threate-
neth not as a mā, neither wyl he be pro-
uoked vnto wrath as th^e childzen of
men. And therfore let vs hertelye fall
downe before hi, & serue hym wth a meke
spire, and wth wepinge eyes, saye vnto
the Lorde, that he deale with vs accord-
ing to hys owne wyl and mercy: that
lyke as our herte is now vexed, and by-
ought lowe thow the pryde of them/
it maye so be comforted thow hys gra-
ce: in so muche as we folow not the syn-
nes of our fathers, whych forsoke their
G O D, and whorshiped other
G O D D E S: for the whiche
synne they perished with y^e sword, were
s^layd & brought to shame of al their
enemies. As for vs, we knowe non other
God but onely him, for whose comfort
let vs tary with mekenesse. He shall re-
quite and make iquissitiō for our bloud,
from the vexacions of our enemies: he
shal byynge downe al the heathen, that
ryse by agaynste vs, and put theym to
dishonoure, euen the lorde our god.

Therfore deare brethren, seying ye
are the honorable and elders in the peo-
ple of God, vnto whome all the people
haue respecte, and vpon whom the y^e of
the people standeth, yf by their her-

res with your exortacion, that they may
cal to remembraunce, how oure fathers
also in tymes past were tempted, that
they might be proued, if they woulde oppo-
sed their god a ryght. A heyr oughte
to remembre howe oure father Abraham
beyng tempted, and tryed thow many
tribulacions, was founde a loue & a
frende of God: So was Isaac, so was
Jacob, so was Moses, and al they p^e-
pleased god, beyng tryed thow many
troubles, were founde steadfast in fa-
yth: agayn they p^e receaued not their te-
tacions with the feare of god, but put
them selues forth with vnpatyency &
murmuring agaynste god, perished of y^e
destroyer, and were slayne of serpentes.
And therfore shoulde not we undertake
to be auenged, for the thyng that is don
vnto vs: but to consyde, that al these pu-
nishmentes are farre lesse then our syn-
nes and mysdoedes. Beleuing also/
that this correccyon commeth vnto vs
(as to the seruaunts of God) for a me-
diment, and not for our destruccion.

Then sayde Olspas and the elders
vnto Judith: All that thou speakest is
true, and no man can reproue thy wo-
des. Pray thou for vs now therfore
vnto god, for hys holie woman, & fo-
arest god. And Judith sayde vnto
them, Seynge ye knowe, that my
wordes are of God, then y^eloue my coun-
cel and deuyce, if it be of Gods: beseeche
God, that he wil byynge my counsell to
good ende.

Thus haue I deuysed: ye shall
stande this night before the porte, and I
wyl go forth with Abia my mayden:
Pray ye therfore vnto god, that he wil
graciously remembre the people of Is-
rael within fyue dayes, as ye haue said.
As for the thyng that I goo yn hande
wth all, aske ye questions of y^e, till I
open it vnto you my selfe: doo ye no
thyng els but praise vnto the lord your
G O D for me. Then Olspas the prince
of the people of Iuda sayde vnto her:
Go thy wale in peace and the Lorde be
with thee, that we maye be auenged of
our enemies. And so they went from
her agayne.

¶ The p^eayer of Judith for the victorie.

¶

20 The .ix. Chapter.

Now when they were gone
their waye/ Judith went in
to her oratory, put on an he
a rype smocke, strowed a
rs vpon her hed/ fel downe
before the lord, and cried vnto him, say
enge: O Lord god of my father & yme
on, which gauest him a swerd for a de
fence agaynst his enemies, that vsed vpo
lence and wylfulnes, and that rauished
the virgin and put her to dishonesty.
Thou that gaueste theyr wiues into a
praye, and their daughters into capty
uite, and al their praye for a spoile vnto
thy seruantes, which haue a zeale vnto
the, helpe me widdow, O Lord my god
I beseech the: for thou hast done al thi
ges from the beginning, and loke what
thou hast taken in hande and deupsed,
it came euer to passe. for al thy wayes
ar prepared, ad thy iudgements are done
in thy euerlastinge for knowledge. O
loke now vpon the armes of the Assy
ans, lyke as yt was thy pleasure some
tyme to loke vpon the host of the Egyp
tians, when they being weaponed, per
secuted thy seruants, & put their trust
i their charrettes, horseme nand in his mul
titude of theyr men of warre. But his lo
kest vpon their host casting a chyrcke
darknes before them: and when theye
came into the dape, his waters ouerwhel
med them.

Even so Lord let it go with these
that trust in the power of the multitud
of their men of warre, in their charrettes,
arowes and speares, and knowe not / his
thou only art our god, whych destrovest
warres from the beginning, and his thou
art the Lord. O lyfte vp the arme nowe
lyke as euer from the beginninge, and i
thy power byng ther power to naught
cause their myght to fal in thy wrath.
They make ther boast, that they wil vn
halow and desyle thy Sanctuary, and to
wast his tabernacle of thy name & to caste
downe the horne of thine aulter wth their
swerde. Bynge to passe (O Lord) that
the pryde of the enemy maie be cut dow
ne with his owne swerd that he maye be
taken wth the snare of hys eyes in me
and that thou maiest limite cheym with
the lppes of my loue. O geue me

a stedfast mynde, that I may despyle hi
and hys strenght, and that I maye des
troy hym.

Thys shall bynge thy name an euer
lastinge remembraunce/ of the hande of
a womā ouerth2ow hym. for thy power
(O Lorde) standeth not in the power of
men, neyther hast thou anye pleasure in
the strenght of horses. There was neuer
proude persoune that pleased thee, but
in the prayer of the humble and meake
hath thy pleasure bene euermore.

O thou God of the heauens, thou ma
ker of the waters, & Lord of all creatu
res, heare me poore woman, callinge
vpon the, and put tyng my trust in thy
mercy. Remembre thy couenaunte O
Lorde, and mynister wordes in my mo
uthe, and bablysh this deuice in my
hert, that thy house maye contynue still
in holynesse, and that all the Heathen
maye know and vnderstand, that thou
arte God, and that there is none other
but thou.

¶ Judith decketh hit self to go to Holoternes. The
blessing that the elders gaue Judith. Holoternes
is in loue with Judith.

The .x. Chapter.

Ad whan she had leste of cr
yenge vnto the Lorde, she
role vp from the place, whe
re she had lpen flatte before
the Lorde, and called her mayd, wente
downe in to her house, layed the heartie
cloth from her, put of the garmentes of
her wyddowhode, washed her bodye,
anoynted hit self wth precious thing
es of swete sauour, byrded and plated
her hea rre, set an hooie vpon hit hea
de, and put on soche apparel as belon
geth vnto gladnesse, shippers vpon her
fete, armelettes, spanges, earpynges, fin
ger rynges, and decke her self w al her
best arape.

The Lord gaue her also a specyal
beutie and fairnesse (for al this deckig
of her selfe was not done for any volup
tuousnes and pleasure of the flesh, but
of a ryght discrecion and duty, therfore
did the lorde encrease her betwye) so his
she was exceeding amiable and wel fa
uoured i al mennes eyes. She gaue hit
maide also a bottel of wyne, a pot wth
oyle, portage, cake dyed and chese/ and
went her waye,

Now

The Boke

B Now when she came to the porte of the cyye, she founde Ollas and the elders of the cite waytinge there, whyche when they sawe her, they were astonied, and marueled greatly at her bewtye, neuertheles they axed no questyon at her, but let her go/saynges: The god of oure father geue the his grace, and wth his power performe al the deuice of thy hert: that Ierusalem maye reioyce ouer the, and that thy name maye be in y^e nobel of the holy and rightuous. And al they that were there, saide wth one voyce: so be it, so be it. Judith made her praiser vnto the Lord, & went out at the porte, she and her mayde.

And as she was going downe the mountayn, yt happened that about the springe of the dape, the spyes of the Assyrians met wth her, and toke her, sayeing: whence comest thou?

Q Whither goest thou? She answered: I am a daughter of the Hebrewes, & am fled from theym, for I knowe, that they shalbe geuen vnto you to be spoyled: because they thought scorne to yeld them selues vnto you, that they myght find mercy in your sight. Therefore haue I deuised by my selfe after this maner: I wyl go before the prince Holofernes, and tel him al their secretes, and wil she we him, how he may com to the, & winne them, so that not one man of his hoolle shal perish.

C And when these m^en had herde her wordes, and considred her fayr face, they were astonied (for they wondred at her excellent bewtye) and sayde vnto her:

Thou haste saued thy life by fyndynge out this deuice, that thou woldest come downe to our lord: and be thou sure, y^e when thou comest vnto him, he shal i treathe the wel, and thou shalt please hi at the hert. So they brought her in to Holofernes payllion/and tolde him of her: Now when she came in before hym, immediatly he was overcome and taken with her bewty. Then sayde his seruantes: who wolde dyspyse the people of the Jewes that haue so faire we m^en? Shoulde we not by reason fight agaynst them for these? So wh^en Judith sawe Holofernes sytting in a canopy/that was wrought of purple, silke, goulde/

Smaragde and precious stones, she looked fast vpon hym, and fell downe vpon the earth, and Holofernes seruantes toke her vpon agayne, at theyr Lordes commaundement.

C Holofernes requirerth of Iuda the cause of her comming, which geueth hym a subtil answer.

The xi. Chapter.



Her saide Holofernes vnto her: be of good cheare, & feare not in thine herte, for I neuer hurt man, that wolde serue Nabuchodonosor y^e kyng. As for thy people/yf they had not despised me, I shoulde not haue iust by a speare agaynst them. But tell me now, what is the cause that thou art departed from them, & wherfore art thou come vnto vs.

And Judith sayde vnto hym: Sy/ vnderstande the wordes of thy handmayden: for if thou wylte doo after the wordes of thy handmayden, the Lord shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a Lord of the lande lyueth/and as trulye as hys power lyueth, whych is in y^e to the punishment of all men that doo wth longe, all men shal not onely be subdued vnto hym thorow the, but al the beastes also of the felde. For all people speake of thy prudente captiuitie/and it hath euer bene reported, how thou only art good and myghtie in all hys kyngdome, and thy discretion is commended in all landes.

C The thyng is manifest also, that I thow spake, and it is wel known, what thou commaundedst to do vnto him. For this is playne and of a suerty, that our God is so wroth wth vs (by the reason of oure synnes) that he hath shewed by hys prophetes vnto the people / how y^e for oure synnes he wyl deluyet them ouer vnto the enemye. And for so muche as the chylderen of Israell knowe that they haue so displeased theyr god, they are sore afrayde of the.

They suffre great hunger also/ and for wante of water, they are dead now in a manner. Moreouer they are appointed to slay all theyr catel/that they may dryncke the bloud of them: and are purposed, to spende al the holy ornaments of

the God (whiche he hath forbidden
them to touche) for come wyne, and op
le. Being now that they do these thynges
itis a playne caise, that they must nedes
be destroyed. At hych when I thy hand
mayden perceaued/ I fled from theim,
and the Lorde hath sent me vnto the, to
shew the these thynges. For I thy hand
mayden worshippe God even here nowe
besyde the, and thy handmayden shal go
forth, and I wil make my prayer vnto
God/ and he shal tel me, when he wil re
warde them theire sinne: then shal I coe
and shewe the and bringe the thowow
p middist of Jerusalem, so that thou shalt
haue al the people of Israell, as the they
with out a shepherde: there shal not so d
moche as one dogg barkke agaynst the
for these thynges are shewed me by the
prouidence of God: and for so much as
God is displeased with them, he hath let
me to tell the the same.

These wordes pleased holofernes
and al his seruantes, which marueled
at the wisdom of her, and sayde one to a
nother: there is not soche a woman vpon
earth, in bewte and discrecion of wor
des. And Holofernes sayd vnto her: god
hath done well, that he hath sent the hy
ther before thy people, that thou mayst
geue them into oure handes. And for so
moche as thy promette is goodde, yf thy
God persourne it vnto me, he shal be my
God also/ ad thou shalt be excellēt agtē
at my court of Nabuchodonosor, ad thy
name shal be spoken of in all the lande.
Holofernes commaunded h Judith to wel come
and. She desired licence to go out in the night cea
son to praye, & obayneth it. Magao is set vnto her
to moue her to come in to Holofernes to a banquet,
and she commeth. Holofernes is dyonche.

The. xii. Chapter.

Then commaunded he her to
go in, where hys treasure re
laye, and charged that she
sholde haue her dwellinge
there, and appoynted what
shoulde be geuen her from his table. Ju
dith answered him and sayde: As for sh
meate that thou hast commaunded to
geue me, I maye not eate of it as yow
(lest I displease my god) but wil eat of
soe he as I haue brought wth me.

Then sayde Holofernes/ vnto her:
If these thynges that thou hast brought

wth thee sayle, what shall we do vnto
the: and Judith sayd: As truly as thou
lyuest my Lord, thy handmayden shall
not spende all this/ tyll God haue bry
ught to passe in my hande, the thynges
that I haue deuised.

So hys seruantes brought her in
to the tene, where as he had appointed.
And as she was goinge in, she desired
that she myght haue leaue to go forth
by nyght and before day, to her prayer
and to make intercession vnto the lord.
Then commaunded Holofernes hys
chamberlaynes, that she shoulde go out
and in at her pleasure, to pray vnto god
those three dayes.

And so in the nyght season she wete
forth into the valley of Bethulys, and
washed her selfe in well water. Then
went she by, ad brought the Lord god
of Israell that he woulde prospere her
waye, for the deliuerance of hys pro
ple. And so she wente in and remained
cleane in her tent, tyll she toke her mea
te in the eueninge.

Upon the fourth daye it happened,
that Holofernes made a costlye sup
per vnto hys seruantes, and sayde vnto
Magao hys Chamberlayne: Go thy
waye and couert this hebreuette/ that
she maye be willinge to consent to kepe
company wth me. For it were a shame
vnto all the Assyrians/ that a womanne
shoulde so saugh a man to storne, that
she were come fro hym vnnedled wail.

Then wente Magao vnto Judith &
sayde: Let not the good daughter be a
fayed, to come into my Lord, that she
maye be honoured before hym that she
maye eate and drinke wyne/ and be me
ty wth hym. Vnto whome Judith

answered: As ho am I, that I shuld say
my Lorde nay? what soeuer is good be
foze hys eyes/ I shal do it: & loke what
is hys pleasure, that shall I thyncke
well done/ as longe as I lyue.

So she stode by, and deckt her selfe
wth her apparrell, and wente in, and sto
de before hym. And Holofernes herre
was whol moued/ so that he bent in de
sire towarde her. And Holofernes
sayde vnto her: drinke thowe and syt
downe, and be merre, for thou hast found
sauoure before me: Then sayde Judith:

The Boke

So I wyl dyne, for my mynd is me-
ter to dave, then ever it was in all my
lyfe. And he toke and ate and drancke
before hym, the thynges that her mayd-
en had prepared for her. And holofernes
was merry with her, and drancke moze
wine, then ever he did afore in hys life.
Holofernes sleped for very drunkennes, Judith cut
teth of his heade, and gooth therewith to her owne
people: of whome she is requered with joy. They ge-
ue thanks vnto God, for their deliuerance. Judith
speaketh vnto Achioz, which marueled at her feat
done to holofernes.

The xiiij. Chapter.

Now when yt was late in the
nyght hys seruantes ma-
de haste euerye man to hys
lodgyng. And as gaio that
chambrer doze, and wente
hys way, for they were all ouerladen w
wyne. So was Judith alone in the cha-
ber. As for holofernes he laye vpon the
bed all droncken / and of verpe dron-
kennes fell a slepe.

Then commaunded Judith her mayde
to stonde without before the doze / and
to wayte. And Judith stonde before the
bed, making her prayer wth teares, &
moued her leppes secretlye said: Stre-
ngthen me O Lord God of Israel, and
haue respect vnto the workes of my ha-
des in thys houre, that thou mayest set
vp the Citty of Jerusalem lyke as thou
hast promysed: & graunte that by the
I maye perforce the thynges, whiche I
haue deuised thorow the beleue that I
haue in thee.

And when she had spoken this, she went
to the bedstede, and lowed the swee-
de that hanged vpon it, and drew it out.
Then toke she the holde of the heauye lo-
kes of his heade, and sayde: Streng-
then me O Lord God in thys houre: ad
wth that, she gaue hym two strokes
vpon the necke, and smote of his head.
Then toke she the canopy awaye, and
rolled the deed body asyde. Immedi-
ately she gat her forth, and deliuered the
head of holofernes vnto her mayden,
ad had her put it in her walet. And so
these two went forth together after th
eir custome, as though they wold pray
and so passed by the Hood, and cam
thorow the valley vnto the port of the
citty. And Judith cryed asafre of vnto
the watchmen vpon the walles:

Oren the gates (sayde she) for god is
wys whiche hath shewed his power in
Israel. And when they harde her voyce
they called the elders of the citty together.
And they came all to nete her lill and
greate pounge ad olde, for they thought
not that she shulde haue come so soone.
So they lyghted candels, and gathered
about her euerychon: but she wente vp
into an hey place, and caused silence to
be proclaimed.

Then euery man notheld his tog
Judith sayde: O prayse the Lord oure
god for he hath not despyled / nor forsa-
ken the / that put the cruell in him: and in
me his handmayde he hath performed
his mercy, which he promysed vnto the
host of Israel: yee in my hand this same
nyght hath he slayne the enemye of hys
people.

And with that she toke forth the head
of holofernes out of the walet and she
wed it them, saying: Behold the head of
holofernes the captayne of the Assirias
and this is the canopy, wher he laye in
his drunkennes: where the Lord oure
god hath slayne hym by the hande of a
woman.

But as truly as the Lord lyueth his
Kynge hath kepte me, goinge thither,
remaynyng there and cominge hether
agayn from thence. And the Lord hath
not suffred me his handmayden to be de-
spyled, but without any feynynge of fine
hath he brought me agayn vnto you: ad
that with great victorie, so that I am el-
caped, and ye deliuered. I geue thanks
vnto him euerychon / for he is gracious
and his mercy endureth for euer.

So they prayled the Lord altogether
and gaue thanks vnto him. And to her
they sayde: The Lord hath blessed thee
in his power / for thorow thee he hath
brought cure enemyes to naughte. And
Oias the chefe ruler of the people of
Israel, sayde vnto her: Blessed art thou
of the Lord the hye God, a boue all we
men vpon erth.

Blessed be the lord, the maker of he-
auen and earth, which hath gyded the a-
ryght to wound and to smite off the head
of the Capayne of cure enemyes.
For this day he hath made the name to
horrible the prayse shall neuer come

out of the mouth of men, which shal al-
way remembre the power of the lord:
seeing thou hast not spared thine owne
self, but put the in scopardy, consid-
ring the angurthe and trouble of thy peo-
ple, and so hast helped the: shal before
God our lord. And al the people sayde:
Amen Amen.

Achior also was called, and he cā-
Then saide Judith vnto hi: The god
of Israel vnto whom thou gauest wis-
nes, that he woulde be auenged of hys
enemies, euen he hath thys night tho-
rowe my hande smitten of the head of
al the vnfaithful. And that thou maist
se that it so is, beholde thys ys hys head
of Holofernes, which in his psumptu-
ous pryde despised the God of the peo-
ple of Israel, and threatened the wyth
destruction, saying: when the people of
Israel is taken, I shal cause the: also
to be spycke with the swerde.

When Achior saw Holofernes head, he
fell downe vpon his face to the ground
for very angurthe and feare, so that he
sounded withal. But after that he
was come agayne to hym selfe, he fell
downe before her, & prayed her, say-
ing: Blessed art thou of thy God in al the
tabernacles of Jacob: for al the people
that heare of thy name, shal praise the
God of Israel because of the.

*The counsel of Judith. Achior being an heathen
man turneth to God. The Assyrians are afraid of
the Jewes.*

The xlii. Chapter.

Judith sayde vnto all the peo-
ple: brethren heare me. Spyck
vp thys head vpon your wal-
les, and when the sonne at-
seth, take euery man his wea-
pon, and fall out violently: not as tho-
ugh ye wolde go besid them, but renne
vpon them, with violence. When the
spyes in the tentes se thys, they shal of
necessite be compelled to fle backward
and to rase vp the: captayne to the
battel. So when their captaynes com-
into Holofernes paulyon, and fynd hys
dead body wypped in the blud, fearful-
nes shal fall vpon them: and when
ye perceyue that they fle, folow the: im-
without al care, for god shal deliuer the:
vnto you, to be destroyed.

Then Achior seyng the power of god

which he hath shewed vnto the people
of Israel, fel from his heathenry be-
lese, and put his trust in God, and let
him selfe be circumcised: ad so was he
nombred among the peple of Israel,
he and al his posterite vnto this day.

Now as soone as it was dape, they
spycked vp Holofernes head vpon the
walles, and euery man took his wep-
er, and so they went out with an horrible cry.
When the spyes sawe that, they ranne
vnto Holofernes tente. And they that
were wythin the tente, came before his
chamber, and made a greate rustlinge
to wake him vp/ because they thought
wyth the noyse to haue rased hym.
For there durst not one of the Assyrians
knocke, go in or open.

But when the captaynes and prynces
and all the chiefe in the kynge of the As-
syrians hoc it came togethet, they sayde
vnto the chamberlaines: Go your way
in, and wake him vp, for the: myse are
crept out of their holes, and darre pro-
uoke vs vnto battayll. Then wente Ma-
gao in to hys chamber, stode before the
bed, and clapped wyth hys handes, for
he thought he had ben slepyng wyth Ju-
dith. But when he had hearkened per-
fectly with hys eares, and coude percei-
ue no sterynge, he wente nyet to the bed
a litle vp, & the: saw he the dead body of
Holofernes lieng there without a head
weltered in hys bloude vpon the earth.
Then cryed he wyth the loude voyce and
wyth wepyng rent hys clothes/ and wet
into Judiths tent, and founde her not.
And so he lepte out vnto the people, &
sayde: one woman of the Jewes, hath
brought all Nabuchodonosors people
to shame. For so Holofernes lyeth vp-
pon the ground and hath no head.

When the chiefe of the assyrians host
herde that, they rent the: clothes, and
there fell an innumerable feare and tre-
bling vpon them/ so that the: myndes
were sore afrayed. And there was an ex-
cedinge greate crye in the whole host.

*The sight of the Assyrians. The pursuit of Israel
after them. Israel becometh rich by the spoiles of
the Assyrians. Judith is prayed of Ieoachim and of
the people.*

The xlv. Chapter.

¶ A. ii.

Now

The Boke

Now when al the host heard that holofernes was heded their mynd and counsel fell frome them: and sothe a feare came vpon the that they vndertoke to de fende them selues by flieng away: one spake not to another, but hanged down thei heads, left al behid them, and made hast to escape from the Debzues: for they hearde, that they were hastyng to come after with their wepys/ & so they fled by the wayes of yfeldes, & thozowt al the fote pathes of the dales. And when the children of Israel sawe they fled, they folowed vpon the, & wet downe with trompettes, blowyng & making a great crye after them. As for the Assyrians, they had no ordre, and kept not them selues together, but fled, theyr waye. Neuerthelesse the children of Israel fel vppon them with one company and ordre/ and disconfetede as manys as they myght get. And Moyses set messagers vnto al the cities and countres of Israel.

So al the regions and every cytie sent out thei best men after them in harnesse/ and smote them with the swerde, tyll they came to the vttermost part of theyr borders. And the other that were in Bethulya came into yrentes of the Assyrians and toke al that they which were fledde had left behynde them, and so they founde great good. And they that came agayne to Bethulya from the battel, toke wth thei such things as had be thers, ther was no nombre of the catel, and of all colly Jewels/ so that from the lowest vnto the highest they were al made ryche of the spoiles of them. And Joachim the yepress at Ierusalem, came to Bethulya withal the elders, that they myght se Iudith.

Now when he came out vnto the they begane al to prayse her with one voyse, sayenge: thou worthyppye of thei cytye of Ierusalem/ thou ioye of Israel/ y honoure of foure people. thou hast done manly and thy heart is comforted, because thou hast loued cleynnes and chastytee, and hast knowe no man but thine owne husband: therfor hath the hand of the Lord comforted the, and blessed shalt thou be for ever. And all the people sayd: so be it to be it.

In thyrrie dayes coude the people of Israel scarce gather by the spoyles of the Assyrians. But al that belonged vnto holofernes, and had bene bys spoyally (whether it were of golde, of syluer, precious stones, clothyng and all ornaments) they gaue it vnto Iudith. And al the people reioysed, both wome, maydens/ and yong people with pyppes and harpes.

The songe of Iudith for the victorie: After the victorye obtained, the people cometh to Jerusalem to worshyppe and prayse god.

The xlii. Chapter.

When songe Iudith thys son ge vnto the Lord: Begyn vnto the Lord vpon the tabrettes synge vnto the lord vpon the cymbales. Singe vnto hym a newe songe of thankes geuinge, be ioyfull and call vppon his name. It is the Lord that destroyeth warres, euen the Lord is his name. Which hath pitched bys tentes in the myddle of his people, that he mighte deliuer us from the hande of al oures nemyes. A flur came out of the mountaynes, in the multytude of his strenght. His people stopped the water brookes, and theyr hortes coured the balles. He proposed to haue bynt vpon my lande, so to sleue my yonge men with the swerde. He wolde haue carped awaye my chyldren and virgyns into captiuitie, but the almighty Lord hurte hym, and deliuered hym into the handes of a woman, whych brought hym to confusyon. For theyr mightie was not destroyed of yonge men. It was not the sonnes of titan that slewe hym, nether haue the geate grauntes set them selues agaynst him: but Iudith the doughter of Merari. Wher saye: be wyse hath discomfyted hym and brought hym to naughtie. For she layd awaye her wyde owys garment and put on the apparell of gladnes in the reioysinge of the chylderen of Israel: she anointed her face, and bound by her here in an hooue to begyle hym. Her illypers rauished bys eyes/ her bewty captiuated bys mynde, wth the swerde smore she of his neck. The persians were also used at her stedfastnes, & y medes at her boldnes. The houlde y armys of y assyrians/ wher my siple appeared dy of theist the

The sonnes of the daughters haue pe-
 arded them thorow, and sayne them as
 fugitiue chyldren: they perished in the
 battayll, for the very feare of the Lord
 my God. Let vs synge a songe of than-
 kesgeuynge vnto the Lord, a new son-
 ge of prayse wyl we synge vnto our god.
 Lord, Lord, thou arte a great God,
 myghtye in power, whom nomā may o-
 uercome. All the creatures shuld serue
 the: for thou spakest but the word, and
 they were made: thou sentest the spyte,
 and they were created, and no man can
 with stande thy voyce. The mountay-
 nes shall moue from the foundacyons
 with the waters, the stony rockes shall
 melt before the lyke war. But they it at
 feare the: shalbe greate wiche thee in all
 thynges. Wo vnto the people that ryle
 by agayn my generacyon, for the Al-
 myghtye Lord wyll aduenge hym sel-
 fe of them, and in the daye of iudgement
 wyll he byset them. For he shall geue fy-
 re and wyndes in to ther flesshe, that they
 may burne and fele it for evermore. Af-
 ter this it happned, that after the victori
 all the people came to Jerusalem, to ge-
 ue prayse and thankes vnto the Lord.
 And when they were puttyed, they
 offered all their bzent sacrifices and ther
 promysed offryngs. And Judith offered
 all Holofernes weapons, and all the
 Jewels, that the people had geuen her,
 and the canopye that she toke from his
 bed, and hanged them by vnto the Lord.
 The people was ioyfull, as the bfe
 is: and this ioy by reason of the victori
 with Judith, endured thre monethes.
 So after these dayes euery man wente
 home agayne, and Judith was in great
 reputacyon at Bethulia, and right ho-
 norably taken in all the lād of Israhell.
Vnto her vertue also was chalytee ioy-
 ned, so that after her husbnde Manas-
 ses dyed, she neuer knew man al the da-
 yes of her lyfe. Upon the hye solempne
 dayes she wente out wiche greates wor-
 ship. She dwelt in her husbands house
 an hundred and fyue year, and left her
 hand mayde free, and dyed, and was bu-
 ryed besyde her husband in Bethulia.
 And all the people mourned for her se-
 uen dayes. So longe as she lyued, ther
 was none that troubled Israhell, and ma-

ny yeares also after her deathe.

The daye wherein this victori was
 gotten, was solempnely holden, and re-
 kened of the Jewes in the nombze of the
 holy dayes, and it is yet greatly holden
 of the Jewes euery sence, vnto this day

The ende of the boke
 of Judith.

The reaste of

The Chapters of the boke of Esther
 which are nether founde in the
 Hebrue nor in the
 Chaldee.

The dreame of Mardocheus.

The xi. Chapter after the latyne.

Mardocheus the sonne of Jair
 the sonne of Semet the son-
 ne of Cisei of the trybe of be-
 Jamyn a Jewe: whych had
 bys dwellinge in Susis, a
 man of greates reputacion, and excellens
 amonge all them that were in the kyn-
 ges court. (Neuerthelesse he was one of
 the prisioners whom Nabuchodonosor
 the King of Babylon had caried awaye
 from Jerusalem vnto Babylon with
 Tachonias the kynge of Iuda) In the
 second yeare of the raygne of great Ar-
 taxerxes in the fyrst day of the Moneth
 Nisan, had this mardocheus such a dre-
 ame: He thought he herde a great tem-
 pest, horrible thonder clappes, earthqua-
 kes, and great uproare in the lande: ad
 that he sawe two greates dragons ready
 to fyght one agayn an another. Their
 cry was greates at the whych roaryng /
 and crye all the heathen were by, to fig-
 ht agaynste the rightuous people. And
 the same daye was full of darken-
 nes and verie vnclere, full of trouble
 and anguysh / yea a greates fearefulnesse
 was there in the lande. The rightuous
 were amased for they feared the plage
 of the well, that was deuyed ouer the
 and were at appointe with thim selues
 to dye, so they cryed vnto god: and whi-
 le they were cryeng, the lytell well grewe
 into a gret ryuer and into many waters
 And wiche that it was day, & the sunne ro-
 se by agayne. And the lowly were exal-
 ted and deuoured the glorious & proude
 M.iii. Now

The rest of the booke

Now whē Mardocheus had sene thys dreame, he awoke, and mused stedfastly in his herte, what god wolde do: ad so he desired to know al the matter, ad his mynd was therupon vntil the nyghte. Mardocheus vttereth the treason deuised agaynst the king, and is therfore rewarded hym.

The. xxi. Chapter.

At þe same tyme dwelt Mardocheus in bagatha & takes þe kiges chāberlaines & porters of þe palace. But whē he herd thei deuice, & had diligently cōsidred ther imaginaciōs, he pceued þe they wēt about / to lāte ther cruel hādes vpo þe kig Artaxerxes: ad so he certified the kinge therof. The caused þe kig to examē þe. ii. gelded w to mētes. And whē they had graunted it, they were put to deth. This þe kig caused to be put i þe cronicles for a euerlastig remēbrāce & mardocheus wrote bp þe same mater: so þe kig cōmaūded þe mardocheus shuld do seruice i þe court, & for this fatchfulnes of his, he gaue hi a reward. But Amā þe sōne of Amadathu þe Agagit whiche was holdē i grete honor & reputaciō i the kinges court vnder toke to hurte Mardocheus & his people, because of þe two chamberlaines þe were put to deth. The toppye of the letters of Artaxerxes agaynst the Jewes. The prayer of Mardocheus.

The. xxi. Chapter.

The grete king Artaxerxes which reaigneth fro India vnto Ethiopia ouer an. C. & vii. & xx. lādes, sedeth his frendly salutaciō vnto all the pices & debites of þe cōitres / which be subiect vnto his dominiō. Whē I was made lord ouer many people, & had subdued þe whole earth vnto my dominiō / my mind was not w cruelte & wōg to exalt my self by þe relō of my power: but purposed w equite alwat & gētlnes, to gouerne those þe be vnder my iurisdicciōn, & wholy to let the i a pceable life, & therby to byig my kigdō vnto trāquillite, þe mē might safely go thorow on euery side & to reny peace agayne, which al mē destre. Now whē I asked my cōsellers how these thigs might be brought to a good end / ther was one by vs (i ke lēt i wldō, whose good wil turneth, ad faithfulness hath oft bene shewed & pced) Amā by name: which certified vs / how þe i al lādes there was crepte i a rebellious folke, þe made statutes alawes

agaynst al other peple, & haue alwale despised þe pproclaymed cōmaūdemētes of kinges: & how þe for this cause it were not to be suffred, þe such rule shuld cōtinue by you & not to be put downe: seige now we perceue þe same, þe this people alone at cōtrary vnto euery mā / vsinge straīg & other maner of lawes & wōd our statutes & doiges, & go about to stablish shrewd matters, þe our kigdō shuld come to good estate, ad stedfastnes: Therfore haue we cōmaūded, þe al they þe are apointed i writting & shewed vnto you by Aman, shal w their wives & chil dren be destroyed & rote out w þe sword of their enemies & aduersaries: & þe ther shalbe no mercy shewed, ad no mā spared. And this shalbe donc þe xiii. day of þe moneth (called Nisan) of thys peare þe they which of old & now also haue euer bene rebellious, make i one daie w bio lēce be thrust doune i to hel to þe itēy after this maner, our epire mat haue pce & trāquillite. But Mardocheus thought vpo al þe woikes & noble actes of floyd & made his praser vnto hi, sayīg O lord lord / þe balaunt and almyghyte kyng Thou knowest at thinges, thou wo tesse Lorde, that it was nether of malice / ner presumpcyon, ner for euell desir of glory that I wold not bow downe my selfe ner worshyppe ponde proude presumpuous Aman (for I wolde haue bene content and that with good wyll, yf it myght haue don I srael my good, to haue kissē his foteppes) but that I dyd it, because I wolde not let the honoure of a man in þe stead of the glory of god, ad because I wold worshyp non but only floyd. And this haue I don i no pryde ner presūciō

And therfore O Lorde thou God & kyng / haue mercy vpon thy people for they ymagene how they maye bring vs to naught, yf their mynd and desire is to destroye and to ouerthrowe þe people that hathe euer bene thine. Therby aunce of olde. O despyse not thy poezy on which thou hast deliuered & brought oute of Egypt for thy own selfe. Hea my prayer, and be merciful vnto thy people, whom thou hast cholen for an heritage vnto thy selfe. Turne oure cōplait and sorowe in to ioye, that we maye lue O Lorde, and prayse thy name. O Lord suffere not the mouthes of the that praise

the, to be destroyed.

Althe peple of Israel in like māer cried as earnestly as they could vnto þe lord for þe deeth & destruction of þe king & of þe people

The xliii. chapter.

Quene Esther also beyng in the battayl, of death, reioyced vnto the Lorde, layed a waye her glorious apperell and put on the garmentes þe serued for sighing and mourning, In þe shade of pnyous opntmet, she scattered allthes & donge vpon her heade: and as for her body she humbled it, ad brought it very lowe. All þe places wher she was wot to haue ioye after those filled she w the hearte that she plucked out her selfe. She prayed also vnto þe lord god of Israel w these wordes. O my lord, þe only art our king help me desolate womā/ w haue no helper but þe, for my misery & destruction is hard at my hand. f ro my poverty vp I haue herd out of þe kered of my father, þe þe tokest Israel fro amōg al people þe they shuld be thy perpetual inheritance, & loke what þe dydest promise the, þe halt made it good vnto the. How well lord, we haue sined before the, therefore hast þe geue vs into the hādes of our enemies, because we worshipped their gods. Lord þe art righteous neuertheless it satisfieth the not þe we ar in bitter & heuy captiuitie & oppressed amōg the, but þe hast layd their hādes vpon þe hādes of their gods so þe they begin to take a wait the thing þe þe w thy mouth hast ordered & appointed to destroy thm heritace, to shut ad to stoppe the mouthes of the þe prayse þe to quench þe glory ad worship of thy house & thine altar, & to open þe mouthes of the heathen þe they maye prayse the power ad vertu of þe goddes. and to magnifie the fleshy king for euer. O lord geue not thy sceptre vnto the þe be nothing, least they laugh vs to scoerne in oure misery and fall: but turne they deuices vpon the in selues, & punish him þe hath begon the same ouer vs & set hi to an example. Thinck vpon vs O Lorde & shew thy self in the time of our distress and of oure trouble. Strengthen me O þe kinge of gods, þe lord of all power: geue me an eloquent ad plesāt speech in my

mouth before the lyon. Turn his hert in to þe hāde of our enemy/ to destroy hi and al such as cōsēt vnto hi, but delyuer vs w thy hand: ad helpe me desolate womā whych haue no defence ner helper but o ly þe. Lord þe knowest al thiges, þe wotest þe I loue not the glory and worship of þe vnrightuous & that I hate & abhorre þe bed of the vncircūcised & of all heathen. Thou knowest & wotest my necessity, þe I hate þe tokē of my preminence & worship which I beate vpon my head, what time as I must shew my self & be sene ad þe I abhorre it as an vncleane cloth, ad þe I weare it not whē I am quiet & alone by my self. Thou knowest also þe I thy hād mayde haue not eatē at Ahas table, & þe I haue had no pleasure nor delyte in the kiges feast, þe I haue not drōck þe drinck offringes ad þe I thy hādmaid haue had no ioye, sence þe day þe I was brought hether vnto this day, but only in þe o lord: o þe god of Abraham, o þe might & god aboue al, here þe voice of the/ þe haue non other hope ad delyuer vs out of þe hāde of the wicked ad delyuer me out of my feare.

And ardoch eus moeth Esther to go in to the kynge and make intercession of her people and she perswaded with his request.

The xlv. Chapter.

And vpon þe third date it happened þe better laid awake þe moynig garments, ad put on her glorious apparel ad deckt her selfe goodly (after þe she had called vpon god, which is þe beholder ad sautout of al thiges) toke it. maydes with her: vpon the one she leant her self, as one that was tender: the other folowed her, and bare the trayne of her beaure. The shyne of her beaure made her face to se colozed. The similitude of her face was chearful ad amiable but her hert was sorrowfull for grete feate: She went in thow all the dozes ad stood before þe king. The king sat vpon þe throne of his kingdōe & was clothed in his goodly array, al of gold, ad set w precious stones, ad he was very terrible. He lift vp his face, þe Mon i þe ciernes, ad looked grilly vpon her. The fel þe Quene downe/ was pale & fatot, lened her self vpon þe head of the maide þe wente w her. neuer theles god turned þe kinges mind þe he was gentle, þe he leapt out of his seate therfor, & gat her in his armes ad held her vpon till she came to her selfe agayne &

The rest of the booke

He gaue her louing wordes also, and sayde vnto her: Hester, what is þy matter? I am thy brother, be of good cheate, thou shalt not dye: for our commaundemente toucheth the commons, not the. Come nye. And with that he helde vp his golden wande/ and layde it vpon her neck, and embzased her frendly, and sayde, talke with me. Then sayde she: I sawe the (O Lozde) as an Angel of God/ and my hert was troubled for feare of thy maiesty and clearnesse. for excellent and wonderful art thou (O lozd) & thy face is ful of amite. But as she was thus speakyng vnto him/ she fel down agayn for faintnes, for the whyche cause the kynge was afrayed / and all hys seruantes comforted her.

The Copy of the letters of Artaxerxes, whereby he reuoketh those which he fyrst send forth.

The. xvi. Chapter.



The greates kynge Artaxerxes/ whiche raygneth from India vnto Ethiopia ouer an hundred and

xxviij. landes/ sendeth vnto the Prynces, and Rulers of the same landes, suche as loue him, his frendely salutacion. There be many that for the sondrye frendshippes and benefytes which are diuersly done vnto them for their worship, be ever the more proude and hys mynded, & vnder take not only to hurt our subiectes for plenteous benefites maye they not suffer, and begynne to immagyn soine thing agaynst those that do them good, and take not only al vnthankfulnes awaye fro me) but in pryde and presumption (as they that be vniuersal and vnthankful for the good dedes) they go about to escape the iudgment of God, that seyth all thynges/ whiche (iudgment) hateth and putteth al wickednes. It happeneth oft also, that they which be set in office by the hys power, and vnto whom the busines & causes of þy subiectes are comitted to be handled, waxe proude, and defile the selues wth the dig of inoçent bloud which byingeth the to intollerable hurt. Which also is false & dysceitfull wordes and wth lyeing tales, disceauie and betray the innocent goodnes of Pryces.

Now is it profitable & good, that we take hede, make searche therafter/ and considre, not only what hath hapened vnto vs of old: but the shamefull vnhonest/ and noysome thynges, that the debtees haue now taken in hande for our eyes: and therby to be warre i tyme to come, & we may make the kyngdome quiet and peaceable for al men, and that we might sometyne drawe yt to a chaunge: and as for the thyng that now is present before our eyes, to stand it, and to put it downe, after the moost frendly maner.

What tyme now as Aman sonne of Amadathu the Macedonpan (a stranger betwyl of the Persians bloud, & farre from our goodnes, and com in among vs as an aleaunt, and had opened the frendship that we bete toward al people, so that he was called our father/ and had in hys honoure of euery man, as the next and principal vnto þy king/ he could not forbear hys self fro his pryde, hath vnder take not only to robbe vs of the kyngdō, but of our lif.

With many folde disceit also hath he desyred to destroy Harbocheus our helper and preseruer, which hath done vs good in all thynges: and innocente Hester the lyke partaker of our kyngdome, with al her people. For his mind was (when he had taken them out of the waye, and robbed vs of theym) by this meanes to translate the kyngdō of the Persians vnto theim of Macedonia. But we fynde, that the Jewes (which were accused of the wicked, that they might be destroyed) at no euyl doers, but they vse reasonable and ryght lawes: & that they be þy chyldren of the most hys lpyunge God, by whome the kyngdome of vs & our progenitours hath bene wel ordred hitherto. Wherfore, as for the Letters and commaundementes, that were put forth by Aman the sonne of Amadathu, ye shal do wel yf ye hold them of none effecte: for he that set them vp and inuented theym, hangeth at Sulis before the porte, wth all his kynred, and God (which hathe all thynges in his power) hath rewar ded him after his deseruyng.

And vpon this ye shall publishe
and

and let by the cōpy of this letter in all places, that the Jewes maye relye and without brydyaunce hold them selues after ther owne statutes, and that they maye be helped, and that vpon the xiiij daye of x. mōeth what they maye be auenged of them/ which in the tyme of their angursh and trouble, woulde haue opprested them. For the god that gouerneth al thynges hath turned to ioye the daye, wherein the chosen people shuld haue perished.

Moreouer, among the hye solempne dayes that ye haue, ye shall holde this daye also with al gladnes: for now and in tyme to come, this daye maye be a remembraunce to good, for all suche as loue the prosperite of the Persians: but a remembraunce of destruccyon to those that be sedycious vnto vs.

All cytyes and landes that do not this, shal horribly perishe and be destroyed with the swerde and fyre, and shal not only be nothor inhabited of men, but be abhoozed also of the wylde beastes and foules.

The ende of reasse of the booke of Esther.

The booke of wysdome.

How we ought to searche & enquire after God, and who be those that find him. Of the holy god. We ought to flye froo backbiting & murmuring.

The fyrst Chapter.

Set your affection vpon wysdome, ye that be iudges of the earth. Haue a good opinion of the lord, and seke him in the synagogs of hert. For he wyl be found of the that sempt him not, and appeareth vnto suche as put their trust in hym. As for frowarde thoughtes, they separate froo God, but vertue (if it be allowed) tefyr meth the bnyse. And wher wysdome shal not enter into a froward soule nor dwell in a bodye that is subdued vnto synne. For the holpe goost abhoreteth fapned

nurtoure, and withdraeth hym selfe from the thoughtes that are without vnderstandinge: and wheare wyckednesse hath the vpper hande, he flyeth from thence. For the spere of wysdome is loupnge, gentle and gracpous, and wyl haue no pleasure in him that spea keth euil wyth his wyppes. For god is a wpynes of his reynes, a true searcher out of hys hearte, and an heler of his tonge. For the spere of the lord filleth the rounde compasse of the world, and the same that vpholdeth al thynges hath knowledg also of the boync.

Therefore he that speaketh bnyghtuous thynges, cannot be hyd, nethe maye he escape the iudgment of reprof. And wher inquisicion shalbe made for the thoughtes of the vngodly, and the report of hys wordes shal come vnto god, so that his wyckednes shalbe punyshed. For the eare of gelowly hereth al thynges, and the nose of the grudginges, shal not be hyd. Therefore beware of murmuringe which is nothyng worth, and tefayne youre tonge from sclauder, for here is no word to darck and secret, for it shal goe for naught: and your mouth shal speaketh lyes, slayeth the soule.

Seke not your owne death in the etroure of your lyfe, restop not youre selues thow the woyses of your owne handes. For god hath not made death, nethe hath he placatur yn the destruccyon of the lpynges. For he created all thynges, that they myghte haue their beynges: yea al the people of the erth hath he made for they shuld haue helth, for they shuld be no destruccyon in the earth: the kyngdom of hel shoulde not be vpon earth (for ryghtuousness is euer lastyng and ymmytall, but vnyghtuousnes byngeth death).

Neuerthelesse/ the vngodlye call her vnto thepm bothe wythe wordes and woyses/ and whyle they thynke to haue a frende of her, they come to nauyghter: for the vngodlye that are confederat wyth her and take her parte/ are worthy of death.

The imagynacion and despyes of the wycked, and theyr counsell agaynst the sayntfull.

The ii. Chapter.

For

The Boke

A Of the vngodly talke ad ymage thusamog the selues (but not right:) The ty me of oure life is but short and tedious, and when aman ys ones gone, he hath no more ioy ner pleasure, nether knowe we eny mā þ turneth agai frō deth: for we ar born of naught & we shalbe hereafter as though we had neuer ben, for our breth is as a smoke in our noses, & þ wordes as aspathe to moue oure hert. As for our body, it shal be very althys that are quenched, & our sole shal vanishe as the soft appe. Dure lye shal passe away as þ trace of a cloude, and comme to naughte as the miste that is driuen away with the beames of the Sonne, and put down with þ heate therof. Dure name also shalbe forgottē by lytle and lytle, and no man shal haue oure woꝝkes in remembraunce.

B For oure tyme is a very shadow that pass awaye, and after oure ende ther is no returnyng, for it is fast sealed, so that no mā cometh againe. Com on therfore, let vs enioye the pleasures that they are, & let vs soone vse the creature lyke as in youth. We wyl fill ourselues with good wyne & ointment, ther shal no flower of þ tyme go by vs. We wyl crowne our selues with roses afore they be wythered: There shalbe no fayer medowe, but our lust shal goo thorow it. Let every one of you be partaker of our voluptuousnes. Let vs leaue some token of our pleasure in euery place, for that is oure porcyon, els geue we nothyng. Let vs oppresse þ poore ryghtuous, lette vs not spare the wyddow ner olde man, let vs not regard the headdes that are graye for age. Let the lawe of vnyghtuousnesse be our auerter, for the thinge that is feable is no thing worth. Therfore let vs defraude þ ryghtuous, and why he is not for oure profyt, ye he is cleane contrary to our doinges. He checketh vs for offendig agaynst the law, and sclaudreth vs as trafiggers of al nuryour. He maketh his boost to haue the knowledge of God, ye he calleth hym selfe Gods sonne. He is þ betrayer of our thoughtes: It greueth vs also to loke vpon hym, for his lyf is not lyke other mens, his wayes are of another fashyon.

He counteth vs but vayne personnes, he wythdraweth hym selfe from oure wayes as from fylthynesse: he commendeth streatly the latter ende of the lust & maketh his boost that god is his father. Let vs se then if hys wordes be tru, let vs proue what shal come vpon hym: so shal we knowe what ende he shal haue. For yf he be the true Sonne of God, he wyl receaue hym and delouer hym from the handes of hys enemyes. Let vs examyn hym wyth despitfull rebuke, and tormenting, that we may know hys dignitie and proue hys patience. Let vs condemn hym wyth the moost shamefull deth: for lyke as he hath spoken, so shal he be rewarded.

Such thynges do the vngodlye ymagyne, and go astraye, for they obne wickednes hath blinded them. As for the misteries of God, they vnderstande them not: they nether hope for þ reward of rightuousnes, nor regard the woꝝshipp that holy soules shal haue. For God created man to be vnderstoyd, & after the ymage of hys owne lykenes, made he hym. Neertheles thorow enuie of the Deuell came Death into the worlde, and they that holde of hys syde do as he doth.

C The conseruation and assurance of the ryghtuous. The reward of the faythfull.

The iii. Chapter.

At the soules of the ryghtuous are in the hand of god and the paine of death shal not touche them. In the syght of the vnyghtuous they appeare to dye, and they ende is take for verie destruction. The waye of the ryghtuous is iudge to be bitter destruction but they are in rest. And though they suffer payne before menne, yet is they hope full of immortalyte. They are punished but in fewe thynges, neuertheles in manye thynges shal they be well rewarded. For God proueth them, and fieth them mete for hym selfe: yea as the golde in the fornaue doth he trye them, and receueth them as a bzent offering & whē þ tyme cometh they shalbe looked vpon. The ryghtuous shal shine as the sparkes þ renne thorow the rede bushe. They shal iudge þ naciōs & haue dominion

hyon ouer the people, and theyr Lorde
shal raigne for euer. They that put ther
trust in him, shal vnderstand the truty,
and suche as be faithfull, wyl agre vnto
him in loue: for his chosen shal haue gif
tes and peace. But the vngodly shal be
punished according to their owne ymma
gynacions, for they haue dyspyssed the
rightuous, and forsaken the Lord.

Who so dyspysseth wysdome and
curtoure, he is vnhappy, and as for the
hope of suchy it is but hayne, their la
boure vnfructfull, and their wyckes vn
profitable. Their wises ar vndiscrete/
and their chyldren most vngodly. Their
creature is curied. Blessed is rather the
baken and vndeified, whiche hath the not
known the synful bed: the shal haue frut
in the reward of the holy soules. And
blessed is the gilded, which with his ha
des hath wrought no vnrightuousnes
nor imaged wycked thynges agaynst
god. For vnto him shal be geuen the spe
cial gyfte of faith, and most acceptable
porcyon in the temple of God. For glo
rious is the frut of good laboure, and
the rote of wysdome shal neuer fade a
waye. As for the chyldre of aduourts,
they shal come to an ende, and the seide
of an vnrightuous bed shal be croked out.
And though they lue long, yet shal they
be nothing regarded, and their last age
shal be without honoure. If they dye
hastely, they haue no hope. Neither shal
they be spoken to in that daye of know
ledge. For horrible is the death & ende
of the vnrightuous.

¶ Of þe chast generation of the faithfull, & of their
felicitie. Of þe death of þe rightuous, and of þe con
demnation of the vnfaithfull.

The.iii. Chapter.

Qow saye is a chast gene
ration with vertue. The
memorial therof is immor
tal, for it is knowne wpyth
good men. When it is pre
sent, men take example therat, and if it
go awaye, yet they desyre it. It is al
waye crowned and holden in honoure,
and hymneth the reward of the vnde
fyled battayl. But the multitude
of vngodly chyldre is vnprofitable and þe

thynges that are planted with whordom
shal take no depe rote nor laye any fast
fundacion. Though they be grene in
the byranchys for a tyme, yet shal they
be shaken with the wynde: for they sta
nd not fast, and thow the vehemence
of the wynde they shal be roted out. For
the vnperfecte byranchys all be bro
ken, theyr frute shal be vnprofitable, and
lowe to cate, yet more for nothyng. And
why all the chyldren that are boyn of
the wycked, muste beare recorde of the
wyckednesse agaynst theyr fathers and
mothers, when they be asked. But thou
gh the rightuous be ouertaken wpyth de
ath, yet shal he be in rest.

Age is an honorable thyng: never
theles it standeth not chely in the length
of tyme, nor in the multitude of yeres:
but a mans wysdome is the grete hear
te and an vndeified lyfe is the olde A
ge. He pleased god, and was beloued of
hym: so that where as he lyued among
synners, he translated hym. For a soden
ly was he taken away, so thynke that
wyckednesse shoulde not alter hys vn
derstandinge, and that forpysse wo
ulde not begyle hys soule. For the
craftye bewitchyng of lyfes, make good
thynges take, the vnstedfastnes also
and wickednes of voluptuous desyre tur
ne asyde the vnderstandinge of the sym
ple. Though he was some dead, yet full
fylled he much tyme. For hys soule plea
sed god therfore hastid he to take hym
awaye from among the wycked. Chys
the people se, & vnderstande it not, they
laye not by suche thynges in theyr her
tes, howe that the louinge fauoure and
mercy of God is vpon his saintes, and
that he hath respecte vnto his chosen.

Thus the rightuous that is deed,
condempne the vngodly whiche are ly
uinge: and the youthe that is soone bro
ught to an ende, the longe life of the vn
rightuous, for they se the ende of the
the wyse, but they vnderstand not what
god hath deuised for hym, and wherfo
re the Lord hath taken him away. And
why? They see hym and despise hym,
therfore shal God also laughed
them to scoorne: So that they theym
selues shal dye heate after (but wpyth
thou

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thout honour) pea in shame among the
dred for evermore. For without any
voyce shall he burste those that be puffed
up, and remoue them from the founda-
tions, so that they shalbe layde wast vn
to the hiest. They shal moorne and their
memorial shal perishe. So they beyng
afraid shal remembre theyr synnes, &
theyr owne wyckednesse shall betraye
them.

The constantnes of þe rightwes before their per-
secuters. The hope of þe vnfaithfull is vndurable
wayne. The blessednes any fortunaires of þe syn-
ners and godly.

The. v. Chapter.

Then shal the ryghtuous stand in
greate stedfastnes agaynst such
as haue delt extremely with the,
and taken awaye their labours. When
they se it, they shalbe vexed w horrible
fear, and shal wonder at the hastyness
of the sodayn health: gromping for very
distresse of mynde, and shal saye within
theym selues, hauynge inward sorrow
and mournynge for verie anguysshe of
mynde):

These are they whom we sometime,
had in derision, and iested vpon. We
fooles thought their lyfe very madnes
and theyr ende to be without honour.
But lo, how they are counted among þe
children of god/ ad their porcion is am-
ong the sayntes. Therefore we haue er-
red from the waye of truth, the lycht of
rightuousnesse hath not shined vnto vs
and the sunne of vnderstandynge rose
not vpon vs. We haue wried
oure selues in the waye of wyckednesse
and destruccyon. Cedious wayes ha-
ue we gone: but as for the waye of the
Lorde we haue not knowen it.

What good hath our pryde done vn-
to vs: Or what profyt hath the pompe
of ryches broughte vs: All those thynges
are passed awaye like a shadow,
and as a missaunger rennyng before
as a shype that passeth ouer the wa-
ues of the water, which when it is gon
by, the trace thereof can not be founde,
neither the pathe of it in the floudes.
Or as a byrde that flyeth thow the
ayre, and no man can se eny toke where
he is flowe, but only hereth þe noise of
her wyges beatig þe light wind partige

the ayre thow the bellemente of her
gynge/ and flyeth on shakynge her win-
ges where as after warde no token of
her waye can be founde. Or lyke as
when an arrowe is shot at a marke, yt
parteth the ayre, which immediatly co-
meth together agayne, so that a man ca-
not know where it wente thow so. Euen
so we in lyke maner as soone as we we-
te borne, begonne immediatly to drawe
to oure ende/ and haue shewed no toke
of vertue, but are consumed in oure ow-
ne wyckednesse.

Suche wordes shal they that haue
synned speake in the hel: For the hope
of the vngodlye ys lyke a dype thyself
floure (or duste) that ys blowne awaye
wyth the wynde: Lyke as thynne ston-
ne that is scattered abroad wyth the so-
remelye as the smoke which is disper-
sed here and ther wyth the wynd, ad as
the remembraunce of a straunger that
taryeth for a daye, and then departeth.
But the rightuous shal lyue for ever-
more: theyr reward also is wyth the Lo-
de: and theyr remembraunce wyth the
Hysell. Therefore shal they receaue a glo-
rious kyngdome and a bewyful crow-
ne of the Lordes hande: for wyth hys
ryght hande shal he couer them/ and w
hys owne arme shal he defende them.
Hys gelousy also shal take awaye the
harnesse, ad he shal weapen the creatu-
re to be aduenged of the enemyes. He
shal put vnrightheousnes for a brest pla-
te, and take sure iudgement in steade of
an helmet. The invincible shyld of e-
quityte shal he take, hys cruel wrath shal
he sharpen for a speare and the whoole
compasse of the world shal fyght wyth
hym agaynst the vnyuers.

Then shal the thoder boltes go out
of the lychtninges and come out of the
rayne borne of the cloudes to the place
apoynted: out of the harde stony wy-
gnacpon there shal fall etich hayle,
and the water of the see shalbe wroth
agaynst them, and the floudes shal ren-
ne toughly together. Yea a myghty
wynde shal stand by agayns the and
a storme shal scatter them abroad.
Thus the vnrightheouse dealinge of
them shal bynne all the land to awll
dernes

bernes, and wyckednes shal ouerthowe
the dwellynges of the myghtye.

For callinge of kynge, Princes and Judges: whi
cheare also exhorted to seache wysdome.
The. vi. Chapter.

Wysdom is better the strength,
and a man of vnderstan-
dyng is moze worth then
that is stronge. Heare ther
fore (O ye kinges) and vn-
derstand: O lerne ye that be Judges of
the endes of the earth. Geue eare ye that
rule the multytudes, and delyte in much
people. For the power is geuen you of
Lorde, and the strength from the Hei-
lich: which shal trye youre woorkes ad seache
out your ymagynacions: How that yee
be yng officers of his kingdome / haue
not executed true iudgemente, haue not
kepte the law of rightuousnes, nor wal-
ked after his wil. Horribly ad that right
soone shal he appeare vnto you: for an
hard iudgement shal they haue that bear
rule. Mercy is graunted vnto the simple,
but they that be in auctorite shal be sore
punished. For God which is Lord ouer
al, shal excepte no mans personne, ney-
ther shal he stand in awe of any mans gre-
ames: for he hath made y small a great
and careth for all a lyke. But the mighti
shal haue the sozer punishment.

Vnto you therfore (O ye kynge)
do I speake, y ye may lerne wylde a not
go amysse: for they that kepe rightuous-
nes shal be rightuously iudged: ad they
y are lerned in rightuous thinges, shal
fynde to make answere. Wherfore syt
yours lust vpon my wordes, ad louethē,
so shal ye come by nourtour. Wysdom is
a noble thing, and neuer faydeth a waye:
ye the is easely sene of the that loue her/
and founde of soch as seke her. She pre-
uenteth the that desyre her, that she mai
first shewe her selfe vnto them. Who so
awaketh vnto her by tymes, shal haue
no greates trael, for he shal finde her sit-
tyng ready at his doores. To thinke vpon
her, is perfect vnderstanding: and who
so watcheth for her shal be safe, ad y lone
for she goeth about, sekyng soch as are
wee for her, sheweth her selfe cherefully
vnto them in their goynges, and meteth
them wyth al diligence,

For the vnfained desire of reformatio
is her beginninge: to care for nourtour
is loue, and loue is the keeping of her la-
wes. Nowe the keepinge of the lawes is
perfection ad an vncorrupt lyfe, and an
vncorrupt lyfe maketh a man familer
with god. And so the desyre of wysdom
leadech to the kingedome euerlastyng.
If youre delite be then in royall seates
and scepters (O ye kinges of the peo-
ple) let your lust vpon wysdome, that ye
maistaigne for euermoze. O loue y flight
of wylde, al ye y be rulers of the people
As for wysdome what she is, and how
we came by I wyl tel you, and wil not
hide the mysteres of God from you:
but wyl seke her oute from the begyn-
nyng of the nature, and byng the
knowledg of her into lyght, and wyl
not kepe back the truth: nether wyl I
haue to do with consuming enuy, for
suche a manne shal not be partaker of
wysdome. But the multitude of y wise
is the welfare of the worlde, and a wise
kyng is the byholder of the people.
O receaue nourtour then thowoe my
wordes, and it shal do you good.

Wysdom ought to be preferred before all thynges
The. vii. Chapter.

In my selfe also am a mortall
man lyke as all other, and
am come of the earthy gen-
eration of hym that was fy-
rst made, and in my mothers
wombe was I fashyoned to be fleshy: In
the tyme of ten monethes was I broug-
ht together in bloude thowoe the sede of
man, and the commodious appetyte of
sleape. When I was bozne, I receaued
lyke ayre as other men, and fell vpon
the erth (which is my natur) cryyng and
wepyng at the fyrst, as all other do. I
was wrapped in swadlyng clothes, ad
broughte by wythe greates cares. For
ther is no kyng that hath had eny other
beginnyng of byrth. All men then haue
one entraunce vnto lyfe, and one goyn-
ge out in lyke maner. Wherfore I desy-
red, and vnderstandyng was geuen me:
I called, and the spere of wysdome ca-
me in to me. I sette moze by her, then by
kingdomes and royall seates, and cou-
nted rythes nothyng in comparisn of her

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As for precious stone I compared it not vnto her: for all gold is but grauell vnto her, and silver shalbe counted but clape be fore her syght. I loued her aboue wellfare and beuys, and purposed to take her for my lyght, for her thynges can not be quenched. All good thynges came to me by her, and innumerable ryches thow we her handes. I was glad in them all, for thys wysdome wente before me, and I knewe not that she is the mother of al good thynges. Now as I my selfe lerned vnfaignedly, so do I make other me partakers of her, and hyde her ryches from noo man: for she is an infinite treasure vnto men, which who so vse, be come partakers of the loue and frendship of God, and are accepted vnto hym for the gyftes of wysdome. God hath graunted me to talke wysely and conueniently to handle the thynges that he hath graciously lent me. For it is he, that ledeth vnto wysdomme, and teacheth to vse wisdom aright. In his had at we & our workes: ye al our wisdom, our vnderstanding & knowledge of al our workes. For he hath geue me the true science of these thynges: so I know how the world was made & the powers of the elements: the beginning, ending & middle of the times: how the time alter, how one goeth after another, & how they are fulfilled: the course of the planets: the ordinaunces of the starres: the natures & kindnes of bestes: the furiosnes of bestes: the power of the winds: the immaginacions of men: the deuertises of yong platens: the vertues of rotes, & al such thynges as are secret & not looked for: haue I lerned. For the workmaster of al thynges hath taught me wysdom. In her is the spirit of vnderstanding/ which is holy, manifold, one only subtil, curteous, discrete, quick, vndeysed playne, swete, louing the thyng that is good, sharpe, which forbiddeth not to do well/ gentle, kynde, stedfast sure, free: hauing al vertues/ circumspect in al thynges: recheuing al pletes of vnderstanding being clean and sharp. For wysdom is nembler then all nembler thynges: she goeth thow we and attayneth to all thynges, because of her cleines. For she is the bryth of the power of God and a pure cleane expressing of the clear

nes of almighty God. Therefore can no vndeysed thinge come vnto her for she is the brightnes of the eternall lyght. The vndeysed myrowre of the magestie of god/ and the ymage of his goodnes. And for so much as she is one, she maye do al thinges: and beynge stedfast her selfe she renueth al, and amoung the people conuerpeth she her selfe into the holpe soules. She maketh gods frendes and prophets: for god loueth no man/ but him in whome wysdome dwelleth. For she is more bewtyfull then the sunne, and geueth more light then the starres, and the daye is not to be compared vnto her: for vpon the daye commeth night. But wickednes can not overcome wysdome, and folyshnes maye not be with her.

The effectes of wysdome.

The. viii. Chapter.

Wysdome reacheth from one ende to another mightely & louingly dothe she orde al thynges. I haue loued her and laboured for her euen fro my youth by: I did my diligence to marry my selfe with her, such loue had I vnto her bewtye. For so hath the company of God, commendeth her nobilitie, yet the Lorde of all thynges hym selfe loueth her. For she is the scholmastres of the nurtoure of god, and the choser oure of his workes: yf man woulde desyre ryches in thys lyfe, what is richer then wisdom, that worketh all thynges. Thou wylte saie: vnderstandinge worketh. What is it among all thynges the worketh more then wisdom? If a man loue vertue and rightuousnes/ let hi labour for wisdom, for she hath great vertues. And why? she teacheth sobernes & prudence, rightuousnes and strength, which are such thynges as men can haue no thyng more profitable in theyr lyfe. If a man desyre much knowledge, she can tell the thynges that are past, & discern the thynges for to come: she knoweth the subtilties of wordes and can expound dark sentences. She can tell of tokens a wonderous thynges, or euer they come to passe, & the endes of all tymes/ & ages: so I purposed after this maner: I wyl take her vnto my company, and con

men louingly with her: no doute she shal geue me good counsell, and speake comfortabyl vnto me in my carefulnesse and greife. For her sake shal I be well and honestly taken amōge the comens and Lordes of the counsell. Though I be ponge, yet shal I haue sharpe vnderstandynge, so that I shalbe maruelous in the sight of greate men, and the faces of Prynces shal wonder at me. When I holde my tounge, they shal byde my lease: when I speake, they shal loke vpon me: and yf I talke moch, they shal laye their handes vppon their mouthe. Moreover, by the menes of her I shal obayne immortalyte, and leaue behynde me an euerlastynge memorayl: amonge them that com: me after me. I shal set the people in orde, and the Rayons shalbe subdued vnto me. Horrible tyrannies shalbe afrayed, when they do lute heare of me amoung the Multytude. I shalbe counted good, and myghty in battayll. When I com home, I shal fynde reue in her: for her company hath no bitternes, and her felowshyp hath no tediousnesse, but myght a ioye.

Now when I considered these thynges by my selfe, & pondered the in my herte, how that to be ioyned vnto wysdome is immortalyte, and greate pleasuer to haue her frenshipp: how that in the workes of her handes are infinite riches: how that who so kepeth company with her shalbe wise: and that he whiche talketh with her, shal come to honour: I went aboute seeking to get her vnto me. For I was a ladd of a rypp wysit, and had a good vnderstandinge.

But when I grew to more vnderstanding, I came to an vndefiled body. Nevertheless when I perceaued yf I could not kepe my selfe chaste, excepte God gaue it me (and that was a point of wysdome also, to know whose gyft it was) I slepte vnto the Lorde, and besought him, and with my whole herte I sayde after this maner:

A prayer of Salomon to obayne wysdome.

The ix. Chapter.



God of my fathers, a lord of mercyes (thou that hast made al thynges with thy worde, and ordered man shew thy wysdome yf he

shuld haue dominion ouer y creature which y hast made: that he shuld ordeyne y worlde accordyng to equite and ryghteousnes, and execut iudgment with a true herte) geue me wysdome, which is euer aboute thy seate: and put me not out from amonge thy chyldren: for I thy seruaunt and sonne of thy handmayden, am a feble person, of a shorte tyme and to pynge to the vnderstandynge of iudgment and the lawes. And, though a man be neuer so perfecte amonge the chyldren of men, yet yf thy wysdome be not with him, he shalbe nothing regarded. But thou hast chosen me, to be a kynge vnto the people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to build a temple vpon thy holy mount, an altar in the cite wherin thou dwellest: a lycknes of thy holpe tabernacle which thou hast prepared from the beginning, and thy wysdome with y, whiche knoweth thy workes: which also was with the when thou madest the worlde, and knowe what was acceptable in thy sight/and ryght in thy commaundementes. Send her out of thy holy heauens from the throne of thy maiesty, that she maye be with me, and labour with me: yf I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth al thynges: and she shal lede me soberly in my workes/and pserue me in her power.

So shal my workes be acceptable, and then shal I gouerne thy people ryghteously, and be worthy to sit in my fathers seate. For what man is he, that maye knowe the counsell of God? Or who can thynke what the wyll of God is? For the thoughtes of mortall men are miserable, and our soules are but vncerten. And why? a mortal & corruptible body is heuy vnto the soule and the earthy mansiō kepeth downe y vnderstanding y museth vpon many thynges. Very hardly can we discern y thynges y are vpon earth, and grete labour haue we, or we can fynde y thynges which are before our eyes: Who wil then seke out the grounde of the thynges y are done in heauen? Oh Lord, who can haue knowledg of thy vnderstandinge
R R. ii. and

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and meanyng, excepte thou geue wysdome and sende the holy goost from aboue: that the ways of them whych are vpon earth may be reformed: that men may learne the thynges that are pleasaunt vnto the, and be preserued thow wysdome.

The deliuerer vnto of the right wyses cometh thow wysdome.

The .x. Chapter

Wysdome preserued the first man, whome God made a father of the world, whē he was created alone brought him out of his offence, to ke him out of the mould of the erth, and gaue him power to rule all thynges.

When the vnryghtuous wente awaye in hys wrath from thys wysdomine the brotherhed perished thow the wrath of murthur. Agayne, whē the water destroyed the whole worlde, wysdome preserued the righteous thow a poztte wherof she was gouerner her selfe. And reouer when wyckednes had gotten the vpper hande, so that the nacjons were puffed vp wth pryd, she knewe the righteous preserued hym faultles vnto God, and layd vpsure mercy for his choldren.

She preserued the ryghtuous, when he fled from the vngodly & perished, what tyme as the fyre felldowne vpon the vncities: Lyke as yet thys day the vnfructefull, waste, and smokynge land geueth testimonye of thet wyckednes: yee the vnrype and vntymely frutes that grew vpon the trees.

And for a token of a remembraunce of the vnfaythful soule, there standeth a pyler of salt, for al soch as regarded not wysdome/gat not only thys hurt, that they knowe not the thynges which were goode, but also lest be hynde them vnto men, a memozial of their foolishnes: for in the thynges wherin they sinned, they could not be hidd. But as for soch as take hede vnto wysdome, she shal deliuer them for in soke.

When the righteous fled because of his brothers wrath/wisdome led hym right waye, she wed him the kyngdome of God/gaue hym knowlege of holy thynges, made hi ryche, in his laboures,

and brought to passe the thynges that he wente aboute. In the defeatfulnes of soch as defrauded hi, she stood bi hym, and made him riche. She saued hym, from his enemies, and defended hym fro discouers. She made hym strong in batayl and gaue hym the victorie, that he myght knowe, how that wysdom is stronger then al thynges. When the righteous was solde, she forsoke him not, but deliuered him from sinners. She went downe with him in to the dongeon/and rayled him not in the bades: yll she had brought him the scepter of the realme/a power agaynst those that oppressed hi. As for them that had accused hym, she declared them to belyers, and brought hym to perpetual worshyppe.

She deliured the ryghtuous people and faultlesse sode, from the nacjons & oppressed them. She entred in to hys soul of the seruaunt of God, and stood by hi in wonders and tokes agaynst the horrible kyng. She gaue the righteous reward of their labours, and led them forth amaruellus waye: on hys daye tyme she was a shadow vnto them/a alight of starres in night season. She brought them thow the red see, and caried the thow the great water. She drowned their enemyes in the see, and brought them out of hys depe. So the ryghtuous toke the spoiles of the vngodly, & praised the holy name of lord, & magnified the victorious had w one accorde. for wysdom openeth the mouth of the dōme and maketh the toges of babes to speke.

The miracles done for Israel: The vengeance of sinners. The great power and mercy of God.

The .xi. Chapter.

She ordered their workes in the handes of the holy prophet: so that they went thow the wysdome & was not inhabited, and pitched their tentes in the waste deserte. They stood agaynst there enemyes, & were auaged of their aduersaries. Whē they were thirde se, they called vpon hys, and water was geue the out of hys rock, & their thirst slakened out of the harde stone. For bi hys thynges/wher thow their enemyes were punished, where they helped in the nedede,

for vnto the enemies thou gauest mans
blood in stead of lyuing water. And wher
as they had scarcenesse in the rebuke
when the chyldre wer slayn, thou gauest
vnto thyne owne a pleneous water bryl
loked for: declarynge by the thyrt that
was at that tyme, howe thou wouldeste
brynge thyne owne vnto honoure, and
slay their aduersaries. For wher they we
re tried: nortured w fatherly mercy, they
knowledged how the yngodlye were
judged, and punished thow the wrath
of God. These halt thou exhorted as a
father, and proued them: but vnto the o
ther thou hast bene a boyfsterous kyn
ge, layed hard to their charge, and cond
emned them. Whether they were absent
or present, their punishment was a pke/
for their greafe was double: namelpe,
mournyng, and the reynbrance of thyn
ges paine. But when they perceaued th
at their punishments dyd them good, th
ey thought vpon the Lorde, and wond
ered at the ende. For at the last they hel
de moch of hym, of whom in the out ca
stynge they thought scozne, as of an ab
secte. Neuerthelesse the rightuous dyd
not so when they were thiristie: but euen
lyke as the thoughtes of the foolishe we
re, so was also their wickednes. Where
as certayne men now (thow error)
dyd worshipec domme serpents and vai
ne beastes, thou sendedst a multitude
of dome beastes vpon them for a venge
ance: that they might know, that loke
where withall a man synneth, by the sa
me also shall he be punished. For vnto
the almyghty hand, that made the worl
de of naughte, it was not vnpossible, to
send among them an heape of Beeres,
or woodde Lyons, or cruell Beastes of a
straunge kynde, soch as are vnknotne
or spoute fyre or cast oute a smokynge
bryeth, or shot horrible sparkes out of th
eir eyes: whych myght not only destroy
them with hartynge, but also kyll them
with their horrible syghte. Yee witho
ut these beastes mighte they haue bene
slayne with one winde, beyng persecuted
of their owne workes, and scattered ab
roade thow the bryeth of the power.
Neuerthelesse thou hast ordred all thyn
ges in measure, nombre and weight. For
thou hast euer had greate strengthe and

myght, and who maye with stade the po
wer of thyne armer. And wher: lyke as
the smal thing that the balaunce weyeth
so is the woodde befoze the yec as ad
oppe of the moorning dew, that fallerth
down vpon the earth. Thou hast mercy
vpon all, for thou hast power of all thin
ges: and makest the as though thou sa
west not the sonnes of men, because they
shoulde amende. For thou louest all the
sonnes of men, because they shoulde as
mende. For thou louest all the thynges
that are, and hatest none of them whome
thou hast made: nether diddeste thou or
deyne or make any thyng of euell wyll.
How might any thynges endure, if it we
re not thy wyl? Or how coulde any thin
ge be preserved, excepte it were called
of thee? But thou sparest all, for all are
thyne. O Lorde, thou louest of soules.

The meyte of god towarde synners, the workes of
God are vnreprouable. God geueth leysure to repete
vs.

The. xii. Chapter.



Lorde, howe gracious and
swete is thy sperte in all thi
ges. Therefore chastenest
them measurably that goo
wronge, and warnest them
concerning the thynges wherein they of
fende: thou speakest vnto them (O Lorde)
and exhortest them to liuetye: w ic
kednesse, and to put their truste in thee,
As for those olde inhabitants of thy holy
lande thou mightest not away wyth the
for they committed abhominable wor
kes agaynst thee: as witche craft, sozce
ry and Idolatry: they slewe theyr owne
chyldren withoute merce: they ate vp
mens bowels and deuored the blood: y
because of suche abhominacions / mis
beleues and Offcinges, thou sleweste
the fathers of the desolate soules by the
hades of oure fathers: the land wherch
thou louest aboue al other mighte be a
dwellynge for the chyldren of God.

Neuerthelesse thou sparedst them also
(as men) and sendedst the forrunners of
thyne hoolte euen hornettes to destroye
them out by lytle a lytle. Not that thou
wast vnable to subdue the yngodly vnto
the rightuous in battel or with cruell
beastes, or wyth one rough worde to de
stroy them together: But thy mynd was
to dyspue them out by lytle and lytle, ge

The Boke

ving them time and place to amed know-
ing wel, that it was an vnrighteous
nacyon and wicked of nature and that
their thought myght neuer be altered:
for it was a curled sode from the begin-
nyng, and feared no man: Yet hast thou
pardoned their synnes. For who wil sai
vnto the: why hast thou done that? Or
who wil stand agaynst thy iudgment?
Or who wil come befor thy face: a auen-
ger of vnrighteous men? Or who wil
blame the, yf the people perishe, whom þ
hast made: for there is none other god
but thou, that carest for al thinges: that
thou mayest declare how that thy iudg-
ment is not vnright. Ther darre nether
kyng, ner tyaunt in thy syght require
accoptes of the whom þ hast destroyed.

For so moch then as thou art righ-
teous thy selfe, þ ordrest al thinges righ-
teously: and punishest euen hi that hath
not deserued to be punished: and takest
him for a straunger and an aleaunt in
the lande of thy power. For thy power
is the beginning of rightousnes: and be-
cause thou arte Lorde of all thynges,
therefore art þ gracious vnto al. And he
men thinke þ not to be of a ful strenght,
thou declarest thy power: boldly dely-
uerest thou them ouer that knowe the
not. But thou lorde of power iudgeste
quyetly, and ordrest vs w greute wor-
shype, for thou mayest do as thou wylte.

By soch workes now hast þ taught
thy people, that a man also shuld be iust
and louinge: and hast made thy childe
to be of a good hope: for eue when thou
iudgest, thou geueste rowme to amend
from synnes. For in so moch as þ haste
punished, and with soch diligence dely-
uered thee enemyes of thy seruautes,
whiche were worthy to die (where thou
w thou gauest them tyme and place
of amendement, that they myght tuzne
from their wickednes (with how great
diligence the punishest thou thyn owne
chylde, vnto whose fathers thou hast
sworne and made couenautes of good
promises. So wher as thou doest but
chasten vs, thou punishest our enemyes di-
uerse wayes to þ ite þ wher we punishe
we shuld remembre thy goodnesse: and when
we oure selues are punished, to put our
trust i thy mercy. And herfor wher as men

haue liued ignorantly & vnrighteously
þ hast punished the fore euen thou: the
same thynges that they worshipped.
For they went astraye verpe longe in þ
waye of erreure, and helde the beastes
(whiche euen they enemyes dyspyled)
for goddes, lyuinge as Chylderen of no
vnderstandinge. Therfor hast thou set
a scozefull punishment among them,
as amonge the chyldeken of ignoraun-
ce. As for such as woulde not be refor-
med by those scoznes and rebukes, they
felt the worthy punishments of God,
for the thynges that they suffred they
bare them vnpaciently, beinge not con-
tent in them, but vnwyllyng. And wher
they perishe by the same thynges that
they toke for goddes, they knowledged
then, that there was but one true God,
whom afore they wold not knowe: therfor
ye came þ end of theyr danacion vpo the
All thinges be vayne, except the knowledg of God
Idolaters and J doles are mocked,

The .xiii. Chapter.



Vyne are all men, which ha-
ue not the knowledg of God:
as wer they that out of the
good thinges which are se-
ne, knewe not hym that of
hym selfe is euery thinge: þeyther toke
they so muche regarde of the workes þ
are made, as to know, who was the cra-
ftesman of theym: but some toke the fyre,
some the wynde or aye, some the cour-
se of the starres, som the water, some to
ke Sunne and Moone, or the lyghtes
of heauē whych rule the earth, for gods.
But though they had suche pleasure in
their beutie, þ they thought the to haue
ben goddes: yet shuld they haue knowe/
how much moze fayrer he is þ made the.
For þ maker of beuty hath ordeyned all
these thynges: or if they merueled at þ po-
wer & workes of the, they shuld haue per-
ceiued therby, þ he which made these thi-
nges is mightier thn they. For by þ gre-
ates & beuty of þ creature, þ maker the-
rof may playnely be knowe. Not w sta-
dig they at þ les to be blained þ sought
god, & wold haue found hi, & yet missed.
& why: for so much as they wet about in
his workes & sought after the, it is a to-
ke, þ they regard & hold moch of his wor-
kes þ are sen: how best they are not wholi

to be excused. For yf their vnderstanding and knowledge was so greete, that they coude discern the worlde and the creatures, why dyd they not rather finde out the Lorde therof?

But vnhappye are they/and among the deed is their hope, that call them goddes which are but y^e workes of mens handes: golde, syluer, and the thyng that is founde out by conyng. the synplitude of beelkes, or any bayn flo^r hath ben made by hand of olde. As when a carpenter cutteth down a tree out of the wodd, and pareth of the backe of it conyngly: and so with the one parte maketh a vessel to be vsed: and dighteth meat with the residue. As for the other part that is left, whiche is p^rofytable for nothyng (for it is a croked pece of wod and ful of knobbes) he carueth it dyllygenly thorow his banite, and (according to the knowledg of his conyng) he geueth it some proportion, fast by oneth it after the synplitude of a man, or maketh it lyke some beeste, streaketh it ouer with redd, and painteth it, and loke what foul spot is in it, he casteth some coloure vpon it.

Then maketh he a conuolient tabernacle for it, setteth it in the wall, and maketh it fast with y^e p^rouidyng so for it, lest it happen to fall: for it is wel knowne, that it can not help it self: And why? it is but a ymage, & must of necessity be helped. Then goeth he and offereth of his gooddes vnto it for his children and for hys wife: he seeketh helpe at it, he asketh counsel at it: he is not ashamed to speake vnto it that hath no soule: for health, he maketh his peticion vnto him that is lyck: for lyfe, he prayeth vnto him that is ded: he calleth vnto him for helpe, that is not able to helpe him selfe: and to sende hym a god iourneye, he prayeth him that mai not go. And in al the thynges that he taketh in hande (whether it be to opeyne any thyng or to work) he prayeth vnto him that can do no maner of good.

The detestacyō and abhomyneacyō of ymagēs. & curse of them that maketh them: The enelles that some of idolatry.

The. xliii. Chapter



Garne/another man purp^rosyng to sayle, and beginning to take his iourneye thorow the raging sea, cal

leth for helpe vnto a stocke / that is fatte weaker, then the tre that bereth him.

For as for it/ couetousnes of money hath sold it out/ and y^e craftsman made it with his conyng.

But thy p^rouidence/ O father gouerⁿer of al thynges from the begynnyng: for thou hast made a waik in the sea, & ad a lute path in the myddest of the wau^es: declaring therby, that thou hast power to helpe in al thynges, y^e thoughe a man went to y^e sea without thy. Nevertheless, that the worke of wysdō should not be vayne, thou hast caused an arke to be made: And therfore do men commit their lyues to a smal pece of wodd, passing ouer the sea in a shyppe and are saued.

For in the olde tyme when y^e p^roude gyauntes perished, he (whome the hope was left to increse the worlde) wet into the shyppe/ which was grounde thorow thy hande/ and so leste sede behynde him vnto the worlde. For happy is the tre where thorow righteounes commeth: but cursed is the ymage of wodd, that is made with handes, yea both it & he that made it. He/ because he made it: and it, beause it was called god, wher as it is but a fraile thyng. For the vngodly and hys vngodlines are both lyke abhoyntable vnto god. Euen so the worke and he that made it also shal be punished together. Therfore shal there a plage come vpon the images of the heathen: for out of the creature of god they are become an abhomyneacyō, & temptacyō vnto the soules of mē, and a snare for the fete of the vnwysse. And why? the sekynge out of ymagēs is the begynnyng of whoredome, & the byngyng bp of them is the destruction of lyfe. For they were not from the begynnyng, neither shal they contynue for euer. The wylthy ydelnes of men hath founde them out vpon earth, therfore shal they com shortly to an ende. Whē a father moened for his sōne y^e was takē awaie frō hī/ he made hī an imagē (i al y^e haste) of his ded sōne: & so he begā to worshyp hī as god, which was but a deed mā/ & ordened his seruaunts to offer vnto hī.

Thus

The Boke

Thus by proces of tyme and thozowe longe custome, this errour was kepte as a law, and byzauntes compelled me by violence to honour ymages. As for thole that were so farre of, that menne myght not worshyp the presently, the picture was brought from farre (lyke the ymage of a kyng whom they wold honour) to the intent that with great dyligence they myght worshyppe hym which was farre of/as though he had bene present. Agayne/the synful cō-ting of þe craftesman gaue þe ignoraunce also a greates occasion to worshyp ymages. For the workman w illinge to do him a pleasure that set hym a worke, labourereth with al his cōnyng to make þe ymage of the best fashyon. And so the row the bewty of the worke the comen people was deceaued, in so much that they toke him now for a god, whych a litle afoze was but honored as a man. And this was the errour of mans life, when men (ether for to serue their own affection / or to do some pleasure vnto kynges) ascribed vnto stones and storkes the name of god/which ought to be geuen vnto men.

Prayer, this was not ynough for them that they erred in the knowledge of god: but where as they lyued in the greates warrres of ignoraunce, those many and grete plages called they peace. For ether they slue their owne chyldre, and offered them, or dyd sacrifice in the nyght season, or els helde vnreasonable watches: so that they kepte nether lyfe nor marriage cleane: but ether one slue another to deathe malytouslye, or els greued his neyghbours waduourye. And thus were al thinges myxt together: bloude, manslaughter/theft, dissimulation, corrupcion/vnfaythfulnes, sedicion, perjury, disquieting of good men, vnthankfulnes, defilg of soules chaungyng of byrth, vnstedfastnes of marriage, mysordye of aduourty and vncleues. And why the honouring of abhominable ymages is the cause, the beginning and ende of al euil. For they that worshyp Idoles, ether they are made whē they be merry, or prophesynges, or lyue vngodly/or els lyghthe for to sweate them selues.

For in somoch as their trust is in the Idols (which haue nether soule ner vnderstandyng) though they swere falsly yet they thincke it shall not hurte them.

Herfore cometh a greates plage vpon them, and that worthe ly: for they haue an euil pynton of God, geuyng hede vnto Idols, swearing vniustly to deceaue, and despising rightuousnes. For their swearing is no vertue, but a plage of them that sinne, and goeth euer w þe offence of the vngodly.

The voyce of the faythful prayse the mercy of God for whose graces sake they seue not Idols.

The .xv. Chapter.

But thou (Oure God) art swete, long suffering and true, and in mercy ordelle thou al thinges. Though we synne/yet are we thine, for we know thy strength. If we sinne not/the art we sure, that thou regardest vs. For to knowe the, is perfecte rightuousnes: Pee to knowe thy rightuousnes & power, is the roie of immortalte. As for the thing that men haue founde out thozow their euell science, it hath not deceaued vs: as the paynting of þe picture (an vnproffytable labour) and carued ymag, w diuerse colours, whose syght entyseth the ygnoraunt: so þe honourer and loueth the picture of a dead ymage that hath no soule.

Neuerthelesse/they that loue sothe euil thinges, are worthy of death: they that trust in them, they that make them, they that loue them, and they that honour them. The potter also taketh and tēpereth soft earth, labourereth it, & geueth it the fashyon of a vessel. Whatsoeuer serueth for oure vse, and so of one peece of clape he maketh some clene vessel for seruyce, and some contrary. But where to euery vessel serueth, that knoweth þe potter him selfe. So with his bayne labour he maketh a God of þe same clape: this doth eue he, which a litle afoze was made of earth him selfe, and wythin a litle while after (whē he dyeth) turneth to earth agayne.

Notwithstandyng, he careth not þe more because he shall labour, ner because

hys

his life is thoz: but stitutieth to excel gold
synthes, the silver synthes, the copper
synthes, and taketh it for an honoure
to make vayne thynges. For hys hert is
as hys hope is but vayne earth, and
his lyfe is no more worth the clay: for so
much as he knoweth not hys owne ma-
ker, that gaue hym his soule to worke,
and bzyethed in hym the bzyeth of lyfe.

They counte our lyfe but a pastime, and
our conuersacion to be but a market, ad
that men shoulde euer be getting, and p
by euell meanes. Howe he that of erth
maketh fragile vessels and ymagines, kno
weth hi selfe to offende aboue all other.
All the enemyes of thy people and that
holde them in subiection, ar bnywyle, vn
happy, and excreading proude vnto ther
owne soules: for they iudge all p ydoles
of the heathen to be goddes, whiche ne-
ther haue eye syghte to see, nor noles to
smell, nor eares to heare, nor syngetes of
handes for to graue: and as for theyr
fete they are to slowe to go. For mā ma-
de them, and he that hath but a borrowed
spete, fashioned them. But no man can
make a God lyke vnto him: for scinge he
is but mortal him selfe, it is but mortall
that he maketh wryth vnrighteous han-
des. He him self is better then they who
he worshippeth, for he lyued though he
was mortall, but so dyd neuer they.

Yet they worship beastes also, which are
most miserable: for cōpare thynges that
can not fele vnto them, and they ar wor-
se then those. Yet is there not one of the
se beastes, that with his syght can behol-
de any good thyng, nether haue they ge-
uen praise nor thanckes vnto god.

The punishment of Idolaters and the benefites be-
ne vnto the saythfull.

The. xvi. Chapter.

In these & such other thyn-
ges haue they suffered wor-
thy punishment, & thozow p
multitude of beastes ar they
roted out. In stead of p whi-
ch punishments thou hast graciously
ordred thynne owne people, and geuen
them their desyre that they longed for:
a newe straunge taste, preparynge theym
quayles to be theyr meate: to the intente
that (by the the thynges whych were the
wed and sent vnto them) they that were

so greedy of meate, myght be withdra-
wen euen from the desyre that was ne-
cessary. But these within thort tyme
were brought vnto poudet, and capst-
ed a newe meate. For it was requysite
that (wrythout any excuse) destruccion
shoulde com vpon those which bled ty-
ranny, and to shew onlt vnto the other,
how thir enemyes were destroyed. For
when the cruel & odnes of the beastes
came vpon them, they perished thozow
the stinges of the euell serpentes.

Notwithstanding thy wryth endu-
red not perpetually, but they were put
in feare for a lytle season, that they my-
ght be reformed, hauinge a token of
saluacion / to remembre the cōmaundes
ment of thy lawe. For he that conuer-
ted, was not heled by the thing that he
sawe, but by the, O sauour of al. So
in this thou shewest thynne enemyes, p
it is thou, which delpuerest from al e-
uel. As for they when they were bitten
by geshoppers and flies, they died / for
they were worthy to perishe by such: but
nether the teeth of dragons nor of ve-
nemus wormes ouer cam the children,
for thy mercy was euer by them, and he
helped them. Therefore were they pun-
shed to remembre thy wordes / but ha-
stely were they healed agayne: lest they
shuld fal into so depe forgetfulness: p
they might not vse thy helpe.

It was nether herbe nor playster p
restored them to health, but thy worde
(O Lord) which healeth al thynges. It
is thou (O Lord) that hast the power
of lyfe and death: thou ledest vnto de-
thes doze / and bringest by agayne.
But man thozowe wyckednes slayeth
hys owne soule, and whē his spete go-
eth forth, it turneth not agayne, nether
may he cal agayne p soule that is take
awaye. It is not possible to escape thy
hand. For the vngodly that wolde not
know the, wer punished by the strength
of thine arme: w straung waters / hap-
es and raynes were they persecuted, &
thozow fire were they consumed. For it
was a wondrous thig p fite might doo
more the water which quēcheth al thi-
ges: but p world is p auēget of p rygh-
teous. Some tyme was p fite so tame
p p beastes which were sent to noyssh
vngodly.

The Boke

ungodly, by't not: and that because they
 woulde se and knowe, that they were
 persecuted wth the punishmēt of god
 And sometime brenge the fyre in the
 water on euery syde, that it myght de-
 roy the vntygrouous nation of the erth.
 Agayne, thou hast fed thyn owne peo-
 ple with aunels fode, & sent them bred
 ready from heauen (without theyre la-
 bour) being very plasaunt and wel gu-
 shed. And to shewethy ryches and swete-
 nesse vnto thy chyldren, thou gatherest
 euery one theyre desire / so that euery mā
 myght take what lyked hym beste. But
 the snow and yce abode the violence of
 the fyre and melted not: that they might
 knowe that, the fyre burning in the hal
 and raine destroyed the frute of the ene-
 mies: the fire also forgot his strength / a
 gaine, that the ryghtuous might be no
 riched: for the creatur that serueth the
 (which arte the maker) is feare in pun-
 nishing the vnihtuous, but is eysy &
 getle to do good, vnto such as put their
 trust in thee. Therefore dyd all thinges
 alter at the same tyme, and were al obe-
 dient vnto thy grace, which is the norse
 of all thynges according to the desyre of
 them that had ned thereof: that thy chil-
 dren, O Lord: whome þ lovest, mighte
 knowe that it is not nature and the gro-
 wing of frutes that fedeth men, but that
 at it is thy word, which preserueth them
 that put their trust in the. For loke what
 myght not be destroyed with the fyre as
 sone as it was warmed with a litle sun-
 ne beame, it melted: that all men, mighte
 knowe, that thanches nighre be geuen
 vnto thee before the sunne rise, and that
 þ oughtest to be worshipped before the
 day springe. For the hope of the vnthā-
 kful shal melt awaie as þ winter yce, &
 perishe as water, þ is not necessary.

The iudgements of god vpon the Egyptians.

The .xviii. Chapter.

Qreate are thy iudgements
 (O Lord) and thy counsels
 can not be exprested, therfore
 men do erre, that wil not
 be reformed with thy wylde
 For when the vnihtuous thought to
 haue thy holy people in subiection, they
 were bound with the bandes of darken-
 nes and long night, but vnder þ rofe /

it linking to escape þ euerlasting wylde.
 And whyle they thought to behyde in the
 darknesse of their synnes, they were sca-
 tered abroad in the very myddell of the
 darck coueringe of forgetfulness, put to
 horrible feare & wonderously vexed for
 the corner where they myghte not kepe
 them from feare: because the sounde ca-
 me downe and vexed them: ye maner
 terrible and straunge viscons made them
 as fraid.

No power of the fyre myghte geue
 them lyght, nether myght þ clear flā-
 mes of the starres lyghten that horrib-
 le nyght. For there appered vnto them
 a soden fyre, very reddeful: at þ which
 when they sawe nothyng) they were so a-
 frayd, that they thought þ thig whych
 they sawe, to be the more fearful. As for
 the sorcery and enchauntements þ they
 vsed, it came to derisyon, and the proude
 wylsome was brought to shame. For
 they that prynced to driue awaye the
 fearfulness and drede from thee weake
 soules / here spyck for feare them selues,
 and that with scoone. And though none
 of the wonders feared thym, yet wer they
 a fraid at the bestes which came vpon the
 and at the bissynge of the serpentis. In
 so moche that with trembling they sob-
 ned and sayde they sawe not thee aye,
 whiche no man yet maye escape.

For it is an heur thig, when a mā
 owne conscience beareth recorde of his
 wickednes and contempneth him. And
 why: abered and wounded conscience,
 taketh euer cruel thinges in hande. Fe-
 arfulness is nothing els but a declaring
 that a man seeketh helpe and defence, to
 answer for him self. And loke how moche
 lesse the hope is within the more is the
 vncertaintye of the matter, for the which
 he is punished. But they that came in
 myghte nyght: slepte the slepe that fill
 vpon them from vnder and from aboue
 somtyme were they afrayed the howe the
 feare of the wonders, and somtyme they
 were so weake that they swowned shal
 for an halfe and sodayn fearfulness ca-
 me vpon the. Afterward, yf any of the
 had fallen, he was kept and shut in pri-
 son but without charynes. But yf any
 dwelt in a villag, yf he had bene a heu-
 or husband man he suffred intolerable
 uerment

hitherto: for they were al bounde with
one chayne of darcknesse.

Whether it were a blasphemig wind,
or a sweete song of þ birds amonge the
whiche brāches of þ trees, or the behe-
mence of hasty rūning water, or greate
noyse of the fallig downe of stones, or
þ plateng & rūning of beastes whō thet
sawe nor, or the mighty noyse of torig
beestes, or þ sound þ answereth againe
i the hie mountaines it made the sow-
nde for very feare. For all þ earth thy-
ned w clere light, & no mā was hidjed
i his labour. Only bpō the there fell a
hep night, an imag of darcknes þ was
to com bpō the. Yee they were vnto the
selues þ moste heuye and horrible dar-
cknesse.

The spye lycht þ the Israelites had in Egypte
The persequicion of the faithfull: The Lord smot
all the first borne of Egypt. The Comyns of þ people
in the wilderness. Aaron stode betwixt the lycht and
the deyd with his censoure.

¶ The. xlviii. Chapter.

Nevertheles thy saites had
a very greate light (& the
enemies herd their voice,
but they saw not þ figure
of the.) And because thei su-
ffered not þ same thinges / they magni-
fied þ: & they þ were vexed afore (beca-
use they were not hurt now) thancked
the, & besought the (O god) þ thet mig-
ht be a difference. Therfore had they a
burning pile of fire to lede the i þ vn-
knowne wate & þ gaue the þ Sunn
for a free gift wout any hurt. Reason is
was þ they shuld want light & be put
in the prison of darcknes, which kepte
thy childre i captivite, by whō the vn-
corrupt light of þ lawe of þ world was
for to be geue. Whē thet thoght to stat
þ the babes of þ righteous (one beig laid
out / & p̄sctued to be leder vnto the o-
ther) þ broughtest out the whole multi-
tude of þ childre / & destroyedst these i þ
mighty water. Of þ night were out fa-
thers certisped afore þ, they knowyng
vnto what oth they had geue credēse
might be of good chere. Thus thy peo-
ple receued the health of the righteous
but þ vngodli were destroyed. For like
as þ hast hurte our enemies, so haste þ
promoted vs whō thou callest afore.
For the righteous childzen of the good

men offered secretly ad'ordred the law of
righteousnes vnto vnite: that the iulke
shoulde receaue good and euell in lyke
maner, singyng prayles vnto þ father of
al men. Agayne, there was herd an vn-
conuenient voyce of the enemyes, and
a pryteous crye for chylderen that were
bewayled. The master and the seruaut
were punished in lyke maner. For thepe
al together had innumerable that died
one death.

Neither were the lyuyng sufficient
to bury the deed, for in the twinklyng
of an eye, þ noblest nacyon of thein was
destroyed. As ofte as God helpe d them
afore, yet wold it not make them beleue:
but in the destruccyon of the first borne
they knowleged, that it was the people
of God. For while al thinges were syl,
and when the nyght was in þ myddest
of her course / thy Almyghtie worde (O
Lorde) leapt downe from heauen oute
of the roial trone as arough mā of wat-
re, in the myddest of thee lande that was
destroyed: and þ sharpe swerde persour-
med their straitte commaundement, stād-
dyng a fylling al thinges w death: yce
it stode vpon the earth & reached vnto
þ heauen. The the sight of þ cruel dyca-
mes vexed them sodenly, & fearfulnesse
came vpon them vnatwarres.

Then laye there one here / another
there, half deed half quick, and shewed
the cause of his death. For the visyons
that vexed them, shewed them these thi-
ges a fore: so þ they were not ignoraunt,
wherfore they perished.

The temptacon of death touched þ
righteous also, and among the multy-
tude in the wilderness there was insur-
reccion, but thy wrath endured not lōg.
For the fauleste m: n went in al þ hast,
and toke the battayl bpō him / brought
forth the wepon of his mynystracon:
even prayer and the censours of recon-
cinge: sette him selfe agaynst the wrath
and so brought the mystery to an ende:
declaring therby, that he was thy ser-
uaunt. For he overcame not the multy-
tude with bodely power, ner with wea-
pens of myght: but with the worde hee
subdued him that vexed him, puttinge
the in remembraunce of the othe and co-
uenant made vnto the fathers.

The Boke

For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the waye vnto the lyving. And why: his long garment was al the beu-tye, and in the foure towes of the skyes was the gloze of the fathirs gra-uen, and thy maiestye was wyrtten in the crowne of his head.

Upon these the destroyer gaue place, ad was a fraide of them: for it was only a tem-eracion woerthy of wrath.

The death of the Egyptians, and the great ioye of the hebrues. The meat that was geue nat the depy of the people. The elementes serue not only, to pwill of God, but also to pwill of man.

The xix. Chapter.

A For the vngodly, p wrath came vpon theim wyth-
out mercy vnto p end. For he knew befoze what shold happen vnto them: how p (when they had consented to let theim go/and had sent them out wyth greete dyligence) they wold repent, and folow vppon them. For when they were yet mourning and making lamentacyon by the graues of the deade, they deuy-
sed another folp shyness: so that they per-secuted them in their flieng, whom they had cast out afoze with prater. Woerth-
necessite al so brought them vnto this ende/for they had cleane forgotten the thynges that happened vnto the afoze. But the thing that was wantynge of their punishment, was requylpte so to be fulfilled vpon theim with tozmen-
tes: that thy people might haue a mar-uelous passyng thozow/and that these might fynd a straunge death.

B Then was euery creature fasto-
ned agayne of newe accozdunge to the wyl of their maker, obepeng thy com-
maundementes p thy chylzen might be kepte without hurt, for the cloud o-
uershadowed their tentes, ad the drie earth appered, wherafter was water so that in the red sea there was awaye
wythoute impedymente, and the grete depe became a playne felder: where tho-
row al the people wente that were des-
fyled wyth thy hande sepnge thy won-
derous and maruelous woerkes. For
as the hoxses, so were they fed, ad lepe
lyke lamber, prassyng the (Q lozd) whi

ch hadest deliuered thz. And why: they were yet myndefull of the thynges, that happened whyle they dwelt in the land: how the ground bzought forth the flies in strede of catel, and how the ruer scrau-
led w the multitude of frogges in stre-
de of fpythes.

But at the last they sawe a new crea-
cion of byrdes, what tyme as they were
discreauid wyth lust, and wyth delycate
meates. For when they were speaking
of theyz appetite, the quailles came vpp
vnto them from the see, and punishme-
tes cam vpon the spynners, not without
the tokens whyche came to passe afoze
by p behemence of the streames: for they
suffred woerthely, ac cozdng to theyz wi-
ckednesses, they dealt so abhominabyle
and churlyshly/with straungers. Some re-
creauid no vnkknown geastes, some bz-
ought the straungers into bondag: that
dyd th em good. Besyde all these thyng-
es there were some that not onely recea-
ued no straungers w theyz wylls, but
persecuted those also ad did them much
euell that receauid them gladly.

Therfore were they punished with blind-
nes, lyke as they that wer couered wyth
sodayne darcknes at the doores of the ri-
ghtuous, so that euery one sought the
entraunce of hys dere.

Thus the elementes turned into
them selues, lyke as when one tyme is
chaunged vpon an instrumēt of Musi-
ke, and yet all the respydue kepe theyz me-
lodye: whych maye easely be perceauid/
by the syght of the thynges that are com-
to passe. The drye lande was turned in-
to a waterpe/and the thyng that afoze
swamme in the water/went now vpon
the drie grounde. The fyer hath power
in the water (contrary to hys owne ver-
tue) ad the water forgat hys owne kind
to quench. Agayne, the flammes of the
noysome beastes hurte not the fleshe of
them that wente wyth them neither mel-
ted they the yse whych els meltech lygh-
tely. In al thynges hast thou promoted
thy people (Q lozd) and brought them
to honour: thou hast not despised them,
but alwaye and in all places hast thou
stande by them.

The ende of the boke of
wysdome.

The Prologe LXXiii

The boke of * Iesus the sonne of Syrah / which is called in la- tin Ecclesiasticus.



The Prologe of Iesus the son- ne of Syrah vnto hys boke.

Many and greate men haue declared wysdome vnto vs out of the lawe,
out of the prophetes and out of other that folowed the. In the which
thynges Israell ought to be commended, by the reason of doctryne &
wysdome: Therfore they that haue it and reade it, shoulde not onely
them selues be wyse there thorow, but setue other also wyth teaching
and wytyng.

After that my graundfather Iesus had geuen diligent labour to reade the lawe;
the prophetes and other boke that were left vs of oure fathers, and had well ex-
ercised hym selfe there in: he purposed also to write some thinge of wysdome and
good maners, to the intent that they which were wylling to learne and to be wise
myght haue the more vnderstandinge, and be the more apte to leade a good con-
uersacion.

Wherfore I exhorte you to receaue it louynglye, to reade it wyth dyligence, and
to take it in good worthe, though oure wordes be not so eloquent as the famous
Oratours. For the thyng that is wytten in the Hebreue tongue, soundeth not so
well when it is translated into an other speache. Not only this boke of myne, but
also the lawe, the Prophetes and other boke sounde farre otherwyle, then they
do, when they are spoken in theyr owne language.

Now in the .ccc. viii. yere when I came into Egypte in the tyme of Ptolomy Es-
uergetes, and continued there all my lyfe / I gat lybertie to reade and wytte many
good thynges. Wherfore I thought it good and necessary, to bestow my dyl-
igence and trauayll to interpret this boke. And consyderinge that I
had tyme, I laboured and dyd my best to performe this boke, and
to bringe it vnto lyght: that the straungers also which ar
disposed to learne, myghte apply them selues vnto
good maners, and lyue accordyng to the
lawe of the Lorde.

Ecclesiasticus.

Wisdom increaseth and commeth of god. A prayse
of the feare of God. Rightwysnes is a degree to comen by
to wisdom.

The fyrst Chapter.



21

Al wisdom commeth of god
the Lord, and hath ben euer
with him, and is before all
tyme. Who hath nombred
the sande of the see, the drop
pys of the rayne and the dayes of tyme?
Who hath measured the length of the
auntyll byrdth of the earth, and the depnes
of the se? Who hath sought out the groun
de of gods wisdom which hath be before al
thynges. All wisdom hath bene before al
thynges, and the vnderstanding of pru
dence from euerlastyng. Gods word in
the heygth is the well of wisdom, and
euer lastyng commandementes are the
entraunce of her. Unto whome hath the
rote of wisdom bene declared? Who
hath knowne her wysdom? Unto whom hath
the doctryne of wisdom bene discovered
and shewed, and who hath vnderstande
the many folde entraunce of her?

There is one: euen the Highest, the
maker of al thynges, the Almyghy, the
kyng of powere (of whom men ought to
stande greatly in awe) which sitteth vp
on hys throne being a god of dominion:
He hath created her thorow the holy gost:
he hath sene her, nō bred her, & measured
her: he hath poured her out vpon al his
workes, and vpon al fleshe accordyng
to his gift: he geueth her richelype vnto
them that loue him. The feare of the Lord
is worship and triumph, gladnesse &
a ioyful crowne. The feare of the Lord
maketh a merce hart, geueth gladnesse/
ioye and long lyfe. Who so feareth the
Lord, it shal go wel with him at the last
and in the daye of hys deathe he shal be
blessed.

The loue of God is honorable wyl
dome: like vnto whome it apereth, the
loue it, for they se what wonderful thi
nges it doith. The feare of the Lord ys the
beginninge of wisdom, and was made
with the saythful in the mothers wōbe:
it shal go with the chosyn women, and shal
be knowe of the righteous and saythful.
The feare of the Lord is the right Gods ser

The Boke of

uice. The feare of the Lord is the rote
of wisdom, and her branches are long
lyfe. In the treasures of wisdom, is vn
derstanding and deuotion of knowleg
but wisdom is abhorred of sinners.)
The feare of the Lord dyspuyeth out sin
ne, for he that is without feare, cannot
be made righteous, and his wilful bol
dnes is his owne destruction. A pa
tient man wyl suffer vnto the tyme, and
then shal he haue the rewarde of ioye.
A good vnderstanding wyl hyde bys
wordes for a tyme, and many men lye
pes shal speake of his wisdom. In the
treasures of wisdom is the declaracy
on of doctryne, but the synner abhor
eth the worship of god. Whosonne / e
thou despyse wisdom, kepe the comma
dement, and God shal geue her vnto
for the feare of the Lord is wisdomes
nourture, he hath pleasure in sayth and
louynge mekenes, and he shal fyl the
treasures therof. Be not obstynate
and vnfaithfull to the feare of the
Lord, and come not vnto hym with a
double herte. Be not an hypocrite in
the syghte of men, and take good he
de what thou speakest.

Marke wel these thynges, lest thou
happen to faull and bynne thy soule
to dishonoure, and so God dysco
uer thy secretes / and caste thee downe
in the myddeste of the Congrega
cyon: Because thou wouldest not
receaue the feare of God, and be
cause thy herte ys full of fapnednes
and dysceite.

he

He exhorte the seruantes of god to rightuolnes, loue, vnderstandyng & pacience, and exhorte the that feareth God, to beleue, to hope, and to loue: because God neither confoundeth nor forsaketh them, that trust in hym. A curse vpon the subtil, feare ad impatient of herte:

The.ii. Chapter.

MY sonne, yf thou wilt come in to the seruyce of god, staude fast in rightousnes and feare, and arme thy soule to temptation: settle thine hert and be pacient: be w doleue thine eare/ receaue the wordes of vnderstandyng, and chyncke not awaye, when thou arte entred. Holde the fast vpon God, for ne thy self vnto hym and suffre, that thy lyf maye encrease at the last. Whatso ever happ eneth vnto thee, receaue it: suffre in heupnesse, and be paciente in thy trouble. For lyke as gold and syluer are tryed in the fyre, euen so are acceptable men in the toznace of aduersyte. Se leue in God, and he shall heale the: or dye thy waye a ryght, and put thy trust in him. Helde fast his feare, and growe therein. O ye that feare the lord, take suerholde of his mercye: chyncke not awaye from him, that ye fall not. O ye that feare the Lord, beleue hym, and your reward shall not be emptie. O ye that feare the Lord, put your trust in him, and mercye shall come vnto you for pleasure. O ye that feare the Lord, set your loue vpon him, and youre hertes shall be lyghtened. Consydre the olde generations of men (O ye chyldren) and marke thein wel: was there euer any one founded, & put his trust in the Lord: who euer continued in his feare and was forsaken? Of whom dyd he euer despyse, that called faythfully vpon him? For God is gracious and merciful, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the true the. Who be vnto him & hath a double hert, wycked lypyes and euell occupied handes, and to the synner that goeth two maner of ways. Who be vnto them that are loose of herte, which put not their trust in God, and therfore shall they not be defended of him. Who be vnto them that haue lost pacience, for taken the ryght wayes, and are turned back in to frowarde ways. What wyl they do, when the Lord shall begynne

to visyte them

They that feare the Lord, will not mistrust his wordes: and they that loue hym, wyl kepe his commaundement. They that feare the Lord wyl seke out the thynges / that are pleasaunt vnto him: and they that loue hym, shall fulfyl his lawes. They that feare the lord wyl prepare theire hertes, and humble theire soules in his syght. They that feare the Lord kepe his commaundementes, and wyl be pacient tyl they se him selfe, sayinge: better it is for vs to fall into the handes of the Lord, then into the handes of men: for his mercye is as greates as him selfe.

To our father and mother ought we to geue double honour. Of the blessing and curse of the father & mother. No man ought ouer curiously to searche out the secretes of god.

The.iii. Chapter.

The chyldren of wysdome are a congregacion of the ryghtuous and they: exerceyse is obedience and loue. Here me your father (O my deare chyldren) and do thereafter, that ye maye be safe. For the Lord wyl haue the father honoured of the chyldren, and loke what a mother commaundeth her chyldren to do: she wyl haue it kept. Who so hurteth his father, his synes shall be forgiven him: and he that honoureth his mother is lyke one that gathereth treasure together. Who so honoureth his father, shall haue toy of his owne chyldren: and whiche he maketh his praiser, he shall be herde. He that honoureth his father, shall haue a longe lyf: & he that is obedyent for the lordes sake, his mother shall haue toy of it.

He that feareth the lord, honoureth his father and mother, and doeth them seruyce, as it were vnto the lord hym selfe. Honour thy father in dede, in worde, and in al pacience, that thou maye haue his blessing: for the blessing of the father buyldeth vp the houses of the chyldren, but the mothers curse roteth oute the foundacions. Retopse not when thy father is reproued, for it is no honour vnto the but a shame. For the wyshyppe of a mans father is his owne wyshyppe, & where the father is without honoure, it is the dishonour of the sonne.

Ecclesiasticus

My sonne / make muche of thy father
in his age, and greue him not as longe
as he lyueth. And yf his vnderstādig
B sayle, haue patience with him, and dys-
pise him not in thy strength. For the
good dede that thou shewest vnto thy
father, shal not be forgotten: and when
thou thy selfe wantest / it shal be rewar-
ded thee (and for thy mothers offence
thalt be recompenced with good, yea
it shal be founde for thee in righteous-
nes) & in þ daye of trouble þ shalt be re-
membred: Thy sines also shal melt a-
waie, like as the yce in þ sayre warme
wether

He that forsaketh his father, shall
come to shame; and he that desiethe his
mother, is cursed of god. My sonne,
performe thy woorkes wyth louynge
mekenes, so shalt thou be loued aboue
other men. The greater thou art / the
more humble thy selfe (in al thynges)
& þ shalt find fauour in þ sight of god.
For greate power belongeth only vnto
god / & he is honoured of the lowly.

Seke not out the thyngs that are aboue
thy capacite, & search not out þ gre-
C tūd of such thynges as art to myghtye for
þ; but loke what god hath comaunded þ,
thinck vpon þ al waie, & be not curious i
many of his woorkes. For it is not ned-
ful for þ to se wthine etes þ thynges þ ar
secret. Make not þ to much search i su-
perfluous thynges, & be not curyous in
many of his woorkes: for many thynges
art shewed vnto þ alreedy, which be aboue
þ capacite of men. The medlyng w
such hath begiled many a mā, & tagled
their wittes i bayne. Nowe he þ loueth
pauel, shal perishe therein. In hard hert
shal fare euell at þ last (a hert þ goeth
two waies, shal not prosper: & he þ is
froward of hert, wll euer be þ worse ad
worse.) A wicked hert shal be lade w so
rowes, & þ vngodly sinner wil kepe one
sine vpon another. The colicel of þ pro-
D ude hath no helth, for þ plat of sine shal
be roted out i the. The hert of hi þ hath
vnderstādig shal perceiue hys thynges / &
a good eare wil gladly herke vnto wis-
dō. A hert that is wise & hath vnderstā-
dyng / wll abstepne from synnes / and
encrease in the woorkes of rightuous-
nes. Water quengeth burning fyre, ad

The Boke of

mercy reconsileth synnes. God hath res-
pect vnto hym that is thanckefull: bee
thyngketh vpon hym agāst the tyme
to come / so that when he shal he shal
fynde a stronge holde.

Almes must be done with all mekenes. The study of
wisdom and her frute. A iudge ought to be mercis-
full. An exhortacion to eschue euill: to do good.

The. iiii. Chapter.



My sonne, defraude not the
pooze of hys almes, ad tur-
ne not away thyne eyes fro
hym that hath nede. Defa-
ppse not an hongry soule,
and despye not the pooze in hys necessi-
te, greue not the herte of hym that is hel-
pelesse / and wythdraw not the gyft fro
the nedefull. Refuse not the prayer of o-
ne that is in trouble / and turne not a-
way thy face from the nedye. Cast not
thyne eyes alwyde from the pooze that þ
geueh þ not occasion to speake euell of þ
For yf he complayne of thee in the byt-
ternes of hys soule, his prayer shal be
herder: Euen he that made hym, shal he
are hym. Be curteous vnto the compa-
ny of the pooze, humble thy soule vnto
the elder and bowe downe thy heade to
a man of woorthynesse. Let it not greue þ
to bowe downe thyne eare vnto the po-
ze, but paye thy debte / and geue hym a
frendlye answer / and that with meake-
nes.

Deluyver hym that suffreth wronge fro
the hande of the oppressour and be not
faynt herted when thou sittest in iud-
gemēt. Be mercyfull vnto the fatherles
as a father, and be in steade of an hus-
band vnto theyr mother: so shalt þ be as
an obedient sonne of the hyest, & he shal
loue thee more then thy mother dothe.
Wysdome bryetheth lyfe into her chyldre-
ren, receaueth them that seke her, and
wll go before them in the way of righ-
tuoulines. He þ loueth her loueth lyfe
& they that seke her diligently / shal ha-
ue greate loye. They that kepe her, shal
haue the heretage of lyfe: for where she
entresth in / there is the blessinge of god.
They þ honoꝝ her, shal be þ seruantes of
þ holy on: & they þ loue her: ar beloued
of god. who so geueth ear vnto her, shal
Iudge the heathen: and he that hath re-
spect vnto her, shal dwell safely.

He that beleueth her, thal haue her i possession and his generacion/thal endure: for when he falleth, she thal go wth him, befoze all. feare, drede & temptacyō thal she brynge vpon him, and tye him in her doctrine: tyl she haue so proued him in his thoughtes, that he committ his soule vnto her. Then thal she stablsh him, brynge the right way vnto hi/ make him a glad man/ shew him her secretes and helpe vpon the treasures of knowledg, vnderstanding and rightuousnes. But if he go wrong, she thal forsake him, and geue him ouer in to the handes of his enemye.

My sonne make moche of the tyme, eschue the thinge that is euell/ and for thy life thame not to saie the truth. For there is a thame that bryngeth synne. and there is a thame & bryngeth worshippe and fauour. Accepte no person after thy owne wyl, that thou be not confounded to thyne owne decaye. Be not ashamed of thy neyghbour in his aduerlite, and kepe not back thy counsell when it maie do good. nether hide thy wysdome i her beery. For in the tonge is wisdom knowne, so is vnderstanding, knowledg & learninge in the talkynge of the wysed. Steadfastnesse in the workes of rightuousnes. In no wise speake agaynst thy word of treuth but be ashamed of the lyes of thyne owne ignorance. Shame not to confesse thyne erroure, and submitte not thy selfe vnto every man because of synne. Withstand not the face of thy mighty, and styue not agaynst the streame. But for the treuth stand thou vnto death, & God thal fight for the agaynst thyne enemies. Be not halte in thy tog, nether slack & neglyge in thy workes. Be not as a lyon in thyne own house, destroyng thy hou. holde folkes, and oppressing them that are vnder the. Let not thyne hande be stretched out to receaue, shut when thou shouldest geue.

In riches may we not put any confidence. The vengeance of God ought to be feared abto repentance: maye we not be slowe.

The. v. Chapter



Trust not vnto thy riches, ad say not: I haue enough for my lyfe. (For it thal not helpe in the time of vengeance and temptacion) fo:

lowe not the luste of thyne owne herte in thy strength, and saye not, I haue I had strength/ or who wil bryge me vnder because of my workes: For doubtles God thal auenge it. And saye not: I haue committed no synnes, but what euell hath happened me: For the Almightye is a payent rewarder. Because thy synnes be forgiven the, be not therfore without feare/ neyther heape one synne vpon another. And saye not: I haue the mercy of the lord is grete, he thal forgive me my synes, be they neuer so manye. For lyke as he is merciful/ so goeth wrath from him also/ & his indignacion commeth downe vpon synners.

Make no taryenge to turn vnto the Lord, and put not of from date to date: For I shal come, and in tyme of vengeance he thal destroye thee. Trust not i wicked riches for they thal not help i daye of punishment & wrath. Be not caried aboute to euery wynde, and goo not into euery waye: for so doth the sinner that hath a double tonge. Stande fast in the word of the Lord, be steadfast in the vnderstanding, abyde by thy worde, and folow the worde of peace and rightuousnes. Be gentle to heare the worde of god, that thou mayeste vnderstande it, and make a true answer with wisdom. Be swift to heare, but slowe and patiente in geuyng answer: If thou hast vnderstanding/ shapen thy neyghboure an answer.

If no, late thine hand vpon thy mouth: lest thou be trapped i an vndiscrète worde, and so confounded. Honour and worship is in a mans wise talkynge, but the tonge of the vndiscrète is his own destruction. Be not a pryncypall accuser as long as thou liuest and vse no sleaundet wth thy tonge. For thame and sorowe goeth ouer the these, and an euell name ouer hym that is double to god: but he that is a pryncypall accuser of other men, thal be hated, enuyed and confounded. Se that thou truste the small and greate alike.

It is the propriete of a synner to be cruel tonged. The doctrine of good counsell of the wise ys to be embraced, w^{ch} shoulde be searched for. The preter the of.

The. vi. Chapter.

S. iii.

and

Ecclesiasticus.

The Boke of

BE not thy neyghbours enemy for thy frendes sake: for who so is euell shalbe þe heyre of rebuke & byt honoure, and whosoever beateth enuy and a double longe offendeth. Be not proude in the deuice of thyne owne vnderstandinge, lest thy leaues wether, & thy frute be destroyed, & so thou be lesse as a drye tree. For a wicked soule destroyeth hym that hath it, makeith hym to be laughed to scoorne, of his ennemies, (and bringeth hym to the porcion of the vngodli.) A swete word multiplieth frendes, & pacifieth the þe at variance, & a thankfull longe wylbe plenteous in a good man. Hold frendship w many, neuertheles haue but one counseller of a thousand. If thou gettest a frend/ proue hym fyrst, and be not hastie to geue hi credence. For some man is a frende, but for a time/and wyl not abyde in the day of trouble. And ther is som frend that turneth to enemye/and taketh parte against the: and if he know eny hurt by thee, he telleth it out. A gayne/ some frende is but a companton at the table and in the daye of neede he continueth not. But a sure frende wylbe vnto thee, euenas thine owne self, and deale faithfully with thy household folke. If thou suffre trouble and aduersitie, he is w thee, and bydeth not hym selfe. Depart from thyne enemies, yea & beware of thy frendes.

A faithfull frende is a strong defence: who so findeth such one, findeth a noble treasure. A faithfull frende hath no peare, the weyght of gold and syluer is not to be compared to the goodnes of hys faith. A faithfull frende/ is a medicin of lyfe, and they þe feare the Lorde, find hym. Who so feareth the Lorde, shal speare with frendes: and as he is hym selfe, so shal hys frende be also. My sonne, receaue doctrine from thy yowth vp, so shalt thou fynd wisdom tyl þe be old. Go to her as one þe ploweth, & soweth, & wait paciety for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frute ryghtone. How exceedingly sharp is wisdomme to vblearned men: an vnstedfast body wyl not remayne in her. Wtuo such she is as it were a touchstone,

ne, and he casteth her from him to al þe hall: for wisdomme is wth hym but in tyme/there be but few that haue knowledg of her. (But with them that know her, she abideth euen vnto the appering of god.)

Geue eare (my sonne) receaue my doctrine, and refuse not my counsel. But thy fote in her lynches, and take her yock vpon thy necke: bowe downe thy shoulder vnder her, beare her payement, and be not wery of her bandes. Come vnto her with thy whole hert, & kepe her wates w al thy power. Seke after her, and she shalbe thewed thee: when thou hast her/for sake her not. For at the last thou shalt find rest the: & that shalbe turned to thy greite ioye. Then shal her fetters be a lronge defence for the, and her yocke a glorious raiment. For the bewtye of lyfe is yn her/and her bandes are the couplings together of saluacion. Yea a glorious raiment is it/thou shalt put it on, & the same crowne of ioye shalt thou weare.

My sonne, yf thou wylt/ take hede/ thou shalt haue vnderstanding: and if thou wylt applye thy mynd, thou shalt be wysse. If thou wilt bowe downe thine eare thou shalt receaue doctrine: and yf thou delyt in he artinge, thou shalt be wise. Stand with the multitude of such elders as haue vnderstanding/ & consent vnto their wisdomme w thine hert: that thou maist heare all godly sermons, & þe woorthy sentences/ & kepe the not. And if þe lest a man of discreit vnderstanding/ get the soone vnto hi, and let thy fote tread vpon the steppes of his dozes. Let thy minde be vpon þe comaundementes of god, and be earnestly occupied in his lawes: so shal he stablish the herte/ and geue the wisdomme at thine owne desire.

We must forsake euell, & yet not iustify our selues. The behauiour of þe wise toward his wyfe, his frende, hys chyldre his seruantes, hys father & mothere, the prestes &c.

The vi. Chapter

NO euell/ so shal ther no harme happen vnto the. Depart awaie fro þe thinge þe is wycked, and no misfortune shal medle w the.

My sonne, sow no cruel thinges i þe so-
forowes of vnrighuousnes, so shalt þe
not reape them ieuen folde. Labour
not vnto man for any lordshipp, uether
vnto the king for the seate of honour.
Fulfilpe not thy self before God (for he
knoweth the hert) and desyre not to be
reputed wise in þe presence of the king.
Take no labour to be made a iudge,
excepte it so were, that thou couldest my-
ghtely put downe wyckednes: for yf þe
shuldest stand in awe of the presence of
the mightye, thou shuldest faile in ge-
uynge sentence. Offend not in the multi-
tude of the cite, and put not thy self among
ge the people. Wynde not two synnes
together, for in one synne shalt thou not
be unpunished. Saye not: uo, God
wyl loke vpon the multitude of my obla-
tyons, and when I offere to the hyeste
God, he wyl accepte it.

Be not saynt harted when thou ma-
kest thy prayer, nether slack in geuynge
of almes. Laugh no man to scoone in þe
heuyennesse of his soule, for God (which
seeth all thinges) is he that can bringe
downe, and set vp agayne. Accepte no
lesynge agaynst thy brother, nether do þe
same agaynst thy frend. Use not to ma-
ke any manner of lye, for the custome the-
rof is not good. Make not many wordes,
when thou art amonge the elders: a
when thou prayest, make not moch bab-
lyng. Let no laborious worke be tedio-
us vnto the, nether the housbandry wh-
ich the Almyghtie hath created. Make
not thy boaste in the multitude of thy
wickednes, but humble thy self euen fro
thyne herte: and remembre that the wr-
ath shall not be longe in taryng, and þe
vengeaunce of the flesh of the vn-
godly is a very fyre and worme. Geue
not ouer thy frende for enye good, ner
thy faythful brother for the best golde.
Depart not from a discrete and good
woman, that is fallen vnto the, for thy
porcion in the feare of the Lord, for the
gryt of her honesty is aboue golde.

Whet as thy seruaunt worketh truly,
intreate him not cruelly, ner the dyuelyn-
ge that is faythful vnto the. Loue a dy-
screet seruaunte as thyne owne soule, de-
fraude hym not of his libertie, neyther

leau him a poore man

If thou haue carell, loke wel to them: a
they be for thy profit kepe them. If þe
haue sonnes, bring them vp in noyouse
and lernynge, and ho'd them in awe fro
their youth vp. If þe haue daughters,
kepe their body, and shewe not thy face
chereful towardes them. Mary thi dan-
ghter, a so shalt þe persoune a weyhty
matter: but geue her to a man of vnder-
standing. If thou haue a wife after thy
owne minde, for sake her not: (but com-
mende not thy selfe to the hateful.)

Honoure thi father from thi hole hert,
and forget not the sorofull trauaile that
thi mother had with the: remembre that
thou wast borne thorow them, and how
canst thou recompence the the thinges
that they haue done for the? Feare the
lord with all thi soule, and honoure his
ministers. Loue thy maker with all thy
strengthe, and forsake not his Ser-
uantes. Feare þe lord with all thi soule,
a honoure his prestes. Geue the their
porcion of the first frutes and increase
of the earth, like as it is commaunded
the: geue them the shoulders, and their
appointed offerynges and frytlynges.
Reache thine hand vnto the poore, that
God maye blesse the w' plentifulnes.
Be liberal vnto all men lyuynge, yet let
not but do good, euen to them that are
deed.

Let not them that wepe be without co-
forte, but mourne w' soche as mourne.
let it not greue þe to biler the sick: for þe
shal make the to be beloued. Whatsoe-
uer thou takest in hand, remembre þe end
and thou shalt neuer do amisse.

Agaynst thi better is no stryuing, and þe death of the
enmy mayst þe not rejoyce, nek dysp'p thy neyghbo-
ures, ne þe wordes of þe wyse.

The. lxxi. Chapter.



Strive not with a mightye
man, lest thou chaūse to fall
in to his handes. Make no
variance with a rich man
lest he happen to bringe vp
an harde quarel agaynst þe. For gold a
silver hath vndone many a man, yea e-
uen the hartes of kinges hath it made
to fall. Strive not w' a man þe is full of
wordes, a lape no styckes vnto his fire:
kepe

Ecclesiasticus.

Kepe no company with the vnlearned, least he geue thy kithred an euell report. Despise not a man that turnethe hym selfe awaye from sinne, and caste hym not in the teeth withall: but remembre that we are scaple euerychone. Thincke scozne of no man in his olde age, for we wate olde also. Be not gladd of the death of thynne enemy, but remembre that we must dye all the softe of vs (as sayne wolde we come into lope.) Despyse not the sermons of such elders as haue vnderstanding, but acquaynt thy selfe wyth the wyse sentences of them: for of them thou shalt learne wysdom, and the doctryne of vnderstandynge / and how to lerne great men wythoute complaunte.

Go not from the doctrine of the elders, for they haue lerned it of theyre fathers, for of them thou shalt learne vnderstanding, so that thou mayest make answer in the tyme of nede. Kyndele not the coales of synners, lest thou be bren in the fyrre flammes of theyr synnes. Respise not the face of the blasphemour, he laye not wayte for thy mouth. Lend not vnto hym that is myghtier the thy selfe: If thou lendest hym, count it but lost. Be not suertye aboue thy power: yf thou be, then thynke surely to pay it. Go not to laue with the iudge, for he wyll iudge accordynge to hys owne honoure. Trauayle not by the waye with hym that is byapneles, lest he doo the euell: for he foloweth hys owne wyllfulnes / and so shalt thou perishe thowowe hys foly.

Stryue not wyth hym that is angrye and cruell, and go not wyth hym in the wyldernes: for bloude is nothig in hys syght, and where there is noo helpe, he shall murther thee. Take no counsell at foolles, for they loue nothynge but the thynges that please them selues. Make no counsell befoze a straunger, for thou canst not tell what wyll come of it. Open not thynne herte vnto euery man, lest he be vnthankfull of y, and put the to reprove.

The jeopardies of chastenes are to be eschued. An olde fynde is to be preferred befoze a newe. The glory and riches of synners. Righteous me shuld be bydden to gett. Laboz is y these thyng in a woyle man, and wysdome in a pynte.

The Boke of

The xli. Chapter.



Be not gelous ouer the wyse of thy bosome, that the she we not some shrewed poynt of wycked doctryne bypon the. Geue not the power of thy lyfe vnto a woman, lest she come in thy strength, and so thou be confounded. Loke not vpon a woman that is despyous of many men, lest thou fall in to her snares. Use not the company of a woman that is a plaier and daunser, and he are her not, lest thou perishe thowowe her entysynge. Beholde not a mayde, that she be not hurt in her bewtie. Cast not thy mynde vpon harlottes in any maner of thyng, lest thou destruye both thy selfe and thynne heritage. Go not aboute ga syng in cue y lane of the cytye, neither wandze thou abrode in the strettes ther of. Turne awaye thy face from a beuty full woman, and loke not vpon the fayrnesse of other.

Many a man hath perished thow to the bewty of women, for thow it the desyre is kyndled as it were a fyze. An aduou terous woman shalbe trodden vnder fo te as myze, of euery one that goth by the waye. Manye a mā wonderynge at the bewtye of a straunge woman, hath bene cast out, for her wordes kyndle as a fyze. (Sye not to another māns wyfe by e nye meanes, yve not wythe her vpon the bedd, make no wordes with her at the wyne: lest thine hert consent vnto her, & so thou to thy bloude fal in destruccyō. Forsake not an olde frende, for the new shall not be lyke him.

A new frende is new wyne: let him be old and thou shalt drinke him with pleasur. Desyre not the honoure and riches of a synner, for thou knowest not what destruccyō is for to come vpon him. Deslyte not thou in the thyng that the bng odly haue pleasure in, beinge sure that the bngodly shall not be accepted vntyll their graue. Kepe the from the man that hath power to slaye, so nedest thou not to be afrayed of death. And yf thou comest vnto him, make no sawt, lest he hap ten to take awaye thy lyfe. Remembre that thou goest in the myddest of snares, and vpon the bul woyses of the cytye.

Be warre of thy neyghboure as nye as þy
canst, and medle with soch as be wyse &
haue vnderstandynge. A ctt iust men be
thy gesses. Let thy myrth be in the feare
of God, let the remembraunce of God be
in thy mynde and let all thy talkynge be
in the commaundementes of the Hyest.
In the hādes of craftermen that the wor-
kes be commended, so shall the prynces
of the people in the wysdom of their tal-
kyng. A mā full of wordes is perillous
in his cytye: and he that is temerarious
and pass shame in his talkynge, is to be
abhorred.

Of kynges/ and Judges. Pryde, and couetousnes
are to be abhorred Labour is praysed.

¶ The .x. Chapter.

A wyse iudge will ordre hys
people with discrecion, and
wher a man of vnderstandi-
ge beareth rule, there goeth
it well. As the iudge of the
people is him selfe, euen so are his offi-
cers: and loke what maner of mā the ru-
ler of the cytye is, soch are they that dw-
ell thereyn also. An vnwyse kyng destro-
peth his people, but wher they that be
in auctoryte are men of vnderstandynge
there the cytye prospereth. The power
of the earth is in the hande of God, and
when his time is, he shall set a profyt ab-
le ruler vpon it. In the hande of God
is the power of man, & vpon the Scri-
bes shall he laye his honoure. Remem-
bre no wrong of thy neyghboure, and
medle thou with no vncrightuous wor-
kes. Pryde is hatefull before God and
man, and all wickednes of the heathen
is to be abhorred. Because of vncryght-
uous dealing, wronge blasphemies, &
dyuerse disceate, a realme shall be tran-
slated from one people to another.

¶ There is nothyng worse then a coueto-
us man. Why art thou proud, O thou
earth and ashes? There is not a more
wicked thing, then to loue moneye. And
why: soch one hath his soule to sell: yet
is he but fylthy donge whyle he lyueth.
And though the phylisitan shew his hel-
peneuer so long, yet in conclusion it go-
eth after this maner, to dawe a kyng,
to morowe deed. For when a man
dyleth, he is the hyppocrite of serpentes, beas-

tes and wormes. The begynnyng of mā's
pride, is to fal a waye from God: & whi-
hys hert is goe from his maker, for pry-
de is the oxygenal of al sinne. And ho so
taketh holde therof it albe fylled with
curysinges and at the last it shall ouer-
throw hi. Therfor hath þe lord brought
the congregacions of the wycked to dis-
honoure, and destroyed them vnto the
ende.

God hath destroyed the seates of
proude prynces, and set vp the meke yn
their steade. God hath withered the ro-
tes of the proude heathen and plantede
the lowly among them. God hath ouer-
throwen the landes of the heathen, and
destroyed them out of the grounde. He
hath caused them to wythere awaye, he
hath brought them to naught, and ma-
de the memorial of them to cease from
oute of the earth (God hath destroyed
the name of the proude, and left the na-
me of the humble of mind.) Pryde was
not made for man, nether wrothfulnes
for mens chyl dren. The seide of men that
feareth god, shalbe brought to honou-
: but the seide which transgresseth the co-
maundementes of the lord shalbe sha-
med. He that is the ruler among hym
is houlden in honoure among thyn and
he regardeth soch as feare the lord. The
glory of the riche of the honorable and
of the poore is the feare of god.

Despise not thou the poore man, & mag-
nifie not the rich vngodly. Create is þe
iuge and mightye in honour, yet is the
re none greater, then he that feareth
God. Vnto the seruaunt that is discrete
shall the fee do seruyce. He that is wise
and wel noytured wil not grudge when
he is reformed, and an ingnorant bo-
dy shall not come to honoure. Be not
proude to do thy work, and despayr not
in the tyme of aduersite. Better is he þe
laboureth, and hath plenteousnes of all
thinges, then he that is gorgeous and
wanteth brede.

My soune, kepe thy soule in meekenes
& geue her her due honoure. And who shal
iustify him that sinneth agaynst hi selfe,
who wil honoure him, þe dishonoureth
his owne lyfe: The poore is honoured
for his faythfulnes & truth but þe riche
is had i reputacio because of his goodes
He

Ecclesiasticus

He that ordreth him self honestly in po-
uerte, how moche more shal he behaue
him self honestly in riches. And who so
ordreth hym self vnonestly in riches,
how moch more shal he be haue him sel-
fe vnonestly in pouertie.

The prayse of humilitee. After the outwarde appe-
raunce ought we not to iudge. As the adra the iud-
gement. The cythe is not wythout offence. All thyng-
ges come of God. All men are not to be brought in
to thine house.

The xi. Chapter

The wisdom of hym that ys
brought lowe, shal lyft vp
his head, and shal make him
to sit among great men. To
mende not a man in his betw-
ty/nether despyse a man in his better ap-
peraunce. The Bee is but a small beast
among þ foules, yet is her frut exceedig
swete. Be not proude of thy raiment/ &
exaltenot thy selfe in the daye of thy ho-
nour: for the worckes of the Highest onli
are wondrous: ye glozious, secrete and
vknawne are his worckes. Many ty-
rauntes haue bene fayne to lye downe
vpon the erth, & the vnyckly hath wor-
ne the crowne. Many myghtie men ha-
ue bene brought lowe, and the honora-
ble haue ben deliuered in to othre mē-
hādes. Condemne no man, before thou
haue tryed out the matter: and when þ
haste made enquiry, then reforme
rightuously. Geue no sentence before þ
hast herd þ cause but fy: let me tel out
their tales.

B Striue not for a matter þ toucheth
not thy selfe, and stand not in the iudg-
ment of sinners. My son, medle not w
many matters: and if thou wilt be rich,
thou shalt not get it: and though thou
rennest thy way afoz, yet shalt thou not
escape. There is some man that labou-
reth, and the more that he wreteeth him
selfe, the lesse he hath. A gayne, some
man is slothful, hath neede of helpe, wā-
teeth strength, and hath great pouerte, &
Gods eye loketh vpo hi to good, setteth
him vp from hys lowe estate, & lyfteh
up his head: so that many men maruel
at him, and geue honoure vnto God.

Prosperitee and aduersyte, lyfe and
death, pouerte and riches, come al of the
Lorde. (As if domine, Flourtoine and
knowledge of the lawe are with God: lo
ue and the wayes of good are w hym.

The Boke of

Ecclour and darknes are made symmers:
and they that exalte them selues in euell,
waxe olde in euell. (The wyl of God
remayneth for the righteous, and hys g-
ood wyl shal gene prosperyte for euer.
Some man is rich by luyng enygard-
ly, and that is the poze on of hys rewa-
rde, in that he sayeth: now haue I gotte
in rest, and now wyl I eate and drink of
my goodes in my self alone. And yet he co-
uysdeth not, that þ tyme draweth nye,
that he must leaue all these thynges vnto
so other men, and dye him selfe. Stan-
de thou fast in thy couenaut, and exten-
de thy selfe therein / and remayne in
the woorkes vnto thy age. Continue
not in the woorkes of synners, but put
thy trust in god, and byde in thyne esta-
te: for it is but a ealy thyng in the sight
of God / to make a poze man riche, and
that sodenly. The blessing of God ha-
steth to the rewarde of the rightuous,
and maketh hys frutes sone to flopp
and prospeare, say not: what helpeth it
me, and what shall I haue the whyle
I gayne, say not: I haue ynough, howe
can I waite: when thou art in welfa-
re / forget not aduersitie: and when it
goeth not well wyth thee, haue a good
hope, that it shal be better. For it is but
a small thyng vnto God, in the daye of
death to rewarde euery man accordig
to his wayes, the aduersitie of an who-
ze maketh one to forget all pleasur: &
when a man dieth, hys woorkes are
discouered. Praple no body befoze hys
death for a man shal be knowen in hys
childeren.

Bring not euery man into thyne
house, for the disceatfull layeth wapte
dpuerly. Lyke as a partrich in a maū-
de / so is the hert of the proude: and ly-
ke as a spyte, that loketh vpo the fall of
hys neyghbour. For he turneth good
vnto euell / and sleaundeteth the cho-
sen. Of one sparck is made a gret fyre
and an vngodly man layeth wapte for
bloude. Beware of the disceatful, for he
ymagineth wicked thynges to bring þ
into a perpetual shame. If þ takest an
aleat vnto þ, he shal destruy þ in vnqui-
etnes, & drie þ fro thyne owne wales.
vnto whom we ought to do good. Enemies ought
to be eschued.

Jesus/the sonne

The .xii. Chapter.



When thou wilt do good, know to whom thou doest it, and so shalt thou be greatly thanked for thy benefites.

Do good vnto þe righteous and thou shalt fynde great rewarde: though not of him, yet (no doute) the Lord him self shall rewarde the. He standeth not in a good case þe is alwaye occupied in euil, and geueth no almes: for the best hateth the synners, and hath mercy vpon them that shewe the workes of repentance. Geue thou vnto such as

fear God, and receaue not a synner. As for the vngodlye and synners, he shall recompense vengeance vnto them, and kepe them to the dape of wrath. Geue thou vnto the good, and receaue not the synner: do well vnto him that is lowly, but geue not to the vngodly. Let not the bzed be gaue him, that he be not myghter then thy selfe therein. For so shalt thou receaue twyse as moch euell, in al the good that thou do st vnto hym: And Iohy the best hateth synners, and shall rewarde vengeance to the vngodly.

In prosperite, a frend shall not be knowne, and in aduersyte an enemye shall not be hyd. For when a man is in wealth, it greueth his enemies: but in heuines and trouble a man shall knowe his frende. Trust neuer thine enemy, for lyke as an yron rusteth, so doth his wyckednes. And though he make moch crouchyng and knelyng, yet kepe well thy mynde, and beware of him. Set him not by the nether: let him syt at thy right hand: lest he turne hym, get in to thy place, take thy rowme and seke thy seate, and so þe at the laste remembre my wordes, and be pycked at my saynges. Wynde not two synnes together, for there shall not one be unpunished. Who will haue ppyte of the charmer, that is stynged of the serpent, or of all such as com nre the bealles: Eue so is it whiche kepeth company with a wicked mā, a lappeth hi selfe in his synnes. For a season wyll he hyde with the, but yf thou stumbe, he tarieth not. An enemy is swete in his lippes, he can make many wordes and speake many

Of Syrach cclxviii

ny good thinges: Yee hecan wepe with his eyes, but in his herte heymagueth how to throw the in to the pytt: and yf he maye fynde opportunitie he wyll not be satisfied with bloude. If aduersite come vpon thee, thou shalt fynde hym there fyrst and though he pretend to do the helpe, yet shall he vndermine the. He shall shake his head and clappe his handes ouer the for very gladnes and why he maketh many wordes, he shall disguise his countenance.

The companyes of the proude and of the pryche are to be eschued. The loue of god lyke do company with their lyke.

The .xiii. Chapter.



Who so toucheth pitch, shall be fylled withall: and he that is familiar with the proude, shall clothe hym selfe with pryde. He taketh a burthen

vpon hym, that accompanieth a more honorable man then himselfe. Therefore kepe no familiarite with one that is richer then thy selfe. Howe agreeth the kettell and the pot together: for if the one be smytten against the other, it shall be broken. The rich dealeth vnrighteously and threatheneth with all: but the poore beinge oppressed and wrongeously dealeth with all, suffereth scarcenes, and geueth fayre wordes. If thou be for his profit he vseth thee: but if thou haue nothinge he shall forsake the. As lounge as þe hast any thing of thyne own he shall be a good felow with thee: yf he shall make thee a bare man, and not be soze for the, If he haue nede of thee, he shall defraude the and (with a pryue mocke) shall he put þe in an hope and geue thee all good wordes and saye: what wantest thou: Thus shall he shame the in his meate, vntyll he haue supped thee cleane by twayne or thre se/ ad at the last he laugheth the to scorn. After warde when he seeth that thou hast nothing, he shall forsake the, and shake his heade at the.

Beware, that thou be not disceaued and brought downe in thy simplenesse. Be not to humble in thy wysdome least when thou art brought lowe thou be disceaued thowow folyshnesse. If thou be called a mightie man, absente thy selfe: so that he call thee to hym the more oft. praye

The Boke

Prease not þvnto him, that thou be not
thut out: but go not thou farre of, lest he
forgit the. Withdraw not tui self from
his speech but beleue not his many wor-
des. For with moch communicacō þal
he tempte the, and (with a prey mock)
¶ al he questiō the of thy secrettes. The
bmercypfull mynde of his shall marke
thy wordes, he shall not spare to do the
hurte and to put the in prison. Beware,
and take good hede to thi selfe, for thou
walkest in pael of thy ouerthrowinge.

¶ Now when thou hearest his wordes,
make the as though thou werest i a dre-
ame and wake vp, Loue god al thy life
long, and cal vpon him in thy bed. Cue-
ry best loueth his like, euen so let every
man loue his neyghboure. All flesh wyl
resorte to their like, and every man wyl
kepe company with soche as hee is him-
self. But as þ wolf agreeth w þ lambe,
so doth the vngodly w the rightuous.
¶ What fellowshipe shuld an holy mā ha-
ue with a dogge. How can þ ryche ad þ
pooze agree to gether. The wilde as-
se is the Lyons pray in thee wildernesse,
euen so are pooze men the meate of thee
riche. Lyke as thee proude maye not a
waite wbloulynes, eue so doth þ riche ab-
horze þ poze. ¶ If a rich man fal, his fren-
des seth i vp againe: but whe the pore fal-
leth his frendes forsake him. ¶ If a rich
man fal in to errour, he hath many hel-
pers: he speaketh proud wordes, ad yet
men iustifie him.

¶ But if a poozemā go wrong, he is pu-
nyshed: yee though he spake wselfe, yet
can it haue no place. ¶ When thee riche
man speaketh, euey body holdeth hys
tonge: a loke what he sayth, they praise
it vnto the cloudes. But if the poozemā
speake, they saye what felow is this. ¶ If
þe do amysse, they shall destroye him.
¶ Ryches are good vnto him that hath no
synne in his conscience/and pouerte is
a wycked thing in the mouth of the vn-
godly. The hert of man chaungeth his
countenaunce, whether it be in good or
euel. ¶ A chearful countenaunce is atoke
of agood herte, for els is it a hard thig
to knowe the thought.

The offence of the tong. Man is but a daye this
happy is he that continueth in wisdom.

The. xliii. Chapter.



¶ Blessed is the man, that hath
th not fallen with the word
of hys mouthe, and is not
pricked with the conscience
of synne. Happy is he that
had no heynnes in his minde, and is
not fallen from his hope. ¶ It becometh
not a couetous man and a nygarde/ to
be ryche: and what shoulde a nygarde
do with golde. ¶ He that with al his car-
fulnes hepeth together vnrightheously,
gathereth for other folkes/ and ano-
ther mā shall make good chere with his
goodes. ¶ He that is wycked vnto hym-
selfe, howe shoulde he be good vnto o-
ther men. ¶ How can luche one haue any
pleasure of his goodes. ¶ There is no-
thyng worse, then when one desfaun-
teth him selfe, and this is a rewarde of
his wyckednes. ¶ If he do any good, he
doth it not knowyng therof, & agais-
his wyl, and at the last he declar-
eth his vngaciousnes. ¶ A nygard hath a wy-
cked eye, he turneth away his face, and
despyseth his owne soule. ¶ A couetous
mans eye hath neuer ynough in þ por-
cyon of wyckednesse, vntill the tyme
that he wythet awaye, and haue losse
hys owne soule.

¶ A wycked eye spar-
eth bred, & there
is scarlines vpon the table. ¶ My sonne/
do good to thy selfe of that thou hast/
and geue the Lord hys due offerings.
¶ Remembre that death tarteth not, and
how that the couenaunt of the graue
is shewed vnto thee: for the couenaunt
of this worlde shall die the death. ¶ Do
good vnto thy frend befoze thou dye,
and accordyng to thy abylyte reach out
thyne hand, and geue vnto the pooze.

¶ Be not dyspoynted of thy good day,
and let not the pore pō of the good day
ouerpas the. ¶ Shalt thou not leue thy
trauailles and labours vnto other men.
¶ In the deuinding of thy heretage geue
and take, and santify thy soule. ¶ Wo-
rke thou rightousnes befoze thy death
for in the hel there is no meate to fynde.
¶ All flesh shall fade awaye like grasse, &
like a floztinge leafe in a grene tre.

¶ Some growe, some are caste downe:
¶ Euen so is the generacyon of fleshe
and blond: one cometh to an ende, a-
nother is boyn e,

All transitory thinges shall faile at the last, and the worker thereof shall go with al. Every chosen worke shall be iustified, and he that medleth wth al, shall haue honoure therein. Blessed is the man that kepeth him in wisdom, and exerciseth him self in vnderstandyng, and withdiscrecyon shall he thynke vpon the force and knowledg of God. Which considereth the wayes of wisdom in his heart, hath vnderstandyng in her secretes, goth after her (as one that seeketh her out) and continueth in her wayes. He looketh in at her windowes, and hearkeneth at her doores: He taketh his rest beside her house, and fasteneth his stake in her walles: He shall pitch his tent nye vnto her hande, and in his tente shall good thinges rest for euermore: He shall set his chylde vnder her couerynge, and shall dwell vnder her braunches. Vnder her couerynge shall he be defended from the heate, and in her Glorpe shall hee rest.

The goodnes that foloweth him which feareth God
God reiecteth and casteth of the sinners: God is not
a reward of euil.

The .xv. Chapter

That feareth God, wil do good: and who so kepeth the lawe, shall obtaine wisdom. As an honorable mother shall she mete him, and as a virgin shall she receue him. With the brde of life and vnderstanding shall she feed him, and geue hithe water of whol some wisdom to drink. If she be constant in her, he shall not be moued: and if hee holde him fast by her, he shall not come to confusio. She shall bring him to honoure among his neighbours, and in the midst of the congregacion shall she open his mouth. With the sprete of wisdom and vnderstanding shall she fill him, and clothe him with the garment of glory. She shall hepe the treasure of myght and loye vpon him, and geue him an euclastynge name to heretage. For with men wil not take holde vpon here, but soch as haue vnderstandyng, will mete her for she is farre from pride and desceate. When that go aboute with lies, theyll not remembre her: but me of truth shall be founde in her, even vnto thee be holding of god. Prayer is not semely i

the mouth of the vngodly, for he is not sente of the lord.

For of God cometh wi dom, and the prayse shall stande by the wisdom of god, and shall be plenteous in a faithful mouth, and the Lord shall geue her vnto him. Saye not thou: It is the Lordes faute that I am gone by, for thou shalt not do the thing that god hateth. Saye not thou: he hath caused me to go wronge, for he hath no rde of the vngodly. God hateth al abhominacyon of erroure, and they that feare god will none soch. God made man to be the beginning, and left him in the hande of his counsell. He gaue him his commaundementes and preceptes: yf thou wilt obserueth the commaundementes, and kepe acceptable faithfulness for euer, they shall prelerue thee. He hath set water as fyre before thee, reach out thine hand vnto which thou wilt. Before man is life and death, good and euil: loke what he liketh, shall be geuen him. For the wisdom of God is greate and mighty in power, and beholdeth al men continually. The eyes of the Lord are vpon they that feare him, and he knoweth al the woorkes of men. He hath commaunded no man to do vngodly, neither hath he geuen any man leaue to sinne.

Of vnhappy and wycked chylde. Some can hyde him selfe from god. An exhortacion to the receauyng of instruction.

The .vi. Chapter

Delpy thou not in the multitude of vngodly chylde, and haue no pleasur in they if they fere not god. Trust not thou to their lyfe, and regarde not their labours: for one sonne that feareth God is better, then a thousande vngodly. And better it is for a man to dye withoute chylde, then to leaue behynd him soch chylde as are vngodly. For by one that hath vnderstandyng, maye a whole cite be vpholden, but though the vngodly be many, yet shall it be walled stow them. Many such thinges hath myne eye sene, and greater thynges then these haue I herde wth myne eares. In the congregacyon of the vngodly is all a fyreburne, and amonge vnfaithfull people shall the wyse be kindled.

Ecclesiasticens

The Boke of

Gene. vi. a.

Gene. xix. e

The olde grauntes optayned nogre
ace for their synnes, which were destro
ped/truiling to their owne strengthe.
Nether spared he them among whome
Loth was straüger, but smote them &
abhozred them because of pyrd of their
wozdes. He had no pytye vpon them,
but destroyed al the people/ that were
so stoute in synne. And for so much as
he ouersawe not the sire hundredth tho
usande/that gathered them selues to
gether in the hardnes of their herte: it
were maruel, yf one being hardned/
shoulde be free. for mercy and wraçh, is
in him: he is myghtye to forgeue, and
to poure out displeasure. Lyke as hys
mercy is greete, euen so is his punysh
ment also, he iudgeth a man accordyng
to his wozkes. The vngodly shal not
escape in thy spoyle, and the long pac
ence of him that shewith merce, shal
not hyde behinde. Al mercy shal make
place vnto euery man accordyng to þ
deseruyng of his wozkes, and after þ
vnderstandyng of his pylgremage.

Saye not thou: I wyl hid, my self
from god, for who wil thincke vpon me
fro aboue: I shal not be knowne in so
greete a heape of peple, for what is mi
soule amonge so many creature? Be
hold, the heauē yf the heauē of heauē,
þ depe, the earth, & al þ that is in, shal be
moued at his ptesence: the mountayn
es, the hilles/ and the foundacions of
þ earth shal shake for feare, when god
viseteth the. These thynges both no hert
vnderstād, but he vnderstandeth euery
hert, & who vnderstādeth his wayes?
No mā lepyth his stozme, & þ most part
of his wozkes are secrete. Who wil de
clare þ wozkes of his righteounes?
Or who shalbe able to abyde the? For þ
couenaüt is fatte fro some/ & þ trefenge
out of me is in fullfyllpng. He þ is hü
ble of hert, thinketh vpon such thynges:
but an vnwylle and erroneous mā cast
eth his mind vnto folish thynges.

My sonne/ herken þ vnto me/ & lerne
vnderstādyng/ & marke my wozdes in
thyne hert: I wil geue þ a sure doctrine
& plainly shal I instructe the. God hath
set his wozkes in good ordze fro the be
gynnyng, & parte of them hath he sunde
red from the other. He hath garnished

his wozkes from euerlastyng, and the
ir begynnynges, accordyng to their ge
neracyons. None of them hyndered an
other, nether was any of them dyslobed
ynto hys worde. After thys, God
loked vpon þ earth, & spyled it wth
goodes. Wth al maner of luyng bea
stes hath he couered the ground, & the
al shalbe turned vnto earth agayne.

The creation of man and the goodnes that god
hath done vnto him. Of faulmons and repentance

Chapter

Od hope man of þ earth/
and turned him vnto earth
again. He gaue hym the
nombze of dayes and cre
tapne tymes, yea and gaue
hym power of the thynges þ are vpon
earth. he clothed hym wth strength, &
made hym after hys awne lycknes. He
made all flesh to stande in awe of hym,
so that he had the domynyon of all bea
stes and foules. He made out of hym a
helper lyke vnto hym self, and gaue the
dyscrecyon and tonge, eyes and eares,
and a herte to vnderstande, and fylled
them with instructyon and vnderstand
yng. He created for them also the knol
edge of the sprete, fylled their hertes w
vnderstandyng, and shewed them good
and euell. He set hys eye vpon their her
tes, declaryng vnto them hys greete
and noble wozkes: that they shulde pr
ayse hys holy name together, reioyse of
hys wonders, and be tellyng of hys
noble actes. Besyde thys, he gaue them
instructyon/ and the lawe of ipse for an
heretage. He made hym an euerlastyng
couenaüt with them, and shewed the
his ryghtuousnes and iudgements.
They sawe hys glozpy wth their eyes,
& their eares hearde the maiesty of hys
voyce. And he saide vnto them: beware
of all vnryghtuous thynges. He gaue
euery man also a commaūdemēt cōcer
nyng his neyghboure.

Their waies are euer before him, and
are not hid from his eyes. He hath set a
rule vpon euery people, but Israel is
the Lordes porciū. All their wozkes are
as the Sunne in the sight of God, and
hys eyes are alwaye lokyng vpon their
wates. All their vnryghtuousnes are
manifest vnto him, and all their wicked
neses are open in hys syght.

the

The mercie that a man sheweth is as it were a purse with hym, and a mans good deade preferreth hym as the apple of an eye. At the last shal he awake, and rewarde euery man vpon hys head as he hath deserued, and shall turne them together into the nethermost partes of the earth/ but vnto them that wil repent, he hath geuen the waie of righteousness. As for suche as be weake, he comforteth them, suffreth them and sendeth them the porcion of the verite. Turn then vnto the lord/ for sake thy synnes, make thy prayer befoze the lord, do the lesse offence, turne a gayne vnto the lord/ for sake thyne vnrighousnes, be abetter enemy to abhominacion/ lern to know the rightuousnes and iudgements of God, stande in thre porcion that is set for thee, and in the prayer of the most hye god. Go into the porcion of the holy world: wyth such as be lyuig/ and geue thanckes vnto god.

Whoo wyl prayse the Lord in the hell? Whyde not thou in the erreure of the vngodly, but geue him thanckes befoze death. As for the dead/ thankfulness perissheth from hym as nothyng. Geue thou thanckes in thy lyf, ye whyle thou arte lyuing and whole shalt thou geue thanckes and prayse god and reioyce in hys mercy. How greate is the louing kyndnesse, of the lord, and his mercifull goodnes vnto suche as turne vnto hym: for al thinges maye not be in mā, and why: the sonne of man is not immortal, & he hath pleasur in the vanite of wickednes. What is moze clere the the sonne: yet shal it faile. What is moze wicked then the thing that flethe and bloude hath imaginet: and the same shal be reproved. The lord seyth the power of the hye heauen, and all at but earth and ashes.

The meruelous wyckes of god, the mysery and wretchednes of man. Against god oughte we not to complayne. Pray must we continually.

The. xliii. Chapter.



That I luech for euer more, made all thinges together. God only is rightuous, and remaineth a victorious kinge for euer.

Who shalbe able to expresse the wyckes of him? Who hath sought out the grounde of his noble actes? Who shal declare the power of his greatnes? Who wil take vpon him to tel oute his mercy? As for the wondrous wyckes of the Lord, there maye nothing be taken from them/ nothing maye be put vnto them, nether maye the ground of them be founde out. But when a man hath done his best, he must begin agayne: and when he thinketh to come to an ende, he muste go agayne to hys labour. What is man? What er to is he wyth? what good or euell can he do? If the nōbre of a māns daies be almost an hundred yere/ it is muche.

Lyke as the dropes of rayne are vnto the sea, and as a grauell stone is in comparayson of the sande: so are these few yeres to the daie: euerlastinge. Therefore is the Lord pacient wyth the and pouereth out his mercy vpon them. He saue and perleant the thoughtes and ymaginacions of their hertes/ & they were euell: Therefore heaped he vpon hys mercifull goodnes vpon the, and shewed them the waie of righteousness. The mercy that a mā hath, reacheth to his neighbour: but the mercy of god is vpon al fleshe. He chasteneth, he teacheth and nourt out: the peccator as a Shepard turneth agayne his flock, so doth he all them that receaue chastenynge, nourtoure and doctryne. Mercifull is he vnto them, that stande in awe of hys iudgements. My sonne, when thou doest good make no grudging at it: & what soeuer thou geueste, speke no discomfortable wordes. Shall not the dew coule the heate? Euen so is a word better then a gyfte. Is not a frendly worde a good honest gyfte: but a gracious mā geueth them bothe.

A foole shall cast a man in the teeth, and that roughly, and a gyfte of the nygarde putteth out the eyes. Get the righteousness befoze thou come to iudgement. Learne befoze thou speakest & go to physyke or euer thou be synner: examen and iudge thy selfe, befoze the iudgement come, and so shalt thou fynd grace in the sight of God.

Humble thy selfe afoze thou be synner, &

CC.ii in

Ecclesiasticus

in tyme of thy displeaſe ſhew thy conder-
ſaction. Let not to praye alway, and ſtā
be not in feare to be reformed vnto dea-
th/foz the reward of God endureth for
euer. Before thou prayeſt prepare thy
ſoule, and be not as one that tempteth
God. Thinke vpon the wrathfull in-
dignacion, that ſhalbe at the ende, and
the houre of vengeance, when he ſhal
turne away his face. When thou haſt
prough, remembre the tyme of hunger,
and when thou art ryche thinck vpon
the tyme of pouertie and ſcarcenelle.

D From the morninge vntyll the eue-
ning the tyme is chaunged, and al ſuch
thynges are ſone donne in the ſpyghte of
God. A wiſe man feareth God in all
thynges, and in the dayes of tranſgreſ-
ſion he kepeth hym ſelfe from ſynne.

Roma. vi. b.
e. xii. b.

A diſcrete man hath pleaſure in wiſdo-
me/and he that ſynnethe her, makethe
much of her. They that haue had vnder-
ſtandinge/haue dealt wyſely in wooz-
des, haue vnderſtande the truethe and
righteouſnes, and haue ſought out wy-
ſe ſentences and iudgements. Follow
not thy luſtes, but turne from thyne
owne wyll. For yf thou geueſt
thy ſoule her deſyres, it ſhall make thy
ne enemyes to laugh thee to ſcoyne.

Take not thy pleaſure in great volup-
tuouſnes/and medle not to much with
all. Make not to greates cheare
of thee thyng that thou haſt wonne
by aduantage, leaſte thou falle intoo
pouertie, and haue noo thyng in thy
purſe.

Wyn and whozdom byng men to pouerte. In thy
wozdes muſt thou be diſcrep. The difference
of wyſdom of God & man. Whereby I maye ſtand
what is in a mā. Correccion muſt be bleſed without
anger.

The. xix. Chapter.

A Labouring man that is ge-
nen vnto drunkenenes, ſhall
not be ryche: and he that ma-
keth not muche of ſmal thi-
nges, ſhall fall by lytle ande
lytle. Wyne and women make wyſe
men rennagates, ad put men of vnder-
ſtandinge to reproche: and he that accom-
panyeth aduouterers ſhall becom a wi-
ked man.

The Boke of

Prothies and woymes ſhall haue by hi-
to heretage, yf he ſhalbe ſet vp to a gre-
ter enſample, and his ſoule ſhalbe ſoo-
ted out of the number. He that is haſty
to geue credence is lyght mynded/and
doth againſt hym ſelfe. Who ſo retoy-
ceth in wyckednes, ſhalbe puniſhed: he
that hatethe to be reſourmed, hym lyfe
ſhalbe ſhortened: and he that abhorreth
vabelpyngs of wyrdes, quencheth wy-
kednes. He that offendeth againſt his
owne ſoule, ſhal repente it: and he that
retoyce in wyckednes, ſhalbe punyſh-
ed.

Rehearce not a wicked and churlyſh
wozde twyſe, & I ſhalt not be hindered.
Shew thy ſecretes nether to frende ney-
ſe, and yf thou haſt offended, tel it not
oute. For he ſhal herken vnto the, and
whē he ſideth oportunitie/he ſhal hate
the. If thou haſt herde a woꝝd agaynſt
thy neighbour, let it be deed within the:
and be ſure, thou ſhalt haue no harme
therby. A ſole trauayleth with a woꝝde,
lyke as a woman that is payned with
bearing of chyld. Like as an arrow ſhot
in a dogges thyghe, ſo is a woꝝde in a
foles hert. Tel thy frend hym faute, leſt
he be ignoraunt, and ſaye: I haue not
done it, or yf he haue done it, that he do
it nomore. Reproue thy neighbour, th-
at he kepe his tonge & yf he haue ſpoke, th-
at he ſaye it nomore. Tell thy neyghbo-
ure his faute, for oft tymes an offence
is made, & geue not credence to euery
woꝝde. A man falleth ſomtyne wit his
tonge, but not wth hym wyll. For what
is he, I hath not offended in hym tonge:
Geue thy neyghbour warning, before
thou threaten him, & geue place vnto I
lawe of the Lorde. The feare of God is
all wyſdome, and he that is a ryght wy-
ſe man, kepeth the lawe. As for the doct-
ryne of wyckedneſſe, it is no wyſdome,
and the prudence of ſynners is no good
vnderſtandynge: it is but wyckedneſſe &
abhomynacion and a blaſpheming of wi-
ſdome. A ſymple man of ſmall vnderſt-
andynge that feareth God, is better then
one that hath much wyſdom, and tranſ-
greſſeth the lawe of the Hyell. A crafty
ſortrell man can be wyſe, but he is vni-
ghteous, and with gyftes he waileth
the open and manifeſt lawe.

A wicked man can behaue him self hū
bly and can douke wyth hys head, ad
yet is he but a dysceuerer within. He
hiddeth his face / and dysguyleth it: ad
because he shuld not be knowne, he pre
senteth the.

And though he be so weake that he
can do the no harme, yet when he maie
fynde oportunitie / he shal do some euil.
A man maye be knowne by his face / &
one that hath vnderstanding, may be
perceaued by the loke of his countena
unce, A mans garment, laughte / and
goinge, declare what he is.

*Of correccion and repentaunce. Of the gyfte of
the wyse man and of the folc, Of synges.*

¶ The xx. Chapter

Some man reproveth hys
neighbour of tyme to tyme, but
not in due season: Againe
some man holdeth his ton
ge / and he is wyse and dis
crete. It is muche better to geue war
ninge & to reprove, then to beare euell
wyl: for he that knowledgeth hi self o
penly, shalbe preserved from hurt and
destruction. Like as whē a gelded mā
thow delyre & and lust despoyleth a ma
den, euen so is it wth hi þ^e vbleth vñ
lence and vntighteousnes in þ^e lawe: & how
good a thig is it, a man þ^e is reprovēd /
to shew openly his repentaunce: for so
shal thou escape wylful synne.

Some man kepeth slyence, and ys
couid: but he þ^e is not ashamed what he
saith / is hateful. Some man holdeth
his tong / because that he hath not the
vnderstandyng of þ^e language: & some
man kepeth slyence, waityng a conue
nient tyme. A wise man wyl holde hys
tonge tyl he se oportunitie / but a wantō
and vndiscret body shal regard no p
me. He þ^e vbleth many wordes, shal hurt
his owne soule: and he þ^e taketh auort
te vpon him vntighteous / shalbe ha
ted. Some man hath oft tyme prosper
te i wicked thiges. Agayne, some man
getteth much / & hath harme and losse.
There is some gift þ^e is nothig worth: a
gaine there is som gift, whose reward
is double. Some mā getteth a fall for
beig to proude & some cometh to worth
ip frō low estate. Som mā bieth moch
for a litle price & must paye for it seven

fold. A wise mā wth hys wordes maketh
him self to be loued, but the fauours of
foles shalbe poured out. The gifte of þ^e
vnywylle shal do the no good, for hys ey
es are seven folde. He shal geue lye, &
saye he gaue moch: he openeth his mo
uth & crieth out, as it were one that cri
eth out wine. To date helendeth, to mo
row he asketh it againe, & soch a man
is to be hated. The foole saith: I haue
no frende, I haue no thanke for all mi
good dedes: yee euen thei that care mi
bied, speake no good of me. & how oft,
and of how mani shal he be laughed to
scorne: He taketh a more perloous fall
bi soch wordes: then if he fell vpon the
grounde: euen so shal the falles of wick
ed men come hastily. In the mouth of
hym that is vntaught, are many vncō
uenient and vnmete wordes. A wyse
sentente shal not be allowed at the mou
th of the folc, for he speketh it not i due
season. Som man synneth not, because
he hath not wherwithall, & i hys rest he
shalbe synged. Some man there is th
at destroyeth hys awne soule wth sha
me, & for an vnywylle bodys sake dist
oyeth he it, and wth acceptyng of p
sones shal he vndoo hym selfe. Some
man promeseth his frende a gyft for be
ty shame, & getteth an enemye of hym
for naught. A lye is a wycked shame in
a man, yet shal it be euer in the mouth
of the vnywylle. A thefe is better, then a
man that is accustomed to lye, but they
bothe shal haue destruccyon to herita
ge. The condicions of lyers are vnhon
est, and their shame is euer wth them.
A wyse man shal byrynge him self to ho
noure wth his wordes, and he that ha
th vnderstandyng shal be set by amo
nge grete men. He that tilleth hys lād
shal eucrease hys heape of corne: he þ^e
wozcketh rightuousnes / shal be exal
ted / and he that pleasech grete men,
shal escape muche euell.

Rewardes and gyftes blynde the eyes
of the wyse / and make him dōme, that
he cā not tel men their fautes. Wylde
that is hyd / and treasure that is hood
ded vp, what profyte is in them both?
Better is he that kepeth his ignorau
nce secrete, then a man that sheweth hys
wyl dome.

Ecclesiasticus

Of the repentance of sin. We may not heape sin
ne upon synne. The holoness of an heretich. The
end of sinners. Of a foole and of the wise man. Of
hym that curseth a deuell.

The .xii. Chapter.

M

sonne if thou hast sined,
do it nomore: but praye for
thy fore times, & they maye
be forgiven thee. He fro sin
ne, even as from a serpente:

for yf thou comest to rie her, she wyl
bite the. The teeth therof are as the te
eth of a lyon, to slep the soules of men.
The wickednes of men is as a sharpe
two edged swerde, which maketh such
woundes that they can not be healed.

Strype & wrongeous dealing, that
wast awaye a mans goodes, & thow
pride a riche house shalbe brought to
naught: so the riches of a proude shal
be roted out. The prayer of the poore
goeth out of the mouth, and cometh
vnto the eares/and his begeaunce (or
desire) shal come, & that hastely. Who
so hateth to be reformed, it is a token
of an vngodly parsonne: but he that fe
areth God, wyl remembre him selfe. A
myghty man is knowne a farre of by
his tonge, but he that hath vnderstan
ding, perceiveth that he shal haue a fal.

Who so buyldeth his house wryth
other mens cost, is lyke one that gathe
reth stones in winter. The congregacy
on of the vngodly is like stubble gathe
red together their ende is a flamme of
fier. The waye of the vngodly is set w
stones, but in their end is hel, darknes
and payne. He that kepeth the law, wyl
holde fast the vnderstandyng thereof/
and the ende of the feare of God is wis
dome. He that is not wylse, wyl not bee
taught in good: but the vnwylse man a
bundeth in wickednesse: and where bit
ternes is, there is no vnderstandyng.
The knowledg of a wise shal flow like
water that remmeth ouer, and his coun
cel is like a fountayne of lyfe.

The harte of a foole is lyke a broke
bessel, he can kepe no wisdom. Who a
man of vnderstanding heareth a wylse
worde, hee shal commend it and make
moch of it. But if a voluptuous man
heare it, he shal haue no pleasure theri
but cast it behynde his backe.

The talcking of a foole is like an heu

The Boke of

burthen by a waye: but to heare a wyl
man speake, it is a pleasure. Where a
dout is in the congregacyon, yt is aske
d in the mouth of the wylse / so they
shal pōder his wordes in their hertes.
Lyke as a house that is destrōd, euen
so is wisdom vnto a foole: As for the
knowledg of the vnwylse, it is but dark
wordes. Doctrīne is vnto him a hath
noo vnderstandyng, euen as fet
ters about his fete/and lyke manny
cles vpon his right hande. A foole list
eth by his voyce to laughter / but a
wylse man shal scarce laugh secretly.

Lernyng is vnto a wylse man a
Jewel of gold, and lyke an armlet vpon
his right arme. A foolishe mans fote
is soone in his neighbours house, but
one that hath experyence, shalbe asha
med at the personne of the myghty. A
foole wyl pepe in at the window into a
house/ but he that is wel nuroured, wyl
stande wout. A foolishe man standeth
herkenyng at the doore/ but he that ys
wylse/ wyl be ashamed.

The lippes of the vnwylse wyl be
telling foolishe thynges, but the wordes
of suche as haue vnderstanding, shal
be weped in the balaunce. The bert of
fooles is i their mouth, but the mouth
of the wise is in their hert. When the
vngodly curseth a blasphemor/ he cur
seth his owne soule. A prouy accuser
of other mē, shal defile his owne soule,
and be hated of euery man: but he that
kepeth his tonge & is discrete, shal com
to hondute.

The purgacyon of a slouthfull. Of the folye
sonne & daughter, we must haue discretīon how ad
to whom we ought to preache, of sorowfyll vnde
deed. A foole is not to be much talked withal. In
eyes and wynges do breake frendshipp amite.

The .xiii. Chapter.



Slouthfull body is moul
ded of a stone of clape. He
a toucheth hym must shew
his handes agayne. A mis
nuroured sonne is a dys
honour of the father. A foolishe daugh
ter shalbe spyle regarded. A wylse dau
ghter is an heretage vnto her husband.
But she that cometh to dyschōstie/
byngeth her father in heuines. A dan
ghter a is past shame, diſhonoureth he
r father & her husband: a vngodly
shal

that regarde her, but they both shal deli-
pse her, the playge of Huslick is not
there where heuynes is, euen so is the
correcpon and doctryne of wysdome
euer displeasunt vnto fooles. **W**ho
so teacheth a foole, is euen as one that
giueth a potherde together: as one þ
tellet a tale to hym that heareth hym
not, and as one that rayseth a man out
of an heu slepe. **W**ho so tellet a foole
of wysdome, is euen as a man, whych
speaketh to one þ is a slepe. **W**hen he
hath tol. e his tale, he saith: what is
the matter: **W**hen one dyeth, lamenta-
tion is made for hym, because the lyght
fayleth hym: euen so let men mourne ou-
er a foole: for he wanteth vnderstandy-
ng. **M**ake but lytle wepyng because of
the dede: for he is come to rest, but the
lyfe of the sole is worse then the deeth.
Seven dayes do men mourne for hym
that is deed, but the lamentacyon ouer
the vnwysse and vngodly shuld endure
all the dayes of their lyfe. **T**alke not
much with a foole: & go not with hym
that hath no vnderstandyng. **B**eware
of hym, lest he turne the to trauayle, and
thou shalt not be defiled with his synne.
Departe from him, & thou shalt fynd
rest, & shalt not be droun back into his
folynes. **W**hat is heuier then leade?
And what shuld a foole be called els
but leade. **S**ande, salt, and a lumpe of
pye is easier to beare, then an vnwysse,
folysch, and vngodly man. **L**ike as the
band of wod bound together i the foun-
dacio of the house can not be lowsed,
euen so is it w the hert þ is stablyshed in
the thought of counsell. **T**he thought
of the wysse, shall nether feare ner be off-
ended at any tyme.

Like as a fayre playstred wall in a
wynter house, and an hye buyldig, may
not abyde the wynde and storme, eue so
is a solep herte astrapde in hys ymagi-
nacion: he feareth at euery thyng, & can
not endure. **H**e þ nippeth a mans eye, by-
geth forth þ teares, & he þ pricketh the
hert, bygeth forth þ menig & thought.
Who so casteth a stone at the byrdes/
scateth the away: & he þ blasphemeth his
frende: breaketh the frendshyppe: th-
ough þ drawest a sweard at thy frend,
yet displaye not, for thou mayest come

lagayn to thy frend. **I**f he speakes lowe-
ly, feare not, for if ye maye be agreed to
gether agayne: excepte it be that thou be
blasphemame hym/dysdayne hym, open
hys secretes, and wounde hym trapte-
rouslly: for all suche thynges shall dys-
ue away a frende.

Be saythfull vnto thy neighbour
in hys pouerte/that thou mayest reioy-
ce with hym also in hys prosperite, **A**bi-
de stedfast vnto hym in the tyme of hys
trouble/that thou mayest be hepye with
hym in his heretage. **L**ike as the bas-
pouir and smoke goeth oute at the ouen
before the fyre, euen so euell wordes, re-
bukes & threatenyn ges go befoze blou-
dshedding. **B**e not ashamed to defend
thy frende: as for me/ **I** wyll not hyde
my face from hym though he should do
me hatme. **W**ho soeuer heareth it, shall
beware of hym. **W**ho shall set a watch
before my mouth, and a sure seale vpon
my lippes/that **I** fall not wyth them,
and that my tonge destroy me not.

A prayer against pryde, lecherie, and glotony. **O**f
stiches, blasphemy, and of wyl communication. **O**f
the thre kyndes of synnes. **W**any synnes pprocead of
aduquety. **O**f the fere of God.

The. xxiii. Chapter.



Lorde, father and gouer-
nour of my lyfe / leaue me
not in thep generacion, &
good counsell. **O**h let me
not fall into suche reprofe.

Who wyll kepe my thoughte with the
scourge/and the doctryne of wysdome
in myne herte: that he spare not myne
ignozaunce, that **I** fall not wyth them,
lest myne ignozaunces increse/that my
ne offences be not many in nombre, ad
that my synnes pcreade not, least **I** fall
before myne enemyes, and so my aduer-
sary reioyce. **L**orde, thou father and
God of my lyfe, leaue me not in thep y-
maginacyon. **O** let me not haue a
proude loke/but turne away all volup-
tuousnes fro me. **T**ake fro me the lustes
of the body/ let not the desyres of vns-
clennes take holde vpon me/and geue
me not ouer into an vnthamelasse and
abhomynable mynde. **H**ear me (**O**
ye chylderen) **I** wyll geue you a doctry-
ne/how ye shal ordeynte your mouth: who
so kepeth it/ shall not perishe thow his
lpps, nor be hurt thow wiked wykes
as

Ecclesiasticus

23 As for the sonnet/he shal be taken in his owne vanitie: he that is proud and cursed, shall fall therein. Let not thy mouth be accustomed with swearing/for in it there are many falles. Let not the naminge of god be continually in thy mouth: for lyke a seruauite which is oft punished can not be without some soze, euen so what soeuer he be that sweareth and nameth god, shall not be clean purged from sinne. A man that vseth much swearing / shall be fylled wyth wickednes, and the plage shal neuer go fro his house. If he begyle hys brother/hys faulte shal be vpon him: if he knowledg not hys synne, he maketh a double offence/and if he sweare in vaine, he shal not be founde righteous/for hys house shal be full of plagis.

C The wordes of the swearer bringeth death (God graunte that it be not so in the house of Jacob.) But they that feare god/eschue al such, and ly not weltering in synne. Use not thy mouth to vn honest & tushy talking for in it is the woorde of synne. Remembre thy father & thy mother, whē þ art set among greet me, lest god forget the in theyr syght, and lest thou doting in the custome suffice rebuke, and wyll not to haue ben bozne/and so curse the daye of thy natyuite. The mā that is accustomed wyth the wordes of blasphempe, wyll neuer be reformed al the dayes of his lyfe. To synne twyle is to muche/ but the thyrd bringeth wrath and destruction. In hote stomake can not be quenched (euen lyke a burninge fyre) tyl it haue so alowed by somthig: euen so an vnchast man hath no rest in hys fleshe, tyl he haue kindled a fyre.

D All byeade is swete to an whoremonger/he wyll not leaue of, tyl he haue his purpose. A man that beareth wedlocke, and regardeth not his soule, but salet hys tush, who seith in: I am compassed aboute with darkenes, the walles couer me, nobody seeth me: whom nede I to feare? The best wyll not remembre my synnes. He vnderstandeth not that hys eyes se al thynges/for al such feare of men bypueeth away the feare of god fro him: for he feareth onely the eyes of mē, & considereth not þ the eyes of the lord are clearer then the Sunne, beholdinge all

The Boke of

the wayes of men and the grounde of the depe, and lokyng euen to mens herres in secete places. The Lorde God knoweth al thynges or euer they wer made & after they be brought to passe also he loketh vpon them al. The samman shal be of nyl upstred in the stretes of the cite, and shal be chased abrode lyke a ponge hore foale: and when he thynketh lest þp it, he shal be take. Thus shal he be put to shame of euery man because he wolde not vnderstand the fear of the Lorde. And thus shal it go alio with euery wife that leaueth her house band, and getteth enheritance by a straunge mariag. First she hath bene vnfaithful vnto the lawe of the Dyest: Secondly, she hath forsaken her own house: And thirdly, she hath playd the whoze in aduouty, and gotten her children by another man. She shal be broughie out of the congregacion, and her chylde shal be loked vpon: her childe shal not take rote: and as for frute, her braunches shal bring forth none. A shameful report shal she leaue behind her, and her dishonoure shal not be pouit out. And they remapne, & al knowe that there is nothing better then the feare of God: and that there is nothing sweeter then to take hede vnto the commaundementes of the Lorde. A greate worshippe is yt to folowe the Lorde, for longe lyfe shal be receyued of him.

A prayse of wysdom proceeding forth of the mouth of god. Of her workes & place when she releteth:

The xliiii. Chapter.

Wisdom shal prayse her selfe, and be honoured in god and reioyce in the myddell of hys people: In the congregacions of the best shal she open her mouth, and triumphe in the holding of hys power: In the myddell of her people shal she be exalted, and wōdred at in þ holy fulnes: In the multitude of the chose she shal be comended & among such as be blessed she shal be prayled & shal say: I am com out of þ mouth of þ best, fyrst boyn befor al creaturs. I caused the light & sayleth not to aryle in the heauen and couered al the earth as a cloude. My dwellinge is aboue in the heuyn, and my seate is in the pylles of

Jesus/the sonne

Of Sprach cclxxix

I haue walked in the floudes of þe sea,
and haue stand in al landes: my domi-
nion is in euery people & in euery nac-
on, & wth mi powet haue I trode doun
the hertes of al/ both hie and lowe.

In all these thinges also I sought
rest, and a dwellinge in some enherita-
unce. So the creator of al thinges gaue
me a commaundement. He þe made
me, appointed me a tabernacle/ & laide
vnto me: Let thy dwelling be i Jacob,
and thine enheritaunce in Israel, and
roote thy self among thy cholen. I was
created from the beginning ad befoze
the worlde, and shal not leaue of vnto
þe worlde to come. In the holy habitacy-
on haue I serued befoze him, & so was
I stablished in Sion. In the holy cite
rested I in lyke maner: and in Ierusa-
lem was my powet, I toke roote i an
honorable people, euen in the pozcpon
of the Lozde and in hys heretage, and
kept me in the fulnes of the saintes. I
am set by an hie lyke a Cedar vpon Li-
banus, and as a Cypress tre vppon the
mount Hermon: I am exalted lyke a
palme tre in Cades/ and as a rose plāt
in Iericho: As a fayze olyue tree in the
feld/ and am exalted lyke as a plantey-
ne tre by þe water side. I haue geuen a
smel in the stotes, as þe Cynamom and
Balme, þe hath so good a sauoure - þe
swete odoure haue I geuen as it were
Myrrre of the best.

I haue made my dwellinges to smel
as it were of rospn, Galabaū, of Clow-
es, & Incense/ & as Libanus whē it is
not hewe dowe/ & mine odour is as þe
pure Balme. As þe Cerebl haue I stret-
ched out mi brāches & mi brāches ar
þe brāches of honour & loning sauour
As þe vine haue I brought forth frut of
a swete sauor, & my flours are the frut
of honoure & riches. I am the mother of
bewty/ of loue, of fere, of knowledg ad
of holy hope. In me is al grace of lyfe
and treuth: In me is al hope of life ad
vertu. Come vnto me, all ye þe de-
litous of me, and fyl your selues wth mi
frutes: for mi sprete is sweter thē honi,
& so is my in heretaunce moze thē hony
comber: the remembzance of me endu-
reth for euer moze.

They that eate me, shal haue the more

honger: and they that drinke me, shal
thirste the more. Wo so herkeneth vnto
me, shal not come to confusio: ad they
that worke in me, shal not offend. They
that make me to be knowen, shal haue
euerlasting lyfe.

All these thinges are the boke of life,
the couenaunt of the Myest, and the kno-
ledge of the truch. Moses commaunded
the lawe in the preceptes of rig^{ht}uous-
nes for an heretage vnto þe house of Ja-
cob, and committed the promyses vnto
Israel: Out of Dauid his seruau^{nt} þe
ordened to rayse by a most mighty kyng,
sittinge in the seate of honour for euer
more. Thy skilleth wth wisdom lyke
as the flose of Byyson, and as þe floud
of Tigris, when the newe frutes are a
growinge.

This bringeth a plenteus vnder
standing like Euphrates: and filleth it
by, as Iordan in the time of harueste.
This maketh nourtour to breake forth
as the light, ad as the water Gihon in
the haruest. The fyrst hath not knowne
her perfectly, nomoe shal the last seke
out the ground of her. For her thoug he
is fullet then the se, and her counceyls
profounder then the gret depe.

I wisdom haue cast out floudes I am
as a great waterbroke out of the ruer.
I am as the ryuer w^{ch} drye, and as a wa-
ter condyle am I come out of the gat-
de of pleasure. I laie I will water þe gar-
den of my ponge plantes, and fyl thee
frut of my birth. So mi waterbroke be-
came excedinge greate, and my ryuer
approched vnto the see. For I make
doctryne to be vnto al me as lighte as
the fayze morninge, and I shal make it
eo be euer the clearer. I will pearle tho-
zow al the lower partes of the earth, I
will loke vpo al soch as be a slepe, and
lighten al them þe put thei^r trust in the
Lozde. I shal yet poure out doctryne, ly-
ke as prophcy, and leaue it vnto soch
as seke after wisdom, and thei^r genera-
cyons shal I neuer fayle, vnto the holi
euerlastyng worlde. Beholde/ howe þe
I haue not laboufede for my selfe one
ly, but for al the that seke after þe truch.

Of these thinges which please God, & of these which
he hateth. Of ix. thinges that be not to be suspect
of the tenth cheafely of þe malice of a womā.

The xxv. Chapter

The

Ecclesiasticus

Gene. xii. b.
Roma. xii. a.



Three things there are, & my
spete fauouteth, which be
also allowed befoze God ad
men: The blisse of brethren
the loue of neyghbours, &
men and wife that agree well together.

These things ther bewhich my soul
hateth ad I bitterly abhorre the lyfe of
them: A poze man that is proud. A ryph
man that is a lyar, and a olde bodi that
doteth and is ynchaite.

If thou hast gathered nothing i thy
pouthe/what wylte thou finde then yn
thin rage: How pleasant a thing is it,
when gray headed men are dyscrete, &
when the elders can geue good counsell:
How comely a thing is wisdom vnto
aged men: ye vnderstanding & counsel
is a glorious thing. The crowne of ol
de men is to haue moch experience, and
the feare of god is their wysshyppe.

26

These be. iij. things whiche I haue
iugged in my harte to be happye, and
the tenth, will I tell forth vnto men
with my tonge. A man that while he ly
ueth, hath ioye of his chyldzen/ad seith
the fall of his enemyes.

Well is him that dwelleth with an hus
wyfe of vnderstandynge, and p haie
not fallen with his tong, and that hath
not bene fayne to serue soch as are vn
mete for him. Wel is him, that synde
th a faythfull frende: & wel is him, whiche
talketh of wisdom to an hert that hea
reth hi. How great is he p fideith wis
dom a knowlege: yet is he not aboue hi
that feareth the Lord. The feare of god
hath set it lesse aboue al thinges. Bles
sed is the man, vnto whome it is grau
ted to haue p feare of god. Vnto whom
shal he be lykened that kepeth it fast:
The feare of god is the begynnyng of his
loue, and the begynnyng of fayth is to
cleite fast vnto it. The heuines of p hert
is al the punishment, ad the wyckednes
of a woman goeth aboue al. A punish
ment and plage is no thing in compar
son of the plage of the herte, euen so al
wyckednes is nothing to the wickednes
of a woman.

Wha forner happeneth vnto ama,
is noothinge in comparison of it, that
his enel wylers do vnto hym. And all

The Boke of

vengeance is no thyng to the vengean
ce of the enemye. There is nota moze
wycked heade then the head of the serpe
nt, and there is no wyath aboue the wy
ath of a woman. I yill rather dwell in
a lyon and dragon, then to kepe house
in a wycked wyfe. The wyckednesse of
a woman chaungeth her face, she shall
moffell her countenaunce as it were a
Beret, and as a sack shal she shewe it a
mong the neyghbours. Her husbnde
is brought to shame amonge his negh
bours, ad whe he heareth it, it maketh
him to spghe. All wyckednes is but ly
le to the wyckednes of a woman, p por
cyon of the vngodly shal fall vpon her.

A lyke as to clymme by a sandy waye
is to p fete of the aged, euen so is a wyf
full of wordes to a shyll quiete man. Lo
ke not to narrowly vpon the betwyte of
a woman, lest p be prouoked in despyre
toward her. The wrath of a woman is
di shonoure and greate confusyon. If a
woman get the mastrie, then is she cont
rary to her housbnde. A wycked wyfe
maketh a soyr herte, an heuy countena
unce and a deed wounde. Of the wom
an came the begynnyng of synne, and
thowow her we al are ded. Geue thy wa
ter no passage, no not a lytle, neither ge
ue a wycked woman her wyl. If she wa
lcke not after thy hande, she shall confo
unde the in the syght of thy enemyes.

Cut her of then from thy flesh, that she
do not alwaye abuse the.

The praisse of a good womā. Of the feare of thy
thynges: of the fourth. A p zelouse & dysonen
womā. Of two thynges p cause forowes of the
thyrd which mouth wyath. It is hard to synde a
marchant without dyscret, or a aueruer without
syne in his tong.

The xxvi. Chapter

Happye is the man that hath a
vertuous wyfe, for the nombze
of his leares shalbe dubble. An
honest woman maketh her huldand a
ioyful man/and she shall spy p peares
of his lyfe in peace. A vertuous womā
is a noble glit/which shalbe geuen for
a good porcyon vnto such as feare god.
Whether a man be ryche or poore, he
maye haue euet a mery hert, and a che
reful countenaunce, there be the thyng
ges that my herte feareth/and my face
is a frayde of the fourth.

Creason

Treason in a citie, a sedicious people, and noisome tonges, al these are heuy er then the death. But when one is gelous ouer his wife, it bringeth paine & sorowe vnto the harte: and a woman that telleth out al thinges, is a scourge of the tong. When one hath an euell wife, it is euill as when a vnyke pare of oxen must draw together: he that getteth her, getteth a scorpion. A drunken woman is a great plague, for she can not couer her owne shame.

The whordom of an oman may be knowne in the pride of her eyes and eie lodes. If the daughter be more shame fast, holde her straitly, lest she abuse her selfe thow ouer much liberte. Beware of al the lishon: ste of her eyes, a maruel not if she do against the. Lyke as he that goth bi the waye and is thirde, so that she open her mouth, and drinke of euery next water that she maye get. Bi euery hedge shal she set her downe, and open her cuiner agaynst euery arrowe. A louing wyfe reioyseth her husband, and feedeth his bones with her wisdom. A womā, of few wordes is a gift of god and to a well nourturede mynde maye nothing be compared.

An honest and manerly woman is a gift aboue other gyftes, and ther is no weight to be compared, vnto a mynde that can rule it selfe. Lyke as the sunne when it ariseth, is an ornament in thee heauen of the Lord, so is a vertuous wife the bewty of al her house. Lyke as the cleare syght is vpon the holy candel sticke, so is the bewty of the face vpon a honest body. Lik as the golden pylers are vpon the sockites of siluer, so are thee fayre legges vpon a woman that hath a constant minde. Perpetual are the foundations that be layed vpon a whol stony rocke, so are the commaundementes of God vpon an holy woman.

There be two thyges that greue me here, and in the thirde is a displeasure come vpon me. When an experie man of warre suffreth the scarcenelle and pouertee. When me of vnderstandinge and wisdom are not sette by: & when one departeth frome ryghtuousnes vnto synne.

Who so doth luche, the lord hath pre-

pared hym vnto the lwerde. There bee two maner of thyngs, which me thinke to be herde and perillous. A matchaunt can not lyghly kepe hym from wrong neyther a call, tuez hym selfe from synne.

Of the poore that wolde be rithe, the probaciō of the man that feareth god. The vncōstantnes of a foole, the secretes of a reende are not to be tryed. The wyckid imagineth euell which petyoneth vpon him selfe.

The xxvii. Chapter.



Because of pouertie haue many one offended, and he that seeketh to be rich, turneth his eyes a syde. Lyke as a nayle in the wall sticketh

faste betwixte two stones, euen so doth synne sticke betwixt the byer and the sellet. If he holde hym not diligently in the feare of the lord, his house shal sone be ouerthrowne, lyk as when one sitteth the sylthynes remaineth in the spue.

Saple. liti. a
i. Pet. iii. b.

So remaineth ther some vncleane thyge in the thought of mā. The ouen pro ueth the porters vessel/so doth tempta

Saple. vii. b.

tion of trouble trye rightuous men. The tree of the felde is knowen by his frute, so is the thought of mans herte knowen by his wordes. Waple no mā excepte thou haue herd hym, for a man is knowen by his wordes.

B

If thou followe rightuousnes, thou shalt get her/and put her vpon thee as a fayre garment. And thou shalt dwell with her, and she shall defende thee for euer, and in the day of knowledg thou shalt fynde her fastnes. The bydes re sozte vnto they lyke, so doth the truth turne vnto them that be occupied with all. The lpon wapterh for the praye: so do the synners lurke vpon the workers of wickednes: The talkynge of hym that feareth god, is nothyng but wisdom: as for a foole/he chaungeth as the wone. If thou be amonge vndiscret/kepe thy worde to a conuentent tyme, but amohge such as be wyse, speake on hatydely. The talkynge of fooles is abhominacion, and they spozte is voluptuousnes and misnourture: Muche swearing maketh the hearte to stand vp/and so stryue with such, stoppeth the eares.

The strife of the proud is bloudthe dig, & the blasphemig is heuy to beate.

xxxv

Ecclesiasticus

The Boke of

Eccle. xvi. b.
xxii. d.

Who so discouereth secretes, leseth his credence, and fyndeth no frende after hys wyll. Loue thy frende, and binde thy selfe in fapthfulnes wpth hi, but if thou bewrayest his secrets, thou shalt not get him agayne: for lyke as the man is that destroyeth hys enemye, so is he also that dealeth falselye in the frende shippe of his neyghboure.

D Like as one that letteth a byrde go out of his hand, can not take her agayne: Euen so thou, if thou geue ouer thy frende, thou canst not get hym agayne: Yea thou canst not com by him, for he is to farr of. He is vn to the as a Roo escaped out of a snare, for his soule is wounded: As for woundes, they may be bound by agayne, and an euell woide may be reconciled: but who so bewrayeth the secretes of a frende, there is nomore hope so to be had vnto hym.

Pro. x. b.

He that winketh with his eyes, imagineth some euell, and no man shall take hym from it. Whē thou art presēt, hee shall hastily commende and prayse thy wordes: but at the last he shall cūene his taylor, and sclaunder thy sayng. Many thinges haue I hated, but nothing so euell: for the Lord hym selfe abhorreth such one.

Eccle. xxi. b.

E Who so casteth a ston on hye, it shall fall vpon hys owne heade: and he that smyteth with gyle, woundeth hym self. Who so diggeth a pyt, shall fall therein: as he that layeth a snare, shall be taken in it hym selfe: whoo so geueth a wycked nopsome counsell, it shall come vpon himselfe, and he shall not knowe from whence. The proude blaspheme and are scornfull, but vengeance lurketh for the as a lyon. They that reioyce at the fall of the righteous, shall be taken in the snare/anguish of hert shall consume the before they dy. Anger and rygousnes are two abhominable thynges, and the vngodly hath them both vpon hym.

We oughte not so desyre vengeance, but to forgiue the offence. Of the vices of the tongue, and of the daungers thereof

The. xxviii. Chapter.

Deu. xxiii. e.
Rom. xii. c.
Mat. v. b. vi
b. xxi. b.

H That seeketh vengeance, shall fynde vengeance of the Lord: wher he shall surely kepe hym hys synne.

Forgeue thy neyghboure the hurt that he hath done thee, and so shall thy synnes be forgiven the also: when thou prayest. A man that beareth hatred one agaynst another, howe darre he desyre the forgiveness of god? He that dwelleth no mercy to a man whiche is lyke hym selfe, how darre he aske forgiveness of his synnes? If he that is but flesh, beareth hatred and kepereth it, who wylle ake for hys synnes? Remembre the end, and let enmitye passe, which seeketh death and destruction / and abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rigorous ouer thy neyghboure. Thyneke vpon the couenaunt of the best, and forgive thy neyghbours ignoraunce. Bewarre of strife, and thou shalt make thy synnes fewer. For an angry man kyndleth variance and the vngodlye dysquyeteth frendes / and putteth discord amonge them that be at peace. The more wodd there is, the more vehement is the fyre: and the mightier men be, the greater is the wrath: and the longer the styffe endureth, the more yt burneth.

A hasty byaulynge kyndleth a fire, and an hasty styffe sheddeth blood. If thou blow the sparke: it shall burne: If thou spyt vpon it it shall go forth, both these go out of thy mouth. The sclaunderer and dubble tongued is cursed, for many one that be frendes setteth be at variance. The thirde tong hath dysquyeted many one, and dryue them from one lande to another. Stronge cyttes hath it broken downe, and ouerthrowne the houses of greate men. The thyrd tong hath cast out many an honest woman, and robbed them of their labour. Who so hearkeneth vnto such, shall neuer fynde rest, and neuer dwel safely. The stroke of the rodd maketh pedders, but the stroke of the tong, smyteth the bones in sunder.

There be many that haue perished wth the sword, but many more wth the tonge.

Well is hym that is kepte fro an euell tongue, and commeth not in the anger thereof, whiche draweth not the pocke of such / and is not bounde in the

þ handes of it. for þ yock therof is þro,
and the bande of it of steele. The deathe
therof is a very euell deeth: hell were bet
ter for one, then soche a tonge. But the
fye of it, maye not oppresse thein that
fearre God, and the flamme therof, make
not burne them. Suche as forþ sake the
Lord, shal sal therin: and it shal burne
them, and no man shal be able to quench
it: It shal sal vpon them as a Lion, &
devoure them as a leopard. Thou hed
gest thy goodes w ith thornes: why do
est thou not rather make dozes ad baz
res for thy mouth: Thou wepest thy gol
de and silver: why doest thou not wepe
thy wordes also vpon the balauncer
se wate that thou slyde not in thy rou
ge, and so fall befoze thyne enemyes / þ
lape wayte for the.

How we ought to lend oure money, & do almes. Of
a faythful man and wepyng for his frende. Of lybe
raltye and hospytal tyte.

The. xix. Chapter.

Who so wil shewe mercy, let
him led vnto his neyghbour
re: and he that is able, lett
him kepe the commaundmet.
Lende vnto thy neyghbour
in time of his nede, and paye thou thy
neyghbour agayne in due season. Kepe
thy word and deale faithfully w ith hi
& thou shalt alwaye finde the thinge þ is
necessary for the. There haue bene ma
ny þ whē a thing was lent the, rekened
it to be found, & made them tranayle &
laboure, that had helped them. Whyle
they receaue eny thinge, they kysse the
handes of soche as geue them, and for
their neyghbours good they humble
their voyce. But when they shuld paye
agayne they kepe it backe, and geue e
uill wordes, and make many excuses, bi
reason of the time: and though he be ab
le, yet geueth he scarle the half againe,
& rekeneth the othet to be found. And if
he be olde not his monye, yet hath he a
emie of him, and that vnderfrewed.
He payeth him with cursing & rebuke &
geueth hi euell wordes for his good de
de. Ther be many oē which are not glad
for to lende / not because of euell, but
they feare to lese the thinge that they le
de. Yet haue thou pacience w ith the si
ple, and witholde not mercy from him.

Helpe the poore for the commaundeme
tes sake, and let hym not go empty fro
thee, because of his necessite. Lese thy
moneye for thy brother and neyghbou
res sake / and bury it not vnder a stone
wher it rusteth and cozzupteth. Gather
thy treasure after the commaundemen
tes of the hyst, and so shalt it bynge þ
moze pprofyt then golde. Lay by thy al
mes in the hand of the poze / and it shal
kepe the from all euell.

A mans
almes is a purse w ith hym, and shall
kepe a mans sauour as the apple of an
eye: and afterwarde shall it arple, and
paye euery man his rewarde vpon hys
heade. It shall fyght for thee agaynst
thyne enemyes, better then the shold of
a gaunte, or speare of the myghtye. A
good honest man is suertie for hys ney
bour, but a wicked parson leitteth him
com to shame. Forget not the frendshyp
of thy suertie, for he hath geue hys sou
le for thee. The vngodly despiseth the
good deade of hys suertie, and the vn
thankfull and ignorant leaueth hys
suertie in daunger. Some man promi
seth for hys neyghboure: and when he
hath lost hys honeste, he shal forsaue hi.
Suerteshyp hath destroyed many a
richman / and remoued them as the wa
ues in the se. Wight people hath it dꝛi
uen awaye, and caused them to wandze
in straunge countres. An vngodly mā
traistelling the commaundement of þ
Lord / shal fall into an euell specter
tye: and though he forze hym selfe to ge
oue, yet shall he sal, into iudgemente.
Helpe thy neyghbour out after thy por
wer, and beware, that thou thy self sal
not in suche dett. The cheafe thyng þ
keperth in the lyfe, is water and breade,
clothyng and lodgyng, to couer the sh
me.

Better is it to haue a pooze lpyng
in a mans owne house, then delycate fa
re among the strange. Be it lyfte or mu
ch that thou hast, holde thee content w
all, and thou shalt not be blaymed as a
vacaounde, for a mpletable lyfe is it,
to goo from house to house / and
where a man is ftemde / he datre not o
pe hys mouth. Though one be lodged;
and haue lodged, and haue meate and
dryncke, yet shall he be taken as vntwoz
thy

Math. vi. c.
Luk. xii. b.
i. Timo. vi. d

Dant. iiii. d;
Lukert. d,
Acta. x. b,
Cody. iiii. d

Ecc. xxi. c.

Dea. xxi. b
i. Tim. vi. b
Web. xxi. c

Ecclesiasticus

The Boke of

thy and heare many bitter rough word
es, namelk thus: Go thy wate thou stra
unger, and prepare a table for thi selfe,
and fede me also of that thou hast. Alwa
ise thou straunge (so, þ he regardeth
hys honoure no more) mi brother come
th in to mi house, and so he telleth hi the
necessite of his house. These thinges are
heul to a man that hath vnderstanding:
namely, the forbyddynge of the house,
and that the Lender casteth him in the
teth.

Of þ correction of children. Of the commodite of
health. Death is better the a sorrowful lyf. Of hyd
wisdom. Of the ioye and sorow of the herte.

The. xxx. Chapter.

þou. xxi. c
and. xxi. b



Do so loueth hys chyldre,
holdeth him still vnder cor
rection, that he maye haue
ioye of him afterward / and
þ he grope not after hys ne
pghours dozes. He that teacheth his
sonne, shall haue ioye in him, and nede
not to be ashamed of him amonge his
aquauntauns. Who so enfourmeth a
teacheth his sonne, greueth þ enemye
and befoze hys frendes he maye haue
ioye of him. Though the father dye, yet
is he as though he were not deed: for
he hath left one behynde him that is ly
ke him. In his lyfe he sawe him, & had
ioye in him, and was not sorow in his dea
th, nether was he ashamed befoze the en
emyes. For he left behynd hym an auen
ger agaynste his enemyes, and a good
doer vnto the frendes. For the lyfe of
chyldren he shall bynde the woundes to
gether, and his herte is greued at eue
ry crye. An vntamed horse wilbe har
de, and a wanton chyldre uilbe wylfull.
If thou byynge bp thy sonne desceit, he
shall make the aftayed: and if thou
play with him, he shall byynge the to heu
nes. Laugh not w hi, lest thou wepe w
hym also, and lest thy teth be sett on ed
ge at the last.

Beue him no lyberte in hys youth
and excuse not hys foly. Bowe downe
hys necke whyle he is younge, bpt him
bpon the lydes whyle he is yet but a
chyldre, lest he waxe stubberne / and ge
ue no more force of thee and so shalt þ
haue heuines of soule. Teach thi chil

de, and be diliget therein, lest it be to thy
shame. Better is the pooze beinge who
le and stroge, then a man to be riche, and
not to haue his health.

Health and welfare is aboue all golde,
ad a hole bodi aboue al treasure. There
is no riches aboue a sounde body, and
no ioy aboue the ioye of þ hert. Death is
better than a wretched lyfe, or continu
al sicknes. The good thinges þ are put
in a cloce mouth, are like as when mea
te is laide vpon the graue.

What good doth the offeringe vnto a
Idol, for he can nether eat, tast, ner smel
Euen so is he þ is chased of the Lord,
and beareth the rewardes of iniquitie.
He seith with his eyes, and groneth ly
ke a geided man, that lyeth wth aby
gin and sygheth. Eue not ouer thi mi
de into heiynes, and bere not thy selfe
in thine owne coucel. The ioye and che
fulness of the herte is the life of man, &
a mans gladnes is the prolonginge of
his dayes. Loue thynne owne soule, & co
ferte thine harte: as for sorow and he
uines, drine it farte fro the, for heuines
hath slayne many a man, and byngeth
no profit, yefe and anger storte fdales
of the life: carefulness and sorow bringe
age befoze the time. Vnto a mery herte
euery thinge hath a goode tast, that he
eatech.

We ought to geue diliget hede to homelye. Of
the that take payne to gather riches. The playe of
a ryche man wythout a fault. We ought to fle dys
kenneße and folowe soberneße.

The. xxxi. Chapter.



Knauyle ad carefulness for
riches taketh awaie þ slepe
and maketh the flesh to con
sume. When one lyeth and
taketh care, he waketh euer
bp, like as greate sicknes breaketh the
slepe. The rich hath great labour in ga
thering his riches together, and the w
the pleasure of his riches he taketh his
rest, and is refreshed. But who so labou
reth and prospereth not, he is poore: ad
though he leaue of, yet is he a begget
He þ loueth riches shall not be iustified:
& who so foloweth corrupcio, shall haue
iough therof. Many one are come i gre
ate misfortune by the reason of gold, ad
haue found their destruccio befoze the.

Jesus / the sonne Of Syrach. cclxxii

It is a tree of fallowge vnto them that
offe it vp, and all such as be foolissh/
fall therin. Blessed is the rich / which is
founde wthoutt mysh / and hath not
gone after golde / nor hoped in moneye
to treasures. Where is there such one
and we shall commend hym: and call
hym blessed / for greate thynges dothe
he among his people. Who so is tryed,
and founde perfecte in suche thynges,
shal be commended and praysed. Who
myght offende and hath not offendede
Who coulde do euell and hath not don
it. Therfore shall hys good be stablys-
hed, and the whole congregacion shal
declare hys almes. If thou sytte at a
great mans table / open not thy mouth
wde w^o it, and make not many wo-
des. Remembre, that an euell eye, is a
threwe.

What thyng created is worse the
a wycked eye therfore wepeth it befoze
euery mans face. Laye not thyne hand
vpon euery thyng that thyne eye seeth,
and streue not with hym in the dishe.
Ponder by thy selfe what thy neyghboz
wolde sayne haue / and be discrete in e-
uery poynte. Eate the thyng that is set
befoze thee manerly / as it becommethe
a man: and eate not so muche, lest thou
be abhoyred. Leauie thou of spys of all
because of nurture, lest thou be he, who
no man maye saye p^{er}se, which maye cut-
te to thy decap. When þ syttest among
many men / reache not thyne hand stryk
of all. How well content is a wyse
man with a lytle wyne / so that in slepe
thou shalt not be speke therof, nor, fele
payne. A swete wholsome slepe shall in
che one haue, and fele no inward greke.
Thy resth by betimes in the morning,
and is well at ease in hym selfe. But a
vnsatisfiable eater slepeth vniquietly, and
hath ache & payne of the body. If thou
feelest that thou haste eaten to much / a
ryle, go thy waye / cast it of thy stomack,
and take thy reste.

My sonne, heare me, and helpe me
hot / and at the last thou shalt fynde as
I haue tolde thee: In al thy woyses be
diligent and quicke so that there no sic-
nes happē vnto thee. Who so is lyberal
in dealig out of his meat, many me shal
blyss hym, and prayse hi w^o ther lippes:

and the same is a sure token of his lo-
ue and faithfulness. But he that is vn-
faithful in meate, the whole citie shal co-
plaine of him: and tha. is a sure experi-
ence of his infidelite & wyckednes. Be
not thou a wine bibber, for wine hath
destroyed many a mā. The fire proueth
the hard yron, enen so doth wine proue
the hartes of the proude, when they be
droncken.

Wine soberly droncken, quickeneth
the life of mā. If thou drinkest it mea-
surably thou shalt be temperate. What
life is it, that maye continue without wi-
ne? Wyne was mad fro the beginning,
to make men glad (and not for d^{ro} ken-
nes) wine measurably dronke is a reioi-
singe of the soule and body. But if it be
droncken with excesse, it maketh byttern-
nes and sorowe vnto the mynde. D^{ro}-
kenes filleth the mind of þ folissh: w^o tha
me a ruine, myr: steth the strenght & ma-
keth woundes. Rebuke not thy neygh-
bour at the wyne / and despyse him not
in his mirth. Geue hi no despyeful wo-
des, ad praisse not w^o þ hin w^o contra-
ry sayenges.

Of the discrecyon & prysse of a precher. of þ h^o
107. Of the feare, sayth, & confidence of God.

The xxxi Chapter,



If þ be made a ruler, ryde
not thy selfe therein, but be
thou as one of the people.
Take diligent care for the;
and loke wel thereto: when
thou hast done al thy dewtye, sette thee
downe, that thou mayst be met w^o the /
ad receaue a crowne of honoure. Talke
wisely and honestly / for wisdom be co-
meth the right wel. Pinder not musyk.

Speake not, where ther is no au-
dyence: and poure not forth wysdome
out of tyme at an importunytie. Like as
the Carbuncle Stone shyneth that is set
in golde, so doth a longe gaynysh þ wi-
ne feast: and as the smaragde that is
set in golde, so is þ swernes of w^olyck
by the mirth of wine.

Thou yonge man, speake that beco-
meth the and that is profitable, ad yet
scarce when thou art twyse asked. Com-
prehende moche w^oth fewe wordes. In

W^olyck many

Ecclesiasticus

manye thynges, bee as one that is Ige-
uorant, geue eare, & holde thy tonge
withal. If thou be amonge men of hy-
er auctorite, desier not to compare thy
self vnto them: and when a elder spea-
keth, make not thou many wordes ther
in. Before þe thunder goeth lightnyng/
and before nurour ad shamefastnesse,
goeth loue and fauoure. Stand vp by
times, and be not the last: but get þe hōe
soone, and there take thy pastime, and
do what thou wilt: so that thou do no
euell, and desyre no manne. But for all
thinges geue thanckes, vnto him that
hath made the, and replenished the with
his goodes.

¶ Who so feareth the Lorde, wil reueale
his doctrine: and they that gett them to
him by times, shal fynd grace. He that
seeketh the lawe, shal be filled wth all:
As for him that is but fayned, he wyl
be offended therat. They that feare þe
Lorde, shal fynde the iudgment, & a ligh-
teousnes shal be kindled as a light. An
vngodly mā wil not be reformed, but
can helpe him selfe with the example of
other in his purpose. A mā of vndersta-
ding, despiseth no good counsell: but a
wyld and proude body hath no feare.
A yongē, do nothing with out aduise-
ment: so shal it not repent the after the
dede. Go not in the waye where thou
maiest fal: ner wher thou mayest stom-
ble agaynst the stone. Geue not thi self
into a laborious slipperye waye, ad be
ware of thine owne chyldren. In al thy
workes put thi trust i god fro thi whole
hert, for that is the keppinge of the com-
mandementes. Who so beleueth Gods
worde, taketh hede to the commaunde-
mentes: and he that putteth his trust in
the Lord, shal want nothing.

¶ The deliuerance of him that feareth God. The
swere of þe wise. The litlest dyscrepon of a lile.
Man is in the hāde of God, as þe earth is in þe hāde
of þe potter. We ought not to dyspōse oure selues,
to be come subiect to other.

The xxxiii. Chapter.

¶ Her shal no euil happē vn-
to him that feareth God:
but when he is in tentaciō,
the Lord shal deliuer him,
A wise man hateth not the
lawe, but an ypocrite is as a hyppē in a
raginge water.
A man of vnderstandinge geureth cre-

The Boke of

dence vnto the lawe of god, & the lawe
is faythful vnto him. Be sure of the
mater, then talke therof: the first wel in-
struct: then mayest thou geue answer.
The herte of the foolishe is lyke a carte
whele, ad hys thoughtes rēne about ly-
ke the axell tre. A lyke as a wyldē hōse
that neyethe vnder euerye one þe spyteth
vpon him, so is it wth a stōrnfūll fre-
nde. Why doth one daye excell ano-
ther, seynge all the dayes of the yere co-
me of the Sunne. The wysdome of þe
Lorde hath so parted them a sunder, &
so hath he ordened the tymes and sole-
mpne feastes. Some of them hath he
chosen and halowd before other dayes.
And all men are made of the grounde,
and out of the carth of Adam.

In the multitude of science hath the
Lorde sundered them, and made their
wayes of dyuerse fashyons. Some of
the hath he blessed, made moch of the,
halowed them, and claymed them to hi
selfe. But some of them hath he curs-
ed, brought them lowe, and put them
out of their estate. Like as the claye
is in the potters hande, and all the ord-
nyng therof at his pleasure: so are
men also in the hande of him that made
them, so þe may geue them as it liketh
him best. Agaynst euell is good, & aga-
ynst death is lyfe: so is the vngodly ag-
aynst soch as feare God. Beholde thus
all the workes of the Hēst, and there
are euē two agaynst two, and one sett
agaynst another. I am a waked vp last
of al, as one that gathereth after in har-
ueste. In the gyftes of God and in hys
blessynge I am increased, and haue fyl-
led my wyne presse, like a grape gathe-
rer. Beholde, how I haue not laboured
only for my selfe but for all soche as lo-
ue nuroture and wysdome.

Hear me, O ye greate men of the peo-
ple, and herken with yowre eares ye rule-
rs of the congregacyon. Geue not thi so-
ne and wyfe/ thi brother and stēde po-
wer ouer the/ while thou lyuest: and ge-
ue not a wase thi substaunce and good
to a nother/ lest it repent the/ and thou
be fayne to begge therfore thi self. As lo-
nge as thou lyuest and hast breth/ let
no mā chaunge the: for better it is the
childe to praye þe, then that thou shouldest
sell

dest be fayne to loke in their hādes. In al thy woꝝkes be excellent, that thy hoꝝ moue be neuer stayned. At the time whe thou shalt ende thy dayes, and synsh thy life, desiribut chine inheritaunce. The fodder, the whoppe, and s burden, belongeth vnto the Ma: Maie, coꝝtec cyon, and woꝝet e vnto the seruaunte.

If thou let thy seruaunt to labour thou shalt fynde rest. But if thou let hi go ydel, he shall seke lyberti. The yock and the whipe bowe downe the neck, but tame thou thy euil seruaunt to bo des a coꝝrection. Sende him to labour, that he go not ydle: for ydillnesse bringeth much euil. Set him to woꝝke, for that belongeth vnto him and becometh him wel. If he be not obedient, bi de hys fere: but do not to much vnto hi in any wyse, and without discretion do nothyng. If thou haue a faythful seruaunt, let him be vnto the as thine owne soule, for in bloude hast thou gotten him. If thou haue a seruaunte, hold hi as thy selfe, for thou hast neede of him as of thy selfe. If thou increasest him euil, and kepest him harde, ad makest him to be pꝝoud, and to renne awaye from the thou canst not tel what waye thou shalt seke him.

Of dreames, byrinations, & enchauntementes. We ought to confute vayne hope, and lyngs. The pꝝaise of the pꝝere god. Of diuers woꝝkes of men. God dothe not alowe the woꝝke of an vnfaythfull man

The xxxiii. Chapter.



A wise people begile them selues with vayne and deceitful hope, ad soles trust in dreames. Who so regar deth dreames / is like him þ will take holde of a shadowe, & folowe after the winde: Euen so is it with the appearing s of dreames. Before the face is the likenes of a face. Who ca be censed of the vnclene: Of what truth can be spoken of a liar: Sothsayinge, witchcraft, soꝝcery and dreamige, is but banite: like as whe a womā traunyleth with childe, and hath many fantasyes in her herte. Where as soch visions cōe not of God, set not thine hert vpo the: for dreames hath disceued n any a mā, & they sayled, ad put their trust therein.

The lawe it albe fulfilled withoute lyes, and wisdom is sufficient to a fayth

full mouth. A wise man that is well instructe, vnderstandeth moch: and he that he th good experience, can talke in wyldon: e. He that hath no experience, knoweth wyse: and he that erreth, cause th moch y ickednes.

When I was yet in crroure, I lerned moch also: yee I was so lerned, that I coude not expresse it all, and came oft in patell of death therouer, tyll I was deliuered from it. Now I se, that they which feare god, haue the right iprete: for their hope standeth in him, that can helpe them. Who so feareth the Loꝝde, standeth in awe of no man, and is not afrayed, for the Loꝝde is his hope and comfoꝝte. Blessed is the soule of hym þ feareth the Loꝝde: In whom putterh he hys trust: who is his strength: for the eyes of þ Loꝝde haue respecte vnto them, that loue hym. He is their mighty pꝝotecton, and stronge grounde: A defence for the heate, a refuge for þ ho te none daye, a succoze for stomblyng, & an helpe for fyllinge. He setteth vp the soule, and lyghteneth the eyes: He geue th health lyfe and blessinge. He that ge ueth an offering of vꝝrightuous good, his offering is refused: and the scoꝝne ful dealynges of the vnyghtuous plea se not God. God hath no delyte in the offerynges of the vnygodlye, nether maye synne be reconcyled in the multitude of oblacꝝons. Who so byrgeth an off eryng out of the goodnes of the poore, doth euen as one that killeth the sonne before the fathers eyes. A hebyrd of the nedefull is the lyfe of the poore: he that defraudeth him therof, is a man of bloude. Who so robbeth hys neyghboure of hys lyuing / doth as great synne as though he slewe hym to deathe.

He that defraudeth the labourer of hys hyꝝe is a bloud shedder. When one buyt deth ad another breaketh doune / what pꝝofyt haue they thyn but labour? When one pꝝaketh ad another curseth whose voyce the loꝝd wil here: He that walsheth him self because of a dead bo dy, and then toucheth the ded agayne, what doth his walshing? So is it with a mā that fasteth for his synnes, & doth them agayne: who wil heare his pray: et? What doth his fastinge help hi?

Deut. xxiij. 6
Eccl. vii. 6

Rum. xij. 6

Rom. vi. 6
ii. Pet. ii. 6

Ecclesiasticus

The Boke of

It is wel doneto praye, & to do sacrifice. The praye of the fatherlesse, & of the widowers & of hi that humbleth him selfe.

The. xxi. Chapter

Who so kepeth the lawe bringeth offeringes enough/ he holdeth fast the commandement, offereth the right he alchofferinge. He is thack

ful & recompenseth/ & offereth fyne flour. * Who so is merciful and geueth almes, that is the right thackoffrig. God hath pleasure/ when one departeth from sinne: and to forsake vnrighthouines reconcyleth vs wth hym.

Thou shalt not appere emptye before the Lorde/ for all such is done because of the commandement. The offeringe of the righteous makeche the altar fat, and a swete smell is it/ before the highest. The offeringe of the righteous is acceptable vnto god, and shall neuer be forgotten. Geue god thyshonoure wth a chearefull eye/ and kepe not back the fyngers of thy handes. In all thy gyftes, shewe a meke countenance, and talowe thy tythes vnto God wth gladnesse. Geue vnto god, accordinge as he hath entred & prospered thee, and loke what thyne hande is able, that geue wth a chearefull eye: for the Lorde recompenseth, and geueth thee seuē tymes as muche agayne.

B Geue no vnrightheus gyftes, for suchewill he not receaue. Bewarre of wonguous offeringes, for the lord is a righteous iudge: and regardeth no mans personne. He accepteth not the person of the poore/ but he heareth the prayer of the oppressed. He despiseth not the desyre of the fatherlesse, nor the widdow when shypouresth out her prayer before hym. Dost not god see the teares, that runne downe the cheekes of the widdower? Heareth he not the complaine of such as make her to wepe? Who so serueth god after his pleasure/ shall be accepted, and his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym selfe, goeth thow the cloudes, till he come nye. She will not be comforted, nor go her waye/ till the highest God haue respecte vnto her, geue true sentence, and performe the iudgment. And the lord will not be

slack in comming, nor tary longe: till he haue smitten in sonder the backes of the vnmmerciful, and auenged himselfe of the Heathen: till he haue taken awaie the multitude of the cruel/ and broken the scepter of the vnrighthous: till he geue euery man after his woordes, & rewarde them as they haue deserued: till he haue deliuered his people, maintained their cause, and reioysed them in his mercy. O how faire a thinge is mercy in the time of angusth and trouble? It is lyke a cloude of raine that cometh in the time of a drought.

A prayer to God in the person of al fatherlesse men with the prayse of a good woman.

The. xxi. Chapter

Gue mercy vnto vs, O lord thou god of al thinges.

Haue respecte vnto vs/ O we beseeche the lighte of thy mercies/ & sende thy seate amonge the Heathen and straungers: which seke not after thee: & they maye knowe/ how & ther is no god but thou, & that they maye knowe the wonderous woordes. After by thy hand ouer the outlādth Heathen, that they maye lerne to knowe thy mighte and power. Also as thou art hallowed in vs before the, so bringe to passe, that thou makeste be magnified in the before vs: & they may knowe the, like as we knowe the. For ther is no other God, but only & O lord.

Renewe the tokens, and chaunge the wonderous woordes. Shewe thine hand and thy right arme gloriously. Rase by thy indignation, and powre out thy wrath. Take awaye the aduersary, & smite the encinpe. Make the time shorte, remember thy couenaunte, that thy wonderous woordes maye be payesed. Let the wrath of the fire consume them, that lyue so careles/ and let them perishe that do thy people hurt. Smite in sonder the head of the Princes, that be our enemies, and say: ther is none other but we.

Gather al thy tribes of Jacob together agayne, & they may know, how & ther is none other god but only thou. & that make thew thy wonderous woordes/ & be thy people & heritage, lyke as thou beest thy people. O Lorde haue mercy vnto

Here bit.

Heb. xxi. c. Phil. xxi. c.

Judith xxi. c. Exod. xxi. c.

Exod. xxi. c. Exod. xxi. c.

upon the people that hath thy name / as
upon Israel / who thou haste lykened
to a fyre borne sonne. O be mercifull
unto Jerusalem the cyte of thy Sanctu-
ary / the cyte of thy rest. For thou
art the vnspeakeable vertues / and thy peo-
ple in thy glorie. Geue witnes vnto thy
creature / whom thou madeste from the
beginninge, & calke by the prophetes
that haue bene thewed in thy name. Re-
warde the that wayte for thee, that thy
prophetes make be founde faithfull. O
Lorde heare þe prayer of thy seruantes,
accordinge to the blessing of Aaron o-
uer thy people: that all they which dwell
vpon the earth, make knowe, that thou
art the Lorde the eternall God, which
is from euerlastyng.

The hely deuourth al meates, yet is
one meate better then another. Lyke as
the roge tasteth Lyncoln, so both an
hert of vnderstandyng marcke false
wordes. A froward hert greeth her lines
but a man of experiece liffeth hym vp
agayne. The woman receaueth euery
man, yet is one doughter better then
another. A fayre wyfe reioyseth her
husband, and a man longeth nothyng bet-
ter. If the be lounyng and vertuous
with all, then is not her husbände like
other men. He that hath gorten a vertu-
ous woman, hath a goodly possession:
she is vnto hym an helpe & pyller, wher-
vpon he resteth. Wher no hedge is, ther
the goodes are spoyled: and wher no
house wyf is, there þe frendles moueth.
Lyke as there is no credence geuen to
a tobber, that goth from one cyte to
another: So is not the man beleued þe
hath no nest, & must turne in, where he
maye abyde in the nyghte.

How a man shalde knowe frendes ad counsellors ad
search the company of an holy man.

The xxxviii. chapter.

Euery frende sayeth: I will
be frendly vnto hym also.
But there is some frende,
which is only a frende in
name. Remapeth that not heuines vnto
death, when a companyon and frend
is turned to an enemye: O most wretched
presumpcion: From whence art thou
sprong vp to couer þe earth wth falsed & dis-
crepant: wher is som companyon whiche in
despight reioyseth wyth hys frende:

but in the tyme of trouble, he taketh
parte agaynst hym. Ther is some com-
panyon, that moureth wyth his frend
for the bellies sake: but when trouble
cometh, he taketh holde of the shylde.
Forget not thy frende in thy mynde / ad
thyneke vpon hi in thy ryches. Euery
counselet byngeth soth hys counle:
Auctheles there is some that coun-
seleth but for hys own prospe. Beware
of the counselet / and be aduised afore
wherto thou wilt vnto hym, for he
wyl counsell for hym self: Lett he call
the lot vpon thee, and say vnto thee:
Thy waye and putpouse is good / and
afterward he stande agaynst thee / and
loke what shall become of thee.

Aske no counsell at hym, that suspec-
teth thee for an enemye / and hyde the
counsell from suche as hate thee. Aske
no counsell at a woman concerning þe
thynges that she longeth for: nor at a
fearful and sayntharted body in ma-
ters of warre: or at a marchaunt / how
deare he wyl cheape thy wares, towar-
de hys: or at a byer, of sellyng: O: as
an enuious mā, of thankefgeing: O:
at the vnmettyful / of louing kindnes:
O: at the louthful, of working: O: at
a hirtelyng which hath no house, of pro-
fite or wealt. (An idle body wold not
gladly here speake of myche laboure.)
Take no such folkes to counsell, but be
dylgent to seke counsell at a vertu-
ous man that feareth god, such one as
thou knowest to be a keeper of the com-
maundementes, which hath a mind af-
fected thine owne mynde, & is sojy for thee
when thou stonblest.

And holde thy counsell fast i thyne
hert: for there is no man moze faithful
to kepe thyng the thou thy self. For a mā
mynde is sometime moze disposed to tel
out the leuen watchme þe sit aboute i a
hye place loking about the. And aboue
al this, praye the Hest: þe he wyl leade
thy waie in faithfulness and truth. Be-
fore al thy workes aske counsell first: ad
or euer thou doest any thyng, be wel ad-
uysed. Ther be four thynges þe declare
a chaunged hert, wherout there spryn-
geth euil & good, death & life, & a mas-
terful tong þe habileth much. Som mā
is apte & wel instruct i many thynges /
and

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The Booke of

and yet verpe vnprofytable vnto hym selfe. Some man ther is, that can geue wyse and prudent counsel, and yet is he hated/and continueth a begger: for th[at] at grace is not geuen him of god, to be accepted. An other is robbed of all wyl dome, yet is he wyse vnto hym selfe, and the frute of vnderstanding is faythful in hys mouth.

A wyse man maketh hys people wyse/and the frutes of hys wyl dome sayl not. A wyse man shalbe plenteously blessed of God/and all they that see hym, shal speake good of hym. The lyfe of man, standeth in the nombze of the dayes/ but the dayes of Irael are innumerable. A wyse man shall optayne saythfulnes and credence amonge hys people/and hys name shalbe perpetuall.

App sonne proue thy soule in thy lyfe, as yf thou seest euell thyng/geue it not vnto her. For al thynges are not profytable for all men, nether hath euery soule pleasure in euery thyng. Be not greedy in euery eating, and be not to hasty vpon all meates. For excelle of meates byyngeth spcknes, & glotony commeth at the last to an vnmelurable heate.

Thoyowe glotonye haue manye one perysched: but he that dyeteth hym selfe temperatly, p[ro]longeth hys lyfe.

A Whysicien In sicknes ought we to praye, and fynde a Whysicien whych healeth by prayer. The be weping of the deed. Sadnes. Wisdome. Beneficence of craftemen.

The xxxviii. Chapter.

Honoure the Whysicien: honoure hym because of necessity. God hath created him (for of the hyest cometh medycyne) and he shall receaue gyftes of the kyng. The wyl dome of the Whysicien byyngeth hym to grea te worshipp, and in the syght of the grea te men of thys worlde, he shalbe honourably taken. The lord hath created me decayne of the earth/and he that is wyse wyl not abhorze it. Was not the bitter water made swete wyth a tree: that me mighte learne to knowe, the vertu the reof. The Lord hath geuen men wisdome and vnderstanding/that he mighte be honoured in hys wonderous workes. With suche doth he heale men, and

take away ther paines: Of such doth the Apotecary make a consecryon / yet can no man perfoyme al his workes. For of the Lord commeth prosperous wealth ouer al the earth.

App sonne, despyse not thy sicknes, but praye vnto the Lord, and he shal make the whole. Reaue of from synne, and orde thy handes a right: cleane thine hert from al wickednes. Geue a swete sauoured offering, and the fine floure for a token of remembraunce: make the offering fat, as one that geueth the fyre frutes, and geue to wme to the Whysicien. For the Lord hath created hym: let him not go from the/ for thou hast nede of him. The houre maye come/that the syck maye be helpeped thowow them, when they praye vnto the lord, that he maye recouet, and get heath to lyue longer. He that synneth befoze hys maker, shall fall into thy handes of the Whysicien.

App sonne, byynge forth the teares out the deed: and beginne to mourne, as yf thou haddest suffred grete harme thy selfe: and then couet his bodye after a conuenient maner, & dyspise not his buryal. Enfoze thy selfe to wepe/ and prouoke thy selfe to mourne and make lamentacion expediently, and y a daye or two, lest thou be euil spoken of: and then comforte thy selfe because of the heurnes. For of heurnes cometh death/ the beuines of the hert by aketh strength. Heurnes and pouertie greueth the hert in temptacion and of fence. Take no heurnes to hert, dyspise it awaie, and remembre the last thynges. Forget yt not, for there is no turnige agayne. Thou shalte do no good, but hurt thy self. Remembre his iudgmēt, thynne also shalbe lyke wyse: vnto me yester daye/ vnto the to daye. Let the remembraunce of the deed cease in hys rest, & comfort thy self agayne ouer him, saying hys spete is departed from hi. The wisdom of the scribe is at couenient tyme of rest: and he that ceaseth from exercyse and labour/ shalbe wise. He that holdeth the ploughe, and hath pleasure i p[ro]ddying and dysputinge the oren, and goeth about wyth suche workes, he can speake of oren.

1. Cor. vi. c. and. 7. c.

Ecclesi. xxxi. b.

Ecclesi. vi. d. iii. Re. ii. c.

Estim. li. p. 10.

Estim. li. p. 10.

Estim. li. p. 10.

Estim. li. p. 10.

He

He setteth his hert to make forowes/a
is diligent to geue the kyne sodder.
So is euery carpenter also and work
maister, that laboureth styl night and
day: he carueth, graueth and cutteth
out, and his desire is in sondry coning
things, and his hert ymageneth/how
he may conynge cast an image, hys
diligence also and watching persou-
neth the worke. The yron smith i like
maner hydeth by his stithye, and doth
his diligence to labour the yron. The
vapoure of the fyre byenneth hys flesh,
and he must fyght wth the heale of p
fornace. The nople of the Hammer sou-
deth euer in his eares, & his eyes loke
styl hypon the thinge that he maketh.
He hath set his mynde therbyon, that
he will make out his worke, and ther-
fore he watcheth/howe he maye set pe
out/and byng it to an ende.

So doth the potter spt by his wor-
ke, he turneth the whele aboute wth
his fete/he is diligent and carefull in
al doynge, and his labour and worke
is wout nombre. He fashioneth p clate
w his arme/and w hys fete he tempe-
reth it. His hert ymageneth howe he
may make it pleasant, and his dilgenc
is to clenle the ouen. All thele hope in
their handes/a euerye one thinketh to
be coning i his worke. Wthout these
maye not the cytes be maintained, sha-
bled net occupied: pet com thei not hie
in the congregacion: they vnderstand
not the couenante of the lawe: they ca
not declare equyte and iudgment: thei
can not fynd out the darke sentences:
But thowow them shal the creature of
the worlde be manfened: thei paiser
concerneth onely the worke and labo-
ute of conynge.

A wise man. The workes of god. Wnto the good,
good thynges do pspyte: but vnto the euell euen
good thynges do euill.

C The. cxxix. Chapter.

H That applyeth his mynd
to vnderstand p law of god,
doth dylgently seke oute
the wylde of the of the olde
tyme, & exercepeth him self
i p prophetes. He kepeth p saynges of
famous me, & pessereth to p vnderstand-
dyng of darke sentences of wyldeome.
He sekereth oute the mystry of secrete say-

nges, and exercepeth hym selfe therin
continually. He dothe seruste amonge
great men, and apereyth befoze the pzi-
te. He goeth into a straunge contie and
traueleth thowwe it: loke what good oz
euell is amonge men, he pziouth it and
sekereth it oute. He purpolet in his hert,
to reioyce early vnto the loyde that ma-
de hym, and to praye befoze the Hysse
God. He openeth his mouth in prayer,
and prayeth for hys synnes. When the
greate Loide wyl, he shalbe fylled wth
the spret of vnderstanding, that he may
then poure out wyle sentences, and ge-
ue thanckes vnto the Loide in hys pray-
er. He shall orde hys deute, and leade
hys knoweledge arpyght/and geue him
vnderstandinge of secrete thynges. He
shall shewe forth the science of hys lea-
nyng/and reioyce in the couenante of
the lawe of the lord. The whole congre-
gatyon shall commende hys wyldeome,
and it shall neuer be put out. The re-
membrance of hym shall neuer be for-
gottē/a hys name shal cōtinue fro one
generacion to an other. His wylde shal
be spoken of a the whole congregaty-
on shal openly declare hys prayse whi-
le he lyueth he hath a greater name thē
a thousand besyde and after hys deach
the same name remayneth vnto hym.

Yet wyl he speake of mo men of vnder-
standinge, for I am ful as the Moone.

Harken vnto me (ye holy vertuous
chyldezen) byngge forth frute, as the ro-
se p is plated by the byokes of the feld,
and geue ye a swete smel as Libanus,
flosyph as the rose gaden, singe a son-
ge of prayse. & geue thanckes vnto god
ouer all hys workes. Geue glozy ad ho-
nour vnto the lord, shewe his prayse w
pout lyppes. Ye eue w the song of pour
lippes, w harpes & playing, & in genig
thakes vnto hi/sape after thys maner:
Al p workes of the loyde are excedyng
good/a al hys commaundmentes are
mete & conuenient in due season. A man
nede not to saye: what is p? whattis p?
for at tyme conuenient they shal be so-
ught. At hys commaundment p water
was as a wall/a at the word of his mo-
uth the waters stode styl. In hys com-
maundment is euery thyng acceptable &
recoiled, & his helth ca not be minished

The

Ecclesiasticus

The workes of all flesh are before him, and there is nothing hid from his eyes. He seeth from euerslastyng to euerslastyng, and there is nothing to wonderful of hym vnto hym. A man nedeth not to saye then, what is this, or that: for he hath made al thinges to do good vnto man. His blessing shall renne ouer as the streame, and moisture the earth like a flood of water. Like as he maketh þe water for dronch, so shall his wyrd fall vpon the heathen.

His wayes are playne and ryght vnto the iust, but the vngodly stumple at them. For the good, are good thinges created from the begynnyng, and euil thinges for the vngodly. Al thinges necessary for the lyfe of man/are created from the begynnyng: water, fyre, yron & salt, meyl, wheate and hony, milke & wyne, oyle & clothinge. All these thinges are created for the best to be saythfull: But to the vngodly shall all these thinges be turned to the hurte and harme. Here be spertes that are created for vengeance, and in their rygorousnes haue they fastened their tormentes. In the tyme of þe ende they shall poure oute their strength, & pacifye the wyrd of him that made them. Fyre, hayle, hōger and death: all these thinges are created for vengeance.

He setteth of wyldes nopsome beastes, the scorpions, serpentes, and the swerde are created also for vengeance, to the destruccyon of the vngodly. They shall be glad to do his comaundementes: and when nedeth is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the comaundement of the Lorde.

Herfore haue I take a good counsaile vnto me from the begynnyng, and thought to put these thynges in wyrtynge, & to leaue them behynde me. Al the workes of the Lorde are good, & he geueth euery one in due season, & what he wille, so that a man nedeth not to say: this is worse then that. For in due season they are all pleasaunt and good: And they forze prayse the Lorde wyth whole herte and mouth, and geue thankes vnto his name.

The Boke of

Many miseries ligh in a mans lyfe. Al thinges passe away, but a fyrm & stable faith remaineth. Of the blessing of the righteous, & perogatyue of the frāse of God.

The xl. Chapter.



Great trouble is created for al men, and an heuy poock vpon al mens chyldren/ from the dape that they go out of their mothers wombe/

they be buried in (the earth) the mother of all thynges: namelpe, their thoughtes and immaginacions/ feare of the hert, counsell, meditations, longinge and desyre/ the dape of death: fro the best that spryeth vpon the glorious seate, vnto the lowest and most simple vpon the earth: from him that ys gozgeously acated, & dwelleth a crowne, vntyl him þe is but homely and simply clothed. There is nothing, but wyrd, zeale, fearefulness, vnquietnes/ and feare of death, rygorous anger and stryfe. And in the nyght when one should rest and slepe vpon his bed/ the slepe chaungeth his vnderstanding and knowledg. A lytle as nothing is his rest, in the slepe as well as in the dape of labour.

He feareth & is disquieted in þe byspon of his hert, as one that reueth out of a battell: & in the tyme of health he awaketh/ and marueleth that the fere was nothyng. Such thinges happen vnto al flesh, both man and beast: but leue sold to the vngodly. Whoeuer, death/ bloudshedding, stryfe and sword/ oppression, honger, destruccyon & punishment: these thynges are al created agaynst the vngodly, & for the sake came þe floude also. Al that is of the earth, shall turne to earth agayne: & al waters shall gaie to the sea. Al bythes & vniuersallnes shall be put away, but faithfulness & treuth shall endure for euer. The substaunce & goodes of þe vngodly shall be dried vp and synck a tyme as a water floude/ and they shall make a soude lyke a grete thunder in the rayne. Lyke as the righteous reioyseth when he openeth his hande/ so shall the traitors & cursours be fan yte, when their goodes banck and consume away. The chyldren of the vngodly shall not obtayne many byaunches: and the vniuersallnes

Jesus/the sonne

Of Syrach xlvi

rottes vpon the hie rockes shalbe rotted
out befoze the gras by the water spde, &
vpon the ryuer bankes.

Frendlynes and lyberallite in the
encrease and blessing of God, is lyke a
paradise and garden of pleasure: such
meteye also and kyndnes endureth for
euer. To labour and to be content wpyth
that a man hath, is a swete pleasure
lfe: and that is to fynde a treasure a-
boue all treasures. To beget chyldren
and to repayre the cyte, maketh a per-
petual name/ but an honest woman is
more worth then they both. Wyfne and
min selfe reioyce the hert, but the lo-
ue of wysdom is aboue them both.

Peeping and harpyng maketh a swe-
te noyse/ but a frendly tonge goeth be-
yond them both. Thyne eye despyeth fa-
uoure and bewyle, but a grene sede ty-
me rather then they both. A frende and
companion, come together at oportu-
nity/ but aboue them bothe, is a wyfe
that agreeth wpyth her husbände. One
brother helpeth an other in the tyme of
trouble/ but almes shal deliuer more
then they bothe. Gold and syluer faste
the fete, but a good counsell is more ple-
asante then they bothe. Tempozall
substaunce and strengthe lyfte vp the
mynde: but the feare of the Lord, more
then they both. The feare of the Lord
deth nothing, and nedeth no help.
The feare of the Lord is as a pleasa-
unte garden, of blessinge, and nothing
so bewtifull as it is. My sonne, leade
not a beggers lyfe/ for better it were to
dye then to begge. Who so loketh to a
other mans table/ takeeth no thoughte
for hys owne lyuinge, howe to vpholde
hys lyfe, for he fedeth hym selfe with o-
ther mens meate. But a wyfe and well
nurtured man, wyl bewate therof. Beg-
ging is swete in y mouth of y brissham
fart, but in his bely thet burneth a fyre.

Of the remembrance of deeth. Death is not to
be feared. A curse vpon hem that forsake the law of
god. Good name and fame. An exhortation to seue
hede vnto wysdom. Of what thynges a man ought
to be ashamed.

The xlii. Chapter.

Deeth how bitter is the reimen-
brance of y, to a mā y seeketh rest
& cofort/ in hys substaunce ad ry-
ches, vnto y mā y hath nothyng, to here

hi, & y hath prosperite in al thynges, yea
vnto hi y yet is able to receaue meate.

Death, howe acceptable and good
is thy iudgment vnto the nedefull, ad
vnto hym whole strength fayleth, and
that is now in his last age, and that in
al thynges is ful of care & fearfulness:
vnto hym also that is in dyspayre, and
hath no hope nor pacerce. Be not y
afraide of death: remembze then that y
haue bene befoze the: and that come af-
ter the: this is the iudgment of y lord
ouer al flesch. And whi woldest thou be
agaynst this pleasure of the hysst?
Whether yt be ten / an hundred / or a
thousand yea: death asketh not how
long one hath lyued.

The chyldren of the vngodly ar ab-
hominable chyldren, and so are theye y
kepe company with the vngodly. The
inheritaunce of vngodly chyldre shal
com to naught, and ther posterite shal
haue perpetual shame and confusyon.
The chyldren complaine of an vngod-
ly father: and why? for his sake theye
are rebuked and dyspyled. Who be vno-
to you (O ye vngodly) which haue for-
saken the lawe of the hysst God: yf ye
be bozne, ye shal be bozne to cursyng/
yf ye dye, y curse shalbe your portyde.

All that is of the earth, shal turne to
eatth agayne: so goo the vngodly also
out of the curse into destruction. The
sorow of men is in their bodye: but the
name of the vngodly shalbe put out/
for it is nothing worth. Labour to get
the a good name, for that shal continu-
surer by the, the a thousand grete tresu-
res of gold. A good lyfe hath a nōber
of daies, but a good name endureth for
euer. My chyldre, kepe wisdom i peate:
for wysdom y is hid, & a treasure y ys
not lene/ what profyt is in them both?

A man that hideth his folishnes, is bet-
ter the a mā y hideth his wysdō. Ther-
foze be ye turned at my wordes: for it is
not good, i al thynges & alwaie to be a-
shamed. True faith must proue & me-
sur it. Be ashamed of whoz dō befoze fa-
ther & mother: Be ashamed of lesyng
befoze y pynce & me of auctorite: Of
sinne, befoze y iudge & ruler: Of offēce,
befoze y congregacion ad people: of vn-
righteousnes, befoze a cōpaniō of freds.

Gene. viii.

Eccle. xi. 6

Eccle. i. 2

Eccle. xxi. 6

Eccle. xi. 6

Ecclesiasticus

The Boke of

Roma. i. b.

Of theft, befoze the neyghbours. As
foz the treuth of god & his couenaunt,
be not ashamed therof.

Be ashamed to lpe with thine elbows
vpon the bzed: Be ashamed to loke
vpon harlottes: Be ashamed to turne
awaye thy face from thy frende: Be a
shamed to take and not to geue: Be a
shamed also to loke vpon another mā's
wyfe, and to make many tryfling woꝝ
des with her mayden, to stande by her
bedsyde. Be ashamed to hpychayde
thy frende: When thou geueste anpe
thyng/cast hym not in the teth withal.
Secrete maie not be opened. The lawe of god
must be taught. A daughter. A womā. God know
eth al thynges, yee euen þe secretes of the heyt.

The xlii. Chapter.

Rather not a thing t wyle,
to disclose not þe wordes/
that thou hast herde in se
crete. Be shamefast & well
manered in dede, so shall
euery man fauoure the. Of these thyn
ges be not thou ashamed, and accepte
no persō to offend. Shamey, of these thi
ges be not ashamed: Of þe lawe of god,
of the couenaunt/of iudgmēt: to byng
the vngodly from his vngodlynes to
righteousnes, and to make him a good
man: to deale faythfully with thy ney
ghboure and companion: to distribute
the heretage vnto the frendes: to be di
ligent to kepe treue measure & weight,
to be content, whether þe gettest much
or lytle: to deale truly with tēpꝝal goo
des, in byenge and sellynge: to bynge
þe chyld: en wyth dyligence: to corrette
an euil seruaunt: to kepe that thine is
from an euell wyfe: to sett a locke wh
ere many handes are: what thou dely
uerest and geuest out to be kept, to sel
it/and to weye it: to wyte þe al þe out
geulge & receuiger: to enfourme the vn
lerned and vnwyle: Of the aged, that
are iudged of the yonge. Yf thou be di
lygente in these thynges, itulpe thou
shalt be lerned and wyle and accepted
of all men.

The daughter maketh the father to
watch secretly: and the carefulnes that
he hath for her/taketh away his slepe:
pea in the yowth, lest she shoulde ouer
grow hym: And when she hath an hus
bande, lest she shoulde be hated: lest she

shoulde be despyled or rauisht in her bi
gynne/ or gotten with chyld in her fa
thers hous: (When she cometh to
the man) leaste she behaue her selfe not
ryght or cōpnyue vntrutefull: If thy
daughter be wanton, kepe her strapte
ly, leaste she cause thyne enemyes to la
ugh thee to scozne, & the whole cytie to
geue the an euil reporte/ & so þe fame
to heare thy shame of euery man/ & be
confounded befoze all the people. Be
hold not euery bodys bewte, and ha
ue not moch dwellynge amonge wen
en. For lyke as þe woꝝme and moch com
meth oute of clothynge, so doth wicked
nes come of women.

It is better to be with an euell man,
then w a frendly wyfe þe putteth one to
shame and rebuke. I will remembre the
woꝝkes of the Lord, & declare the thy
ng that I haue sene. In the wordes of
the Lord are his woꝝkes. The sunne
ouerlooketh all thynges with his shyne,
and all his woꝝkes are full of the cleare
nes therof. Hath not the Lord brought
to passe, that his sayntes shuld tell out
all his wonderous woꝝkes, which the
Almighty Lord hath stablyshyd: All
thynges endure in his gloꝝy. He sekerh
out the grounde of the depe and the he
re, and he knoweth all their ymaginacy
on and wysdome. For the Lord knoweth
th all science, and he loketh in to the to
ken of the tyme. He declareth the thyng
es that are past and for to com, & dysclo
seth thynges þe are secret. No thought
maye escape hym, nether maye eny woꝝ
de be hyd from hym. He hath garnyshe
d the hye excellent woꝝkes of hys wysd
ome, and he is from euerylastyng to euery
lastyng. Vnto him maye nothyng be
added, nether cā he be inuyshe, he hath
no nede also of eny counsel. How am
able are all his woꝝkes, and as a spar
ke to loke vpon: They lyue al, and en
dure for euer; and when soeuer nede is,
they are al obedient vnto him. They are
al dubble, one against another: he hath
made nothyng þe hath sawt or blamysh.
He hath stablyshyd þe goodes of euery
chone: and who may be satysfied wyth
his gloꝝy, when he seeth it.

The summe of þe creaціō of þe woꝝkes of God.

The xliii. Chapter.

The

The glory of the heighth, is þe
fayre and cleaze firmament,
the bewtpe of the heauē yn
his glorious cleatenes. The
sunne when it appeareth,
declareth þe daye in the goinge out of it,
a maruelous worke of þe heit. At noone
it burneth þe earth, and who maye abyde
for þe heate therof? Who so kepethe an
ouen when it is hoothe, thre times more
doth þe Sunne burne vpon þe mountay
nes, whē it bretheth oute þe fyrie beames
and shyneth: with the brightenes of it,
blinde is the eyes. Create is the Lorde
that made it, and in his comaundemēt,
he caueth it to rēne hastily.

The Moone also is in al, and at co
mūent season it sheweth the times, as is
a token of the time. The token of the so
lemne feast is taken of the Moone, Al
lyght that minisheth and increaseth a
gayne. The Moone is called after þe
Moone, it groweth wonderously in her
chaungynge.

The armie of heuen also is in the
heighth, in the firmament of heauen, ye
geueth a cleare a glorious shine: This
is the clearenes of the starrs, the bewt
full apparel of heauen, the apparēl þe
Lorde lygheteth in the heighth. In
his holy worke they continue in the
orde, ad not one of them fayleth in his
watch. Loke vpon the raryng boie, a
praiseth him that made it: veris bewtifull
is it in his shine. He compasseth the hea
uen aboute with his clearenes and glori,
the handes of the dyest haue bent it.
Wherow the comāndement he maketh
the snow to fal, and the wonder of hys
iudgment to synre hastily. Wherow his
comāndemente the treasures are ope
ned, and the cloudes flee as the foules.
In his power hath he strengthened þe
cloudes, and broken the chape stones.

The mountaynes melt at the sight of
him, the winde bloweth accordynge to
his wil. The sounde of his thonder bea
teth the earth, and so doth the noyde of
the northe: the whyrle winde also ligh
teth dōwne as a feathered foule, caseth
oute and spredeth the snow abrode: as
as the greshoppers that destroye al, so
fallerth it dōwne, the eye maruellet at
the bewtpe of the wyrtne the of, a the

herre is afrayed at the rayne of it.
He poureth out the frost vpon earth, le
ke salt, and when it is frozen, it is as
sharpe as þe picke of a chissle. When þe
coulde northwynde bloweth, harde
Chrystall cometh of the water. He lyght
eth dōwne vpon al þe gatherynge to ge
ther of water, and putteth on the wa
ters as a bren plate. He deuourerth the
mountaynes, and burneth the wylder
nesses: and loke what is grene, he put
teth it out like fyre. The medycine of al
these is, when a cloude cometh hastily:
and when a dew cometh vpon the hea
te, it shalbe refreshed agayne.

In his worde he stilleth the wynde.
In his counsell he setteth the depe, a
þe Lorde) Jelus plante it. They that
sayle ouer the see, tell of his perils and
harmes: a when we heare it with oure ea
res, we maruell therat. For there be stra
unge wonderous worckes, dyuerse ma
ner of nyce brastis a whalffishes. Tho
row hym are all thynges sette in good
orde and perfourmed, and in hys wor
de all thynges endure.

I speake moch, but I can not suffi
cienlye attayne vnto it, for he hym selfe
onlye is the perfeccion of all wordes.
We shulde prayse the Lorde after al ou
re power, for he is grete in al his worc
kes. The Lorde is to be feared, yee very
grete is he, and maruelous is hys po
wer. Prayse the Lorde, and magnifye
him as moch as ye may, yet doth he far
re excede all prayse. Magnifie him
with all route power, and labour eearn
estly, yet are ye in no wyse able sufficie
ntly to prayse him who hath sene him,
that he myght tell vs: who can magni
fy him so greatly as he is? For there
are hyd yet greater thynges then these
be: as for vs we haue sene but fewe of
his worckes. For the Lorde hath made
all thynges, and geue wysdome to soche
as feare God.

The prayse of certen holy men, Menoch, Noe, I
brahim, Isaac and Jacob.

The, liiii. Chapter.

Let vs commend the noble
famous men, and the gene
racion of our fore elders. ad
fathers. Many more glo
rious actes hath the lord
done, and shewed hys grete power

Ecclesiasticus

ruer sins the beginning. The noble famous me rayned in theyr kingdomes, and bare excellent rule. In theyr wysdomme ad vnderstanding/they folowed the counsel shewed in the prophetez. They led the folke thow the counsell and wysdome of the scribes of the people. Wyse sentences are found in their instruction. They soughte the sweetness and melody of Musick/a brought forth the pleasaunt songes in scripture. They were rich also, and coulde comforte and pacify thole that dwelt with them. All these were very noble and honorable men in theyr generacions, and were well reported of in theyr tymes. These haue left a name behynde them so that theyr prayse shall alway be spoken of. Afterwarde there were some/whose remembraunce is gone. They came to naught & perished, as though they had neuer bene: and betamme as though they had neuer bene borne, yea and theyr chylderen also wyth them.

Nevertheless these are louyng men, whose rightuousnes shall neuer be forgotten, but continue by theyr posteritee. Theyr chylderen are an holy good heritage: Theyr seide endureth fast in the couenaunt. For theyr sakes shall their chylderen and seide continue for ever, and theyr prayse shall neuer be put downe. Theyr bodies are buried in peace, but theyr name lyueth for ever more. The people can speake of theyr wysdome, and the congregacion can talke of theyr prayse. Each walked ryght and acceptably before the lord: therfore was he translated for an example of amendemente to the generacions. Noe was a stedfaste and righteous man: and in the tyme of wrath he became a reconciplinge. Therfore was he left a remnaunt vnto the earth, whē the floude came. An euerlasting couenaunte was made wyth hym, that all flesh shoulde perishe no more wyth the water. Abraham was a great father of many people, in glozpe was ther none lyke vnto hym. He kepte the lawe of hymself, and cam into a couenaunt wyth hym. He set the couenaunt in hys flesh and when he was seynted/he was found faithful, therfore swate god vnto hym

The Boke of

with an eth e, that he wolde blesse, all people in hys seide, & he wold multiply and increse him as the dust of the earth/ and to craite his seide as the starrs: yea and that his seide shulde haue the possession and subertaunce of the lande from sea to sea, and from the ryuer vnto the borders of the lande.

With Isaac yd he stablished the same couenaunt, for Abraham his fathers sake. Yea that gracious blessing and health of all men/a couenaunt did he stablish with Isaac, and made it to rest vpon the head of Jacob. He knew him, in that he prospered him so wel and richely, and gaue him an heretage, & fundetd hys porcion by it self/and parted it among the twelue tribes. Merciful me brought he out of him, which founde fauour before all flesh.

The prayse of Moses/ Aaron/ & Phemeles.

The, 11b. Chapter.

Moses beloued of god and man/ whose remembraunce is in hym prayse: hym that the Lord made like in the gloz of the saintes and magnified him so that the enemies stode in awe of hi, thow his wordes he dyd greete wonders. He made hym greete in the sight of kynges, gaue hi commendement before hys people, & shewed him his glorious power. He stablished hym with faithfulness and mekenes, and chose him out of all men. For he herde hys voyce, and led him in the darck cloude/and there he gaue hi the commaundementes/ yea the lawe of lpe and wysdome that he myght teache Jacob the couenaunt/and Israell his lawes.

He chose Aaron hys brother also out of the trybe of Leui, exalted him, & made him suchelpe. An euerlasting couenaunt made he with hym/a gaue hi the presthod i the people. He made hi glorious in bewtiful araye, & clothed him in the garment of honoure. He put perfect toyce vpon him, and girded him in strength. He deckt hym in syde clothes/and a tunicle, in an ouer body cote also and a girdel. Sounde a boure made he hym belles of golde/ & that many: & when he wente in/ he coulde myght be herd, that they might make

a noyle in the sanctuary, and geue the people warning. The holy garmente was wrought and bordered with gold, palow spicke and purple. And in the bestlapp there was a goodly worke wherby was fastened lycht & perfectnes. Upon the same also there was a worke fastened, and set wyth costly precious stones, all bound wyth golde: ad thys he brought in hys ministracion, The stones wer fastened for a remembrance, after the twelue tribes of Israel. Upon his myter there was a plate of pure gold, a grauen Image of holy bones, a famous & noble worke, garnished and pleasaunt to loke vpon. Byfor hys were there sene no suche fayre ornaments, and these it behoued hym alwaie to vse: There myght none other put them on, but only hys chyldre perpetually. Dayly perfozmed he hys bytofferings, ii. times. Moses fylled his handes, & anointed hi wth holy oyle.

This was now conformed to him wth an euertlasting couenaunt, ad to his seide, as the dayes of heauen / namelye: p hys chyldren should alwaie intresce before hi, and perfozme the Offyce of the presthod, & wth the people good in his name. Before al men lyving chose he him, that he should offer before the lord / and make odours for a sweete savour and remembrance: p he should conceple the people of the lord wth hym a gayne. He gaue hym auctorite also in his comendementes ad i the couenaunt, that he should teach Jacob the statutes and testymontes, ad to enforme Israel his lawe. Therfore there stode byspectayne agaynst hi, ad had enuy at hi i the wyldernes: namelye, p they wrote of dath / ad Abirams side, & the furious congregatyō of Choze. This the lord saw, & it displeased hi, ad in his wythfuli dognacō were they columed. A gret wonder dyd he vpon the / ad columed them wth the fyre. Beside thys, he made Aaron yet moze honozable and gloryous. He gaue hys an heretage, and parted the first frutes vnto him. Vnto hi specially he appointed the byed of sustenance (for p Byestes did eat of p offeryges of the lord) this gaue he vnto hi & hys seide, Els had he no heretage nor

porcyon i the land and wth the people. For the Lord him selfe is his porcyon and enheritaunce.

The thirde noble and excellent man is whinehes the Sonne of Eleazer / which pleased p god of Israel, because he had the zeale and feare of the Lord. For when the people were turned back he put him selfe forth ryght soone, ad that wth a good wyl, to pacify p wyach of the lord toward Israel. Therfore was there a couenaunt of peace made wth him / that he should be the pyncypal among the righteous and the people, that he and hys posteritee should haue the Offyce of the presthode for euer (Aske as there was made a couenaunt wth David of the tribe of Juda / that from among his sones only ther should be a kyng: And that Aaron also and his seide should be the heretage; to geue vs wisdom in our bett, to ludge hys people in ryghtuousnes: that his goodes should not come into forgessfulnes, and p their honoure might endure for euer.

The prayse of Josue, Caleb, and Samue.

The. xlii. Chapter.

Only and strong in battel was Jesus the sonne of Naue / whiche in Bede of Moses the prophet was geuen to be captayn of the people which accordyng vnto his name was a greate saupoure vnto the electe of god, to put down p enemyes that rose by agaynst Israel, that Israel myght optayne their enheritaunce. Whow grete, noble and excellent was he, whiche he lyft by his hande, and dyue out his swerde agaynst the cytees: Who stode so manly before him: For p lord him selfe brought in the enemyes. Stode not the Sunne still at his comendement / & one daye was as longe as twor He called vpon the best and most myghty, when the enemyes pleased vpon him on euery syde: and the lord herde him wth the hayle stones. They smote the heathen people mightely, & i falling downe they flew at the aduersaries / so p the heathen knew his hoost, & al his defence, p the Lord him selfe foughte agaynst them, for he looked vpon the myghty men of them.

In the tyme of Moyses also he and Caleb the sone of Iephune, did a good worke, which stode against the enemies, withelde the people from stone, and killed the wicked murmuringe. And of sixe hundredeth .xv. people of foote, they two wer preserved, whē they were broughte into the heretage, namelye a lād þ floweth w milk & honey. The lord geueth strength also vnto Caleb which remayneth with him vnto his age: so that he went vp into the hye places of the lande, and hys sēde conquered the same for an heretage: þal the childerē of Israel myghte, how good a thinge it is, to be obedient vnto the lord. And the iudges or rulers (euerye one after his name) whose hert went not a whoyring, nor departed from the lord, and that toslake not the lord vnfaithfull, whose remembraunce hath a good report: Yea their bones flourish oute of their place, and their name shal neuer be chaunged.

Samuel the prophet beloved of the lord, ordeyned a king/and appointed the princes ouer the people. In þ lawe of the lord ruled he, and iudged þ cōgregatiō, and the lord had respect vnto Jacob. The prophet was found bylygent in his faithfulness: yea i his faithfulness was the faithfulness of the bysion knowne. He called vpon the lord the myghty, when the enemies presed vpon hi on euery syde/what tyme as he offered the suckig lābes. And the lord thōdred frō hē, & made his voyce to be herd w a grete noise. He discōforted þ princes of Tīre, al þ rulers of þ philistines. Before his laste ende he made protestaciō i þ sight of þ lord, & hys annoied, þ he toke nother substance nor good of any mā/no not so muche as a shee: and no mā might accuse hi. After this he tolde/þ his ende was at hāde, & shewed þ kīge also his ende and death: & frō þ earth lift he vp his voyce i þ prophēcy, þ þ vngodly people shuld perishe.

The prayse of Nathan, Dauid, and Salomon.

The .xliii. Chapter.

Afterward in the time of kīge Dauid, there rose vp a prophet called Nathā: For lyke as þ

fat is taken awaye frō the offering, so was Dauid chosen out of the children of Israel. He toke his pastyme with the lions and with kyddes and with beeres like as with lambs. Slewe he not a giunte when he was yet but pounge, and toke awaye the rebuke from his people. What time as he toke the stone in his hāde, and sirōd downe proude golliath w the sling: For he called vpon the heiest Lord, which gaue him strength in his right hand, so that he ouerthrew þ mygty gyaunt in the battel that he myghte set vp the hozne of his people agayne. Thus brought he him to wezshype aboue all princes and made him to haue a good report in the prayse of the Lord. That he shulde weete actowne of glory for he desloped the enemies on euery syde, roted out the philistines his aduersaries, and brake their hozne in sunder like as it is broken yet this daye. In al his workes, he praysed the hēyest and holiest, and ascribēd the honoure vnto him. With his whole hert & to he praised and loued hym that made him. He set singers also befoze the altar, & in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully, and that the solempne feastes thozowe the whole peace shoulde be honozably holden, w praysing the name of the lord and with his synging by tymes in the morning in the Sanctuary.

The Lord toke awaye his synnes, & exalted his hozne for euer. He gaue him the coneuant of the kingdom/and the throne of worship in Israel. After hym there rose vp a wyse sonne called Salomon/and for his sake he dyoue the enemies awate farre of. This Salomō reigned w peace in hys tyme (for god gaue him rest from hys enemies on euery syde, that he myghte buyde hym a howse i hys name/and prepart the Sanctuary for euer) lyke as he was well ynstructe in hys yowthe and fylled w wyldome and vnderstandyng, as it were w ythe a water floude. He couered and fylled the whoole lande wth symplytudes and wyse prudent sentences.

Hys name went abroad in the fles because of his peace he was beloued.

John, xliii.

1. Reg. xliii.

1. Reg. xliii.

D All landes marueled at his songes, pro-
uerbes, similitudes and at his peace, &
at the name of the lord god, whych is
called the god of Israel. He gathered
golde as tynne/ and he had as much
siluer as lede. He was moued in vno-
dynate loue towarde women/ and was
ouercom in affectiō. He stayned his ho-
nour and brotherhip/ yea hys posterityce
defilled he also, in byrnyng the wrath
of the lord vpon his children, & sorowe
after his tyme: so that his kyngdō was
deuyded, and Ephraim became an vn-
faithful, and an vncōstant kyngdom.
Auertheles god forsoke not his mer-
cy, neth: it was he vtterly destroyed be-
cause of his woordes, that he shoulde
leauē him no posterite.

E As for the seide þe came vpon hi, whych
he loued, he brought yt not vtterly to
naught, but gaue yet a garment vnto
Jacob & a rote vnto Dauid out of hi.
Thus rested Salomon w his fathers
and out of his seide he lefte behynd him
a very foolishnes of the people, & such
one as had no vnderstandyng: namely
Roboā whych turned awaye þe people
thorow his counceyl, & Jeroboā þe sonne
of Nabat, whych caused Israel to sine
& shewed Ephraim þe way of vngodlines.
In soo much that theye synnes and
myseades had the vpperhande so for
that at the last/ they were dreyuen out of
the lande for the same. Yea he soughte
out & brought vp all wyckednes tyll
þe vengeance came vpon them.

The praise of Eliab, Helyseus, Hezekiah, and Esay
The xlviii. Chapter.

Then stode vp Eliab the pro-
phet as a fyre, and his word
brente lyke a cresset. He
brought an hunger vppon
the, and in hys ze he made
them few in numbze. For they myghte
not away with the commaundementes
of the lord. Thorow the woorde of the
lord he shut the heuen, and thye tymes
brought he the fyre down. Thus became
Eliab honorabie in hys wonderous dedes.
Who maye make his boist to be lyke hi.

One that was ded rayled he vp fro
death, and in the woorde of the hygher he
brought hym out of the graue agayne.

He cast downe kynges and destroyed
them, and the honorabie from their sea-
te. vpon the mount Syna he herd þe pu-
nyment, and vpon Hozeb the iudge-
ment of the vengeance. He prophesied re-
compensyng vnto kynges, and ordey-
ned prophetes after hym. He was taken
vp in the skyn of fyre in a charet of hoz-
ses of the Lorde. He was ordeyned in þe
reproynynges i tyme to pacifye the wa-
th, to turne the hertes of the fathers vnto
the chyldren/ and to sett vp the tpy-
des of Jacob agayne. Blessed were they
that saw the, and were garnyshted in lo-
ue: for we lyue in lyfe.

Eliab was covered in the skyn, but
Helyseus was fylled with his mouth.
Whyle he lyued he was afrayed of no
pynte, and no man myght ouer come
hym. Ther could no word discaue hi, &
after his death his body prophesied. He
did wondrous in his lyfe and in deathe
were hys woordes maruelous. For all
this, the people amended not nether des-
paryed they from ther synes: till they we-
re caried awate prisoners oute of the
land, & were scatred abrode in al coun-
treys, so that of them there remained
but a very litle people, & a prince vnto
the house of Dauid. Howbe it some of
them did right, & some heaped vp vn-
godlines.

Hezekiah made his citiestronge, couer-
ed water in to it, digged thorow the sto-
ne rock with yron, and made vp a well
by þe water side. In his tyme came Sen-
nacherib vp, and sent Rabshakeh, lyste vp
his hande against Sion, and defied
them w gret pryde. Then trembled the
hertes and handes, so that they sorow-
wed like a woman trauailing with chil-
de. So they called vpon the Lord, whi-
che is merciful, and lyste vp their handes
before him. Immediatly the Lord herd
them out of heauen, and deliuered the
by þe adiof Esai. He smote the host of
the Assyrians, and his angell destroyed
them.

For Hezekiah had done the thing that
pleased the Lorde, and remained sted-
fast in the waye of Dauid his father.
Whiche Esay was greates & faithfull i
his visiōs. In his tyme þe Sūne went
backward, & he lengthened þe kynges life

xxiii.

with

Ecclesiasticus

The Booke of

woyth a ryghte prophete propheted he, what shulde come to passe at the last: a so for as were sorrowful in Sion he gaue consolacion, wherewith they might comforte them selues for evermore. He shewed thinges that were for to come a lictetres/o: euer they came to passe.

Of Iosiah, Ezechiah, dauid, Jeremy, Ezechiel, sorobabel, Iesus, Nehemiah, Enoch and Joseph.

The xliij. Chapter.



He remembraunce of Iosiah is like as whan the Apotecari maketh many precious swete smellinge thinges to gether. Hys remembraunce shal be swete as hony in all mouthes, & as the playenge of Musyck by the viue. He was appoynted to turne the people agayne, and to take awaye all abhominacions of the vngodly. He dyrected hys heart vnto the Lorde, and in the tyme of the vngodly he sett vpon the worship of God agayne. Al kynges (excepte dauid, Ezechiah and Iosiah) committed wyckednes: for euen the kynges of Iuda also forsoke the lawe of God, for they gaue their horne vnto other, their honor & worship also to a straunge people.

Therefore was the electe cytie of the Sanctuary brent with fyre, and the streets thereof laie desolate and walle: for they intreated Jeremi euell, which neuertheles was a prophete ordeined from his mothers womb, that he might rote oute, breake of, and destitute: and he might builde vp, and plante agayne. Ezechiel sawe the glory of the Lorde in a vision which was shewed him vpon the chariot of the Cherubine. For he thought vpon the enemies in the raine, to do good vnto, such as had ordeined their waffe a right. And the bones of the twelue prophetes florished from out of their place: for they gaue comforte and consolacion vnto Jacob, and deliuered the faithfull. Now shal we praisse sorobabel, which was as a kinge in the right hand. So was Iesus also the sonne of Ioseph: these men in their times buildd the house and set vp the Sanctuary of the Lorde agayne, whiche was prepared for an euerlasting worship.

And Nehemiah is all waye to be commended, which set vp for vs the walles that were broken downe, made the portes

and barres agayne, and buylded ouer houses of the new. But vpon earth is there no man created lyke Enoch, for he was taken vp from the earth. And Joseph (whiche) was lord of his brethren, and the vpholder of his people: his bones were couered and kept. Moyses and Sem were in greate honoure amonge the people: and so was Adam about all creatures when he was created.

Of Simon the sonne of Oniah,

The i. Chapter.



Simon the sonne of Oniah the hie prest, whiche in his lyfe set vp the house agayne, and in hys dayes made fast the temple. The height of the temple also was founded of him, the double buylding and the walles of the temple. In his dayes the welles of water flowed out, & were exceeding ful of the sea. He toke care for his people, and deliuered the from destruction. He kept his cytie and made it stronge, that it shoulde not be beleaged. He dwelt in honoure and worship among his people, and enlarged the intrance of the house, and the court. He geueth light as the mournig star in the myddell of the cloudes, and as the moone whan it is full. He shyneth as the sonne in the temple of god. He is as brighte as the rayne bow in the sayre cloudes, and flourisheth as the flowres and roses in the springe of the yere, and as the lylkes by the riuers of water. Like as the branches vpon the mount Libanus in the tyme of Sommer: as a fyre and incence that is kyndled: lyke as an whole ornamente of pure gold, set wth al maner of precious stones: as an olyue tree that is fruitful, and as a Cypress tre which groweth vpon the hie.

When he put on the garment of honour, and was clothed with all beauty: when he wente to the holie aulter to garnish the coueringe of the Sanctuary: when he toke the pozys out of the prestes hand, he himself stode by the harte of the aulter, & his brethren round about in ordre. As the branches of cedre tre vpon the mount of libanus, so stode they round about him. And as the branches of the olyue tre so stode all the sonnes of Aaron in their glory. And he might be

iii. xxiij. b.
and xxiij.
6. par. xxiij. b.

Gene. v. f.
Eccle. xliij. b.
Neh. xii. a

sufficiētye perfourme his seruice, vpon
 p altar, & garnish p offering of the best
 God, he stretchd out hys hand and tooke
 the dymcofferinge and poured in of
 the wyne. So he poured vpon the bottō
 of p altar a good smel/vnto p hest pize

Then began the sonnes of Aaron
 to synge and to blowe wyth trumpets,
 and to make greates noyse/for a remem
 brance and prayse vnto the lord.
 Then were the people astayed and fel
 downe to the earth vpon theyr faces,
 to worship the lord theyr God, and to
 geue thankes to the almyghtie God.
 They song goodly also with theyr voy
 ces, so thate was a pleasānt noyse in p
 greates house of the lord. And the peo
 ple in theyr prayer besought the lord
 the best that he wolde bee mercifull,
 vntill the honoure of the lord were per
 formed. Thus ended theyr mynistratio
 and seruice. Then wente he downe and
 stretched out his handes ouer the who
 le multitude of the people of Israel, ad
 that they shoulde geue prayse and tha
 nkes out of theyr lippes vnto the lord
 and to reioyce in hys name. He beganne
 yet ones also to praye that he myght o
 penlye shewe the thankes geuinge befo
 re the best, namely thus: O geue prai
 se and thankes (yea all) vnto the lord
 our god which hath euer done noble &
 greates thynges, whych hath encreased
 oure dayes from our mothers wombe
 and dealeth wyth vs accordyng to hys
 mercede: That he wyl geue vs the
 lofulness of hert, & peace for oure time
 in Israel. which saythfullye kepethe
 hys mercede for vs euermore, and alway
 deliuereth vs in due reason.

There be two maner of people that
 I abhorre fro my hert: as for the thirde
 whom I hate/it is no people: They p
 lyt vpon the mountayne of Samaria,
 the philistines, and the folke of people/
 that dwell in schisms.

I Jesus the sonne of Syrach Eleaz
 arus of Ierusalem haue tokened by
 these informacions and documentes of
 wisdomme and vnderstandinge in this
 booke, & poured out p wysoō of my hert.
 Blessed is he p cker: if he hī self therin, &
 who so taketh such to hert shalbe wyse.
 If he do these thynges, he shal be strong
 in al, for the lyyght of the Lord ledeth hī

The prayer of Jesus the sonne of Syrach.

The. li. Chapter.



Thanke the Lord and
 King, & prayse the, O god
 my sauoure. I will yelde
 prayse vnto thy name: for
 thou art my defender and
 helper, and hast preserved my body fro
 destruction, from the snare of traitous
 tonges, and from the lippes that are of
 cupped wyth lyes. Thou hast bene my
 helper from such as stode by agaynst
 me/and hast deliuered me after the mul
 titude of thy mercies, and for thy holpe
 names sake. Thou hast deliuered me
 from the roaringe of them that prepa
 re them selues to deuoure me, out of p
 handes of such as sought after my sou
 le: From the multitude of them that
 troubled me, and went about to set fyre
 vpon me, on euery syde, so that I am not
 bynt in the myddest of the fyre.

Fromme the deepe of hell: from
 an vncleanne tounge: fromme lyenge
 wordes, from the wicked kinge, & fro
 an vnrightheous tounge. My soule
 shall prayse the Lord vnto death/ for
 my lyfe dwelleth vnto hell.

They compassed me round aboute fro
 euery syde, and ther was no man to hel
 pe me. I looked about me, if there were
 any man p would succour me: but ther
 was none. They sought I vpon thy mercy
 O Lord and vpon the actes p hast do
 euer of old namely, that p deliuerest such
 as put theyr trust in thee and ryddest
 them out of the handes of the heathen.
 Thus lyft I by my prayer from p eas
 the, and prayed for deliuerance fro
 death. I called vpon p lord my father
 p he would not leaue me without help
 in the daye of my trouble & in the time
 of the proude. I prayed thy name co
 ntynually, yeldyng honoure and than
 kes vnto it: and so my prayer was heard
 Thou sauedst me from destruction, &
 deliueredst me from the vnrightheous
 time. Therfor wil I aknouledg & prai
 se p, & magnifye p name of the lord.
 whā I was yet but yong, or euer I wēc
 astrate, I desired wylō openly in my
 prayer. I cam therfore befoze p temple, &
 sought her vnto p last. The floure
 she vnto me, as a grape p is some tyme
 My

The Prophecy

The booke of

the Prophet Baruch.

Baruch wrote aboue, during the captiuitie of Babilon which he redde befoze Jeroniah ad al the people. The Jewes send the boke with mony, vnto Jerusalem, to their other brethren to thintent that they shulde praye for them.

The first Chapter.



And baruch dpo rede þ woꝝ des of this boke, that Jerchoiah þ sonne of Joac king of Iuda might here and in the pꝛesence of all þ

people, that wite come to heare þ boke: þe and be foze al the noble kinges sonnes, befoze the loꝝdes of the coꝛicele elders: and befoze the whole people, frō þ loꝝest vnto the hiest: befoze al the þ dwelt at Babilō, by þ water of Sedy which whe they herd it/ wepe, fasted/ & pꝛayed befoze the loꝝd. They made a colleccon also of mony, accordyng to euery mans power, and sent it to Jerusalem vnto Joacyn the sonne of Belchiah þ ſone of Salon þ pꝛeste w þ other pꝛestes: And to al the people which wer w hi at Jerusalem what tyme as they had gotten þ oꝝnametes of þ tēple of the loꝝd (þ were taken aſtate out of the tēple) þ they might bying the agayne to þ lade of Iuda/ the x. date of the moneth Sibā: namely/ ſiluer beſſels (whi ch Sedechiah the ſone of Joſiah king of Iuda had made) After þ Nabuchodonoloꝝ king of Babilon had take Jerchoiah, w al his pꝛices, loꝝdes/ & al þ people, & led the captiue frō Jerusalem vnto Babilō. And they ſaid: beholde/ we haue ſent you mony, to bte you but nt offeriges & incenſe. Make you vnleuened bzēd, & offer foꝝ ſinne vpon the aukter of the loꝝd our god.

And pray foꝝ the pꝛoſperite of Nabuchodonoloꝝ king of Babilon, ad of Baltaſar his ſonne: þ theſe dates maie beþ on eath, as the dates of beaue: þ god alſo maie geue vs ſtrength, & lpyghen our eyes: þ we maie lye vnder the ſeꝛce of Nabuchodonoloꝝ king of Babilō/ & vnder þ pꝛoteꝛtiō of baltaſar his ſonne: þ we maie long do the ſeruiſe, ad finde fauour i theiꝛ ſight. Waite foꝝ vs alſo vnto þ loꝝd our god/ foꝝ we haue ſinned agaynſt þ loꝝd our God ad vnto

My heart reioyced in her, the wichte my ſote the ryght waꝝe/ þe from yowth vp ſoughte I after her: I bowed downe myde eare and receiued her. I found me much wiſdom, and pꝛoſpered greatly in her. Therfoze wyl I aſcribe the gloꝝy vnto hym, that geueth me wiſdom me: foꝝ I am aduised to do thereafter. I wyl be gelous to cleue vnto þ thing þ is good, ſo ſhall I not be confounded, My ſoule hath wreſtled wth her/ ad I haue bene dyligente to be occupped in her. I liſt vp mine handes on hygh the was my ſoule lightened thoww wiſdome/ that I knowlegd my ſoli ſhnes, Joꝝyed my ſoul after her/ the ad I wete one hert from the beginning, and I founde her in clenness: And therfoze ſhal I not be foꝝſaken.

My heart longed after her, and I gat a good treaſure. Thoww her the Loꝝde hath geuen me a newe tonge, wherwith I wyl pꝛaple hym. Come vnto me þe vnleuened and dwel in the houſe of wiſdom: with þawe not þout ſelues from her, but talke and commen of theſe thiꝝges, foꝝ þout ſoules are very thꝛyſte, I opened my mouth, and ſpake: Come and þye wꝝſdome wthout mony þe bowe downe þout necke vnder her yock and þout ſoule ſhall receiue wꝝſdom. She iſ harde at hande and iſ contēt to be founde. Beholde wth þout eyes þowe that I haue had but lyle labour and yet haue founde muche reſt. Cease wꝝſdome/ and þe ſhall haue pꝛeꝛteousnes of ſyluer and gold in poſſeſſion. Let þout mynde reioyce in þys mercy/ and be not aſhamed of þys pꝛaple.

Woꝝke þys woꝝke by tymes/ and he ſhal geue þou þout rewarde i due time

The ende of the boke of Ieſus the ſonne of Iozach, which is called in Latine Eccleſiaſticus.

to thys dape is not hys wraeth turned
yet awaye from vs. and se that ye receiue
thys booke (which I haue set vnto you
to be reheried in the temple of the lord)
vpon the hys dayes, & at tyme coueniet.

Thus shal ye saye: The Lord our god
is righteous, but we are worthy of con-
fusion and shame: lyke as it is come to
passe thys dape, vnto all Iuda and to
euery one that dwelleth at Ierusalem
to our kynges, princes, prestes/prophe-
tes and to oure fathers. We haue syn-
ned befoze the Lord our god, we haue
not put our trust in hys name: geuen vpon
credence, we haue not obeyed hym/ we
haue not hearkened vnto the voyce of
the Lord our god to walke in the com-
maundementes that he gaue vs. **Se**
the dape that he brought oure forefa-
thers out of the lande of Egypte vnto
thys presente dape. we haue bene euer
a misbelouinge, and an vnfaithfull
people vnto the Lord our god: destroy-
ing oure selues vnto the Lord, and shynking bac-
ke, that we should not heare hys voyce.
Wherfoze there are come vpon vs
great plagues & dyuerse castes/ lyke as
the Lord dyuided by moyses hys seruant
whych broughte out oure forefathers out
of the lande of egypte to geue vs a la-
de that floweth with mylke and hony
lyke as it is to se thys dape, **Neuer**
theles, we haue not hearkened vnto the
voyce of the Lord our god accordyng
to all the wordes of the Prophets, whiche
he sente vnto vs and to oure rulers:
but euery man folowed hys owne minde
and wycked ymaginacion: to offere
vnto straunge goddes, and to do euill
in the syght of the Lord our god.

**The Jewes confesse that they suffer Iustlye for
their synnes. The confessio of the Churche. The
wordes desire to haue the wraith of God turned fro the
The Lord wyl that we obeye vnto princes altho
ugh they be euill. he promyseth that he wil cal agayn
the people from captiuitie, god geue them a newe
euerylastyng testament.**

The ii. Chapter.

Of the which cause the Lord
our God hath perfour-
med his deuyte, whetof he
certified vs/ and oure hea-
des: that ruled in Ierusalem:
per and oure kynges, princes, whiche al Ier-
aell and Iuda. And soch plagues hath the

lord brought vpon vs, as neuer came
to passe vnder the heauē like as it is ful-
filled in Ierusalem, accordyng as it is
written in the law of Moyses: that a man
shulde eate the flesh of his owne sonne,
& the flesh of his owne daughter. **Wher**
foze, he hath deliuered them into the
handes of all the kynges, & are round
about vs (to be confounded and desol-
ate) and scattered them abroad in all lan-
des and nacjons. Thus are we broug-
ht beneth and not aboue, for we haue
sinned agaynst the Lord our God, and
not bene obedient vnto his voyce. **The**
foze the Lord our God is righteous
& we to our fathers (as reason is) are
brought to open shame, as it is to se thys
dape. And as for these plagues that
are come vpon vs already, the Lord
had deuyled them for vs: yet wolde we
not praye vnto the Lord our God, &
we myght euery man turne from his vn-
godly wayes. **So** the Lord hath caused
soch plagues to come vpon vs for he is
righteous in al his workes. whiche he
hath comaunded vs: whych we also ha-
ue not done, ner hearkened vnto his voi-
ce, for to walke in the commaundementes
of the Lord, that he had geuen vnto
vs.

And now O Lord God of Israel
thou that hast brought thy people out
of the lande of Egypte with a mightie
hande, with tokens and wondres, with
thy greate power and out stretched ar-
me: and hast gotten thy self a name, as
it is come to passe this dai. O Lord our
God, we haue sinned, we haue done wic-
kedly, we haue behaued oure selues vngod-
dly in all thy righteousnesses.

Turne thy wraith from vs (we beseeche
thee) for we are but a fewe left among
the heathen, wherethou hast scattered vs.
Heare oure prayers (O Lord) and oure
peticions, bringe vs out of captiuitie,
for thyne owne sake: get vs fauoure in
the syght of theyn, whych haue ledde
vs awaye, that all landes maye knowe
that thou arte the Lord our God and
that Israel and hys generacion calleth
vpon thy name.

O Lord, loke downe from thy holy heu-
se vpon vs: enclype thyne care, and hea-
re vs. For the deed/ that be gone downe

The Prophecy

Deut xxvii c
Esa. xliii c

to their graues, and whose soules are
oute of it in Bodies/ascribe vnto the
Lorde neither prayse nor righteousma
kyng: but the soule that is vaxed for the
multitude of her synnes, which goeth
on heauely & weakely, whose eyes be
gyune to fayle: ye suche a soul ascribeth
prayse and righteousness vnto the Lorde
Lorde, we poure out prayers before
thee/ and requyte mercie in thy sighte,
Lorde our God: not for any godlynes
of oure forefathers, but because thou
hast sente out thy wrath & indignacy
on vppon vs: accordyng as thou dyd
dest threaten vs, by thy seruantes the
prophetes, sayng.

D

Thus sayeth the Lorde: Bowe
downe your shoulders and neckes, and
serue the kyng of Babylon, so shall ye
remayne still in the lande/ & I gaue
vnto your fathers. If ye will not do
this/ nor heare the voyce of the Lorde
your God, to serue the kyng of Babi
lon: I shall destroye you in the cities of
Juda, within Ierusalem & with out.
I will also take from you the voyce of
myth & the voyce of ioye, the voyce of
the bydegrome and the voyce of by
de/and there shall no man dwel moze i
the land. But they wolde not hearken vnto
thy hope, to the king of Babylon
seruice: and therefore hast thou persour
med the wordes, that thou spakeste by
thy seruantes, & prophetes: namely, & the
bones of our kiges & the bones of our fa
thers shuld be traslated out of their place

And lo, now are they layde out i the
heate of the Sonne, and in the colde of
the nyght, and dead in greates myseri: w
hunger, w stearde, with pestilence and
are clene cast forth, As for the temple wher
in thy name was called vpon thou haue
laide it walke/as it is to se this daie: & the
wickednes of the house of Isra
el: and the house of Juda. Lorde our
God, thou hast intreated vs after al thy
goodnes and accordyng to al that great
louinge mercy of thyne, like as thou spa
kest by thy seruant Moses, i the daie
whan thou dydest comin aunde hym, to
wyte thy lawe before the chyliden of
Israel/ sayng.

If ye will not hearken vnto my voyce,
then shall this great multitude be tur

ned into a very small people, for I will
scatter them abracade. Notwithstanding
I am sure/ & this folck will not heare
me: for it is an hardnecked people. But
in the land of they captiuitie, they shall
remembre their selues and learne to
knowe/ that I am the Lorde they god
when I geue the an here to vnderstand
seates to heare. Then shall they praise
me, in the lande of they captiuitie, and
thincke vpon my name. Ther shall
they turne them from they hard bac
kes, and from they vngodlynes: & he
shall they remembre the thynges that
happened vnto their forefathers: which
sinned against me. So will I bringe
them againe into the land, which I pro
mised w a oth vnto their fathers: Abrah
ham, Isaac, and Jacob and they shall be
lordes of it, yea, I will increase them/
& not minish them. And I will make
a n other covenaut wth them: such
o neas shall indure for ever: namely, &
I will be their god, and they shall be my
people: and I will no moze dyspise my
people/ the chyliden of Israel, out of
the lande that I haue geuen them.

The people continueth in their prayer begonne,
for their desperaunce. The prophet wylde vnto
the people. Mewyng & so grete aduerfity came vnto
thee for the despyling thereof. Only god was the
founteyn of wisdom. Of the incarnation of Christ.

The lii. Chapter.



And now O Lorde almighty
Ie/ thou God of Israel:
our soul that is in trouble,
and our spete that is wax
ed cryeth vnto thee: heare
vs (O Lorde) and haue pte vpon vs,
for thou arte a mercysfull god/ be gra
cious vnto vs for we haue sponed be
fore thee, thou enduredst for ever/ hold
we then vnterly pte the O Lorde al
myghtie, thou God of Israel, heare
now the prayer of the dead, Israelites
and of they chyliden which haue li
ned before thee and not harkened vnto
the voyce of the lord they God, for
the whyche cause/ these plagues haue
now vpon vs. Lorde, remembre not the
wickednesse of oure forefathers / but
thyne vpon thy power & name now
at this tyme: for thou art the Lorde our
God, & ther (O Lorde) wyl we prayse
for thou hast put thy feare in our hearts

Here xxvii.

Deut. xliii. b

ing, to the intent that we shoulde call vp
on thy name, and prayse thee in oure
captiuitie: and that we myght come
from the wickednes of our forefathers
that sinned befoze thee.

Behold, we are yet this daye in our
captiuitie, wher as thou hast scattered
vs, to be an abhominacion, scille, and
spynne: lyke as yt hath happened vnto
our fathers also, because of al thes wic
kednes and departynge from thee.

O Israel, heare the com aundmētēs of
lyfe: pondye them wel w thyne eares &
thou mayst learne wysdō. But howe
happeneth it Israel, & & arte in thynce
nempe's lande: & arte waxen olde in a
straunge countre, & defyled w & dead.
Why art thou become lyke them, that
go downe to thepy graues? Euen be
cause thou hast forsaken the wel of wis
dō. For if & haddest walked in the way
of god, truly thou shouldest haue re
mained styl safe in thine owne lande.

O learne then where discretion is,
where bettu is, wher vnderstandinge
is, & & mayest knowe also fro whence
cometh longe lyfe, a necessary lyuinge
the lyght of the eyes & quietnes, who
euer found out of her place: o; who cō
uer into her treasures.

Where are the pynces of the hea
then become and luche as ruled the be
sties vpon the earth: they & had they
paistime with the foules of the ayre, thei
& hooded w siluer & gold: (wherin mē
trust so moche) & made no ende of their
gathering: what in worth of the & coy
ned siluer, and were so carefull, & could
not bringe theyr workes to passe: they
be roted out, & gon downe to hel, sother
mē are cō w in theyr sed: pōg mē haue
sene lyght, & dwelt vpon erth: but & was
of refozmatis haue they nor knowe nor
vnderstād & pathes therof: nether haue
their children receaued it, yea right far
is it from them. It hath not bene her
de of in the lande of Canaan, nether
hath it bene sene at Cheman.

The Agarenes sought after wys
dom, but that which is erthly, like as &
matchautes of the lande do. they of
Cheman are conyuge also, and they
laboure for wysdome and vnderstand
ing: but & way of true wysdō they knowe

not, nether do they thinke wpo & pathes
therof. **O** Israel, how greate is & house
of God: and how large is the place of
hys confession: Greate is he, and hath
non end: high & vnumerable. What is
become of those famousse gīantes, & we
re so great of bodie, and so worthymē
of warre: they had not & Lord chosen
neither haue they founde the waye of
refozmacion, thes foze were they destro
yd: and for so moche as they had no
wysdome, they perished because of their
foolishnesse.

Who hath gone vp in to heauen, to
take wysdome there, and brought her
downe fro the cloudes: who hath gone
ouer the see to finde her, and hath chose
her aboute golde, and so brought her
hyther: No man knoweth the wayes
of wysdome, nether is there any that
can seke out her pathes. But he that
woteth al thynges, knoweth her, and
he hath founde her out with his foze
knowledge. This same is he which pre
pared the earth at the begynnyng, and
fylled it with all maner of foules and
beastes, when he sendeth out & light,
it goeth: and when he calleth it agayne,
it obeyeth him w feare. The starrs,
kepe their watch, and geue their lyght,
yer and that gladly, when he calleth
them, they saye: here we be. And so w
cheerfulnes they shewe lyght vnto him
that made them. This is oure God, &
the te shall none other be compared vnto
hym: It is he, that hath found oute
all wysdome, and hath geuen her vnto
Jacob his seruaunt, and to Israel his be
loued. Afterward dyd he shewe him self
vpon earth, and dwelt amonge men.

The rewarde of them that kepe the lawe, the puni
ment of them that despyse it. A comfortyng of & peo
ple being in captiuitie. A complayn of Ierusalem
vnder the figure therof of the church. A consolaciō
and comfortyng of the same.

Ch. liii. Chapter.



This is the boke of the com
maundementes of God, & A
the lawe that endureth for
euer. All they that kepe ye
shall come to lyfe: but soch
as forsake it, shall come to deth. Turne
thee (**O** Jacob) and take holde of it
walke by this waye, thou shalt his bright
nesse and thine.

Deuter. 10. 17
Iere. 17. 13
Psalm. 113.

Genesis. 1
Iosa. 1. 1
Esa. 40. 6
Eccl. 1. 1

The Prophecy

Psalm. xlii. b

Give not thine honour to another /
and thy worship to a strange people.
O Israel, how happy are we, saynge þ
God hath shewed vs such thinges as
are plesant vnto hir. Be of good che-
re, thou people of god, O thou auncies
Israel. Now are ye solde amonge the
heathen / how be it, not for verie bitter
destruccyon: but because ye prouoked
god the Lord to wrath and displeure,
therfore were ye deliuerd vnto youre
enemies: for ye dispised the euerslastig
god that made you, offeringe vnto deu-
els adnot to god. Ye haue forgotten
him that brought you vp / a your naci-
le haue ye greued / O Jerusalem.

B When the lawe that the wrath
of god was comming vpon you: the
lawde: harken, O ye that dwell aboute
Sion / for god hath brought me into
greate heynnes: and wher I se the cap-
tyuete of my people / of my sonnes and
daughters, which the euerslastig god
wyl bringe vpon them. With ioye do
I noyith them, but now muste I leaue
them with weppinge and sorow.

Let no man relopce ouer me wry-
dowe and forfaken: which for my chy-
liden am desolate of euery man. For
wher they departed from the lawe of
God: they wolde not knowe his righ-
teousnes, nor walke in the wate of his
commandmentes: and as for the pas-
thes of the treuthe and godlynes, they
had no lust to go in them.

And let vs cal to remembraunce þ cap-
tyuete, that the euerslastig God hath
brought vpon my sonnes and daugh-
ters. For he hath brought a people, vpon
them from farr, an vncircuous peple
of a strange language: which nether
regard the olde, nor ppyte the yong.

Deut. xlii. b
Jerem. v. c.

These haue caried awaye þ deare
beloued of my widdowes / leauing me
alone / both desolate and childlesse.
But alas, what can I help you? I w-
be that hath brought these plagis vpon
you, deliuer you also from the han-
des of your enemies.

Deut. xlii. c.
E. x. a

Go your waye (O my children) go
your way: for I am desolate and forsa-
ken, I haue put on the clothyng of pece,
and put vpon me þ sack clothyng of praye /

a for my tyme I will cal vpon þ most bles-
sed of good cheare, O my children / cry
vnto the lord, and he shal deliuer you,
from the power of the prynces your en-
emys.

For helpe, I haue euer a good ho-
pe of your prosperous helth: ye a verie
gladnes is come vpon me, from the ho-
ly one, because of the mercy that ye shal
haue of our euerslastyng salour.

With mourning and weppinge vpon
I let you go from me, but with ioye and
perpetuall gladnes, shal the Lord bringe
you agayne vnto me. Aske as the
neighbourours of Sion saue: our capti-
uete from god. Euen so shal they also
se thorely your health in God / wher the
shal come on you, with greate honour
and euerslastig worship.

O my children, suffre paciently the
wrath that shal come vpon you. For þ
enemye hath persecuted the / but thore-
ly thou shalt se his destruction, a shal
treade vpon his necke. My derlinges
haue gone rough hard wayes, for they
are led awaye as a flocke that is scatte-
red abroade from the enemyes. But
be of good comfort: (O my children)
and crye vnto the Lord: for he that
led you awaye, hath you per in remem-
braunce: and lyke as ye haue bene min-
ded to swaue from your god, so shal
ye now be deliuered from selues ten ty-
mes more, to turne agayne, and to see
him. For he that hath brought these pla-
ges vpon you, shal bringe you euersla-
sting ioye agayne, with your health.
Take a good herte vnto the. O Jeru-
salem: for I the which gaue thee that na-
me. (For thy name) the so to do.

The which doers that now put the
to trouble, shal persue: and such as
haue reformed at thy fall, shal be puni-
shed. The cities & home thy children
fear, and that haue carryed awaye thy
sonnes / shal be corrected. For lyke as they
be now glad of thy decaye, so shal they
moure in theyr owne destruccio. The
ioye of thy multitude, shal be taken a-
waye, and theyr cheare shal be turned to
sorrowe. For a fyre shal fall vpon them
from the euerslastig god / longe to en-
dure: and it shal be inhabited of deuils
for a greate season.

Jerusalem

*Jerusalem is moued vnto gladnes for the res-
taurage of her people, and vnder the figure thereof,
the church.*

The. v. Chapter



O Jerusalem/loke aboute
toward the east, and behol-
de the hope that commeth
vnto the from god. For lo,
thy sonnes (whosome thou
hast forsaken/and that were scattered
abrode) come gather red together from
the east and west, reioicing in the word
of the holpe one / vnto the honoure of
God.

Put of thy mourninge clot bes (O
Jerusalem) and thy sorowe, and decke
thee wth the worshyppe and honoure
that commeth vnto thee from god, in
euerlasting gloyp. God shal put the clo-
ake of rightuoulnes vpon the, and sett
a crowne of euerlasting wysdom vpon
thyne heade: for vpon the wyll god de-
clare bys bynghtenes, that is vnder
the heauen: Ye an euerlastinge name
shall be gotten thee of god/wyth peace
of rightuoulnes / and the honoure of
Goddess feare.

Ipsle O Jerusalem. Stande by on
hye/loke aboute thee toward the east
and beholde thy chyldren gathered fro
the east, vnto the west, which reioyce in
the holy worde, hauing god in remem-
braunce. They departed from the one
sote/and were led away of theyr enne-
mies, but now shall the lord bring the
carped wyth honoure, as chylderen of
the kyngdome. For God is purposed
to bring downe al stouffe mountaynes
yea and all hye rockes / to fyll the val-
leyes, and so to make them eauen with
the grounde/that Israell maye be dily-
gent to lyue vnto the honoure of God.
The woddes and all pleasaunte trees,
shall ouershadowe Israell at the com-
maundemente of God. For whether shall
God byng Israell wyth ioyfull mirth
and in the lycht of hys magesty, wyth
the mercy and rightuoulnes, that com-
meth of hym selfe.

*A copy of the epistle that Jeremy sent vnto the
Iewes, which were led awaye prisoners by the kyng
of Babylon: where in he certifieth them of the thing
that was commaunded him of God.*

The. vi. Chapter



Because of the synnes that
ye haue done agaynst God
ye shall be led awaye captiue
vnto Babylon, euen of Na-
buchodonosor the kyng of
Babylon. So when ye come in to
Babylon, ye shall remaine there many
yeares, and for a longe season: nameli.
bii. generacyons: and after that wyll I
bring you awaye peaceably from thence.
Now shall ye be in Babylon, goddesses of
golde, of siluer, of wodde of stone: borne
vpon mens shouldeys, to cast out a fear-
fulnes before the people. But loke ye
do not as the other: be not ye afraid,
and lett not the feare of them ouercome
you.

Therefore when ye see the multitude of
people, worshippinge them behinde a be-
fore, say ye in your hertes: O Lord, it is
thou, that oughtest onely to be worship-
ped. Mine Angel also shall be with you,
and I myselfe wil care for your soules.
As for the tymbre of those goddesses, the
carpenter hath polished them: yee gilded
be they, and layed ouer wyth siluer/ye
are they but vaine thinges, and can not
speke. Like as a wech that loueth per-
amours is trimly deckt, euen so are they
se made and hanged with golde. Crow-
nes of gold verely haue they: goddesses
vpon their heades: so they pressen them
selues to ke the golde and spynner from
them, and put it to their owne vices: yee
they geue of the same vnto harlottes, &
trimme their whores withall: agayne,
they take it from the whores, and decke
their goddesses therewith. Yet can not the
se Goddesses deliuer theyn selues from
ruste and mothes. When they haue co-
uerd them with clothing of purple, they
wipe their faces for the dust of the tem-
ple, wherof ther is moche amonge them.
One hath a sceptre in his hand, as tho-
ugh he were iudge of the countre: yet
can he not slaie soch as offende him. An-
other hath a sword or an axe in his han-
de, for all that, is he nether able to de-
fende him selfe from battayll, ner from
murderers.

By this ye maye vnderstande, that they
be no goddesses: therefore se that ye nether
worshippe them/ner feare them.

The Prophecy

for lyke as a vessel that a man v'seth, is nothing worth when it is broke, eue so is it w'ith theyr goddes. When they be set vp in the temple, their eyes be full of dulle thozowe the site of those that com in. And lyke as the dozes are shut in rounde about vpon him, that hath offended the kynge: As it were a deed body keppe beside the graue: Eue so the prestes kepe the dozes w' barres and lockes, lest their goddes be spoiled with robbers. They set vp candels before them (yea verely and that manye) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayde, that the serpentess and wormes which com of the earth, gnaw out their bertes, eatyng theym and their clothes also, and yet they fele it not. Their faces are black thozow the smoke that is in the temple. The oules, swalowes, and byrdes fly vpon them, yea and the cattles runne ouer their heades.

By this ye maye be sure, that they are not goddes, therfore feare them not. The gold that they haue, is to make the bewtiful: for al that, except some bodye dyghte of their ruste, they will geue no stine: and when they were caste into a fourme, they felt it not: they are bought for money, and haue no b'reth of life w' in them. They must be bozn vpon mens nes shulders, as those that haue no fete wherby they declare vnto me, that they be nothing worth. Confounded be they then, that w'ill ip them. For if they fall to the ground, they can not rise, bp a- againe of them selues.

Yea though one heape them vp and set them righte, yet are they not able to stande alone: But muste haue prop- p'es set vnder them like deed men.

As for the thinge that is offered vnto them, their preysles sel it, and abuse it: Yea the prestes wyues take thereof, but of it the women with childe and the menstuous laie handes of the offrin- ges. By this ye maye be sure, that they are no Goddes, therfore be not a- streyde of them. From whence cometh it then, that they be called god- des: The w'emen sytt befoze the Goddes of syluer, golde, and wodde,

and the prestes syt in their temples, ha- uing open clothes, whose hedes and ber- des are shauen, and haue nothing vpo their heades: coarunge and cryeng vpo their goddes, as menne do at the seail, when one is need.

The prestes also take awaie the garn- tes of y' images, & decke their wyues & children withall. Whether it be good or euell that any man doth vnto them, they are not able to recompence it: they can neyther sett bp a kynge nor putt hym downe. In lyke maner they maie neyther geue ryches, nor reward euell.

Though a man make a home vnto them and kepe it not, they wyll not re- quire it. They can not restore a blind man to his syghte, nor helpe any man at hys need. They can shew no mer- cy to the wyddowe, nor do good to the fatherles. Their goddes of wodde/ stone, gold, & syluer, ar but eue as other stones, that be helwen of the mountaine. They that worshippe them, it albe con- founded. How shoulde they then be ta- ken for goddes? yea how darre men cal them goddes?

And though the Caldees worshipped them not, hearinge that they were but domme and coulde not speake. Yet thei them selues offere vnto Bell, and wolde sayne haue made hym to speke, as who saye, they coulde fele, that maye not mo- ue. But whan these men come to bnder standinge, they shall forsake theym for theyr goddes haue no felyng. A greate sort of women, gyde with coardes, syt in the stretes, and burne olpue betyes.

Now if one of them be conueyd away, and lye with anye suche as cometh by: She caste her neyghbour in thee- tiche, because she was not soo woorthye lye reputed, nor her coarde broken.

What soeuer is done for them, it is but in vayne, and losse, howe maye it thin- be thought? sayde that they are god- des: Carpenters and goldsmithes make them, nether be they anye other thyng, but euen what the woocke man wyll make of them. Yea the golde- smithes them selues that make them, are of no longe continuance,

How shulde then þe thinges þe are made of the, be goddes? Wane therfore are the thinges þe very shame is it (þe thei leaue behinde them for their posterite. For as soone as there cometh enye warre or plage vpon them, then the prestes ymagyn, where they maye hide them selues with the. Now as men thynk then þe they be goddes/why they nether maye defend them selues from warre, ner deliuer them fro mysfortune: for seying they be but of wod, of stone, of syluer and of golde: all people and kynges shall knowe her after, þe they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euen the very workes of mens handes/and that God hath noo thing to do wyth them. They can set no kynge in the lande ner, geue rayne vnto men. They can geue no sentence of a matter, nether defende the lande from wronge: for they are not able to do so moch as a crowe/that flyeth betwixte heauen and earth.

¶ When there happeneth a fyre i to þe house of those goddes of wodde, of syluer and of golde, the prestes wyl escape and saue them selues, but the goddes burne as þe balles therin. They can not withstande eny kynge or batell: how maye it thin be thought or graunted, þe they be goddes? Howe ouer, these goddes of wodde, of stone, of gold and syluer, maye nether defend them selues from theues ner robbers: yee þe very wicked are stronger then they. These stripe them out of their apparrell, þe they be clothed wale, these take their gold & syluer from them, and so get the a waie: yet can they not helpe them selues. Therefore it is moch better for a man, to be a king and so to shewe his power: or els a profitable vessel in a house, wherein he that oweth it, might haue pleasure: yee or to be a doore in a house, to kepe such thinges safe as be therein, then to be such a vaine god. The Sunne, the Moone and all þe starres whan they geue their shine and light, are obedient, & do me good: whā the lighteninge glisteth, all is cleare, the wind bloweth i euery countre & whā God commaunded the cloudes to go round about the whole worlde they do as they

are hydden: whā the fyre is set down fro aboue & commaunded, it burneth vpon hylls and woddes: But as for those goddes they are not lyke one of these thinges, nether in bewtye nor in strenght. Wherefore man shoulde not thinke, nor saye, that they be goddes, sūing they can nether geue sentence in iudgement, ner do men good. For so much as now ye are sure that they be no goddes, then feare them not: for they can nether speake euell nor good of kynges. They can shewe no tokens in heauen for the help: then, nether theye as the sunne/nor geue light as the moone: yea the vntesonable bestes are better then they, for they can get them vnder the rose, & do them selues good. So can ye be certified by no maner of meanes: therefore feare them not, for lyke as a fraye boggarde in a garden of Cucubers kepeth nothinge, euen so are they. Goddes of wood, of syluer and gold: and lyke as a whyte horne in an orcharde, that euery byrde sytteth vpon, ye lyke as a deebord that is cast in the darcke. Euen so is it wyth those goddes of wodde, syluer and golde. By the purple and scarlette wiche they haue vpon them, and sone fadeth away, ye maye vnderstand, that they be no goddes: yee they them selues shalbe consumed at the last, whyche shalbe a greate confusion of the lande. Blessed is the godlye man, that hath no ymagines, and worshippeth none, for he shal be farre from reproue.

¶ The ende of the prophet Baruch, which is not in the Canon of the Hebrewe.

The songe of the three chylderen

The songe of

the three children, whych were put into
the hote burning ouen. The comynen
translation readeth this songe
in the.iii.Chap.of Daniel.



And they walked in the mid
dest of the flamme, praisig
God and magnifienge the
Lord. A sariah stode vp, &
prayed on this maner. Our
in the midst of the fyre opened he his
mouth, and saide: Blessed be thou (O
Lord God of our fathers) ryght wor
thy to be prayed ad honoured is that
name of thyne for evermore: for thou
art righteous in all the thynges that þ
hast done to vs: Yea faithful are all
thy workes/ thy waies are ryght, & thy
iudgementes treu. In all the thynges
that thou hast brought vpon vs, ad vpon
on the holy cyties of our fathers (even
Jerusalem) thou hast executed true iudg
ment: yea accordyng to right and equi
tie hast thou brought these thynges vpon
on vs, because of our synnes.

Daniel. ix. c.
Baruch. ii. d
Isa. li. b.
Genes. xv. c.
Deute. x. d.
For why we haue offended, and do
ne wickedly, departing from thee: In
all thynges haue we trespassed, and not
obeyed thy comaundementes, nor kept
them, neither done as thou hast bydden
vs, that we might prosper. Wherfor
all that thou hast done to vs, thou hast
done them in true iudgement: as in de
lyueringe vs into the handes of oure e
nemyes, amonge vngodlye, and wicked
abominacions, ad to an vnrightheous
kinge, yea the most froward vpon earth
and now we may not open our mouthes,
we are become a shame and reproche vn
to thy seruantes, and to them that wor
shippe thee. Yet for thy names sake (we
beseech the) geue vs not by forcuer, bryke
not thy conenauwnt, and take not awaye
thy mercy from vs, for thy beloved A
brahams sake. for thy seruants Isaacs
sake, and for thy holpe Israels sake: to
whom thou hast spoken and promysed
that thou wouldest multiplye theyr se
de as the starres of heauen, and as the
sande that lyeth vpon the see shoore.

For we (O Lord) are become lesse then
any people, ad be kept vnder this date
in al the worlde, because of oure synnes
So that now we haue neither prynce,
duke, prophet, burnt offering, sacrifice,
oblacion, incense, nor Sanctuarie be
fore thee.

Nevertheless, in a contrite hert and
an humble sperte lett vs be receaued þ
we maie optayne thy mercy. Like as i þ
burntoffering of rammes ad bullokes,
and lyke as the thousande of fat lam
bes: so let our offrig be in thy sight this
dave, that it maye please thee, for there
is no confusyon vnto them, þ put theyr
trust in the. And now we folow the with
al our herte, we feare the, and seke thy
face. But vs not to shame, but deale w
vs after thy louing kyndnes, and accordyng
to the multitude of thy mercyes.
Deliver vs by thy miracles (O Lord)
get thy name an honour: that all they
which do thy seruantes euell/ maye be
confounded. Let them be ashamed tho
row thy almyghty power, and let their
strength be broke: that they mai know,
how þ thou only art the Lord god, and
honoure worthy thynges oute all the
worlde.

And the kynges seruantes that
put them in, crassed not to, make the o
uen hote wth wynde fyre, drye strawe,
pitche and fagottes: so that the flamme
went out of the ouen vpon a. xlii. cu
bites: yea it toke awaie, and brent vpon
these Caldres, that it gat hold vpon be
syde the ouen. But the angel of þ lord
came downe into the ouen to A sariah
and hys felows/ and smote the flamme
of the fyre out of the ouen/ and made þ
myddest of the ouen, as yt were a cold
wynd blowing: so þ the fyre neither tou
ched them, greued them, nor byd them
hurte. Then these thre (as out of one
mouth) prayed, honoured, and blessed
God in þ fornace, sayinge.

Blessed be thou, O lord God of our
fathers: for thou art praise and honour
worthy/ yea & to be magnified for ever
more. Blessed be the holy name of thy
glory: for it is worthy to be prayed, &
magnified i al worldes. Blessed be thou
in the holy temple of thy glory, for above
all thynges thou arte to be prayed, yea
and

The songe of the thre children. cccvii

pea and more then worthyp to be magnified for euer. Blessed be thou in þe trone of thy kingdom, for aboue al þu art worþy to be wel spoken of, and to be more then magnified for euer. Blessed be thou, that lokelt thow the depe, and sittest vpon the cherubins: for þu art worþy to be prayled, and aboue all to be prayled. Blessed be þu in the firmament of Heauen, for thou art prayle and honoure worthyp for euer.

¶ Al ye workes of the Lord, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye angels of the lord, speake good of the lord: prayse hym, and set him vp for euer.

¶ Al ye heauens, speake good of the lord: prayse him, and set him vp for euer.

¶ All ye waters, that be aboue þe firmament, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye powers of the lord, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye sonne & Moone, speake good of the lord: prayse hym, and set him vp for euer.

¶ Al ye statres of heauen, speake good of the lord: prayse him, and set hym vp for euer.

¶ Al ye showres and dew, speake good of the Lord: prayse hym and set hym vp for euer.

¶ Al ye windes of God, speake good of the Lord: prayse him, and set hym vp for euer.

¶ Al ye fyre and death, speake good of the Lord: prayse hym, and set hym vp for euer.

¶ Al ye winter and Sommer, speake good of the Lord: prayse him, and set him vp for euer.

¶ Al ye dewes and frostes, speake good of the Lord: prayse him, and set hym vp for euer.

¶ Al ye froste and colde, speake good of the Lord: prayse him, and set hym vp for euer.

¶ Al ye ice & snow, speake good of the Lord: prayse him, and set him vp for euer.

¶ Al ye nightes & days, speake good of the Lord, prayse him, and set hym vp for euer.

¶ Al ye lyght and darcknesse, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye lyghteninges & cloudes, speake good of the lord: prayse him, and set him vp for euer.

¶ Let the earthe speake good of the lord: pea let it prayse him, and set him vp for euer.

¶ Al ye mountaines and hilles, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye grene thinges vpon the earth, speake good of the lord: prayse hym, and set him vp for euer.

¶ Al ye welles, speake good of þe lord: prayse him, and set him vp for euer.

¶ Al ye sees and foudres, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye whalles and al that lyue in the waters, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye foules of þe ayre, speake good of the lord: prayse him, and set hym vp for euer.

¶ All ye bestes & catel, speake good of the lord: prayse hym, and set hym vp for euer.

¶ Al ye children of men, speake good of the lord: prayse him, and set hym vp for euer.

¶ Let Israel speake good of the lord: prayse him, and set him, vp for euer.

¶ Al ye prestes of the lord, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye seruantes of the lord, speake good of the lord: prayse hym, and set him vp for euer.

¶ Al ye spertes and soules of þe ryghteous, speake good of the lord: prayse him, and set him vp for euer.

¶ Al ye holy and humble men of hert, speake good of the lord: prayse him and set him vp for euer.

¶ Ananias / Azarias & Misael, speake ye good of the lord: prayse ye him, and set him vp for euer. Which hath deliuered vs from the hel, kept vs fro the had of death, ridde vs fro the middest of þe burning flamme, & saued vs euē in the middest of the fire. O geue thākes therfore vnto the lord: for he is kynde herted

The story

and his mercy endureth for ever. And all deuoute men, speke good of the Lorde euen the god of all goddes: O prayse hym and geue him thanckes / for hys mercy endureth worlde without ende.

The ende of the songe of the thre childeren,

The story of

Susanna which is the xlii.
Chapter of Daniel,
after the lxxvi.



Here dwelt a man in Babylon, called Joachi. that toke a wife, whose name was Susanna, the daughter of helkiah, a very fayre woman, and

suche one as feared God. Her father and her mother also were godly people, and taught their daughter accordig to the law of Moyses. Now Joachi (her husband) was a greate rich man, and had a fayre orcharde ioyning vnto hys house, And to hym resorted the Jewes comenly, because he was a mā of reputation among them. The same yere were there made two iudges, such as the Lord speaketh of: All the wickednes of babylon, cometh from the elders (that is from the iudges, which seme to rule the people, these came oft to Joachims house and all such as had eny thyng to do in the lawe came thither vnto them.

Now when the people came agayne at after none, Susanna went into her husbandes orcharde, to walke. The elders seing this, that she wente dayly, and walked: they burned for lust to her, yea they were almost oute of theyr wittes, and they cast downe theyr eyes, that they shoulde not se heauen, nor remembre / for god is a righteous iudge. For they were both wounded with the loue of her / neither durst one thewe another hys greife. And for shame, they durst not tel her theyr inordinat luste, for they wolde sayne haue had to do with her.

Yet they layed waite for her earnestly

from daye to daye, that they myghte (as the leech) haue a sight of her. And so he sayde to the other: Up, lett vs goo home, for it is dynner time. So they went their waye froin her.

And when they returned agayne, they came togethet, enquiring out the matter betwixt them selues: yea the one tolde the other of hys wicked lust. Then appoynted they a tyme / when they might take Susanna alone.

It happened also, that they spied oute a conuenient tyme, when she went forth to walke (as her maner was) and no body with her, but two maidens, and thought to wash her selfe in the garden / for it was an hote season: And there was not one person ther, except the two elders that had hyd them selues, to beholde her. So she sayde to her maydens: goe get me oyl and sope, and shut the orcharde doore, that I may wash me. And they dyd as she bad them / and shut the orcharde doore, and went out them selues as a back doore, to get the thing that she had comaunded: but Susanna knewe not, that the elders laye there hyd with hym.

Now when the maydens were gone forth, the two elders gat them vp: and came vppon her, sayinge now the orcharde doores are shut, that no mā can se vs: we haue a lust vnto the, therefore consent vnto vs, and lye with vs.

If thou wilt not, we shall byrnye a testimony agaynst thee: that there was a yonge felowe with the, and that thou hast sent awaye thy maydens from the for the same cause. Susanna syghed, and sayde: Alas, I am in trouble on euery side. Though I folowe your mynde, it will be my death: and yf I consente, not vnto you, I can not escape your handes. Well, it is better for me, to fall in to your handes without the dede doyng: then to synne in the syght of the Lorde: and with the, she cryed out with a loud voice: the elders also cryed out agaynst her.

Then came there one to the orcharde doore, and smote it open. Now when the seruantes of the house herde the crye in the orcharde, they rushed in at the backe doore, to se what matter was. So when the elders tolde the the seruantes were

greatly ashamed, for why, there was neuer such a reporte made of Susanna. On the morow after came the people to Joachim her husbände, and the two elders came alsoo/full of myscheuous imaginations agaynst susanna, to bring her vnto death, and spake thus befoze the people: Send for susanna the daughter of helchyah Joachims wyfe. And immediatly they sente for her. So she came with her father and mother, her chylderen and all her kyndred.

Now susanna was a tender person and maruelous fayre of face, therfore the wycked men commaunded to take of her clothys from her face (for she was couered) that at the least they might be satisfied in her bewty. When her frendes sawe and all they that knewe her, began to wepe.

These two elders stode by in the myddest of the people, and layed theyr handes vpon the heade of susanna: whych wepte, and looked by towarde heauen, for her hert had a sure trust in the Lord. And the elders sayde: As we were walking in the orchard alone, this woman came in with her two maydens, whome we set awaie from her, and spattered the orchard doores, with that, a song felow (which there was byd) came vnto her, and laye with her. As for vs, we stode in the corner of the orchard. And when we sawe this wyckednes, we ranne to her: and perceaued, that they had meddled together. But we coulde not holde him for he was stronger then we: thus he opened the doore, and gat hy awaie. Now when we had take this womā, we asked her, what yonge felow this was: but she wolde not tel vs. This is the mater, & we be witnesses of the same. When they came toge the beleued them, as those that were elders and iudges of the people & they condemned her to death. Susanna cryed out with a loude voice, and sayd: O euerlasting God, thou cercher of secrets, thou that knowest all thinges afore they com to passe: thou wottest that they haue bozne false wytnes agaynst me: behold, I muste die, wher as I neuer dyd any such thinges, as these men haue maliciously inuented agaynst me. And the Lord herd her voice. For

when she was led forth to death, & lord rapped by the spere of of a yonge child whose name was daniel, which cryed with a loude voice: I am cleane fro this bloude. Then all the people turned the toward him, and saide: what mene these wordes & hast thou daniel stode in the myddest of the, & saide. Are ye such folles, O ye chylzen of Israel, that ye can not discerne. Ye haue here condemned a daughter of Israel vnto death, and know not the treuth wherfore: So yte on iudgment againe, for they haue spoken fallie wytnes agaynst her.

So herfore the people turned againe in all the haste. And the elders (that is, the principall heades) sayde vnto him: come sit downe here among vs, & shew vs this matter, seying God hath geuen thee as greate honour as an elder. And daniel said vnto them: But these two shal abyde one from another, and then shall I heare the. When they were put asunder one from another, he called one of them, and saide vnto him: O thou olde cankered carle, that hast vbled this wickednes so long: thine vngacious desires which I hast done afore, are now come to light. For thou hast geue false iudgmentes, thou hast oppressed the innocent, and letten I gilty go free: where as yet the Lord sayeth: The innocent and righteous se thou state not. Well than, yf thou hast sene her, tel me vnder what tre thou sawest the talkig together. He answered: vnder a molbe eye tree. And daniel saide: very wel, now thou lyest euen vpon thine head. Lo now the messenger of the Lord hath receaued the sentence of him, but the in two. Then put he him asyde, and called for the other, and saide vnto hym: O thou sede of Canaan, but not of Iuda: falsenes hath dysceaued thee, and luste hath subuerted thyne herte. Thus dealt ye afore with the daughters of Israel, and theye (for feare) concented vnto you: But the daughter of Iuda woulde not abyde your wickednesse.

Nowe tell me than vnder what tre dyddest thou take them, speake yuge together. He answered: vnder a Pomgranate tree,

Then

The story of Bel

Then sayde Daniell vnto hym : Heere
well, now thou lyest also euen vpon thi
ne heade. The messenger of the Lorde
standeth waiting with the sword to cut
thee in two, and to sleve you both.

With that all the whole multitude
gaue a great shout, and praised god,
whych alway deliuereth them that put
theyr truste in him. And they came vpon
the two elders (whome Daniell hadde
conuicted wth theyr own mouth: that they
had geuen false witness) and delt wth the
euen lyke w^{se} as they wolde haue don
wth their neighbours: pea, they did
according to the lawe of Moses, ad put
them to deeth. Thus the innocent blood
was saued the same daye.

Then Helchiah and his wyfe prayed
God, for their daughter Susanna, with
Joachim her husbande, and all the kin-
red: that there was no dishonestie found
in her. From that day forth, was Da-
niell had in greate reputation in
the sighte of the
people.

**The ende of the story
of Susanna.**

The Story of

**Bell, and of the dragon, which
is in the mill. Chapter
of Daniell,
after the
Latin.**



Here was at Baby
lon an image, called
Bel: and there were
spente vppon hym,
eueri day .xii. cakes
of shepe, and vi grett
pottes of wine.

him dyd the kyng
wozshipp him selfe and went daily to ho
nour him:but Daniell wozshypped his
owne God.And the kyng saide vnto hi
Whych doest not thou wozshippe Well
He answered and said: Because I may
not wozshippe thynges that be made w

hands, but the liuinge god which made
heauen and earthe, & hath power vpon
all flesh.

The kyng sayde vnto him: thinkest þu
not, that Bell is a lpyng Gode? Of se
ist thou not howe moche he eateth and
drynketh euery day? Daniel smyled, &
sayde: O kyng disceauie not þe self: this
is but made of claye withyn, and of me
tal without, nether eateth he euery any
thyng.

Then the kynge was wroth, and cal-
led for his prestes, and sayd vnto them:
If ye tell me not whoo is this, that ea-
teth by these expenses, ie that die: but yf
ye can certifie me, that Bel eateth them,
then Daniel shall die, for he hath spo-
ken blasphemie against Bel. And Da-
niel said vnto the kyngriet it so be, acor-
ding as thou hast saide. The prestes
of Bel were. lxx. beside their wyues and
children. And the kinge wente with Da-
niel in to þe temple of Bel. So Bels pre-
stes sayd: Lo, we wil go out, and set þe
meate there (The king) and poure in the
wine: then shutt þe doore fast, and seale it
with thine owne signet: and to morow
when þe comest in, yf thou findest not, þe
Bel hath eaten by all, we will suffre de-
ath: or els Daniel, that hath lyed vpon
vs. The prestes thought them selves su-
re inough, for vnder the altar thei had
made a piewinraunce, and there wen-
te thei in euer, and ate by what there
was.

So when they were gone forth, þe kyng
set meates before Bel. Now Dani-
el had commaunded his seruantes to
brynge affres and these he lifted tho-
row out at the temple that þe kyng might
see. Then wente they out, and barred
the doore, sealing it with the kynges sig-
net, and so departed. In the night came
the prestes with their wyues and childre
(as they were wonte to do) and ate and
dronke by all. In þe morning he tynges
at þe breake of þe daie, þe kyng arose/āð
Daniel to hym. And the kyng said: Da-
niel art þe seales whole yet? He answe-
red: Ye, O kyng, they be whole. Now as
soone as he had opened the doore, the ky-
ng looked vnto the aultare, & cryed with
a loude voyce: Great art thou, O Bel,
and with the is no discreete.

stern

Then laughed Daniel: & helde þe kyng
that he shulde not go in and sayde: Be-
hold the paucement, marke wel, whole
foreteppes are theser. The kyng sayde:
¶ In the foreteppes of men, women and
chyldeyn.

¶ Therfore the kyng was angrye, &
toke the prestes, with their wyues and
chyldeyn, and they shewed him the preut
doies, where they came in, and ate vp
such thynges as were vpon the altar.
For the which cause the kyng slew the,
and deliuered Bel in to Daniels pow-
er, which destroyed him and his temple.
And in that same place ther was a gret
Dragon, which the of Babylon wor-
shipped. And the kyng sayde vnto Da-
niel: I asyet thou, that this is but a God
of metall as forso, he lyueth, he eateth &
drincketh: so that thou canst not save,
þe he is no lyuynge God, therfore wor-
ship him. Daniel sayde vnto the kyng:
I will worshippe the Lord my God, he
is the true lyuynge God: as for thy, he
is not the God of lyfe. But geue me lea-
ue (O kyng) and I shall destroye this
dragon with out swerde or staf. The
kyng sayde: I geue þe leaue. Then Da-
niel toke pitch, fatte and hearthe woll, &
dyd seeth them together, and made lom-
pes therof: this he put in the Dragons
mouth, and so the dragon barst in son-
der: and Daniell sayde: lo, there is he
whom ye worshipped. woe the of Babi-
lon herde that, they toke greete indig-
nation: and gathered them together a-
gainst the kyng, saying: The kyng is
become a Jewe also, he hath destroyed
Bel, he hath slayne the dragon, and put
the prestes to death. So they came to þe
kyng, and sayde: let vs haue Daniel, o-
ther we will destroye the & thyne house.

¶ Now when the kyng sawe, that they
rushed in so sore vpon him: and þe nece-
sitye constayned him, he deliueredde
Daniel vnto them: which cast him i to
the Lyons denne: where he was syre dayes.
In þe denne there were seuen Lyons/
and they had geuen them euery: date
two bodies & two shepe: which then we-
re not geuen them, that they might de-
uour Daniel.

¶ There was in Jewry a prophet called
Abacuch, which had made potage, and

broken bred in a derte platter, and was
goynge into the felde, for to bring it to
the mowens. But the aungel of the lord
sayde vnto Abacuch: go carry the meate
that thou hast into Babylon vnto Da-
niell, which is in the lions denne. Ab-
bachuch sayde: Lord, I neuer sawe Ba-
ylon: and as for the denne, I knowe it
not. Then the aungell of the lord toke
him by the toppe, and bare hym by the he-
arre of the head, and (thow a myghtye
wynde) set hym in Babylon vpon the
denne. And Abacuch cryed, sayynge: O
Daniell thou seruaunt of god, haue: ta-
ke thee breakfast, that God hath sente
thee. And Daniell sayde: O God, haste
thou thought vpon me: well: thou ne-
uer saydest them þe loue the: So Daniel
arose and dyd eat: and the angel of the
lord, set Abacuch in hys owne place a-
gayne, immediatly.

¶ Upon the seventh daye, the kyng
went to be sepe Daniel, and when he ca-
me to the denne: he looked in. And behol-
de, Daniel sate in the myddell of the ly-
ons. Then cryed the kyng wryth a lowd
voyce, sayynge: Great art thou O Lord
god of Daniell, and he delyue him oute
of the denne. As for those that were the
cause of his destruction, he dyd cast the
into the denne, and they were deuoured
in a moment before his face.

¶ After this, wrote þe kyng vnto all
peple, kynreds and tungen, that dwelt
in all countreys sayynge: prate be mul-
tiplied wryth you, My commaundment
is in al the domitioun of hys reikme: that
men feare and stande in awe of Dani-
els god, for he is the lyuing god, which
endureth for euer: hys kingdome aby-
deth vncorrupte, and hys power is euer
lastynge. It is he that can deliue and
saue: he doth wonders and meruelous
worckes in heauen and in earth
for he hath saued Daniel fro
the power of the
Lyons.

¶ The ende of the storye
of Bel,

Gen. viii. 8

ii. Re. viii. 6

Jer. xxi. 11
Isa. xli. 1

Daniel. vi. 1

Daniel. vi. 1

1. 1. 1. 1
Eccl. xlii. 1
Osee. xlii. 1
Daniel. li. 1

The i boke

The prayer of Manasse kynge of Iuda, when he was holden captiue in Babylon.

The fyrst bo.

Manasse kynge of Iuda, when
he was holden captiue in
Babylon.

ke of the Macha-
beis.



O Lord Almighty, God of
our fathers Abraham, I-
saac and Jacob, and of the
righteous seed of the m:
which hast made heaven &
earth w al þ ornament the rof, which hast
ordened the sea, by the worde of thy co-
maundement: which haste thur by the
depe, for thy fearful & laudable name,
which al men feare, and tremble before
the face of thy vrtu, and for the anger
of thy threathing, the whiche is impos-
table to sinners: but þ mercy of thy pro-
mes is grete & vnsearchable: for þ art þ
Lord GOD moste hyghe, aboue all the
earth/longe sufferynge, and excecading
merciful, and repentaunte for þ malice
of me: thou lord after thy goodnes hast
promised repentaunce of the remission
of synnes: and thou that arte the God
of the righteous haste not putte repen-
taunce to the rightewes, Abraham I-
saac, and Jacob/vnto them that haue
not synned agaynst thee: But because
I haue sinned aboue the nombze of the
landes of the tra, and that manye in-
iquities are multiplyed, I am humbled
wth many bandes of yron, and ther is
in me no breathyng. I haue prouoked
thyne anger, & haue done cruel before þ,
in committynge abhominacions, & mul-
titypyng offences. And now I bowe þ
knees of my hert, requyringe goodnesse
of the, O Lord. I haue synned, O Lord
I haue synned, and know myne iniqui-
tye. I desyre the by prayer, O Lord, for
geue me: for geue me and destroye me
not w mine iniquities, nether do thou al-
waies remembre mine euels to punish
the/ but saue me (which am vnworthy)
after thy greate mercye: & I wyl praise
the euerlastynglye, all the dayes of my
lyfe, for all the vertue of heauen
praiseth thee, and vnto thee
belongeth glorie,
worlde with
out ende
Amen.

After the deeth of Alexander the kynge of Ma-
donia, Antiochus taketh the kingdom. Many of þ
children of Israel make covenante wth the genti-
les. Antiochus subdueth Egypte and Ierusalem
to his dominion. Ierusalem beinge burnt maketh
lawes, of her owne and for byddeth to kepe Godes
lawes. Antiochus setteth vp an Idole ouer the au-
ter of God.

The first Chapter.



After that Alexander the so-
n of Philip, kynge of Ma-
cedonia wente forth of the
lad of Cethim & slew, wa-
rtus kynge of the perciaus
& Medes: It happened þ he toke great
warres in hand, wan very many stronge
citties, and slewe manye kinges of the
earth: going thorow e to the indes of þ
worlde and gettyng manie spoiles of þ
people: In so much that the worlde sto-
de in grete awe of him and therfore was
he proude in his herte.
Now when he had gathered a myghty
strong holt and subdued the landes, &
people wth their princes, so that they be-
came tributarious vnto him he fel sick.
And when he perceaued that he must ne-
des dye, he called for his robur estates (which
had bene brought by wth him of
children) and parted his kingdom amo-
ge them while he was yet aliue. So
Alexander raygned .xii. yere/ and then
diede.

After hys deeth fell the kyngedom
vnto hys princes, and they opressed it
euerye one in hys royaume, and caused
them selues to be crowned as kynges
and so did their children after them ma-
ny yeres, and muche wickednes increa-
sed in the worlde. Out of these came
the vngacious rote, noble Antiochus
the sonne of Antiochus the kynge (whi-
che had ben a pledge at Rome) & he ray-
gned in the CCCC. vii. yere of the ray-
gne of the Grekes.

In those dayes went there out of
Israel wicked men/ which moued much
people in their counsell, sayeng: Let vs
go and make a covenante wth the he-
then, that are rounde about vs: for sens
we departed from them, we haue had
much sorow.

So thys deuise pleased them well, and certayne of the people toke vpon them for to go vnto the king, which gaue the licence to do after the orinaunce of the heathen. Then set they vp an opel seale (at Jerusalem) of the lawes of the heathen, and were nomoze circumcised: but forsoke the holy testament, and ioyned them selues to the heathen, & were cleane solde to do mischefe. So when Antiochus beganne to be mighty in his kingdome, he wente aboute to optaine the lande of Egypte also, that he might haue the dominion of two realmes. Upon this entred he in to Egypte, wth a stronge host with charrettes, elephanthes, horsemen and a greate nombze of shippes, and beganne to warre against Ptolome the kinge of Egypte. But Ptolome was afrayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wane many strong cities, and toke awaie gret good out of the lande of Egypte.

And after that Antiochus had smitten Egypt, he turned againe in the xliij year, and wente towarde Israel, and came vnto Jerusalem wth a myghty people: & entred proude to the Sanctuary, and toke awaie the golden altare, the candillsticke and all the ornaments thereof, the table of the shewbread, the pouring vessel, the chargers, the golden spoones, the vases, the crownes and golden apparell of the temple, and brake downe all. He toke also the siluer and golde, the precious Jewels and the secrete treasures that he founde. And when he had taken awaie all together, caused a great murthure of men, & so fulfilled his malicious purpose. He departed in to his owne lande.

Thus there arose greate heynesse and misery in all the lande of Israel, the princes and the elders of the people mourned, the yonge men and the maydens were despyled, and the beutyfe of women was chaunged: the bydegrom and the byde toke them to mourning: the lande and those that dwelte therein was moued: for all the house of Jacob was brought to confusion.

After two yeaeres the king sent his chescres vnto the cite of Iuda which came

to Jerusalem with a great multitude of people speking peaceable wordes vnto them, but all was disceate: for whan they had geuen him credence, he fell suddenly vpon the cite, and smote it sore: and destroyed much people of Israel. And when he had spoyled the cite he set fyre on it, castinge downe houses and walles on euery syde. The women and the children toke they captiue, and led awaie the cattel. Then buylded they the castell of Dauid with a greate and thicke wal, and with mighty toures: and made it a stronge holde for them. Besyde all thys, they set wicked people and vngodly men to kepe it, floazed it with weapens and trayles: gathered the goods of Jerusalem, and laid them vpon ther: thus became it a theuyshe castell.

And this was done to laye wait for the people that wente into the Sanctuary, and for the cruell destruction of Israel. Thus they shed innocent bloude on euery syde of the sanctuary, and defiled it: In so much, that the citisyns were fayne to departe, and the cite became an habytacion of straungers, being desolat of her owne side, for her owne natyues were faine to leaue her. Her sanctuary was cleane waile: her holy dayes were turned into mourninge: her sabbathes were had in derision, and her honoure brought to naught. Loke howe great her glozy was afore, so gret was her confusion, and her ioye turned into sorow.

Antiochus also the king sent out a commission vnto all his kingdome, that all the people shoulde be one. When they lefte euery man his lawe and all the heathen agreed to king Antiochus: yea manye of the Israelites consented ther vnto, offering vnto Idoles, and defiling the Sabbath. So the kinge Antiochus set his messaungers with his commission vnto Jerusalem, and to all the cities of Iuda, that they shoulde folowe the lawes of the heathen, and forbade eether burnt offering, meate offering, or peace offering to be made in the Temple of god: and that there shoulde no Sabbath nor hye feaste daye be kept. But commaunded that the sanctuary and the holy people of Israel shoulde be despyled.

He

The booke

He commaunded also that there should befe: bp other aulters/temple, and Idoles: so offe bp swynes flesh and other vncleane beastes, that men shuld leaue theyr chyldere vncircumcised, to despye theyr soules wth al maner of vncleanness and abhominations: That they myght so forget the lawe, and chaunge all the holy ordinaunces of god: and y whosoever wolde not do accordyng to the commaundment of king Antiochus should suffre death. In lyke maner commaunded he thozowe all hys realme, and set rulers ouer the people, for to compell them to do these thinges/commatydge the cyties of Iuda, to do sacrifice vnto Idoles.

Then wente the people vnto the heathen by heapes, forsoke the lawe of the Lord/and committed much euell in y lande: y e and chaced out the secretes of the ractytes, which had hys them selues in corners, and pryuy places. The xxv. dai of the moneth Casleu, in the Cxlv. yere, sett kinge Antiochus an abhominable Idole of detolacion vppon the altar of God, they buyled altars thozow oute al the cytyes of Iuda on euery syde, before the doores of the houses, and in the stretes: where they byente incense, and byd sacrifice. And as for the booke of the lawe of God/they byent thein in fyre/and rent them in peces. What so euer he was that had the booke of the testament of the Lord founde by hym, yea whosoever endeuored hym selfe to kepe the lawe of the lord, the kynges commaundement was, that they shuld put him to deth. And thozow his auctorite he executed these thinges euery moneth, vpo the people of Israel that were found in the cyties.

The xxiij. and twentye daye of the moneth what tyme as they did sacrifice vpon the altare (which stode in the stede of the altare of the lord) accordyng to the commaundement of kinge Antiochus/they put certen womē to death, which had caused her chyldre to be circumcised: Not onely that, but they hanged vpon the chylzen by the neckes thozow out at thei houses, and slewe the circumcisers of them.

Yet were there manye of the people of

Israel/which determed in themselves, that they wolde not eate vncleane thinges: but chose rather to suffer death, than to be despyed w vncleane meates. So because they coulde not breake the blessed law of god, they wrote cruelly flamm, And this great tyranny increased very sore vpon the people of Israel.

The mourning of Mathathiah his sonnes, for the destruction of the holy cite. They refuse to do sacrifice vnto Idoles. The reule of Mathathiah for the lawe of god. They are slayne & wil not fight a gayne, because of the Sabbath daye. Mathathiah byinge commaunded his sonnes to flye by the word of God after the example of the fathers.

The .ii. Chapter.



In those dayes there dyd stande vpon one Mathathiah, the sonne of Symon the priest (out of the kindred of Iozabab) from Jerusaleim, and dwelt vpon the mount of Olidin, and had. v. sonnes: Jhon called Goddis: Simeon, called Chasir: Judas, other wise called Machabius: Eleazar, other wise called Abaron: & Jonathas/whose surname was Apphus. These sawe the euell, that was done among the people of Iuda and Jerusale. And Mathathiah had sayd. Wo is me, alas that euer I was borne, to see this misery of my people, and the pitteous destruction of the holy cytye: and thus to se so spyll, it beyng deliuered into the handes of the enemyes. Her Sanctuary is come into the power of straungers, her temple is/ as it were a man that hath lost his good name. Her precious oznameates are caried awaye captiue, her oldemen slayne in the stretes/and her yonge men are fallen thozowe the swerde of her enemyes.

What people is it, that hath not some porcyon in her kyngdome? Or who hath not gotten some of her spoiles? Al her glory is taken awaye. She was a Queene, and now she is become an handmaide. Behold our Sanctuary, our bettyr and honoure is wasted awaye, and despyed by the Gentils: what helpeth it vs then to liue? Mathathiah rent bys clothes, he and hys sonnes/and put sacke cloth vpon the, and mourned very sore.

Then

Here, xxxvi.

ii, Mac. vi. b

When came the men thether whiche were sent of king antiochus, to compelliche as were fled in the cite of **Modin**, for to do sacrifice and to burne incense vnto Idoles, and to forsake the lawe of God. So, many of the people of **Israell** consented and enclined vnto them; but **Mathathiah** and his sonnes remayned stedfast. When spake the commissioners of king **Antiochus**; he sayde vnto **Mathathiah**: thou art a notable man, of hye repucation, and greates in this cite, hauing saye chyliden and bretheren. Come thou therfore fyrst; and fulfill the kynges commaundement, like as all the heathen haue done, ye and the men of **Juda**, and such as remayne at **Jerusalem**: so shalt thou and thy chyliden be in the kynges fauoure, and enriched wth golde, syluer and greates rewarde.

Mathathiah answered, and spake wth a loud voice: Though al nations opepe the kyng **Antiochus**, and fall away euery man from keepinge the lawe of thei fathers: though they consente to his commaundementes, yet wyl I and my sonnes and my Bretheren not fall from the lawe of our fathers. God forbid we shuld. We were not good for vs, if we shuld forsake the lawe and ordinances of God, and to agree vnto the commaundement of kyng **Antiochus**. Therfore we wyl do no suche sacrifice, neither breke the statutes of oure lawe, to go another way. And when he had spoken these wordes, there came one of the **Jewes** which openly in the sighte of all byd sacrifice vnto the Idols by on the altare in the cite of **Modin**, according to the kynges commaundement.

When **Mathathiah** sawe this, it greued hym at the herte, so that his raynes shoke withal, and his wrath kindled for very zeale of the lawe. With that he gaue a skippe forth, and kyled the **Jew** besyde the altare: ye and slew the kynges commissioner, that compelled hym to do sacrifice, and dellroyed the altare at the same tyme; such a zeale had he vnto the lawe of god, Lyke as **Phinehes** did vnto **Zambry** the sonne of **Salomi**. And **Mathathiah** cryed wth a loude voyce thorow the cite, saynge:

Who so is fetuent in the lawe, and wil kepe the couenaunt, let hi folowe me. So he and his sonnes fled in to the monntaynes and left all that euer they had in the cite. Many other goodly men also departed in to the wildernesse wth their chyliden, thei wyues and their catel, and remayned therfor the tyranny increased so soze vpon them.

Howe when the kynges seruantes, and the host, whych was at **Jerusalem** in the cytie of **Dauid** herde, that certeyne men had broken the kynges commaundement and were gone their waie to the wildernesse in to secrete places, and ther wer many departed after the, they folowed them to fyghte agaynst the in the Sabbath daie and sayde: wyl ye yette rebell? Get you hence and do the commaundement of kyng **Antiochus**, and ye shal liue. Thei answered. We wil not go forth, neyther wyl we do the kynges commaundement, to defile the Sabbath daie. When begane thei to fight agaynst them, neuerthelesse thei gaue them none other answer, neyther cast thei on thei at them ney made fast their preuises, but saide. We will die al in oure innocenci, heauen and earth shal testifie wth vs, that ye put vs to death wrongeously. Thus they fought agaynst the vpon the Sabbath, and slew both men and catell, their wyues and their chyliden, to the nombre of a thousand people.

When **Mathathiah** and his frendes herde this, thei mourned for them right soze, and saide one to another: If so be that we all do as our bretheren haue done, and fight not for our liues, and for our lawes agaynst the hethe then shal thei the soner tote vs out of the erth. So they concluded amonge them selues at the same, saynge: Whatsoeuer he be that cometh to make battaille wth vs vpon the Sabbath daie, we will fight agaynst him, and nor die al, as our bretheren that wer murthred so hapnously. Upon this came the Synagoge of the **Jewes** vnto the strong men of **Israel**, all soch as were feruent in the lawe. And all they that were fled for persecucion, came to help them and to stand by them: In so moche that they gatheride an hoste of men, and slew the wicked doers in their gelousie, and

The fyrst boke

the vngodly men in their wrath. Some of the wicked fled vnto the heathen, & escaped.

Thus Mathathiah and his friends wente about, and destroyed the altiers and Circumcised the Chyldren, that had not yet receaued circumcissio: as many as they founde within the colles of Israel: and folowed mightely vpon the chyldren of pryde, and this acte prospered in their handes: In so moche, that they kept the law agaynst the power of the Gentiles and the kinges/and gaue not ouer their domynyon vnto wycked doers.

After this when tyme dyete on fast that Mathathiah shulde dye, he sayde vnto his sonnes: Now is pryde & persecucion increased, now is tyme of destruction vpon a wrathful displeasure: wherfore (O my sonnes) be ye feruent in the lawe/ & icoparde your lyues for t Cel- tamet of the father: also remembraunce what actes oure fathers dyd in their tyme, so shall ye receaue greate honour and an euerlastinge name. Remember bre Abraham, was not he founde fapth full in tentacion, and it was reckened vnto him for rightuousnes: Joseph in tyme of hys trouble kepte the commaundement, and was made a Lorde of Egypte, Whiche our father was so feruent for the honoure of God, tha. t he optayned t couenaunt of an euerlastynge ptest hode. Forue for fulfillinge t worde of God, was made the capayne of Israel. Caleb bare recorde before the congregacio, and receaued an heretage. Dauid alsoo in hys mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdom. Eliah being gelous and feruent in the lawe, was taken vp into heauen. Hananias, Asattas and Misael remayned stedfast in fapth, & were deliuered out of t fyre. In lyke maner Daniel beyng vngiltie, was saued from the mouth of the Lyons.

And thus is mate considre thowth out all ages sence the worlde beganne, that who soeuer put their trust i God, were not ouer come. Feare not ye then the wordes of an vngodli man, for hys gloipe is but downge and woowines: to daye is he set vp, and to morowe is

he gone: for he is turned into earth and his memorial is come to naught. Wherfore (O my sonnes) take good hertes vnto you, and quite poure selues lyke men in the lawe: for if ye do the thynges that are commaunded you in the lawe of the lorde your god, ye shall optayne greate honour i herin.

And beholde, I knowe that your brother Simon is a manne of wisdom: se that ye geue care vnto hym alwaies, hee shall be a father vnto you. As for Judas Mathabeus, he hath euer bene myghty and stronge from hys yowthe vp: let hym be your capteine, and ordre the battell of your people: thus shall ye bringe vnto you all those that fauoure the lawe, and se that ye auenge the wronge of poure people, and recompence the heathen agayne, and apply poure selues whole to the commaundement of the law. So he gaue the his blessinge, and was layd by hys father: & died in the C, and xvi. yeare at Modin, where his sonnes buried him in his fathers sepulchre, and all Israel made great lamentacion for hym.

Judas is made enter ouer the Iewes, he killeth Apollonius & tyes the price of Syria. The confidence of Judas towardes God, Judas determineth to fight agaynst Antiochus whome Antiochus had made capteine ouer his host. The prayer of the Iudaeans.

The.iii. Chapter

Then rode vp Judas Mathabeus in his fathers steede, and all his brethren helpeped hym: and so dyd all they that helde with hys father/ and fought wyth cher: fulnes for Israel. So Judas gat hys people greatte honour: he put on a byest plate as a gyaunte, and ar ap. de hym selfe wyth hys harness, and defended hys hoste: w hys swarde. In his actes he was lyke a lyon, and as a lyons whelp roaringe att hys praye.

He was an enemye to the wicked: and hunted the out: and brent vp those, that hated hys people: so that his enemyes fled for feare of him, and all the workes of vngodlynes wer put to trouble: such lucke & prosperitie was in his hande, t hys greined diuerse kynges/ but Jacob was greatlye reioyced thowhe hys actes, and he gat him self a great name for

Jacob, ii. c.
Rom. iiii. b
Gene. xxi. a

Heb. x. b

Jacob
cap. viii.
li. vii.
Amos

Wesley

Wesley

for euer.

He wente thorow þe cytyes of Iuda, destoyng the vngodly out of them/ turning awaye þe wyach from Israell, and receauyng such as were oppressed: and the same of hym went vnto þe vtter most parte of the earth. Then Appollo-
nius (a pryce of Siria) gathered a mygh-
tye greate hooste of the heathen a vnto
of Samaria, to fyght agaynst Israell.

Wherupon when Iudas perceaued, he
wente forth to mete him, fought wth him:
slew him, and a great multitude with
hym; the remmaunte fled, & he toke their
substaunce Iudas also toke Appollo-
nius owne swearde, and foughte with
it all his lyfe longe.

Now when Seron (another pryce of Si-
ria) herde saye/ þe Iudas had gathered
vnto hym the congregatyon & church
of the fapthfull, he saide: I will get me
a name and a praisse thorow oure þe rea-
me: so I will go fight with Iudas, and
them that are with him, as many as ha-
ue despyssed the kynges commaundemēt.

So he made him ready, and there
wente with him agrete myghtie hoost
of the vngodly, to stande bi hym, and
to be avenge of þe chyldren of Israell.
And wher they came vnto Betho-
zon, Iudas went forth agaynst the wth
a small compati. And wher his people
sawe such a great hoost before them, they
sayde vnto Iudas: How are we able
(beyng so fewe) to fyghte agaynst so
grete a multitude and so stronger/ seing
we be so werry/ and haue fasted all this
daye.

But Iudas sayde: It is a small mat-
ter for many to be overcome wth fewe: yf
there is no difference to the God of hea-
uen, to deliuer bi a great multitude or
bi a small compati: for the victorie of þe
battel standeth not in the multitude of
the hoost, but the strength cometh from
heauen. Beholde, they come agaynst vs
withe a presumptuous, and proude
multitude, to deliue vs, oure wyues &
oure chyldren, and to robbe vs. But we
will fight for oure lyues, and for oure
lawes, and the Lorde hym selfe shall de-
liuere us before our face: therfore be
not ye affrayed of them.

As soone as he had spoken these

wordes he leapte suddenly vpon them.
Then was Seron smitten and his hoost
put to flyght and Iudas folowed by-
on them beyonde Bethozon vnto the
plain felde, where they were slayne, viii
hundred men of them, and the resydue
fled into the lande of the philistines.

Then all the hepten on euerie syde we-
re affrayd for Iudas and his bretheres:
so that the ruinoure of hym came vnto
the kyngs eares, for al þe gentyles could
tell of the warres of Iudas.

So when kyng Antiochus hearde
these thynges, he was angry in his mi-
nde: wherfor he sent forth and gathered
an hoost of hys whole realme very strong
armies, and opened hys treasurie, and
gaue his hoost a yeaeres wagies in hand
commaundinge them to be redye at all
times.

Nevertheless when he saw that the
re was not money enoughe in hys treas-
uries/ and that thorow the persecucion,
which he made in the land
(to put downe the lawes that had bene
of olde tyme) his customes and tribu-
tes of the lande were minished: he fea-
red that he was not able for to beare þe
costes and charges any longer/ nor to
haue such giffes to geue solyberallie
as he dyd afore, more then the kynges
that were before hym.

Wherfore he was heuy in his minde,
and thoughte: o go into Persyes/
for to take tributes of the lande, and so
to gather much moneye. So he left Li-
sias (a noble man of the kynges blood)
to ouersee the kynges busynesses, from
the water Euphrates, vnto the borders
of Egipte: and to keepe well his sonne
Antiochus tyll he came agayne.

Moreover, he gaue hym half of his
hooste and Elephantes committed vnto
him euery thyng of hys maner, con-
cerninge those whiche dwelt in Iuda and
Jerusalem: that he shoulde set oute an
armye agaynst them to rote out and de-
stroye and to rote out the power of Is-
raell, and the remmaunt of Jerusalem,
to put out theyre memorie from that
place, to set strangers for to inhabite al
theyr quatters, and to part theyr land
amonge them. Thus the kyng toke the
Machabees.

The fyrst booke

Josephus
capit. i. lib.
vi. Antiq.

other parte of the host, and departed from Antioch (a cite of his realme) ouer the water of Euphrates, in the hundredeth and thirtieth year: and went thow the hye contrees.

ii. 20 a vii. a

And Lissas chose vnto hym ptolemy the sonne of Ptolemy, Pricanoz and Gorgias myghtie men, and the kinges frendes. These he sent with xl. thousand foot men, and vii. thousand horsemen, for to go into the lande of Iuda, and to destroye it, as the kinge commaunded. So they went forth with all their power, and came to Emmaus into the playne felde. When the marchauntes herd the rumour of them, they and their seruantes toke very muche silver and golde, for to buye the chylderen of Israel to be their bondmen. Ther came vnto them also yet mo men of warre on every syde, out of Siria and from the Palestynes.

Nowe when Judas and his brethren sawe that trouble encreased, and the host drew nye vnto their borders, considering the kinges wordes which he commaunded vnto the people: namelye, that they shoulde utterly wast and destroye them: They sayde one to another: Let vs redresse the decaye of our people: let vs fighte for our folke, and for our Sanctuary. Then the congregation were sone ready gathered together to fight, to praye and to make supplication vnto God for mercy and grace.

i. 20 a. i. b

As for Ierusalem, it laye voyde, as was as it had bene a wilderness: Ther wente no man in nor oute at it, and the sanctuary was troden downe. The aleaunte kepte the castell, there was the habitation of the heathen. The mirthe of Jacob was taken awaye, the pipe and the harpe was gone from amonge them.

The Israelites gathered them together and came to Maspha, before Ierusalem: for in Maspha was the place wher they prayed afore tyme. So they fasted 3 day, and put on sackcloth cast ashes vpon their heads: rent they clothes, and leyde forth the bookes of the lawe (wherout the heathen sought the lyknesse of their ymages) and brought the prestes ornaments, the fyrlingges and the cithers. They sette there also the

absteyners whiche had fulfilled their dayes) before god, and cryed with a loud voice towarde heauen saying: what shall we do with these? and whether shall we carry them awaye? For the Sanctuary is troden downe and defiled, the prestes are come to heynesse and dishonour: and behold, the heathen are come together for to destroye vs. Thou knowest what thinges they ymagin against vs. How may we stande before them, excepte thou (O God) be our helpe?

They blew out the trompette also with a loud voyce. Then Judas ordeined captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for such as buylded them houses, married wyues, planted them vineyardes, and those that were fearfull: he commaunded them every man to go home, accordinge to his lawe. So his host remoued, and pitched by the south side of Emmaus.

And Judas sayde: Arise your selues, be stronge (O my chyldren) make you ready against to morow in the morninge, that ye may fight with these people, which are agreed together to destroye vs and our Sanctuary. Better is it for vs to dye in battayll, than to se our people and our Sanctuary in such a miserable case. Neuerthelesse, as the wyll is in heuen, so be it.

Judas goeth agaynst Gorgias whiche lyeth in wait. He putteth Gorgias and his host to flight. Lissas inuadeth Ierusalem, but Judas buyeth his out Judas purifieth the temple and dedicateth it.

The iiii. Chapter.

Then toke Gorgias fyue thousand men of foot, and a thousande of the beste horsemen: and remoued by night, to come nye where the Iewes host laye, and so to slaye them suddenly. Nowe the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chefe and principall of the kynges host at Emmaus: for the army was not yet come together. In the meane season came Gorgias by nyght in to Judas tentes: and when he founde no man there he sought them in the mountaynes, and thought they had bene fled awaye because of him.

but

But when it was dawe, Judas thewed hym selfe in the feld wth thre thousand men only, wh^{ch} he had nether harnel se nee sweardes to thei myndes.

But on the other syde, they sawe that þe heathen were myghtie and wel harnel led, and thei hoste in aboute them/ & all thei well experte in fettes of warre. Then sayde Judas to the men þe were wth him: feare not ye the multitude of them, be not afrayed of thei violence turninge: remembre howe your fathers were deliuered in þe red see, when Pharaon threatened them wth a great host. Euen so lett vs also tye now to wathe heauen: and the Lorde shall haue merch^y vpon vs, and remembre the couenaunt of oure fathers, yet and destroye this host before oure face this dawe: And all the heathen shal know, that it is God hym selfe, which helpuereth and sauereth Israel.

Then the heathen lft vp thei cress^t and when they sawe that they were comyng agaynst the, they went out of thei tentes in to the battayll: and they that were wth Judas, blew v^p thei trompets. So they buckled together, and þe heathen were discomfyted and fled out the playne feld: but the hymnost of them were slayne. For they folowed v^p to them vnto Allareimoth, and in to þe fel des of Joumea to warde. Ahot a Jammin: so that ther were slayne of them vpon a thre thousande men. So Judas turned agayne wth his hoste, & salde vnto the people: Be not gredy of spoyles, we haue yet a battayll to fyght: for Gorgias and his host are here by vs i the mountaynes, but stande ye fast agaynst oure enemyes, and ouer come thei: then maye ye safely take thei spoyles.

As Judas was speaking these wordes there appeared one parte of them vpon the mount. But whan Gorgias sawe that they of his partye were fled/ & thei tentes burnt v^p (for by the smoke they might vnderstand what was done) (they perceauinge this, were very loe afrayed: and when they sawe also þe Judas and his host were i the feld ready to stricke batayll, thei fled euery chone in to the lande of the heathen.

So Judas turned agayne to spoyle

thei tentes where they gat muche golde and syluer, precious stones, purple & greete riches. Thus they went home and songe a psalme of thankesgeuing and prayd god in heuen: for he is gracious, and his mercy endureth for euer. And so Israel had a great victorie in that dawe.

Now all the heathen that escaped, cam ad told Lissas euery thig as it is appointed. Wherfor Lissas was soe afearde and greued in his mynde, because Israel had not gotten such misfortune as he woulde they shoulde, nether as þe kinge commaunded. The next yere folowing: gathered Lissas thre scoze thousande, chosen men of foze, and foure thousande hostmen, to fyght agaynst them.

So they came into Jeryzo, and pitched thei tentes at Bethoron wher Judas came agaynst them wth thei ten thousande men. And when he sawe so greete myghtie an host, he made his prayer & sayde: Blessed be thou O sauioure of Israel, which biddest destroye the violent power of the giaunte/ in the hande of thy seruant Dauid, and gauest the host of the heathen in to the hande of Ionathas (the sune of Saul) and of his weapon bearer.

But this hoste notwe into the hande of thy people of Israel, and let them be confounded in thei multitude of hostemen. Make them astayde and discomfourt the boldnes of thei strenght: that they maye be moued thow thei destruction. Cast them downe thow thei sweete of thy louers, then shall all they that knowe thy name, prayse the wth thankesgeuinge.

So they stroke thei battell, and there were slayne of Lissas host foure thousand men. Then Lissas seinge thei discomfeting of his men, and thei manyness of thei Jewes, howe they were ready ether to lyue or to dye lyke men: he went vnto Antioche and chose out men of warre: that when they were gathered together they might comye agayne in to Jeryzo.

Then sayde Judas and his bretheren: beholde, our enemyes are discomfited:

¶ A. a. iii

¶ A. c.

The fyrst boke

Let vs now go by/to cleanse and to repayre the Sanctuary.

Upon this, al the host gathered the together, and wente by vnto mount Sion. Now when they sawe the Sanctuary layed wast, the alter defiled & dorts burnt by, & the shrubbes growinge in & courtes, like as in a wode of vpo mosses, per and that the pyllers & celles were broken downe: They rente their clothes, made greate lamentacion call as they vpo their heades, fell downe flat to the grounde, made a greate noyse w the trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men, to fyght agaynst those, which were in the castle till they had cleansed the Sanctuary. So he chose pyllers that were vnde file: such as had pleasure in the lawe of god/ and they cleansed the Sanctuary/ and bare out & defyled stones into an vncleane place. And for so much as the alter of burnt offering was vnhalowed, he toke aduise ment, what he might do w it: so he thought it was best to destroye it (lest it shoulde happen to do the m any shame) for the heathen had defiled it, & therfore they brake it downe. As for the stones they layde them by vpon the mountayn by the house in a conuenient place till there came a prophet to shew, what shulde be done w them.

So they toke whole stones accordig to the lawe, and buylded a newe alter such one as was before, and made by the Sanctuary w in and w out, and halowed the courtes. They made new ornaments, and brought the candellick the alter of incense, and the table into the temple. The incense laied they vpo the alter, and lyghed the lampes which were vpon the candellicke, that they myghte burne in the temple. They set the shew bread vpon the table and hanged by the vale, and set by the temple, as it was afore and vpon the xix day of the ix moneth, which is called the moneth of callow in the clviij. yere they rose up by times in the morninge for to do sacrifice according to the lawe vpon the new burnt offeringe alter that they had made: after the tyme and season that the heathen had defyled it.

The same daye was it set by agaynst songes, psalmes, harpes and vi. dales.

And al the people fel vpon their faces, worshipping and thancking the god of heauen, which had geuen the the byrt to y. So they kept the dedicacion of the alter viij. daies offering burnt sacrifices and thankes geuinge w gladnes. They decore the temple also w crownes and myldes of golde, and halowed the portes and celles, and hanged doores vpon them. Thus ther was very grete gladnes among the people, because the blasphemie of the heathen was put away. So Judas and his brethren w the whole congregation of Israel, ordeined, that the tyme of the dedicacion of the alter shulde be kepte in his season from yere to yere, by the space of viij. daies from the xxb. daye of the moneth Calieu: pea and that w mirth and gladnes.

And at the same time buylded they by the mount Sion w ith hie wales and stronge towres rounde aboute: lest the Gentils shoulde come & treat it downe as they did afore. Therfore Judas set men of warre in it, to kepe it: and made it strong, for to defend Bethlura: that the people might haue a refuge agaynst the Edomites.

Judas vanquished the heathen that go about to destroye Israel and is helped of his brethren Simo and Jonathan he ouerthrew the pyre of Ephraim, because they denied him passage thowen it.

The .v. Chapter.

It happened also that w the heathen rounde aboute they herd how that the alter & the Sanctuary were set by in their olde state: it displeyed the veri soze, w herfore they thought to destroy the generation of Jacob that was amonge them: In so much that they beganne to slaye and to persecute certayne of the people.

Then Judas fought agaynst the children of Etraim Idumea, and agaynst these whiche were at Zabathane (for they dwelt rounde about the Israelites where he slew a spoiled a great multitude of them. He thought also vpon the malice and vnbewitchment of the children of Beau, how they were ainate & stopp vnto the people & how they

sayd warte for the in þ hye way: wherfore he shut the vp into towres a came vnto them, condempned them, and bent vp theyr towres, with all that were in them.

Afterwarde went he agaynst the chyl-
dren of Ammon, whereof he founde a
myghte power, and agreate multitude
of people, with Timothy theyr captai-
ne. So he strake many batels with the
whiche were destroyed before hym. And
when he had slayne them, he wane Gazer
the cite with the towres belonging
thereto, and so turned agayne into Jew-
rye. The heathen also in galaad gather-
ed them together against the Israely-
tes that were in theyr quarters to slaye
them: but they fled to the castell of Ra-
cheman, and sent letters vnto Judas &
his brethren, saying: The heathen are
gathered againste vs on euery syde, to
destroye vs, and now they make theym
for to come, and laye siege to the castell,
wherunto we are fled: And Timothy
is the capteyn of theyr host: come ther-
fore, and deliuer vs out of theyr hands
for there is a greate multitude of vs
slain already, yea our brethren that we
re left at Tabin, are slayn and destroyed
(well nye a thousand men) and theyr
wyues, theyr children, & theyr goodes
haue the enemyes led away captiue.

Whyle these letters were yet a redig,
beholde, there came other messengers
from Galilee, with rente clothes: which
tolde euen the same tidynge, and sayd
that they of Ptolomais, of Tirus and
of Sidon were gathered against them;
and that all galyle, was fylled with ene-
myes to destroye Israel. When Ju-
das and the people herde this, they ca-
me together (a great congregation) to
deuise, what they might do for theyr
brethren / that were in trouble and besie-
ged of theyr enemyes. And Judas saye
de vnto Simon his brother: chole thes-
out certayne men, and goo deliuer thy
brethren in Galile: As for me and my
brother Jonathan, we will go into ga-
laadithim. So he left Josephus the
sonne of zachary, & Alarias to be cap-
tains of the people and to kepe the re-
nauit of the host in Jewry, and comma-
nded the sayng: take þ oversight of this

people & se þ ye make no war agaynst þ
heathen, vntill the tyme that we come
agayne, And vnto Simon he gaue thre
thousand men for to goo into Galile,
but Judas hym self had eyght thou-
sande in Galaadithim.

Then went Symon in to Galile, & stro-
ke diuerse batelles with the heathen:
whom he discomfited and so lowed vp
on them vnto the porte of Ptolomais.
And there were slayne of the heathen
almost .iij. the usande men. So he toke
the spoyles of them, and caried away þ
Israclites, that were in Galilee & Aba-
tis, with their wyues, their children &
all that they had, and brought them in
to Jewry with greate gladnesse. Judas
Machabeus also and his brother Jon-
athas, went ouer Iordane, and trauel-
led .iij. dayes iourney in the wyldernes:
where the Rebuthes met them, and
receaued them louyngly, and tolde the
euery thyng that had happened vnto
their brethren in Galaadithim, & how þ
many of theyr betelged i barasa Bolo,
Alimis, Casphoz, Magetha Carnaim
(all these are strong walled and myghty
greate cyties (and that they were kep-
t in other cyties of Galaad also: and
to morow they are apoynted to bringe
their host vnto these cyties, to take them
& to winne them in one daye.

So Judas and his host turned in all
the hasten in þ wyldernes towardes Bo-
lo, and wonne the cytie, neweal þ mas-
les with the swearde, toke all their good-
es / and sett fyre vpon the cytie And in þ
nyght they toke their iourneys from the-
ce, and came to the castell. And by ty-
mes in the moornyng whē they looked vp,
beholde, there was an innumerable peo-
ple bearynge laders and other instru-
mentes of warre, to take þ castell and to
ouercome them.

When Judas sawe that þ battail
beganne, and that the noise thereof wēt
vp and range in to the heauen and þ
there was so greate a crye in the cytie:
he sayd vnto his host: fyght this daye
for your brethren. And so came behinde
their enemyes in thre companies, and
blewe vp the trompettes, and cryed in
their prayer to God.

The fyrst booke

But as soone as Timotheus hooste perceaued that Machabeus was there they fled from him, and the other slewe them doune right sore: so that they were killed of them that same daye, al mooste eyght thousande men. Then departed Judas vnto Maspha, laied sege vnto it, wanne it, slewe al the males in it, spoiled it, and set fyre vpon it. From thence went he a toke Cal. on, Hagerth Bolo, and the other cyties in Galaad.

After this gathered Timotheus and other host, which pitched their tentes before Rathon beyonde the watte. Judas sent to spy the host, and they brought him word: agayne, sayenge: All the heathen that be round aboute vs are gathered vnto him, and the host is very great: Yea they haue hired the Arabians to helpe them, and haue pitched their tentes beyonde the water, and are readye to come and fight agaynste thee. So Judas went on to meete them.

And Timotheus sayde vnto the captaines of his host: when Judas and his host come vnto the ciue: yf he go ouer fyre, we shal not be able to withstande him: for why, he wyl be to strong for vs. But yf he darre not come ouer so that he pitch his tente beyonde the water: then wyl we go ouer, for we shal be stronge pough agaynste hym.

Now as soone as Judas came to the ciue, he appoynted certayn scribes of the people, and commaunded them, sayenge: se that ye leaue none behynd vpon this syde of the ciue: but let euery man come to the battayll. So he wente first ouer: vnto them, and his people after him.

And all the heathen were discorffed before him, and let their weapons fall, and ranne into the temple that was at Carnai. which cytie Judas wanne, and brent the temple with al that were in it: So was Carnai subdued, and myght not withstande Judas. Then Judas gathered al the Israelytes that were in Galaad, from the leste vnto the most, with their wyues and their children (a very greates host) for to go into the land of Israel.

So they came vnto Ephron, which

was a myghty grate and stronge cytie, and laye in their way. For they could not go by it, neither of the ryghte hande nor of the lyfte, but must go thowowe it. Nevertheless they that were in the cite, wolde not let them go thowowe, but allid by the portes with stones. And Judas sent vnto them in peaceable wordes, saying. Let vs passe thowow your land, that we maye go into our own countre: ther shal no body do you harme, we wyl but only go thowow. But they wolde not let them in.

Wherfore Judas commaunded a proclamacon to be made thowow the host, that euery man shuld kepe his ordre: and so they did their best lyke valiaunte men.

And Judas beseged the cytie: and that daye and al that nyght, and so wane it: where they slewe as many as were males, and destroyed the cite, and spoiled it, and wente thowowe all the cytie ouer them that were slayne. Then went they ouer Jordan in the plaine felde, before Bethsai. And Judas helped those forwarde that came behynd, and gaue the people good exhortacon al the way thowowe tyll they were come into the lande of Iuda.

Thus they wente by vnto the mounte Zion, where they rested with mirth and thankesgelynge: because there were none of them slayne, but came home agayne peaceably.

Now what tyme as Judas and Jonathan were in the lande of Galaad ad Simon their brother in gylyte before Ptolomays. Then Ioseph bus the sone of zachary and Azariah the captynes hearinge of the actes that were done of the battels that were stroken, sayde: Let vs get vs a name also and go fight agaynste the heathen that ly round about vs.

So they gaue their host a commaundement, and wente toward Jamniah. then came Gorgiah and his men out of the cite to fyghte agaynste them, Ioseph bus also and Azariah were chased vnto the borders of Ieruysalem and there were slayne that daye of the people of Israel. Men so that there was a great misery amonge the people, and al because

because they were not obedyente unto Judas and his brethren but thoughte they woulde quite them selues manful ly. Nevertheless they came not of the sede of these men, by whom Israel was helped. But the men that were with Judas, were greatly comended in the sight of all Israel and al Heathen, wherfore ever their name was herde vpon, and the people came vnto them byddynge them welcome.

After this went Judas forth with his brethren, and foughte againste the children of Esau, in the land that lieth toward the south, where he wanted the cite of Hebron and the townes that lie beside it: and as for the walles and towres round aboute it, he brente them by. Then remoued he to go into the lande of the Philistines, and went thow Sa maria. At the same tyme were many presaine in the battail, which wilfull and without aduise ment, went out for to fight, to get them honoure. And when Judas came to Azot in the Philistines lande, he brake downe theyr alters / brent the images of their Idols, spoyled the cities, and came agayne into the land of Juda.

Antiochus willing to take the cite of Elinas for a prey is driven awaye of the Syrians. He falleth into lechenes and dyeth. His sonne Antiochus is made kynge. The beleage of the tower of Sion, which commeth in to Jewry with a great army. The boldnesse of Eliazar.

The vi. Chapter.

Nowe when Kinge Antiochus trauailed thow the his countrees, he heard that Elymas in Persia was a noble and plenteous cite in siluer and golde and there was in it a very rich temple: where as were clothes, cote armours and shieldes of gold, which Alexander the sonne of Philippe king of Macedonia had left behind hi. Wherfore he went about to take the cite and to spoylle it, but he was not able: for the citisles were warned of it, and foughte with him. And so he fled and departed to grete heuines, and came againe into Babilon. And to recouer, there came one which broughte him tidings in Persia, that his hostes whiche were in the land of Juda, were diuine awaite and how that Lysias wente forth firste with a greate power, and was diuine awaite of the Jewes: how that they had wonne the blys

corpe / and gotten greate goodes out of the hostes that perished: howe they had broken downe the abhominacion, which he set by vpon the altar at Ierusalem, and fenced the sanctuary with hye walles, lyke as it was aforetyme and Bethsura his cite also.

So it chanced that when the kinge had herde these wordes, he was afraid and greued very sore. Wherfore he lapped hym downe vpon his bedde, and fel sick: he for very sorowe and al because it had not happened as he had deuyed. And there continued he longe, for his griefe was euer more and more, so that he sawe, he must nedes dye. Therfore he set for his frendes and sayde vnto them: the slepe is gone fro myne eyes, for the very sorow and vexation of herte that I haue: for when I considered in my mynde the greate aduersitie that I am come in, where as aforetyme I was so merry, and so greatly set by by reason of my power. Againe considering the euil that I haue donne at Ierusalem, from whence I toke all the riches of golde and siluer that were in it, and sent to such a waite the inhabitants of Jewry without any reason why: I know, that these troubles are come vpon me for the same cause. And beholde, I must dye in greate sorow in a straining lande. Then called he for one Philippe a frende of his, who he made ruler of al his realme, and gaue him the crowne, his robe and his ring: that he shuld take his sonne Antiochus vnto him, and bringe hi by, til he might raigune him selfe. So the kinge Antiochus died there, in the cxxx. yere. And when Lysias knewe that the kinge was deed, he ordered Antiochus his sonne (who he had broughte by) to raigune in his fathers sted, and called him Eupator. And when they that were in the castel (at Ierusalem) kepte in the Jewes rounde aboute the Sanctuary, and soughte euer still to do them harme / for the strengthening of the Heathen.

Wherfore Judas thought to destroy the, and called al the people to gether, that they might laie sege vnto them. So they came together in the clyeare, and beseged them layinge forth their ordynance and instrumentes of warre.

Then

Josephus. lib. ii. c. 11.

ii. Ma. c. 11. v. 30.

Josephus. lib. ii. c. 11.

The fyrst boke

Then certayne of them that were bele-
ged wence forth (vnto whom some un-
godly men of Iſraell ſoynded them ſel-
ues alſo) and went vnto the king, ſay-
enge: How longe wyl it be, o thou pu-
nyſh and auenge our byethen? We
haue euer bene minded to do thy father
ſcrupce, ſo walke in his ſtatutes, & to o-
bey his commaundements: Therefore our
people fell from vs, and whereſoever
they founde any of vs, they ſlew them:
ad they haue not only medled wth vs/
but wth al our countreys: and beholde
thys daie are they beſeging the caſtell
at Jeruſalem, and haue made vp the
ſtronge hold in Bethſura: And if thou
doeſt not prouent them right ſoone, they
wyl do moze then theſe, and thou ſhalte
not be able to ouercome them.

Math. iiii.

D

Math. xlii.

When the king herde thys he was
very angry, and called al his frendes,
the captaynes of his fore men and of al
his horſe men together. He hyed men
of warre alſo out of other realmes, ad
out of the Iles of the ſea, whych came
vnto him, and the nombre of his hooſte
was an hundred thousand fore men, &
twentye thouſande horſe men, and xxxii
Elephantes wel exerciſed to battayll.
Theſe came thow Iudumea vnto Be-
thuſura, and beſeged it a long ſeaſon, ad
made diuers inſtrumences of warre a-
gaynſt it. But the Jewes came out ad
bient them, and fought lyke men. The
departed Judas from the caſtel at Je-
ruſalem, and remoued the hoſt toward
Bethſacaran ouer againſt the kynges
armye.

Math. iiii. s
v. vi. f.

So the kyng aroſe before ſ daye,
and brought the power of his hoſt into
ſ waie to Bethſacaran, where ſ hoſtes
made them to the battayll, blowyng the
trumpettes. And to prouoke the Elephā-
tes to fight, they ſhewed them the reed
grapes and mulberries. And deuyded
the Elephantes amonge the hooſte ſo
that by euery Elephante there ſtode a
man wel harniſſed, and helmed of
ſtele vppon their heades: Yea vnto eue-
ry one of ſ Elephātes alſo were orde-
ned, v. hundred horſe men of the beſte/
whiche waied of the Elephantes, go-
yng where ſo euer he wente, and depar-
ted not from hym.

Euery Elephante was coterred wth a
ſtrong Tower of warre, where vppon
were xxxii. valyaunte men wth wepōs
to fyghte, and a ſchyny pt was a man of
Iude to rule the beaſte.

As for the remnaunte of the horſe-
men, he ſet them vppon bothe the ſydes
in two partes wth trumpettes, to pro-
uoke the hooſt, and to ſtere vp ſuch as
were ſlowe in the armye. And when
the ſonne ſhone vppon their ſhildes of
golde and ſtele, the mountaynes glyſte-
red agayne at them, and were as bright
as the crielſt of ſpye. The kynges
hoſt alſo was diuided one part vpo the
hye mountaynes, ſoth: & low beneth: ſo
they went on, takig good hyde, & ſpyig
theyr ordre, & al they that dwelt in ſ lād
were afrayed at the noyſe of the yr hoſt
when the multitude wence forth, and
when the weapens ſmot together, for ſ
hoſt was both great & myghty. Judas
alſo, & his hoſt entred into ſ battell, and
ſlew. vi. c. men of ſ kynges armye. Now
when Eleſar, the ſonne of Baura did
ſe one of the Elephātes decked w ſ kyng
badg, and was a moze goodly beaſte
then the other: he thoughte the kyng
ſhulde be vpon him, and ſcoparde hym
ſelfe to deliuer his people, and to get hi
a perpetual name.

Wherefoze he ranne wth a cozage
vnto the Elephante in the myddell of ſ
hoſt, ſmytynge theym downe of both
the ſydes, and ſlew many aboute hym.
So went he to the Elephātes fete, &
gat hi vnder him, and ſlew him: then fel
the Elephante doune vpon him, ad there
he dyed. Judas alſo and his men ſeing
the power of the king and the myghtye
violence of his hoſt, departed from the.
And the kynges armye went vp againſt
theym toward Jeruſalem, and pyt-
ched their tentes in Iewſe beſyde the
mounte Syon. Moreover, the kyng
toke treuce wth them that were in Be-
thuſura.

But when they came out of the cite
(becauſe they had no vntayles wthyn,
and the land laye vntilled) the kyng
toke Bethſura, and ſet men to kepe it,
and turned his hoſt to the place of the
Sanctuary, & layde ſege to it: a greate
while.

whole. Where he made all maner ordynance: handbowes, fyre darters, cackettes to cast stones, scorpions to thure arrows, and slinges. The Jewes also made ordynance agaynst theirs, a fough alonge season.

But in the cytie there were no bytapples, for it was the seventh yere of the barres, and those heathen that remayned in Jewry had eaten up al our store. And in the sanctuary were few me left for the hunger came so vpon them, that they were scattered abrode every man to his owne place.

So when Lysias herde that Philippe (whom Antiochus the king while he was yet liuing, had ordened to byng by Antiochus his sonne, that he might be kyng) was come agayne out of Persia and Medea with the kynges hooft, and thought to optaine the kyngdome: he gat him to the kyng in al the haste and to the captaynes of the hooft, and saide: we decrease daplye, and oure bytapples are but small: Agayne, the place

that we laye sege vnto, is very strong, sit we are parte to se for the realme. Let vs agree wth these men and take truth wth them, and wth al their people and graunte them to lyue after their lawe as they lpyd afore. For they be grieved and do al these thinges agaynst vs because we haue dyspyed their lawe. So the king and the prynces were content, ad set vnto the to make peace, and they receaued it. Now when the kyng and the prynces had made a othe vnto them, they came oute of the castell, and the kyng went by to mounte Syon.

But when he sawe the place was well fenced, he brake the othe that he made, and commaunded to destrote the wall rounde aboute. Then departed he in all the hast, and returned vnto Antioch where he founde Philippe haupng dominion of the cytyes. So he fought agaynst him, and toke the cytie agayne into his hande.

Demetrius raygneth after he had kille de Antiochus: Lysias he troubleth the childre of Israel: howe the counsel of certen wicked persons. The prayer of the prestes agaynst Alcimus. Judas killeth Alcimus, after he had made his prayer.

The vii Chapter.



In the. Cii. yere came Demetrius the sonne of Seleucus into the cytye of Rome wth a small compaigne of me, vnto a sprie of se cost

and there he bare rule. And it chaiched that when he came to Antioch the cytye of hys progenetours, his host toke Antiochus and Lysias, to byng them vnto him. But when it was told him, he saide: let me not se their faces. So the hooft put them to death: Nowe when Demetrius was set vpon the trone of his kyngdome, there came vnto him wicked and vngodly menne of Israell: whole captayne was Alcimus, that woulde haue bene made hys preste.

These men accused the people of Israell vnto the kyng, sayinge: Judas a his brethren haue slayne thi frendes, & dryuen vs out of oure owne lande. Wherefore sende now some man to whom thou geuest credence that he may go and se all the destruction, which he hath done vnto vs and to the kynges lande, and lett him be punished wth all his frendes and fauourers.

Then the kyng chose Balthes a frend of hys, which was a man of greute power in the realme (beyond the great water) and saythful vnto the king and sette hym to see the destruction that Judas had done and as for that wicked Alcimus he made him hys preste, and commaunded hym to bee aduenged of the chylderen of Israell. So they rode by and came wth a greute hooft into the lande of Juda, sending messangers to Judas and his brethren, and speaking vnto them wth praeible words: but under disceate. Therefore Judas and hys people beleued not thepre sayunge, for they saw that they wercom wth a grete hooft.

After this came the scribes together vnto Alcimus and Balthes: rustling the best vnto them: And first the Amideans required peace of them, saynge Alcimus the preste is come of the seede of Aaron, howe can he disceau vs: so they gaue thein louinge wordes, and swoore vnto theym, and sayde: we wyll do you no harme, nether your frendes, and

sta, lxxvii, a

The fyrst boke

and they beleued them. But the very same daye toke they xl. men of them, and slewe them accordyng to the wordes þe are written: They haue cast the flesh of the sainctes, and shed their blood rounde a bouste Jerusalem, and there was noo man that wolde burye them. So there came a greate fcare and dyce amonge the people, seing: ther was nether truth nor righteousnes in the, for they haue broken the appointment of other that they made. And Bachides remoued his hoost from Jerusalem, and pyched his tet at Bethzetha: wher he set forth and toke many of them that had forsaken him: he slew many of the people also, and cast them into a greate pyt. The committed he the lande vnto Alcimus, and lefte men of warre wpyth hym to helpe hym, and Bachydes hym selfe wente vnto the kynge. And thus Alcimus defended hys hye presthod, and all such as hated Israel, resorted vnto hi: In so muhe that they obtayned þe land of Juda, and dyd muche euell vnto the Israelites.

Nowe when Judas sawe al the mischefe þe Alcimus and his companye had done (yea moze then the heathen theym selues) vnto the Israelites: He wente forth round aboute the borders of Jewrye, and punished those vnfaithful runnagates, so þe they cam nomoze out into the countree. So whē alcimus saw, that Judas and hys people had gotten the hypperhande, and that he was not able to abyde theym: he wente agayne to the kynge, and saide al the worst of them þe he coude. Then the king sent Alcimor one of his chefe prynces (which bare euell wyll vnto Israel) and commaunded him, that he should utterly destroye the people.

ii, 22 ac. xv. a

So Alcimor came to Jerusalem with a greate hoost, and sent vnto Judas his brethren with frendlye wordes (but vnder disceate, sayenge: there shal be no warre betwixte me and you: I wyl come w a fewe men, to se how ye do wpyth frendship. Upon thys he came vnto Judas, and they saluted one another peaceably: but the enemies were apointed to take Judas by violence. Neuerthelss it was told Judas, that he came

vnto hym but vnder dysceate: wherfore he gat hym awaye from hym, and wolde se hys face no moze. When Alcimor perceaued that his counsell was be trayed, he went out to fight agaynst Judas, besyde Caparsalan: a: where there were slayne of Alcimors hoost, v. M. men: the resydue fled vnto þe castell of David.

After thys came Alcimor vp vnto þe mount Sion: and the prestes with the elders of the people wente forth to salute him pacifly: and to shew hym the burnt sacrifices that were offered vnto the kynge. But he laughed the to scorne, mocked them, defiled their offerings, and spake dyspaynedlye, yea and soze in his wrath, sayenge: If Judas and his hoost be not deliuered now into my handes, as soone as euer I came agayne (as he sayd wel) I shal burne vp thys house. Wpyth þe, went he out in a greate anger. Then the prestes came in, and stode before the altar of the temple, wepyng and sayenge: For so muche as thou (O Lorde) hast chosen thys house, that thy name myght be called vpon ther, and that it shoulde be an house of prayer and petition, vnto the people.

We aueged of thys man and hys hoost, and let them be slayne with the sword, remembre the blasphemies of them, and suffer them not to continue any longer.

When Alcimor was goue from Jerusalem, he pitched his tent at Bethoron and there an hoost met him out of syria. And Judas came to Aderla with his M. men and made hys prayer vnto God sayeng: O Lorde because thou art slayers of king Sennaherib blasphemed the, the angel went fourth a fewe & cxxxv. thousand of them: Euen so destroy thou this hooste before vs thys daye, that other people may know, how that he hath blasphemed thy sanctuare and punish him, accordyng to his malyciousnes.

And so the hoostes stroke the felde þe thirrenthe daye of the Moneth Adar and Alcimors hoost was discomfited and he him selfe, was fyrst slayn in the battell. When Alcimors men of warre saw þe he was killed, they cast awa their weapons and fled, but the Jewes folowed

Of the Machabees. cccxi

bed vpon them an whole dayes tourney, from Abazer vnto Gazara, blowing with the trompettes, and making tokens after them. So the Jewes came forth of al the countes there about, and blew out their hornes vpon them, and turned against them: Thus were they all slaine, and not one of them left.

Then they toke their substance for a praye and smote of Sicanors heade with his right hand (whiche he helde vp so proudly) and brought it with them, and hanged it afore Ierusalem. And herfore the people were exceedingly reioysed, And passed ouer that daye in great gladnesse. And Judas ordeyned that the same daye (namelye, the .xiii. daye of the moneth Adar) should be kepte in mynth euery yere. Thus the lande of Iuda was in rest a lytle whyle.

Judas considering the power & goodly policy of the romaynes maketh peace with the. The rescript of the romaynes sent vnto the Jewes.

The .viii. Chapter.

Judas hearde also the fame of the Romaynes, that they were myghty and valeant menne, and agreable to all thynges that are required of them, and make peace with all men, which come vnto them, and howe they were doughtie men of strength. Besides that it was tolde hym of their battels and noble actes which they did in Galatia, how he conquered them, and brought them vnder tribute: and what greate thynges, they had done in Spaine, how that wyth theyre wysdome and sober behaueure, they had wonne the kynges of siluer and gold that are ther, and captayned all the land, with the other places farre from them: how they hadde discomfited and slayne downe the kynnes that came vpon them, from the utter moost parte of the earth, and how other people gaue them tribute euery yere: How they had slayne and overcome Philyppe and Perses kynges of Cethi, & other moze (in battel) whiche had brought their ordinance agaisst the: how they discomfited great Antiochus kyng of Asia (who would nedes fight wyth the) hauing an hundred & .xx. Elephanes,

with horsemen/charrettes, & a very great host: how they toke hi selfe alone, & ordeined hym (with such as shulde raigne after him) to paye them a greace tribute, yee and to fynde them good surtyes and pledge. he sydes all thys, how they had taken from him India, Media, and Lydia (his best landes) & geuen them to kynge Eumenus. Agayne, how they perceauyng that Grekes were commynge to bere them: sent agaynst them a capayne of an host, which gaue the battayl, slew many of them, led away their wyues and Children captiue, spoyled them, toke possession of their lande, destroyed their strong holdes, and subdued them to be their bonde men, vnto this daye: And ouer, how that as for other kyngdomes and Iles, whych someyme with stode them, they destroyed them, & brought the vnder their dominyon: But helped neuer their owne frendes and those that were confederate with them, & conquered kyngdomes both farre and nye: and that who so euer herde of their renowne, was afrayed of them: for who they wolde helpe to their kyngdomes, those raigned: and whom it lyked not them to raigne, they put him down: And how they were come to great preeminence, hauinge no kyng amonge them, neither eni man clothed in purple, to be magnified there thorow but had ordeined them selues a parliament/where i there sat .l. .C. and .xx. Senatours daylye vpon the counsell, to dispatch euery the buisnesse of the people, and to kepe good order: And how that euery yere they chose a Maier, to haue the gouernance of all their lande: to whome euery man was obediens, and that there was neither euell will nor dissencion amonge them. C

Then Judas chose Eupolemus the sonne of Ithou the sonne of Jacob, and Jasou the sonne of Eleazar, & sent the vnto Rome for to make frendshyppe & a bonde of loue with theym: that they might take from the the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subdue the kingdom of Israell. So they went vnto Rome (a very great iourney, and came in to the parliament, and sayde: Judas Machabeus with his brethren & the people of

B B Jewes

The fyrst booke

Jewes hath set vs vnto you to make a boode of frendship and peace wythe you, and ye to note vs as your louers & frendes, And the matter pleased the romaynes right well, wherfore it was writen vp: of the which the romaynes made a writing in tables of latten and sent it to Ierusalem: þæt they might haue by the a memorial of þæt same peace & boode of frendship, after thys maner: God saue þæt romaynes & the people of þæt Jewes bothe by see, and by land, & kepe þæt swerde, and enemye fro the for euermore. If ther cō first any warre vpon the Romaynes or any of theiꝝ frendes throw out all their dominion, the people of the Jewes shal help the (as þæt time requirerth) & þæt w all their bettes. Also they shal nether geue nor send vnto their enemyes, vitayles, weapons, money nor shippes: but fulfil thys charge at the Romaynes pleasure, & take nothing fro them therfore. Agai if the people of the Jewes happen first to haue warre, the romaynes shal stande by the w a good wil, accordig as þæt time wyl suffice. Neither shal they geue vnto the Jewes enemyes, vitayles, wepōs nor shippes. Thus are the Romaynes content to do, & shal fulfil theiꝝ charge w our disceat. According to the articles, the romaynes made the bonde w the Jewes.

D Howe after these articles (sayd they) if any of þæt parties will put to theiꝝ, or take anye thinge from them: they shal doo it w the consente of both: & whatsoeuer they adde vnto the or take fro the, it shal stand fast. And as touching þæt euil, þæt Demetrius hath don vnto the Jewes we haue writē vnto hi saying: wherfor layest þæt thy heuy pocke vpon the Jewes our frends & louers: yf they make any complaynte of the agayne vnto vs / we shal defende them, and fyght wththee, by see and by lande.

After the death of Pricanoꝝ Demetrius sendeth his armi agaynst Judas Judas is slayne. Jonathas is put in heade of his byother The strife berwene Jonathas and Bachides. Alcimus is taken wth the pallie and dyeth Bachides retournerth agayne vnto the kinge. He cometh vpon Jonathas by the counsell of certen wicked persones. is ouercom The treuce of Jonathas wth Bachides.

¶ The .ix. Chapter.

In the meane season, when Demetrius herde that Pricanoꝝ and hys hoost was slayn in the felde, he proceeded further to sende Bachides and

Alcimus agayne into Jewry, & thone that were i þæt right kinge of his hoost, with them. So they wente forth by the waye that ledeth vnto Galgala, & pitched their tentes befoze Melaloth which is in Arbellis: and wanne the cite, & flewe moche people. In the first moneth of þæt .Clii. yere, they brought their hoost to Ierusalem: & rose by & came to Betea, w .xx. M. fote men, and .ii. M. horsmen.

Now Judas had pitched his tentes at Aissa, with thye thousande chosen men. And when they sawe the multitude of the ether armye that it was so great, they were soore afrayed, and manye conuerted them selues out of the hoost. In so moche that there abode no mo of the but viii. C. men. When Judas sawe þæt his hoost fayled him, and that he must nedes fight: it brake his hert, that he had no tyme to gather them together: wherfor the man was in extreme trouble. Nevertheless he sayde vnto them, that remayned wth hym: Up, let vs go agaynst our enemyes, peraduentur we shal be able to fighte wyth them. But they wolde haue stopped him, sayenge: we shal not be able, therfore let vs now saue oure luyues, and turne agayne to our brethren, and then wyl we fight agaynst them, for we are here but fewe. And Judas sayde: God forbyd, that we shulde fle from them. xx herfore yf oure tyme shal come, lett vs dye manfully for oure brethren, and let vs not slayne our honour. Then the hoost rimoued out of þæt tentes, & stode agaynst them. The horsmen were deuyded in two parties: the slyng casters and the archers wente befoze the hoost, and all the mightye men were foremost in the feld. Bachides himself was in the right wyng of the batel and the hoost dreyne vnto two parties, and blew the trompettes. They of Judas syde blew the trompettes also, and the earth shoke at the noyse of the hoostes, and they stroke a felde from þæt moze to til nyght. And when Judas sawe that Bachides hoost was strongest of the right syde, he toke wth hym all the hardy mē, and brake the right wyng of theiꝝ ordze, and folowed vpon the vnto the mount Azot. Now when they whych were of the left wyng, sawe that the righte syde was

byconfitted, they persecuted Judas & them that were with hym. When was there a soze battayll, so; many were slayne and wounded of both the parties / Judas also hi self was kyled, and h^e remaunt fled: so; Jonathas & Symon toke Judas their brother, and buried him i his fathers sepulchre in the cite of Bethan. And all the people of Israel made greate lamentacion for him, & mourned longe, sayenge: Alas, that thys worthy shulde be slayne, which deliuered h^e people of Israel. As for other thinges pertaining to the battayls of Judas, the noble actes that he did ad of his worthynesse: they are not written, for they were very many.

And after h^e deth of Judas, wicked men came by in al the coastes of Israel, and there arose all such as worke vngodlynesse. In those dayes was there a great dearth i the lande, and all the countre gaue ouer them selues and theirs vnto Bachydes. So Bachydes chose wicked men and made the lordes i h^e land. These sought out and made search for Judas frendes, and brought the vnto Bachides: which auenged him self vpon the with greate despite. And there came so great trouble in Israel, as was not sens the time that no prophet was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: for so moche as thy brother Judas is deade, ther is non lyke him to go forth against oure enemies, agaynst Bachides/ and such as set aduersaries vnto our people. Wherfore thys daye we chose the for hym, to be oure prince and caprayne to orde oure battell. And Jonathas toke the gouernaunce vpon hym at h^e same tyme, and ruled i steade of hys brother Judas. When Bachydes gatt knowledge therof, he sought for to sle hi: But Jonathas & Symon his brother, perceiving that, fled in to h^e wilderness of Checua wyth all their company, & pitched their tentes by the water pole of Asphar.

Which when Bachydes vnderstode, he came ouer Jordan wyth all hys host vpon the Sabbath daye. Now had Jonathas sent his brother Johu(a cap)

tayng of h^e people, to praise his frendes h^e Nabuthites, that they wolde sende the their ordynance, for they had much. So the chyldren of Jambry came out of Gadaba, and toke Jhon and all that he had, and wente their waye w al. Then came worde vnto Jonathas/ and Symon his brother, that h^e chyldre of Jambry made a greate maytage, and brought the side fro Gadaba with greate pompe: for she was daughter to one of the noble princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, and wente by, and hyd them selues vnder the shadowe of the mountayne.

So they lyft by theire pipes, and looked: and beholde, ther was much ado: ad greate repayre: for the bydegrome cam forth, & his frendes & his brethren met them w tympanes, instruments of musick, and many wepons. Then Jonathas and they that were with hym, rose out of their lurking places against them and slew many of them. As for the remaunt, they fled in to the mounteynes, & they toke al their substance. Thus the marriage was turned to mourning, and the nopsle of their melody into lamentacion. And so when they had auenged h^e bloude of their brother/ they turned againe into Jordan.

Bachydes hearinge this, came vnto the very border of Jordan with a great power vpon the Sabbath daye. And Jonathas sayd to hys company: let vs get by, and fight agaynst our enemies: for it standeth not wyth vs to dape, as in times past: Beholde, our enemies are in oure waye, the water of Jordane by on the one syde of vs, with bankes, fennes and wods. on h^e other syde, so that there is no place for vs to departe vnto. Wherfore crye now vnto heauen, that ye maye be deliuered from the power of youre enemies. So they stroke the battell. And Jonathas stretched out his hands to smite Bachides, but he fled backward. Then Jonathas and they that were with him lepte in to Jordane, and swymmed ouer Jordane vnto him, and there were slaine of Bachydes syde that daye, a thousand men.

The fyrst boke

Wherfor Bachides with his hoste returned agayne to Jerusalem: & buylde by the castels and stronge holdes þe were i Jewry, Jericho, Emaus, Bethozã, Bethel, Chammata, Shara and Copo: by hye walles, wyth portes and with lookers and set men to kepe them, that they mighte vse their malice vpon Israell. He walld by Bethsurah, Gazarah & þe castell at Jerusalem also, & prouided them w men and vitales: He toke also, the chiefe men's sonnes in the countre for pledges, and put them in the castell at Jerusalem to be kepte.

After warde in the C. liii. ye are in þe second moneth, Alcimus commaunded, that the walles of the inmost Sanctuary shulde be destroyed, & þe buyldinges of the prophetes also. And when he beganne to destroy them the thinges þe he wente about, were hyndred for he was smytten w a palsy, & hys mouth shut, so that he coulde nomore speake ner commaunde eny of his house concerning his buyldeinge. Thus dyed Alcimus in grete mysery at the same tyme. And when Bachides sawe þe Alcimus was deed, he turned agayne to the kinge, and so the lande was i rest ii. yeres. Then all the vngodly men helde a counsell, saying: Beholde, Jonathas and his companye are at ease, and dwel without care. wherfore lett vs byrnye Bachides chether, And he shal take them al in one night.

So they went and gaue Bachides thys counsell, which arose to come w a great host, and sent letters pruely to his adherentes which were in Jewry to take Jonathas and those that were wyth hym: but they myght not for the other had gotten knowlege of theyr deuise. And Jonathas toke x. men of the countre, (which wer the ryng leaders of them) and slew them, & then Jonathas and Symon with their companye departed vnto the citty Bethbessen whiche lieth in the wilderness, and repaired þe decaye therof, and made it strong. When Bachides knewe thys he gathered all hys hoste, and sent worde to them that were of Jewry. Then came he and layd siege to Bethbessen & fought agaynst it a long season, & made instrumentes of

warre: now Jonathas left hys brother Simo in þe cite, a wete forth hi selfe into the countre, and came with a certayne numbze, and slew Obares and his byerthen and the children of Phaseron in theyr tentes: so that he beganne to be stronge, and to increace in power.

As for Simon and his companye, they went out of the cite, and byent by the instrumentes of warre, and fought agaynst Bachides, ad discomfited him. And bachides was sore vexed, because hys counsell and traual was in vaine. Wherfore he was wroth at the wicked men (that gaue hym counsell to come in to theyr lande) and slew many of them. Then purposed he with hys companye to go awaye vnto hys owne countre: wherof when Jonathas had knowlege, he sent embassadours vnto hym, for to make peace w him and that he shuld deliuer hym his prisoners agayne. To the which Bachides consented gladly, and did according to hys desire: yea and made an oth, that he shoulde neuer do hi harme all the dayes of hys lyfe. So he restored vnto hym al the prisoners that he had taken out of the lande of Juda, and then turnede and wente hys waye into his owne lande, nether prouided he any further to come vnto the borders of Juda. Thus Israel had no more warre. And Jonathas dwelt at Machmas, and beganne there to gouerne the people, and destroyed the vngodly men out of Israel.

¶ Demetrius desireth to haue peace w Jonathas Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendship of Ptolomeus and Alexander.

The .x. Chapter.

At the .x. yere came Alexander þe sonne of noble Antiochus, & toke Ptolomeus whose citelens receaued hi and ther he raygned. When Demetrius herde therof, he gathered a exceeding greete host, and went forth agaynst him to fight. Wherfore Demetrius sent letters vnto Jonathas with louing wordes, and prayd him greatly. For he sayd, we wyl first make peace with hym, before he bynde hym selfe w Alexander agaynst vs, els he shal remembre the euell that we haue done agaynst hym.

3 foliis

hym, his brother and his people. And so he gaue Jonathas leaue to gather an hoost, to make weapons and to be confederate wth hym, and commaunded the pledges that were in the castel to be deliuered vnto hym.

Then came Jonathas to Ierusalem, and red the letters in the audience of al the people, and of them that were in the castel and therfor were they sore a ferd, because they hearde, that the kinge had geuen hym licence to gather an hoost. Thus were the pledges deliuered vnto Jonathas, whyche restozed them to the elders. Jonathas also, dwelte at Ierusalem, and beganne to buylde vp and to repayre the citie: commaunding the workmen, to wal it, and the mount Sion round aboute wth free stone to be a stronge holde/ and so they dyd. As for the heathen that were in the castels, which Bachides had mad vp, they fled, so that euery man left the place, and went into hys owne countree. Only at Bethsura, remayned certayne of the Jewes, whych had forsaken the law and commaundementes of God: for Bethsura was thei refuge.

Now when Kinge Alexander hearde of þ promise that Demetrius had made vnto Jonathas, and when it was told him of the battayles and noble Actes, whiche he and hys bretheren had done, and of the great traualles that they had taken: he sayd: where shal we fynd such a man: well, we wyl make him our frend and be confederate with him, vpon this he wrote a letter vnto hym, wth these wordes: Kinge Alexander salureth his brother Jonathas. We haue herde of thee, that thou art a valeant man, and mete to be our frend: wherefore this day we ordeine thee to be the hye prest of thy people, and to be called the kinges frend. (Vpon this, he sent hi a purple clothig and a crowne of golde) þ þ mayest cōspire what is for oure profyt, and kepe frendship toward vs. So in þ. vii. moneth of þ. C. lxxv. yere vpon the solēne feast day of þ. tabernacles, Jonathas put the holi raiment vpon hym. Then gathered he an hoil, and made many weapons. Which when Demetrius herde, he was merueiled, and sayd: alas, what haue we done,

þ Alexander hath prevented vs in geuyng the frendshipp of the Jewes, for his owne defence: Yet wyl I write loynglye vnto them also, yee a promyse them dignities and rewardes, þ they maye be of mi syde. Wherevpon he wrote vnto them these wordes: King Demetrius sendeth greeting vnto the people of the Jewes. Where as ye haue kepte your couenaunt to ward vs, and cōspired in our frendshipp, not enclinyng to oure enemyes we were glad, when we herde therof, wherefore remayne styl a be faithfull to vs: and we shall well recompense you for the thinges, that ye haue done on oure partte: we shall releasē you of many charges, and geue you rewardes. And now I dyscharg you of all the Jewes from tributes, I forgeue you the customes of salt, and releasē you of the crowne taxes, of the thirde parte of lēde, and half of þ frute of trees, which is wyne or ne dewty. These I leaue for you/ from this dape forth: so þ they shall not be taken of the lande of Judah nor of the thre cities whiche are added ther: vnto out of Samaria and Galilee/ from this day forth for euermore. Ierusalem also with all thinges belonging therto, shal be holy and free, yee the tiches and tributes shall pertainē vnto it.

As for the power of the castell which is at Ierusalem, I remitte and geue it vnto the hye prest, that he may set in it such men, as he shall chose to kepe it. I frely deliuer all the Jewes that are prisoners thozow out all my realme: so that euery one of them shalbe free from paying any trybut, yee euen of their catell. All the solēne festes, Sabbathes, newmones, the dayes appoynted, þ thre dayes before and after the feast shalbe free for all the Jewes in mi realme: so that in them no man shal haue power to do eny thing, or to moue any busines against ani of thei ani maner of cause. Ther shall xxx. M. also of the Jewes be written by in the kinges booke, and haue their wages payed, as all other men of warre of the kinges shulde haue: and of them shalbe ordered certayne, to kepe þ kinges strong holdes: yee and some of the shalbe set over the kinges busines þ they may faithfully deale with þ same,

The fyrst boke

The Jewes also shal haue princes of their awne, & walke in their owne lawes, as the king hath commaunded in þe lande of Iuda.

And the thre cytyes that are fallen vnto Jewry from the countre of Samaria and Galilee: shalbe taken as Jewry/ and be vnder ones: neither be subiect to anye straunge Lord: but to the hye prest. As for Ptolomaïs and the lande pertynyng thereto, I geue it vnto the Sanctuary at Ierusalem, for the necessaries expences of the holy thinges. Moreover, I wyl geue euery yere xv. thousand Syckles of syluer out of the kynges cheker (whych pertaineth vnto me) to the woorkes of the temple: yee & loke what remaineth (which they that had our matters in hande in tymes past, haue not payed) that same shal they geue vnto them also. And besydes all thys, þe .v. M. syckles which they toke yearly of the tentes of the Sanctuary, shal belonge vnto the prestes that do seruice. Item, whosocuer they be that fle vnto the temple at Ierusalem or with in the liberties therof, where as they are fallen into the kings daunger for any manner of busynesse, they shal be pardoned, and all the goodes that they haue in my realme, shalbe fre. For the busynesse also and repaynyng of the wo:ke of þe Sanctuaries/ expences shalbe geuen out of the kynges Cheker: Yee and for the makinge of the walles rounde aboute Ierusalem, for the breakinge downe of the olde, and for the settinge vp of the strongholdes in Jewry, shal the costes and charges be geuen out of the kynges Cheker.

1. Mac. vii. b

But when Jonathas and the people herde these wordes, they gaue no credence vnto the, neither receaued them: for they remembred the greates wyckednesse that he had done vnto Israel, and how soze he had vexed them. And herfore they agreed vnto Alexander, for he was a prince that had dealt frendly wyth the, and so they stode by him allwaile. Then gathered kyng Alexander a great host, and broughte his armie againste Demetrius. So the two kynges strooke battail together, but Demetrius host fled, and Alexander followed after & fell vpon

1. Mac. cap: vii. lib. xiii.

on them. A mightie sore felde was it, continuing till the Sunne went downe, and Demetrius was slayne the same day.

And Alexander sente embassitours vnto Ptolomy the kinge of Egypte with these wordes, saying: For so much as I am come agayne to my realme, and am set in the trone of my progenitors, and haue gotten the dominion, ouercomed Demetrius, conquered the lande, and stricken a felde with him, so that we haue discomfited both him and his host, and spt in the trone of his kyngdome: Let vs nowe make frendshipp together, geue me thy daughter to wyfe, so that I be thy sonne in lawe, and both geue the rewardes, and her dignitie. Ptolomy the kinge gaue answer, sayinge: Hap ppe be the dape wherin thou arte come agayne to the land of thy progenitors and set in the trone of thy kyngdome. As now wyl I fulfyll thy witting: but mete me at Ptolomaïs / that we maye se one an other, and that I maye marie my daughter vnto thee according to thy desyre. So Ptolomy wet out of Egypte, with his daughter Cleopatra, and came vnto Ptolomaïs in the .Cxxi. yere: where the kinge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and married them at Ptolomaïs with greates wyshippe, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas that he shuld come and mete hym. So he went honorably vnto Ptolomaïs and ther he met the two kynges, and gaue them greates presentes of gold and syluer, and soldes fauoure in theyr sight. And there came together against Jonathas certayn wicked men and vngacious persons of Israel, makinge complaintes of hym but the kinge regarded them not.

As for Jonathas the kyngs commaunded to take of his garments, & to cloth hym in purple: & so they dyd. The kinge appointed hym to spt by hym and sayde vnto his princes: Go wyth hym into the myddest of the cite, & make a proclamacion, that no man complaine agaynst hym of any mater, and that no man trouble hym for anye manner of cause,

Of the Machabees. cccxxiii

Joseph, cap. b
lib. xiii, ante

1. Mach. xiii.

So it happened that whē hys accusers
saw the worship which was proclaimed
of him: that he was clothed in purple,
then fledde euerichone. And the kynge
made much of hym/ wrore him amonge
his chiefe frendes, made him a duke, &
partaker of his dominion. Thus Jona-
thas wente agayne to Jerusalem with
peace and gladnesse. In the C. lxx. ye-
re came Demetrius the sonne of De-
metrius from Creta into hys fathers
lande: wherof when Alexander herde
tel he was ryght sorre/ and returned
vnto Antioche. And Demetrius chose
Appollonius (which had þe gouernaunce
of Celsyria) to be hys captayn.

So he gathered a greate hooſte and
came into Jamnia, & set word vnto Jo-
nathas the hye priest, sayeng: Wast þe
wyland vs thy selfe alone? As for me/
I am but laughed to scoone and shamed
because thou prouest thy strength a-
gainst vs in the moūtaines. Now ther
fore yf þe trustest in thine owne strenght
come downe to vs in the plaine felde
and there let vs proue our strength to-
gether: thou shalt fynde, that I haue
D valaunte men of warre with me: and
thalt know whom I am, and the other
þe stand bie me. Whiche saie, þe your fore
is not able to stāde befoze oure face, for
thy fathers haue bene twyle chased into
their owne lād. And now, how wilt þe be
able to abyde so great a host of horsmen
and foremen in the feld, wher as is ne-
ther rocke stone nor place to fle vnto.

When Jonthas herde the wordes
of Appollonius, he was moued in hys
mynde: wherfor he chose .x. thousand men
and went oute of Jerusalem, and Symon
hys brother met him for to help hi
And they pitched their tentes at Joppa,
but the cite kept hym forth, for Joppa
was an holde of Appollonius. Then
Jonthas layd sege to it, and they that
were in the cite, for berye feare let them
in: and so Jonthas wanne Joppa. Ap-
pollonius hearing of this brought thre
thousand horsmen with a greate hoste of
foremen, & went as though he wolde go to
Azotus and came immediatlye into the
playne felde, because he had so manye
horsmen, and put hys trust in them.

So Jonthas folowed vppon hym to

Azotus, and ther they strooke a battail.
Now had Appollonius left a thousande
horsmen behinde the, pzeuelye in their
tentes. And when Jonthas knewe that
such waite was laied behinde the, they
went rounde aboute the enemies hooſt,
and shot dartes at the people from the
morninge to the euenynge. As
for Jonthas people, they kepte their
order as he had comaunded the, and the
enemies horses were euer labouring. ¶

Then brought Simō forth his host
& set them against the scetemen. For the
horsmen were wery already. So he dis-
comfited them, and they fled. And they
that were scatered in the felde, gat the
to Azotus, & came into the temple of Da-
gon their Idol, þe they sought ther saue
their liues, but Jonthas set fyre vpon
Azotus, and al the cities round aboute
it, and toke their goodes and bent vpon
the temple of Dagon w al the that were
flied into it.

Thus were slaine and bent welnie. 1. Mach. xi. b
biii. Men. So Jonthas remoued þe
host from thence, and brought them to
Ascalon: where the men of the cite came
forth, and met them w greate worship.
After this wente Jonthas and hys
host agayne to Jerusalem, w greatt sub-
stance of good. And when kinge Alex-
ander herd these thinges, he thought to
do Jonthas more worship/ and sente
him a colet of golde, as the vse is to be
geued vnto such as at the kinges next
bloude. He gaue him also the cytie of
Accaron (w the landes belonging ther-
to) in possession.

The dysencion betwixt Ptolomeus & Alexander.
his sonne in lawe. The death of Alexander. Deme-
trius raigeth after the death of Ptolomeus. Symon
is beleged of Jonthas, Demetrius seing þe no mā
resisted him, sent his army agayne, Triphō moueth
Antiochus against Demetrius, Demetrius is deliue-
red by the succor of Jonthas. After his deliue-
raunce he breaketh his couenaunt þe had made.

The. xi. Chapter



And the king of Egypt ga-
ther an hooſt (like þe sand þe
lieth vpon þe sea shore) and
many shippes: & went a boute
thorow Disceate to optaine
the kyngdomme of Alexander, and to
toyne it vnto hys owne realme.

Vppon this he toke hys iourneys
vnto Syria, and was letten into the
the cytye

Joseph, cap
vii, lib. xiii.

The first booke

the cities, and men came forth to meet him: for king Alexander had commanded the so to do, because he was his father in law. Nowe when Ptolomy entered into any cite, he left me of warre to kepe it, and thus he did thorow all the Cities. And when he came to Azotus, he shewed him the temple of Dagon and Azotus that was bent vp, wth the other thynges, which were destroyed, the deed bodies caste abroad, and the graues: & they had made by the way side, for such as were slayn in þe feld: And told þe king that Jonathas had done all these thynges to the intent they might get hym cruel wyl. But the king said not a word thereto. And Jonathas met the king wth greate honoure at Joppa / where they saluted one another, and toke ther rest. So when Jonathas had gone wth þe king / vnto the water that was called Elutherus, he turned againe to Ierusalem. Now Ptolomy had gotten the dominion of þe cities vnto Belucia vpon the sea coast inagenig wicked coun-
Bceils agaynst Alexander, and send embassadours vnto Demetrius, sayng: let vs make a bond betwixt vs, so shal I geue þy myghty daughter that Alexander hath: and thou shalt carrie in thy fathers kyngedome. I repente that I gaue Alexander my daughter, for he goeth about to sle me. And thus he slaynd Alexander, because he wold haue had his realme.
 Thus he toke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly knowen. And Ptolomy came to Antioche, where he set two crownes vpon his owne head: þe crowne of Egypte and of Asia: In the meane season was kynge Alexander in Cilicia, for they that dwel in those places, had rebelled agaynst him. But when Alexander herde of this, he came to warre agaynst him. So king Ptolomy brought forth his host and met him wth a myghty power, and chased him away. Then fled Alexander in to Arabie, ther to be defended, and kyng Ptolomy is honoure increased. And sabbiel the Arabian smote of Alexanders head, and sente it vnto Ptolomy.

At the thyrde daye after, dyed kyng Ptolomy him selfe: and they whome he had set in the strong holdes, &er slaine of those that were wth in the cities. And Demetrius reigned in the hundred & seuen and syrtie yeare.

At the same time gathered Jonathas them that were in Jewrye to laye sege vnto the castel which was at Ierusalem, and so they made many tumultes of warre agaynst it. Then wente there certayne vngodly persons (which hated their owe people) vnto kyng Demetrius, and told him, that Jonathas beseged the castel. So when he herde it, he was angrie, and immediately came vnto Ptolomais / and wrote vnto Jonathas, that he shoulde not lase sege to þe castel, but come and speke wth hym in al the haste. Nevertheless when Jonathas herde this he commaunded to besegge it. He chose also certayne of the elders and prestes of Israel, and put him self in the paret, and toke wth him gold, silver, clothing and diuers presentes: & went to Ptolomais vnto the king, and founde him gracious.

And though certayne vngodly men of his owne people made complaints vpon him, yet the kinge intreated hym, like as his predecessours had done before: & promoted him in the sight of al his frendes, confirmed him in the hye presthood wth al the worship þe he had as yet, and made him his chiefe frende. Jonathas desired þe king also that he wold make Jewrye free, wth the thre head cities of Samaria and the landes parteynyng thereto: vpon this did Jonathas promise him thre talents. And here vnto the king consented, and gaue Jonathas writing of the same, conteynyng these wordes. King Demetrius sendeth greting vnto his brother Jonathas and to the people of the Jewes. We sende you a copy of the letter which we did write vnto our silder Lathemus, concerning you that ye shuld knowe it.

kyng Demetrius sendeth gretinge vnto Lathemus his elder. & c. þe faithfulness þe oure frendes the Jewes bepe vnto vs, and for the louyng kynneshippe which they bare toward vs: we are determined to do them good.

see herfore

Of the Machabes. c. cxxiii

Wherefore we ordeyne all the coastes of Jewrye with the three cyries, Lyda and Romatha (whiche are added vnto Jewrye and from Samaria) and al the landes pertaining ther vnto, to be frely separated for such as do sacrifice in Jerusalem: both concerninge the paymentes which þe kyng toke yearly afore tyme, and the frutes also of the earth and trees. As for other tithes and tributes that belonged vnto vs, we discharge theyn therof from this tyme forth. In like manner we graunt vnto them al the customes of salt & crountaxes which wer brought vnto vs. And this freedom shall they haue firme and stedfast, from this tyme forth for euermore. Therefore se that ye make a copy of our letters, and deliuer it vnto Jonathas: that it maie be kepte vpon the holy mounte in a conuenient place.

After thys, when Demetrius the kyng sawe that his lande was in rest, and that no resistance was made hym, he sent awaye all his hoost every man to his owne place, except an army of strangers, whome he brought from the Isles of the Heathen. Wherefore all his fathers hoost had euell will at him. Now was there one Tryphon (that had bene of Alexanders parte afore) whiche when he sawe that all the hoost murmured against Demetrius: he went to Eumacrus the Arabia (that brought by Antiochus the sonne of Alexandria) and late foore vpon hym, to deliuer hym thys yonge Antiochus: that he might raigne in his fathers steade. He tolde hym also what greate euell Demetrius had done, and how his men of warre loued hym not: & so remained there a longe season. And Jonathas set vnto kyng Demetrius, to dyue the out which wer in þe castell at Jerusalem & in the other refuges for they did Israel grete harme. So Demetrius sent word vnto Jonathas, sayng: I wil not only do these thinges for the & thy people, but at tyme conuenient I wil do both the & thy people great worship. But nowe þe shalt do me a pleasure, if þe wilt send me me to help me: for al mine army is gone fro me. So Jonathas sent hi. iii. M. strong me vnto Antioch, & they came vnto the kyng, wherfore þe

kyng was very glad at their comynge. But they þe were of þe citee (such an. C. & M. men) gathered them together, and wolde haue slaine þe kyng, which fled in to hys court: & the cytyens kepte the strettes of the citee, & be ganne to fyght. Then the kyng called for the Jewes help, which came vnto hym altogether and wente abroad thow the cytye, and flew the same daye an. C. M. me: set fire vpon the cytye, gat many spoiles in that daye, and deliuered the kyng. So when the cytyens sawe that the Jewes had gotten their wil of the cytye, and they them selues dysapoynted of their purpose the made their supplication vnto the kyng sayng, Graunte vs peace, and lette the Jewes ceasse from troublinge vs and the cytye, and vpon thys they cast awaye their weapons. Thus they made peace, and the Jewes gat great worship in þe sight of þe kyng, & in þe sight of al þe wer in his realm, & wer spoke of thow out the kyngdom: and so they came agayne to Jerusalem with greate goodes. So the kyng Demetrius sat in the trone of his kyngdome, and had peace in his lande. Nevertheless hee dissimuled in al that ever he spake, and with drew him self from Jonathas, nether rewarded him accordynge to the benefites which he had don for him, but troubled hym verily sore. After thys came Tryphon agayne to yonge Antiochus whiche ragued and was Crownedde kyng. Then they gathered vnto hym all the men of warre whome Demetrius had put awaye, these fought against Demetrius, which fled and turned his backe. So Tryphon toke the Elephantes, and wanne Antioche: And yonge Antiochus wrote vnto Jonathas sayng: I confirme the in thy presthod and make the ruler, ouer iiii. countreys, þe thou mayst be a frende of the kynges. Vpon thys he sent him golden vessels to be serued in, and gaue hym leaue to drinke in golde, to be clothed in purple and to weere a collar of golde. He made his brother Simon also captayne / fro the coastes of Citrus vnto þe borders of Egypt. Then Jonathas toke his journey, and wente thow the cities beyond the

The fyrst booke

the water (of Iordane) and all the men of warre of Sirin gathered them vnto hym for to helpe hym. So he came vnto Ascalon, and they of the cite receaued hym honouzably, and from thence went he vnto Gaza, but they would not let hym in: wherfore he layde sege vnto it burnynge vp and spoylynge the places that were about the cite.

¶ And the citellins of Gaza, submitted them selues vnto Jonathas which made peace with them, but toke of theyre sonnes to pledge, sent the to Jerusalem; and wente thowhe the countree vnto Damascus. Now whē Jonathas herd that Demetrius princes were come into Cades (which is in Galyle) with a gret host, purposinge to put Demetrius out from medling of the realme: he came agaynst them, and lefte Simon hys brother, in the lande which came to Bethsura, and layed sege to it a longe season, and discomfited them. So they despyd to haue peace with him, whiche he graunted them, and after ward put them out from thence, toke the cite, and set men to kepe it. And Jonathas wth hys hoste came to the water of Ienesar; and bytymys in the mornynge gat them to the playn felde of Moz.

¶ And behold, the hostes of the heathen mette theym in the felde, and layde wathe for them in the mountaynes: so that when Jonathas cam agaynst the, the other (which were layde to wathe) cose out of theyre places, and fought, & they that were of Jonathas syde, fled euery man, and there was not one of thē left, excepte Nathachias the sonne of Absalomus, & Judas the sonne of Calphi the captain; of the host. ¶ Then Jonathas rente his clothes, layed earthe vpon his hed, made his prayer, & turned agayn to the in þe felde: wher they fought together, & he put them to flyght. Now whē his owne mē þe were fled, law thys they turned agayne vnto hi, & helped hi to folow vpon al ther enemies vnto the tentes at Cades. So ther were slayn of the heathen the same daye. iii. M. men, & Jonathas turned agayne to Ierusalem.

¶ Jonathas sendeth embassitores to come to the people of Sparta to renue the covenante of frendship. Jonathas putteth to flight the Princes of Demetrius, & syphon taketh Jonathas by decrete.

The xlii. Chapter.

¶ Jonathas seinge that þe tyme was mere for him, chose certē men ad sent them vnto Rome for to stablish and to renue the frendship with them. He sente letters also vnto Sparta, and to other places in lyke maner. So they wente vnto Rome, and entred into the coucil and sayd: Jonathas the hye preste and the people of the Jewes sente vs vnto you, for to renue the olde frendship and bonde of loue: vpon this the Romaynes gaue the fre pass oyes; that men shuld leade them home into the land of Iuda peceably. And this is the copy of the letters that Jonathas wrot vnto þe Spartians.

¶ Jonathas the hye preste with the elders, prestes, and the other people of þe Jewes, sende greeting vnto the Spartians ther brethren. Ther were letters sent long ago vnto Onias the hye preste from Arius, which than raigned amōg you: that ye are our brethren, as þe wyrtynge made ther vpon / sprecyth.

¶ And Onias intreated the embassatour, that was sent, honozably, and receaued the letters: wher in there was mencyon made of the bonde of loue ad frendship. But as for vs, we nede no such wyrtynge: for why, we haue the holy bookes of scripture in our handes to oure comforte. For euer theles we had rather sende vnto you, for the renuing of the brotherhode and frendship / lesse we shoulde be straunge vnto you / for it is long, since the tyme that ye sent wordes vnto vs.

¶ Wherfore in the sacrifices that we offer / other ceremonies vpon ther solempne daies ad other, we alwaie remembre you wout ceassing (lyke as reason is / and as it becometh vs so thinke vpon our brethren) yea and are ryght glad of your prosperous honour.

¶ And thoughte we haue had greate troubles and warres, so that the kyngeges about vs haue foughten agaynst vs: yet wolde we not be greuous vnto you nor vnto other of oure louers and frendes i these warres. For we haue had help from heauen, so þe we are defiled, & oure enemies subdued. ¶ Wherfore we chose Sumenys the sonne of Antiochus

chos and Antipater the sonne of Jaso and sent them vnto the isomaynes, for to reueue the olde bonde of frendshyppe and loue with them. And he commaunded the also to com vnto you, to salute you, and to deliuer you oure letters, concerning the reputaciō of our brotherhod. And now ye shal do right well, to geue vs answere ther vnto.

And this is the copy of the wyrtig, which Arius the kynge of Sparta sent vnto Onias: Arius king of the Spartians sendeth greeting vnto Onias the hie prest. It is founde in wyrtinge, that the Spartians and Jewes are brethren and come out of the generaciō of Abraham. And now for so muche as thys is come to our knowlge, ye shal do wel, to write vnto vs of our prosperite. As for vs, we haue wyrtten our myd vnto you: Oure cattell and Goodes are yours, and yours oures. These thynges haue we comaunded to be shewed vnto you. When Jonathas herde, that Demetrius prieces were come forth to fight against hym in a grea. ex. hoost then as fore, he went from Ierusa'em, and met them in the land of Hemath, for he gaue them not space to come into hys owne countre. And he sent spie: vnto ther tentes, which came agayne and tolde hym that they were appointed to come vpon him in the night season. Wherefore when the sunne was gone downe, Jonathas commaunded his men to watch all the nyght, and to be ready in weepens for to fyght: and set watche men round aboute the hoost. But when the aduersaries herd that Jonathas was ready in his men in the battayl, they feared and were afraide in their hertes, and kindled fyres in their tentes, brake vp, and gat them awaie. Nevertheless Jonathas and his company knew it not tyl the moznig, for they sawe the fyres burnig.

Then Jonathas folowed vpon the but he myghte not ouertake theym, for they wer gone ouer the water Eleutherus. So Jonathas departed vnto the Arabians (whiche were called zabadi) slewe them, and toke their goodes. He proceeded further also, and came into Damascus/and went thorow al that countre. But Simon his brother toke his

ourney and came to Ascalon and to the nexte stronge holdes: Departing vnto Joppa, and wainne it. For he herd that wolde destroye Demetrius partie: wherefore he sent men of warre in the cyte to kepe it. After this came Jonathas home agayne, and called the elders of the people together: and deuised with them for to builde vp the strong holdes in Jewry, and the lawes of Ierusalem, to set vp an hie wal betwixt the castel and the cytie, for to separate it from the cytie, that it myght be alone, and that men should neither bye nor sel in it.

Upon this they came together for to builde vp the citie: and for so muche as the wal vpon the broke of the west syde (called caphethtah) was fallen down, they repayred it. And Symon set vp Adiabab in Sephilah, and made it strong settinge portes and lockes vpon it. Now when Crithon purposed to raise ne in Asia, to be crowned, and to slaye the kynge Antiochus: he was afrayde that Jonathas wold not suffre hi, but fight against him: Wherefore he went abot to take Jonathas, and to kyll hym.

So he departed, and came vnto Bethsan. Then went Jonathas forth against hym to the battell with fourty thousand choscn men, and came vnto Bethsan also. But when Crithon sawe that Jonathas came in so great an host to destroy him, he was afrayde: and therfor he receaued hym honorably, commended him vnto his frendes, and gaue hym rebardes, commaunded his men of warre to be as obedient vnto him as to him selfe. And sayde vnto Jonathas: why hast thou caused thys people to take soche trauayle/ seying there is no warre betwixt vs? Why for sende them home agayne, and chole certayn ment to waite vpon thee, and come thou in me to Dielomaïs: for I wyll geue it the, in the other strong holdes, men of warre and their officers: As for me, I must departe, thys is onely the cause of my comynge. Jonathas beleued him/ and t id as he sayde, puttinge awaie his host, which went in to the lande of Iudaa. He keppe but .iii. M. by him, wherof he sente .ii. M. into Galilee, and one M. wente with him selfe.

Howe

1 Mach. xl. c.
Joseph. cap.
15. lib. xiii.

The fyrst boke

Now as soone as Jonathas entred into Ptolomais, the cyrisens sparded the gates of the cite, and toke him, & slewe al them with the swerde, that came i wth him. Then sente Crifphon an host of fore men and horsmen into Galilee ad into the greate plaine felde, to destroie al Jonathas company. But whē they knewe that Jonathas was taken, & al they saine that waited vpon hym: they toke counceyl together, and came forth ready to the battaill. So when they whiche folowed vpon them, sawe that it was a mater of lyfe, they turn ed backe againe. As for the other/ they went into the land of Juda peaceably, ad bewayled Jonathas, and the ym that were wth hym ryghte soie. And Israell made greate lamentacion. Then all the Heathen that were round about the sought to destroie them. For they saide: nowe haue they no captain, nor anye man to helpe them. Therefore let vs ouercome them, and rote oute their name from amonge men.

After Jonathas was taken Simon is chosen captayne, of whom Crifphon takyng hys chyldren & mony for the redempcyon of Jonathas, kylleth him & his chyldren. The graue of Jonathas Crifphon killeth Antiochus and posselseth the realme. Demetrius taketh truce wth Simon. Simon winneth Gaza. He posselseth the towre of Syon. He maketh hys sonne John Captayne.

The. xiii. Chapter.

Now when Simon herde Crifphon gathered a great host to come into the lande of Juda, and to destroy it: and sawe the people was in greate fearfulness and care: he cam by to Jerusalem, and gathered the people together, ad gaue them exhortacyō, saying: ye knowe what grete battailles I and my brethzen & my fathers house haue striken for the lawe of the Synagag, and what maner of troubles we haue sene, thowwe occasion wherof. all my brethzen are saine for Israels sake, and I am lefte alone. And nowe let not me spare myne owne lyfe in any maner of trouble, for I am no beter the my brethzen: but kysse my people & the Synagag, our chyldren and our wyues: for all the Heathen are gathered together, to destroye vs of very malice.

At these wordes the hertes of the people were k^{yn}deled together, so that they cryed wth a loud voyce, sayyng: Thou shalt be our captayne in steade of Judas and Jonathas thy brother, ordre thou our battel and what so euer thou commaundest vs, we shall do it. So he gathered all the men of warre, making hast to finish all the walles of Jerusalem, which he made strong round aboute. Then sent he Jonathas the sonne of Absalomus with a freche host vnto Joppa, which droue the out that were in the castell, and remayned there hym selfe.

Crifphon also remoued fro Ptolomais, wth a great army, to com into the land of Juda, and Jonathas wth him inward: And Simon pitched hys tentes at ad^{us} before the playne felde.

But when Crifphon knewe that Simon stode by in steade: of his Brother Jonathas, and that he wolde warre agaynst hym: he sente messengers vnto hym, sayyng: where as we haue kepte Jonathas thy brother, it is for monye that he is awyng in the kinges accōpte, concernyng the busynes that he had in hande. Wherefore sende nowe an entente of syluer ad hys two sonnes for suertie, that when he is letten forth he shall not forsake vs, and we shall sende hym agayne. Neuertheles Simon knewe, that he dissembled in hys wordes: yet commaunded he the mony and chyldren to be deliuered vnto him: lest he shulde be the greater enemy agaynst the chyldren of Israell/and saye: because he sent him not the mony and the chyldren, therefore is Jonathas dead.

So Simon sent him the chyldren & an hundred talentes, but he dissembled, and wolde not let Jonathas goo. Afterward came Crifphon into the land to destroy it, & wth found about by the way, he leadeh vnto Adoz, but whersoener they went thither went Simon & hys host also.

Now they that were in the castell sent messengers vnto Crifphon, & he shoulde make hast to come by the wyllde tresse/and to sende them vitayles: Crifphon made ready al hys horsmenne to come that same night, Neuertheles it was a very greate snowe, so that he

came

came not in Galaadithim. And when he drewe nye Balchama, he slewe Jorathas and his sonnes there, and then turned for to goo home in to his awne lande.

Then sent Symon for to fet his brothers deed coarfe/and buried it in Modin his fathers cytie.

So all Israel bewayled hy in a greate lamentacion, and inourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren a buyldinge hye to loke vnto of fre stone beynd and before: and set vp seven pylles, one agaynst another (for his father, his mother and foure brethren) and set greate pillers round about, with armes vpon them for a perpetull memory, and carued shippes besyde the armes: that they might be seene of men saylyng in the sea. This sepulchre which he made at Modin, standeth yet vnto this day.

Now as Tryphon went forth to walke in the ponge kyng Antiochus, he slewe him traitorously, & reigned in his stead, crowned him self kyng of Asia, and dyd moch euill in the lande. Symon also buylde vp the castels in Jewry, makinge them stronge wth hye towres, great walles, portes and lockes, & layed vp bytales in the stronge holdes. And Symon chose certayne men, and sent them to kyng Demetrius: to desyre him, that he wolde discharg the land from all boundage, for Tryphon had spoiled it very sore. And her vpon Demetrius the kinge, answered him, & wrote vnto him after this maner,

Demetrius the king sendeth greetinge vnto Symon the hye prest his frende, with the elders and people of Jewes. The golde crowne and precious stone that ye sent vnto vs, haue we receiued: & are ready to make a lledfast peace w you, ye and to wyte vnto our officers, for to release you, concerning the thynges wherein we made you free: as the appoyntment we make w you, shalbe firme and stable. The stronge holdes which ye haue buylded, shal be your awne. As for eny oner syghte or fauour commytted vnto this daie, we for geue it, and the Crowne Care that ye ought vs also. And where as was eny

other tribute in Jerusalem, it shal now be no tribute: and loke who are mete among you to be in our court, let them be written vp, that there maie be peace betwixte vs.

Thus the yoke of the Heathen was taken from Israel, in the hundreth and seuenti yeare. And the people of Jewes beganne to write in their letters and actes on thys maner. In the fifti yeare of Symon the prest, and prynce of the Jewes.

In those daies wente Symon vnto Gaza, and beseged it round about, where he set vp ordinaunce of warre. And was a towne which he toke. So they gat into the towne leape in the cytie, which was in a greate feare: In so much that the people of the citie rent their clothes, and clymmed vp vpon the walles wth their wiues and children beseeching Symon to be at one w them: sayenge.

O rewarde vs not after our wickednes, but be gracious vnto vs: & we shal do the service. Then Symon for very pryte, wolde fight nomore agaynst them, but put them out of the cytie: and caused the house (wherein the Images were) to be clensted: and so entred the cytie wth psalmes of prayse, geuyng chanches vnto the Lord. So when he had cast al abhominacions out of Jewry, he set suche men in it as kepte the lawe of God and made the cyrie strong, and buylded a dwellynge place for him selfe.

Now when they in the castel at Jerusalem were kepte to starve, that they could not come forth nor into the countrey: & might neither ble nor sel: they were very hungry, and many of them fampished to death: In so muche that they besought Symon to be at one wth them, which he graunted them. So he put them out from thence, & clensted the castel from filthines. And vpon the xlii. daie of the second moneth in the. C. lxi. year they entred into it wth thakegeuing and braunches of palme trees, wharpes, crowdes, cimbales, & lutes synging psalmes and songes of praise vnto god, for that the greate enemye of Israel was ouercome.

And Symon ordered that the same

Cc. daye

The fyrst booke

daye shulde be kept euery year in gladnes, and made strong the hil of the temple that was beside þe cassel, wher he dwelt hym selfe with hys company. Symon also perceauinge that Jhon hys soune was a mighty man of armes, made hi captaine of al the hostes, and caused hi to dwell at Gaza.

Demetrius is overcome of Antiochus, Symon being captaine thereof great quietnes in Israel, & he continuant of frendship with the Romanes & with þe people of Sparta is renewed.

The. xliii. Chapter.

In the. Cxliii. year, gathered kinge Demetrius hys hooste and departed vnto Media, to get hym helpe, for to fight agaynst Tryphon. Nowe when Antiochus the kinge of Persia and Media herd, that Demetrius was entred with in hys borders, he sent one of his Princes to take hym alpye, and to bringe hym vnto hym.

So he wēt & slew Demetrius host, & took him selue/brought hym to Antiochus, which kepte hym in warde. And all the lande of Iuda was in rest, so longe as Simon lyued for he sought the welthe of his people, therefore were they glad to haue hym for there ruler, and to do him worshippe all waye. Symon waite the city of Joppa also for an haue town, and made it an inraunce in to the fles of ysee. He enlarged the borders of his people, & conquered them more lande: He gathered by mani of theyr people that were prisoners: he had the dominion of Gaza, Bethsura and the cassel, whych he clensted from fylthynes and there was no man that resisted hi: So that euery man tyld his gedunde in peace, the lande of Iuda and the trees gaue theyr frute and encrease. The elders sate all in iugement, & toke theyr deuice for the wealth of the lande: the yonge men put on worship and harness bypon them. He prouided vitalles for the cities, and made goodly strege holdis of the: so that the fame of hys worship was spokē of vnto þe end of þe world.

For he made praece thowow out the lande, and Israel was full of myrrh and ioye. Euery man sat vnder his vyne and figge trees and ther was no man to fray the awaye.

There was none in the lande to

fight agaynst them, for then the kynges wer overcome. He helped those that were in aduersyte amonge his people, he was diligent to se the law kepte: as for such as were vngodly and wpyked he toke them away. He set vp the Sacuarpe, and encreased the holy vessels of the temple.

When the Romanes and Spartians had gotten worde, that Ionathas was ded, they were right soyr. But whe they herde that Symon his brother was made hys prest in his strade, and how he had wonne the lande agayne with the cyties in it: they wrote vnto hi in tables of lapyr, to renue the frendshyppe, and bonde of loue/whiche they had made afore with Judas and Ionathas his brethryn. Which wytyngs were redde before the cōgregacyon at Jerusalem.

And thys is the copy of the letters/ that the Spartians sent: The Senatours and citiens of Sparta send greting vnto Simon the great prest & elders, prestes/and the other people of þe Jewes their brethryn: When youre embassytours that were sent vnto oure people/certified vs of youre worlthype honoure & prosperous wealch: we were glad of their comyng, and haue wyren the ear and which they spake before the counsell of the people: nameli, þe Pamenius the sonne of Antiochus, & Antipater the sonne of Jason the Jew. Is embassytours are come vnto vs for to renue the old frendshyppe w vs: vpon this the people consented, that the men shulde be honorably intreated, and that the copi of their earande shulde be writen in the special booke of þe people for a perpetuall memory vnto þe Spartians: yee and that we shulde sende a copi of the same vnto Symon þe great Preste.

After this did Symon sed Pamenius vnto Rome, with a golden shilde of a thousand pounde wright to confirme the frendship with them: which when the Romanes vnderstode, they saide: what thanckes shall we recompence again vnto Simon and his chylde: for he hath stablished his brethryn, & overcome the enemies of Israel. whee

wherefore they graunted hym to be free And all this wrote the Jewes in tables of latine, and nayled it vnto the Pillers vpon the mounte Sion. The copy of þe writtunge is thys: The .xliiij. daye of the moneth Elul in the Cxxii. yere in the thirde yere of Simon the hyghe prest in the great congregation of the prestes, rulers of the people, and elders of the countree at Asarame, were these wordes openly declared:

For so much as ther was much warre in our lande, therfore Simon the sūne of Mathathiah (come of the chylderen of Iared) and his brethren, put the selues in pael and resisted the enemies of the people, that they sanctuarie & lawe might be mainteyned & byd they people greates worshippe. Jonathan in lyke maner, after that he had gouerned his people and bene they hye preste dyed, and lyeth buried besyde his elders.

After that wold they enemyes haue troden they holy thynges vnder foote, destroyed they land & bitterly wasted they sanctuarie. Then Simon withstode them, and fought for his people, spet muche of his owne monye, weapened the valaunte Menne of his people: gaue them wages, made strong the cyties of Iuda with Bethsurah that lieth vpon the borders of Iewry (wher the ordinance of they enemyes laye somtyme) and let Jewes there for to kepe it.

He made fast Joppa also which lyeth vpon the se, & Gaza þe bordreth vpon Asotus (where the enemyes dwelt afore) ether he let Jewes to kepe it, & what soeuer was meate for the subduinge of the aduersaries, that layed he therein. Now when þe people saw þe noble actes of Simon, & what worship he purposed to do for the, his godly behauiour, & faythfulness which he kepte vnto the, & how he sought by al wayes þe wealth of his people, because he dyd all thys, therfore they chose hi to be they prince and hye preste: and in his time they prospered well by hi, so þe heathen were take out of their land: & they also which were in the citie of Dauid at Ierusalem in the castel (wher they wente oute and despyled al the thynges þe were aboute þe

Sanctuary, & dyd greates harme vnto cleynpnes) and Symon put men of the Jewes in it, for the defence of þe lande and the cytie, and set vp the walles of Ierusalem.

And kynge Demetrius confirmed hym in his hye presthode, made him his frende, and dyd him greates worshipec. For he herde that the Romayns called the Jewes their frendes, louers & brethren: how honorably they receiued Simons embassytours: how the Jewes and prestes consented that he shulde be their prynce and hye preste perpetually (tyll God rayled by the true prophet) & that he shulde be their captayne, to care for the Sanctuary, and to sett officers vpon þe workes therof ouer the land, ouer the wep̄e / ouer the houses of defete to make prouision for the holy thynges, and to be obeyed of euery man, & all the wytynges of þe lande to be made in his name, that he shulde be clothed in purple and golde, and that it shulde be lausfull for none of the people nor prestes to breke any of these thynges: to wythstande his wordes, ner to call any congregacyon in the land without hym: that he shulde be clothed i purple, and weate a colar of gold: And yf there were any which disobeyed or brake this ordinaunce, that he shulde be punished.

So all the people consented to alow Simon, and to doo accordyng to these wordes. Symon also him selfe toke it vpon hym, and was contente to be þe hye preste, the car tapne and prynce of the Jewes and prestes, and to gouerne the all. And they commaunded to make this wytyng in tables of latyn, and fasten it vnto the compas of the Sanctuary in an open place: and to laye by a copy of the same in the treasury, that Symon & his posterite might haue it. Antiochus maketh accouaunt of frendship w Symon. Crispus is persequuted. The Romaynes write litters vnto kinges nations in þe defence of the Jewes. Antiochus refusing þe helpe that Symon sente him, breketh his couenaunt.

¶ The .xv. Chapter.

Mouer, kynge Antiochus the sonne of Demetrius sent litters from the fles of the se, vnto Symon the hye preste and prynce of

¶ Cr. ii the

The fyrst boke

the Jewes, and to al the people, contri-
nyng these wordes: Antiochus þ kyng
sendeth greeting vnto Symon the hye
přest and to the people of the Jewes.

For so muche as certayne wicked men
haue gotten the kyngedome of our pro-
genytours, I a purposed to chalēg þ
craime agai, & to redoye it to sold estate

Wherfore I haue gathered a greate
host & made shyppes of warre: that I
māpe goo thozowe th countre/ and be
auenged of the whiche haue destroyed
oure lande, and wasted many ciyes in
my realme. And therfore now I make
the free also from al the tributes, wher
of all kyngs my progenytours haue
discharg d the, and from other custo-
mes (wher frō they haue releed thee)

wharsoeuer they be: þe I geue thee lea-
ue to smyte money of thyne awns with
in thy lande. As for Ierusalem/ I wil
that it be holy and free: and al the we-
apens and houses of defence whiche þ
hast builded and kept in thyne hādes

shall bee thyne. Wher as eny thyng is
or shall bee awyngē vnto the kyngē. I
forgyue it thee. from thys tyme forth
for euermore. And when wee haue cap-
tayned our kyngdome we shall do thee,
thy people and the temple great worth-
yppe: for that poure honour shall bee
known thozow out the whole worlde.

In the. Cxxiii. yere wente Antiochus
in to his fathers lande, & al the men of
warre came together vnto hym, so that
fewe were left with Tryphon. So the
kyng Antiochus folowed by hym, but
he fled vnto Bora, which lyeth by the
see syde: for he sawe that there was mis-
chefe comynge vnto hym, & that his
host had forsaken hi. The came Antio-
chus vnto Bora w an hūdrēth & thē
tye thousand men of armes vpon fore,
and epght thousand horsmen. So he cō-
passed the cite rounde aboute: and the
shippes came by the see. Thus they ber-
ed the city by lād & by water, in so much
þ thei suffered no man to go in nor out.

In the meane season came Pumeny-
us (and they that had bene wyth hi frō
the cite of Rome, haupnge letters writ-
ten vnto the kynges, and prouynces /
wherin were conteyned these wordes:
Lucius the Mayr of Rome sendeth gre-

tyng vnto Ptolomy the king. The em-
bassytours of the Jewes oure frendes
beyng sent from Symon the hye přest
and from the people of the Jewes, cāe
vnto vs, for to reueue the old frendshipp
pe-and bonde of loue/and broughte a
shylde of golde, weyenge a thousande
pounde/whiche we were content to rece-
ue of the. wherfor we thought it good
to wyte vnto the kynges and Pros-
quinces, to do the no harme, nor to take
part agaynst them, their cyties ner coun-
treies nether to maynteyne their enemyes
agaynst them. If there be eny wyck-
ed personnes therfor fled from their coun-
tree vnto you/deliuer theym vnto Symon
the hye přest: that he māpe punyssh
them accordyng to thist owne lawe.

The same wordes wrote the Romay-
nes also vnto Demetrius the kyng, to
Atrialus, Araba, Arsaces, & to all rege-
ons: as Samisanes, to them of Spat-
ta, Delo, Mido, Sydon, Caria, Sam-
os, Pamphilia, Lycia, Illicarnassum,
and to þ Rhodes, to Saseles, Coos, Sy-
da, Arado, Gortina, Gnydum / to Cy-
pres and to Cyren. And of every lētre
they sent a cōpy to Symō the hye přest
and to the people of þ Jewes. So An-
tiochus þ kyng brought his host vnto
Bora the seconde tyme, to take it: whe-
re he made diuerse ordinaunce of war-
re/and kepte Tryphon in that he shuld
not come forth. Then sent Simon An-
tiochus two thousande chosen men to
helpe hym with gold, syluer and other
pleureous geer: neuerthelisse he wold
not receaue them; but brake al the coue-
naut which he made w Symō afore,
and withdreyue hym self from him.

He sent Athenobius also a frende
of hys vnto Symō, for to reason wyth
him sayyng: Ye withholde frome Jop-
pa and Gaza (with the castell that is at
Ierusalem) which are cyties of my real-
me, whose borders ye haue destroyed
and done greate euell in the lande, ha-
ving the dominacion in many other pla-
ces of my kyngdome. Wherfore deli-
uer now the cyties which ye haue taken
w the tributes of the places that ye ha-
ue rule vpon wout þ borders of Jew-
ry: Or els geue me. v. hundrēth talētes,
if no me shal come & fight agaynst you

Of the Machabees. cccxxvi

So Athenobius the kinges frende came to Jerusalem and when he sawe the greate worshyp and honour of Simon, in golde / syluer, and so greate plenty of ornamentes he marueled and told Simon as the king commaunded hym. Then answered Simon and sayde vnto hym: As for vs we haue nether taken other mens lande, nor witholden them, but onely oure fathers heretage, which oure enemies had vnrightuouly in possession a certayn tyme, Thys heretage of our fathers haue we chalenged in proceste of tyme. And where as thou complaynest concerninge Joppa and Gaza, they dyd greut harme to our people and in oure lande, yet wyl we geue an. Crakentes for them.

¶ Neuertheles Athenobius answered hym not one worde, but turned agayne woefully vnto the kinge, and tolde hi all these wordes, and the greate dignite of Simon wth al that he had sene and the king was very angry. In the meane tyme fled Ctriphō by wyppes vnto Orthesapda. Then the kinge made Cendebeus captayn of the sea coast, and gaue hym an hoste of fote men and horsmen, commaunding hym to remoue the hoste towarde Jewrye, and to buylde by the cite of Cedron, to make by the portes, and to warre agaynst the people of the Jewes. As for the king hym selfe, he followed vpon Ctriphon. So Cendebeus came vnto Jamnia, and began to vexe the people to treade downe Jewry, to take the people prisoners, to slay them and to buylde by Cedze, where he set horsme and other men of warre, that they might come forth and go thorow the stretes of Jewrye / lyke as the king had commaunded hym.

Cendebeus the Captaine of Antiochus hoste is put to flight of the sonnes of Simon. Ptolomeus the sonne of Abobus killeth Simon his two sonnes at a battell. John killeth them 5 ly: in way of for his lyf.

¶ The xvi. Chapter

Then came Jhon wyppes from Gaza, and told Simon his father what Cendebeus had done among theyr people. Upon thys called Simon, ii of his elde sonnes Judas and Jhon & sayde vnto the. I & my bretheren & my

fathers house, haue euer fro our yowthe by vnto this dape, foughten agaynst the enemyes of Israel and God gaue vs good fortune to deliuer Israel oft tymes. And now for so moch as I am olde, be ye in steade of me and my brother, to goo forth and fyghte for oure people, and the helpe of God be with you. So he chose. x. M. fyghtyngemen of the countre, w horsmen also, which wente forth agaynst Cendebeus and rested at Modin.

In the mornynge they arose, & went to the playne felde: & beholde, a myghty great hoste came agaynst the, both of fote menne and horsmen. Now was there a water broke betwixte them, & Jhon remoued the host towarde them. And when he sawe that the people was afrayed to goo ouer the water broke / he wente ouer fyrst hym selfe: & 5 men scynge this, folowed him.

Then Jhon set his horsmen and fote men in ordze, the one by the other, for their enemyes horsmen were very many. But when they blew by 5 pypes to rettes, Cendebeus fled wth his hoste, wherof many were slayne, and 5 remnaunt gat them to their stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed sylly vpon the enemyes, tyll he came to Cedron which he buylde. The enemyes fled also vnto 5 towres that were in the felde of Azotus, and those did Jhon burne by. Thus ther were slayne. ii. M. men of the, and Jhon turned agayne peccably in to Jewry.

And in the felde of Jericho was Ptolomey the sonne, of Abobus made captayne: which because he had aboundance of syluer and gold (for he had married the daughter of Symon the hie prest) wated proud in his mynde, and thought to conquer 5 longe. ymagynyng falsched agaynst Symon & his sonnes, to destroye the. Now as Symon was going aboute thorow the cyties, that were in the countre of Jewry, and carryng for them: he came downe to Jericho, to Matathiah and Judas his sonnes, in the Cxxxvi. yere in the. xi. moneth called Sebat. Then Ptolomey the sonne of Abobus receaued them / but w dyscreate

¶ C c. iii. in to

The. ii. boke

The second boke

to a strong house of his called Doth,
whiche he had buyded/where he made
them a bancket.

So when Symon and hys sonnes we:
re mety and had dronken well Ptolomy
stode vp with hys men (whome he had
hyd there) and toke theyr weapons, en:
tered into the bancket house, and slewe
Simon with hys two sonnes so certen
of his seruantes. Such great vnfaith:
fulness had Ptolomy in Israel and reco:
penced cruel for good.

Then wrote
this Ptolomy the same vnto king An:
tiochus, requyring hym, that he shoulde
sende hym an hoost to helpe him: and so
shoulde he deliuer hym the lande, with
the cities and tributes of the same. He
sent other men also vnto Gasa, for to
take Jhon, and wrote vnto the captay:
nes to come to him, and he shoulde geue
them syluer golde and rewardes. And
to Jerusalem he sent other, to take it &
the sanctuarie.

Then came there one before, and
toulde Jhon in Gasa, that his father
and hys bretheren were slayne and how
that Ptolomy had sent to slaye hym al:
so: when Jhon herde thys, he was so:
re abashed, and layd handes vpon them
that were come to destroye hym and sle:
we them: for he knewe, that they were
about to kyll hym.

As for other thinges concerninge
Jhon, of hys warres, of hys noble
actes (wherin he behaued hym
self manfully) of the buyding
of walles which he made:

other of hys dedes: they
are written in the cro:
nicles of hys prest
hode, from the
tyme forth
that

he was made hys
prest after his
father.

The ende of the fyrste booke
of the Machabers:

Of the Machabers.

An Epistle of the Jewes dwell at Jerusalem sent
vnto them which dwell in Egypte where in they
horted them to geue thankses for the birth of Antio:
chus Of the fyre that was hyd in the pye The pri:
er of Achemish.

The first Chapter



He brethren of the
Jewes which be at
Jerusalem and in
the land of Jewry,
with vnto those bre:
thren of the Jewes
that are thow out
Egypte: good for:

tune, healthe and peace.

God the Lord be gracious vnto you,
and thinke by on his couenant that he
made with Abraham, Isaac, and Jacob,
his faithfull seruantes: and geue you
all such an hert, that ye maye loue and
lerne him, praye and performe his wyl to
an whole hert & a of willing mynde: He
open your hertes in his lawe and in his
commaundementes, sende you peaces:
heate your prayers, be at one to you,
and neuer forsake you in tyme of trou:
ble. Thys is here oure prayer for you.

What tyme as Antiochus reigned
in the clxxxviii. yere, wee Jewes wrote vn:
to you in the trouble and vpolensie that
came vnto vs. In those yeres after
Jasen departed out of the holy lande &
kingdome, they brent by the portes &
shed innocent bloude. Then made wee
oure praker vnto the Lord, & were herd,
& offered, and lyghted the candels, set:
tyng forth cakes and bred. And nowe
come ye into the feast of tabernacles, &
the moneth caslew.

In the clxxxviii. yere, the people
that was at Jerusalem, and in Jewry,
the counsell and Judas hym self, sent
thys wolfeome saluacion vnto Antio:
chus kynge Ptolomys master whys
the came of the generacion of the anoi:
ted prestes: and to the Jewes that were
in Egypte: In so much as god hath de:
liuerd vs from grea payles, we than:
ke hym higlye. In that we refused so
myghty a kynge. And why he broughte
men oute of Persis by heapes, to fight
against vs and the holy cytye.

for as he was in Perſis (namely, the Captayne with the greate hoſt, he pereſhed in the temple: of Paneas, beyng diſceaueſed thoroꝝ wth deuice of Paneas preſtes. For as he was purpoſed to haue dwelte there, Antiochus and hys frendes came thither, to receaue much money for a dowry. So when Paneas preſtes had layed foꝝth the moneye, he entred wth a ſmall company into the compas of the temple, and ſo they ſhut the temple.

Nowe when Antiochus entred by opening the pꝛeuepe intrauince of the temple, the preſtes ſtoned the Captayne to death, hewed them in peces that werth his, moꝝe of the pꝛeſtes, and thꝛe wth the out i al thinges. God be pꝛayſed, which hath deliuered the wicked i to our haides.

Where as we now are purpoſed to kepe the puriſycacion of the temple vpon the xxv. daie of the moneth Caſieu we thought neceſſari to certiſie you ther of: that ye alſo myght kepe the tabernacles feaſt daie, and the daie of the fyre, which was geuen vs when Nehemiah offered, after that he had ſet vp the temple and the aulter. For what tyme as our fathers were led a waie vnto Perſis, the preſtes (w^{ch}iche then ſought the honour of god) toke the fire pꝛeueliſt the aulter, and hꝝd it in a balley, where as was a greate depe drie pyt: ad there in they kepte yt, becauſe the place was vnknoꝝne to euery man. Nowe after many yeaꝛes when it pleaſed god, that Nehemiah ſhould be ſent from the kyng of Perſia: he ſente the childers childꝛen of thoſe preſtes (which had hid the fire) to ſeke it. And as they told vs, they founde no fire, but thicke water. Then commaunded he them to drawe it vp, ad to bꝛinge it him a ſ offeringes wth al. Nowe w^{he} the ſacrifices were laied on a oꝛdered, the preſt Nehemiah commaunded to ſpꝛinkle the ſacrifice wth water. W^{he} this was done, a ſ time come the ſunne ſhone, which afore was hid in the cloꝝde: where was a greate fire kidled. In ſo much the euery ma marueled: now al the preſtes pꝛaied, w^hyle the ſacrifice was amaking. Jonathas pꝛaied firſt, ad the other gaue anſwere.

And Nehemias prayer was after this

maner: O Lord God maker of all thinges, thou fearfull and ſtroung, the ryghteous and mercyfull, thou that art onely gracious kyng, onely lyberall, onely iuſt, Almighty and euertlaſtyng, that deliueredſt Iſrael fro all trouble, that haſt choſe the fathers and halowed the, receauinge the offerynge for the whoole people of Iſrael: pꝛeſerue thyn owne poꝛcyon, and halowe it. Gather thoſe together that are ſcattered abꝛode from vs: deliuer them that are vnder the heathens bondage, loke vpon them w^hych are deſpyſed ad abhorred: that the heathen may know and ſee, how that thou art oure God: W^hynſt the them that oppreſſe, ad pꝛoudly put vs to diſhonour. Set thy people agayne in thy holy place, like as Moſes hath ſpoken.

And the preſtes ſong Pſalmes of thankſgeuyng, ſo longe as the Sacrifice endured. Nowe when the ſacrifice was bꝛent, Nehemiah commaunded the greate ſtones to be ſpꝛinkled wth the reſidue of the water. W^hich w^{he} it was done, there was kindled a flame of them alſo: but it was conſumed thoroꝝe the lꝝght, that ſhyned from the aulter.

So when this matter was knowne, it was tolde the kyng of Perſia, that in the place where the preſtes, which were led awaye, had hꝝd the fyre, there appeared water in ſteade of fyre, and that Nehemiah and his company hadde puriſied the ſacrifices wth al. Then the kyng conſyderynge and ponderynge the matter dyligently, made him a temple to proue the thynge that was done. And w^{he} he founde yt ſo in dede, he gaue the preſtes many giſtes ad dyuerſe rewarde: yee he toke theym wth hys owne hand, and gaue them. And Nehemias called the ſame place Nephetar, which ys as moche to ſaye as a clenſynge: but many men call it Nephi.

Nowe Jeremy hidde the tabernacle of Breche, and the aultere in the hill of the bones of Iſaion coꝛamed in one.

The .iiij. Chapter.

It is found alſo in the wꝛytyngeſ of Jeremy the prophete that he commaunded them w^hiche were caried awaye to take fire, as it iſſaie de

they

Cent. xxx. a

Jer. vi. 17, 18

ii. 29. iii. 2

The.ii.boke

they shoulde not forget the lawe & commaundementes of þe lord, & þe they shuld not in their myndes, wher they see images of siluer & gold in their ornamētes. These and such other thinges commaunded he them, & exhorted hi, þe they shuld not let the lawe of God go oute of their hertes.

It is written also, howe the prophete (at the commaundementes of god) charged the, to take the tabernacle & the arke to them: & he went forth vnto þe mountaine where Moyses climed by, and saw the heretage of god. And whē Jeremy came there he founde an open caue, wherē he laid the tabernacle, the arke and þe altar of incence, and so stopped the hole. There came certayn men together also following hi, to marke þe place, but they coulde not finde it.

Which when Jeremy perceaued, he reproued them sayng: As for that place, it shalbe vnkowne, vntill the tyme þe God gather his peple together agayn, and receaue them vnto mercy. Then shal god shew them these thinges/ and the maiesty of the Lord shal appeare, & þe cloud also, lyke as it was shewed vnto Moyses: and like as when Salomon desired that the place might be sacrificed as it was shewed him.

For he beyng a wyse man, handled honorably & wysely offerynge vnto God i þe halowynge of the temple, when it was finished. And lyke as whē Moyses prayed vnto the Lord, the fyre came downe from heauen, and consumed þe burnt offerynge: Euen so prayed Salamon also, & the fyre came downe from heauen and consumed þe burnt offerynge. And Moyses sayde: because the synofferynge was not eaten, therefore it is consumed. In lyke maner Salamon kepte þe dedycacion (or halowynge) eyght dayes.

In the Annotations & wytynges of Jeremy, were these thinges put also, & how he made a lybzarre, & how hee gathered out of all countres þe bookes of þe prophetes, of Dauid, the epistles of þe kynge, & of þe presentes. Euen so Judas also, loke what he lerned by experience of warre, & such thinges as hath hapened vnto vs/ he gathered them all together, and so we haue them by vs,

If ye now desyre to haue the same, sende some body to fetch them vnto you. Wher as we then are about to celebrate the purificacion, we haue written vnto you. Therefore ye shall do well, & ye kepe the same dayes. We hope also, þe the God (which deliuered his people/ and gaue them all the heretage, kynge- dom, presthod and Sanctuary that he promised them in the lawe) shal shortly haue mercy vpon vs, and gather vs to gether fro vnder the heauē in to his holy place: for he hath saued vs fro grea- te perels, and hath clenched þe place.

As concernynge Judas Machabe, us & his brethren, the purification of þe grea- te temple, the dedicaciō of the altar, yee and of the warres that concerne noble Antiochus and Eupator his sō- ne, of þe thynnynges that came downe fro heauen vpon those, which manfully de- fended the Jewes. For though they were but few, yet defeded they the who- le lande, droue awaye þe enemyes host, recouered agayne the temple, that was spoken of thoro- we out all the world/ deliuered the cite, dounge their best, & the law of þe Lord which was put dou- ne, might with all tranquylte be resto- red agayne vnto the Lord, that was so mercifull vnto the. As touchynge Ja- son also of Ciren, we haue vnder taken compendiously to bring in to one boke, the thinges that were comprehended of him in fyue. For we consyderynge þe mul- titude of the boke, and howe hard it shoulde be for theym that woulde medle wth stories and actes (ad that because of so diuerse matters) haue vnder taken so to comprehend the stories: þe such as are disposed to reade, myght haue pleasure and pastyme therein: and that they which are dilygent in such thinges, myght the better thinke vpon them: yee and that whoso- euer readeth them, might haue profit thereby.

Nevertheless we oure selues that haue medled with this matter for the shortenyng of it, haue taken no smal labour, but great diligence, watchynge and trauailig. Lyke as they that make a feast, wolde sayne do other men ple- sure: Euen so we also (for manye mens sakes) are very wel content to take the labour

Exod. xlii, d
iii, 4. v. 11. b

Leuit. ix, d

ii, par. vii, a

Some reade
Rehemias,

laboure, where as we maye shortly com-
prehende / & thynges & other men haue
scalyt wrytten.

For he & buydeth an house anewe /
must prouyde for many thynges to &
whole buydyng: but he that payneth
it afterwarde, seketh but only what is
comly / mete and conuenient to garnysh
it withall. Euen so do we also in lyke
maner. And why? He that beginneth to
wyte a booke for & fyrst, must with his
vnderstandynge gather & matter toge-
ther, set hys wordes in ordre, and dily-
ently seke out of every parte: But he &
afterward wyl shortly it, vseth few wor-
des, and touchethe not the matter at &
largest: Let thys be sufficent for a pro-
loge, nowe will we begynne to shewe &
matter: for it is but a folysh thinge to
make a longe prologe, and to be shor-
te in the booke it ielf.

Of the honour done vnto the temple by the kyn-
ges of & Gentyles, Symon vntereth what treasure
is in the temple, Heliodorus is sent to take, them
away. He is stryken of God, and healed, at & pray-
er of Onias.

The .iii. Chapter.

What tyme as the holpe cy-
te was in habtyed i al pe-
ace and wealth, and when
the lawes were yet veri wel
kepte. (For so was it orde-
ned by Onias the hys prest and other
godly men / that were enemyes to wic-
kednesse) It came therto / that euen &
kynge ad prynces the selues did & plas-
ce greate worshippe, and garnished the
temple with great gyftes: In so moche
& Seleucus kynge of Asia of his awne
rentes bare al & costes belonging to the
seruyce of the offringes. Then Symon
of the trybe of Ben Iamin, a ruler
of the temple, laboured to worcke some
mylchefe in the cite: but & hys prest resi-
sted him.

Neuerthelesse when he myghte not
ouercome Onias, he gat him to Appo-
lonius the sonne of Thersa (which then
was chiefe lord in Celosicia and Phenice)
and tolde him, that the treasure in
Jerusalem was full of innumerable
money, and how that the commons goo-
des (wich belonged not vnto the offer-
inges) were excedinge greate also: yf
and how it were possible, that all these
might come vnder the kynges power.

Now when Appolonius had shewed
the kyng of the money, as yt was tolde
him: & kyng called for Heliodorus his
steward, ad sent hi to a comaundemet,
to bring hym the same money. Immedy-
atly Heliodorus toke his iourney, but
vnder a coloure, as though he wolde go
to Celosicia & Phenices to viset the ci-
ties, but his pur pose was to fulfill the
kynges pleasure: so whē he came to Je-
rusalem, and was louingly receaued of
the hys prestes into the citie: he coulde
what was determened concerninge the
mony, he asked also, yf it were so i dede.
Then the hys prest tolde him that there
was such money laid by for the by hol-
ding of widdowes, & fatherles childre,
and how that a certaine & f belonged
vnto Hircanus Tobias a noble mā & &
of al & mony (which & wiked mā Simon
had bewraied) there were. iiii. C. talen-
tes of syluer: & .ii. hundreth of goulde,
yea and that it were vnpowable for tho-
se mens meaninge, to be disceaued, that
had laide by theyr moneye, in the place
and temple (which is had in great wor-
ship thow & whole worlde) for the mai-
tenaunce and honoure of the same
Wher vnto Heliodorus answered, that
the kyng had commaunded hym in a-
ny wyse to bringe hym in the money.

So that day appoynted, Heliodorus en-
tered into the temple to orde this matter
but ther was no smal feare thow out &
whole citie. The prestes fell downe be-
fore the altare in theyr vestimentes, &
called vnto heauen vpon hym wich had
made a lawe concerning stufte geuen to
kepe, that they shoulde be safely preser-
ued, for such as committe them vnto ke-
pinge. Then whod so had loked the hys
prest in the face it wold haue greued his
herte. For hys countenaunce and & chaū-
ging of hys coloz, declared the inwarde
torow of hys mynde. The man was all
in heynnes, and hys body in fear: wher-
by they that loked vpon him might per-
ceau the grete of hys herte. The other
people also came out of theyr houses bi
heapes vnto the comen prayer, because
the place was lyke to come into confusy-
sion. The women came together thow
the streates with heary clothes aboute
theyr bzelles.

The. ii. boke

The virgyns also that were kepte in, came to Onias, some to the walles, other some looked out of þe wyndowes: þe they all helde vp theyr handes toward heauen, and prayd. A myterable thinge was it to loke vpon the comen people, ad þe hys prest beyng i suche trouble. But they besought almyghty God that the goodes whiche were comyted vnto them, myght be kepte whole, for those that had deliuered the vnto their keepynge. Neuertheles the thyng þe Heliodor was determed to do, þe perfourmed he in the same place, he him selfe personally beyng about the treasure wth his men of warre. But the spirite of almyghty God shewed hym selfe openly, so þe all they which presumed to obeye Heliodor, fell thorow the power of God into a greate fearfulnesse ad drede. For there appeared vnto them an hourse, w a terryble man sitting vpon hi backe i goodly aray, and the hourse smote at Heliodor w his fore fete. Now he þe sat vpon the hourse had harnesse of gold vpon hi. More ouer there appeared, ii. faire & beutifull yonge men i goodly aray which stod by him, scourged hi of both the sides, and gaue hi many stryppes w out ceassing. With þe fell Heliodor so del vnto þe ground. So they toke him vp (being copassed about w grate darknes) & bare hi out vpon a beare. Thus he þe cam w so many tanners & men of warre into þe saide treasury was boene out, were as no man might helpe hi: ad so the power of god was manifest and knowne. He laie stil dome also by þe power of God, destitute of all hope & life. And they praised þe lord, þe he had shewed hys power vpon hys place ad temple, which a lytle afore was ful of feare and trouble, & þe thorow the reuelacion of the almyghtie lord it was fylled w ioye and gladnes. Then certayne of Heliodor frendes prayed Onias, þe in all haste he wolde call vpon God, to graunte hi his life, which was geuig by the goost. So the hys prest considered the matter, ad lest the king shold suspecte þe the Jewes had done Heliodus some euell he offered an healt offering for hym. Now when the hys prest had obtained hys petition, the same pang men in the

same clothing appeared, and stode bye de Heliodor, sayig: Chaunce Onias the hys prest, for his sake hath the Lord graunted thee thy lyfe: herfore seing þe God hath scourged the, geue him praise and thanckes, and shewe euery man hys myght and power. And when they had spoken these wordes they appeared nomore.

So Heliodor offered vnto God, made great bowes vnto hi, which had graunted hi his life, thaked Onias, to ke hys hooft and wente agayne to the king. Then testified he vnto euery man of the greate workes of God, that hee had seene wth hys eyes. And when the kyng asked Heliodor who were mete to be sent yet ouer agayne to Jerusalem, he sayde if thou hast anye enemye or aduersarye vnto thy realme, sende hym thither, and thou shalt haue him punished, yf he escape wth hys lyfe: for in þe place (no doubt) there is a special power & working of god, for he that dwelleth in heauē, visiteth and defendeth þe place: & al þe come to do it harme, he punisheth & plageth them. & hys is now the mater concerning Heliodor, & the keepinge of the treasury at Jerusalem. Simon reporteth euell of Onias & Jason desiring the office of the hys prest corrupteth the king with rewardes, the wicked intent of Jason.

The. iii. Chapter.

This Simon now of (whom we spake afore) being a brayer of þe money & of his owne natural cōtre, reported the worst of Onias as though he had moued Heliodor vnto this, & as though he had ben a bringer vp of euell. Thus was he not ashamed to cal hi an enemy of þe realme, that was so faythful an ouerlaker & defender of þe citie ad of hys people: yea and so feruit in the law of god, but wth the malice of Simon encreased farre, that throw his frendes there wer certayn manslaughterers comitted: Onias considered þe parrell þe myght come thorow thys stryfe & how þe Appolonius (namely þe chelord in Celosyria and Phenices) was all set vpon tyraunye, and Symons malice increased þe same: He gat hi to the kyng not as an accuser of the cytelius, but as

11. Mach. 1. 1. 1.

1. Ma. 1. 1. 1.

Of the Machabees. cccxxxi

as one that by hym selfe intended þo comon wealth of the whole multitude. for he sawe it was not possible to lyue i peace, nether Symon to leaue of from his folowynesse, excepte þe kynge dyd loke herto. But after the death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason the brother of Onias laboured to bee hys priest: for he came vnto the kynge, and promised him thre hundredth & lxx. talentes. Besydes this he promysed hym yea an. C. & l. If he myght haue the schoole of the chyliden, & that he myght call them of Ierusalem Antiochians. which when the kynge had graunted, and he had gotten the superiourite, he beganne immediatly to drawe his kynsmen to the custome of the heathen, put downe þe thynges that þe Jewes had set vp of loue, by John þe father of Eupolemius / whych was sent embassytoure vnto Rome. for to make the bonde of frendshyppe and loue. he put downe all the Jewes and Lyberties of the Jewes / and set by the wicked statutes. He durst make a synagoge schole vnder the castel, and set fayre yongemen to learne the maners of whores and brotheles.

¶ Hys was now the begynninge of þe heathenryth and straunge conuersacyon, brought in thow the vngacious & vtherd wickednes of Jason, whych shall not be called a þeste, but an vngodly person. Insomuch that þe prestes were now no more occupied aboute the seruice of the alter but despised þe temple, regarded not the offeringes: yea gaue thei diligence to lerne to fight, to wrestle, to leape, to daunce, and to put at þe noner not settinge by the honour of the fathers, but lyked the glozy of þe Grekes best of al: for the which they stroue perelously & were greedy to folow their statutes yea they lust w in al thinges to be lyke them which afore wer theye enemies and destroyers. Howbeit to do wickedly againt the lawe of god shall not escape unpunished: but of this wee shall speake here after.

¶ What time as the Olympic games were played at Cyprus (the kynge

hym selfe beinge presente) this vngacious Jason sent wicked men, bearyng from them of Ierusalem (whych now were called Antiochians) xlii. C. drachmas of syluer for an offerig to Hercules. These had they that caried them, despyed vnder such a fashio, as though they shoulde not haue bene offered, but bestowed to other vses. Nevertheless he that sent them / sente them to the temple that they shuld be offered vnto Hercules. But because of those that were present, they were geuen ag to the mayng of thyppe. And Appolonius the sonne of Perseus was sent into Egypte, because of the noble men of kynge Ptolome philometor. Now when Antiochus perceaued that he was put out from meddelyng in the realme he soughte hys owne profyte, departed from thence, camme to Ioppa, and then to Ierusalem where he was homorably receaued of Jason and the cite, & was brought in w torch lyght and with greate prayse: and so he turned his hoost vnto Phenices.

After xlii. yere Jason sent Menelaus, the forsayde Symons brother, to beare the money vnto the kynge, and to bringe him answer of other necessary matters. But he (when he was prayed of the kinge for magnyfying of his power) turned the þesthode vnto him self, lapinge bp. xlii. C. talentes of syluer for Jason. So when he had gotten comendementes from the kynge, he came hauing nothyng, that becommethe a priest, but bearing the stomack of a cruel tyrant, and the wrath of a wilde brute best. Then Jason (which had dyced auid his awne brother) seinge that he hym selfe was begyled also, was fayne to flee into the lande of the Ammonites and Menelaus gat dominion. But as for the money þe he had promysed vnto the kynge, he dyd nothing therin / where Sosistratus the ruler of the Castell requyred it of him. For Sosistratus was the man that gathered the customes: wherefore they were both called before the king. Thus was Menelaus put out of the presthode, and Lysimachus his brother cam in his stead. Sosistratus also was made lord of þe Cyprus.

The first booke

It happened in the meane season, & the Chalcians and Mallacians made insurrection, because they wer geue for a presente vnto kynge Antiochus concubine. Then came the kynge in all the haste to slay them againe, and to pacify the matter, leauinge Andronicus there to be his debytte, as one mete therfore. Now Meneleus supposig that he had gotten a tpyght conuenient time, stole certaine vessels of golde out of the temple, & gaue the to Andronicus for a present and some he tolde at Cyprus and in the Cypries thereby.

Which when Onias knewe of a surertry, he reproveth him: but he gat him a Sanctuary beside Daphnis, that lyeth by Antioche. Wherefore Meneleus gat him to Andronicus, and prayed he should wolde slay Onias. So when he came to Onias, he counselled hym craftely to come out of the Sanctuary, geuyng hi his hand, as an othe (howebeit he suspected him) and then he slew Onias, with out any regard of righteounes. For the which cause not only the Jewes, but other nations also toke indignacion, & were displeased for the vnrightheous death of so goodly a man.

And when the king was come againe from Cilicia, and the Jewes ad certayn of the Grekes went vnto him complaying for the vnrightheous death of Onias. Yea Antiochus him selfe was sorow in his mynd for Onias, so that he pitied him and he wepte, remembryng his sobernes and manerly behauiour. Wherefore he was so troubled in his mynd, that he commaunded Andronicus to be stripped out of his purple clothinge, and so to be led thorow out al the cite: yea and the vngacious man to be slayne in the same place, where he committed his wickednes vpon Onias. Thus the lord rewarded him his punishment, as he had deserved. Now when Apsemachus had done many wicked dedes in the temple thorow the counsel of Meneleus, and the horre came abrode: the multitude gathered them together against Apsemachus for he had caried out now much golde.

So when the people arose, and wer full of displeasure, Apsemachus armed his vnrightheous to defende him: a cer-

tainye ty, aunte beyng theire captayne, which was gotten bothe in age & wokenesse. At which time the people understood the purpose of Apsemachus: some gat stones, some good stronge clubbes, & some cast alshes vpon Apsemachus. Thus there were many of them wounded, some beyng slayne, and al the other chased away. But as for the wicked church robber him selfe, they kylled him beside the treasury. Of these matters therfore there was kepte a courte agaynst Meneleus. Now when the kynge came to Cyprus, they made a complaynte to him of Meneleus, concernyng this basynesse, and the embassitours were thre. Wherfore Meneleus went apromised to Ptolome to geue him moche money, if he wolde perswade the kynge. So Ptolome went to the kynge into a courte (where as he was set to cole him) and broughte hym out of that mynde. In so much that he had discharged Meneleus from the accusations that notwithstanding was cause of all mischance: and those poore men which if they had tolde theyr cause before the Scythians they shuld have ben indged innocent, them he condemned to death.

Thus were they soone punished, which folowed vpon the matter for the cyprie, for the people, and for the holy vessel. Wherefore they of Cyprus toke indignacion, and buried them honorably. And so thorow the courtoousnesse of them that were in powre, Meneleus remayned still in authoryte, increasyng in mallice, to the hurte of the cypries.

Of the sygnes and tokens sene in Jerusalem. Of the ende ad offence of Jason, The pursute of Antiochus against the Jewes. The spoiling of the temple

The .v. Chapter.

At the same tyme Antiochus made hi ready againe to Egypte. Then were there sene at Jerusalem, claddes longe, and hoymen running to and fro in the ayre, whiche had raiment of golde, and spores. Ther were sene also whole hostes of men weaponed, and horse running in an ordre howe they came together, how they held for the theire myddes, how they harnessed menne drewe oute their swerdes, and shot their darters.

The

Of the Machabees. cccxxi

The hyne of the golden weapens was sent, and of al maner of armure. Wherfore euery mā prayed, that those robens might turne to good. Now when there was gone forth a false rumour, as though Antiochus had ben deed: Jaso toke a. M. men, and came sodenly by the cite. The citisins came vnto h walles, at the last was h cite taken, & Menelaus fled into the castel.

As for Jaso he spared not his owne cytylins in the slaughter, nether consyded he what greare euell it were to destroye the prosperite of his owne kynsmen: but dyd as one that had gootten the victory of his enemies, and not of his frendes. For al this gat he not the superiourite, but at the last receaued conseruon for his malice, and fled agayne lyke a vagabunde into the lande of the Ammonites.

Finally, for a rewarde of hys wyckednes, he was accused befor Archas h king of the Arabians: In so much that he was fayne to fle from cytie to cytie: being despyed of euery man as a forsaker of the lawes, and an abhomyable person. And at the last (as an open enemy of his owne natural couētre and of h cytylins) he was drien a way into Egypt.

Thus he that afore put many oute of their owne natyue land, perished fro home him selfe. He wente to Acedemon, thynking there to haue goette succour by reason of kindred. And he h afore had casten many oute vnburied, was throwne out hi selfe, no mā mourning for him, nor puttyng him in hys graue: so h nether enioyed the buryal of a stranger, nether was he partaker of his fathers sepulcre.

Now when this was done the king suspecte, h the Jewes wold haue fallen fro him: wherfore he came in a greate displeasure out of Egypt, and toke the cytie by violence. He commaunded hys me of warre also h they shuld kyll and not spare, but slawe downe suche as wold deie them, or clynmed vpon h houses.

Thus was there greate slaughter of yong men, olde men, wemen, chyldre and virgines. In. liii. dayes were there slayne, lxxx. M. fourthy thousand put in prison, and no lesse sold. Yet was

he not content with this, but durst go in to the most holi temple (Menelaus that traytoure to the lawes and to hys owne naturall countree, beinge hys gyde) and with his wicked handes toke the Holye vessel, whych other kynges and Cyties had geuen thether for the garnishing and honour of the place: them toke he in his handes vnbowthely, and despoiled them.

So mad was Antiochus that he consydered not, howe that God was a lytle wroth for the synnes of them that dwelle in the cite, for the whiche suche confusyon came vpon that place. And wherfore it had not happened the to haue bene lapped in many synnes, this Antiochus (as soone as he had come) had sodenly bene punished, and shut out for hys presumption, lyke as Helyodorus was, whodome Seleucus the king set to robbe the treasury. Neuertheles god hathen not thof the people for the places sake, but the place for the peoples sake: and thetfore is the place become partaker of the peoples trouble, but after warde shall it enioye the wealth of them. And like as it is now forsaken in the wrath of almyghtie God, so when the great God is reconciled it shalbe set vp in hys worship agai.

So when Antiochus had taken a. M. lxxi. C. talentes out of the temple he gat hym to Antioch in al the haile, thynking in hys pryde, that he myghte make men sayle vpon the drye lande, and to go vpon the see such an hys mynde had he. He lefte debities there to bere the people: At Jerusalem left he Philyppe a Phrygian in maners moze cruel then hi self h set hi ther: At Garisim he left Andronicus & Menelaus: whych wer moze greuous to h citisins then other. Now as he was thus set in malice agai h Jewes, he set Appolonius an hated prince, w. xlii. M. commaunding hi to slay al those h wer of perfect age and to sell the women, maydes and chylderen. When he came now to Jerusalem he fayed peace, & kepte hi syl vnto the Sabbath day: & the he comanded his me to take the to thet wepes (for h Jewes kepte holy day) & so he slew al the h wer gon forth to h ope play running here and there thow h cytie, w. lvi. M. men weapened, and murdered a greate nombre. But Judas Machabeus

Judith. v. 8;
ii. M. xlii. 8

C

1. M. xlii. 8

The .ii. boke

be? which was the tenth, fled into the wilderness, led his life there with his company among the wilde beasts & upon the mountaynes, dwelling there, and eating grasse/lest they should be perturbours of the faithfulness.

¶ The Jewes are compellid to leave þ law of god
The temple is defiled The readers are monished
they shal not adhoze þ aduersite where in the Lord
afflicteth them, The greuous payne of Cleazarus.

The .vi. Chapter

Not longe after this, sent þ kinge a messenger of anty oche, for to copell þ Jewes to altre the ordinaunces of þ fathers & þ lawe of god, to defile þ temple þ was at Ierusalem, & to call it þ temple of Jupiter Olimpius: & þ thei shuld be in Gazarim, as those which dwel at the place of Jupiter þ herbe rous. This wicked sedicio of þ yngodly was heuy vpon al þ people: for þ temple was full of voluptuousnesse, bibbinge, & holing of þ hethi/ of ribaudes & harlottes together. The women were in the holy place, & bare in þ was not laful. The alter also was ful of vnlaful thinges which þ lawe forbiddeth to laich upon it. The Sabbothes were not kept, þ other solepne feastes of þ lade were not regarded. To be plaine, there durst no mā be a knowne þ he was a Jewe. In þ daie of þ kinges birth they were copelled perforce to offer: & when þ feaste of Bach^{us} was kept, they wer constrained to weer garlandes of puy, & so to go about for þ honour of Bach^{us}. Moreover thow þ coucel of Idolom^{us}, there wet out a comaundemēt in þ next cities of þ Heathē, þ they shuld intreat þ Jewes i like manner: namely, to copel the for to do sacrifice after þ law of þ Gentiles: ad who so wolde not, to put the to death. A ppyteous thing was it to se. There were. ii. women accused to haue circumsised their somies, whō whē they had led roude about þ cite (þ babes hāgig at their breasts) they cast the doune headling ouer þ walles. Some þ wer crept into dens & ad had kept þ Sabboth, were accused vnto Philis^{us}, ad byent in þ fire: because þ for þ feare of god they kept þ comaundemēt so stifly, & wold not defed the selues. Now I besech al those which reade this boke, that they refuse it not for these

fallis of aduersite: & sudge þ thinges (that are happenid) for no destruccio, but for a chastenyng of oure people, And why? whē God suffred not sinners longe to folowe theirowne mynde, but shortly punished them, it is a token of his greate lōunge kyndnes. For this grace hatie we of God more then other people, that he suffreth not vs longe to sime vnpunished like other nations: that when the Day of Judgemente comethe, he maye punish them in the fulnes of their synnes. If we synne, he correcteth vs, but he neuer withdraueth his merce from vs: and though he punish v aduersite, yet doth he neuer forsake his people. But lett this þ we haue spoken now in few wordes, be for a warnyng and exortacion of þ Heathē. How wil wee come to þ declaryng of þ matter. Cleazar one of the principall Scribes, an aged man & of a wellauored contenaunce, was constrained to gaue to open mouth & to eate swinesflesh. But he desirig rather to dye gloriously then to liue in shame, offered hi self willingly to the matterdō. Now whē he saw þ he must nedes go to it, he toke it papyently: for he was at a poynte in hi selfe þ he wold consent to no vnlaful thing for any pleasur of lyfe. They þ stode by beig moued wth itie (but not aright) for þ old frendshipp of þ mā, toke hi aside pruely, & prated hi þ he wold let such flesh be brought hi as were laful to eate, & th to make a coutenaunce as though he had eate of þ flesh of þ sacrifice lyke as þ king comaunded, for so he might be deliuered from death, ad so for the olde frendshipp of the man, they shewed hym this kyndnes. But he beganne to consydre his dyscrete and honorable age, his noble and worthypfull stocke, and howe that from his youth vp he had be of an honest & good conuersacion: yea & how constantly he had kepte the ordinaunces and Lawes Commaunded by god, wherfore he gaue the this answer and sayde: Yet had I rather first be layde in my graue. For it becometh not mine age (sayd he) in any wyse to dissemble, wherby many yong persons myght thinke, that Cleazar being. lxxx. yere old ad. x. were now gone to a straunge lyfe and

and so thorow myne pproctryp (for a li-
tle tyme of transitozpe lyfe) they might
be discaued by thys meanes, also shuld
I despye myne age, and make it abhomi-
nabler for though I were now deliue-
red from the tormētes of men yet shuld
I not escape the hand of almyghthy god
neither alpye nor dead. Wherfore I wil
dye manfully, and do as it becommethe
myne age: wherby I may peradventure
leau an exāple of stedfastnes for suche
as be yonge. yf I with a readye mynde
and manfully dye an honest deathe, for
the moost worthy and holy lawes.

When he hadde sayde these wordes
immediatly he was drawen to the tor-
ment. Now they that led hym and were
mynde a lytle afore, beganne to take dis-
pleasure because of the wordes that hee
sayde, for they thought he had spoken
the of an hye mynde. But when he was
in hys martirdomme, he mourned and
sayd: Thou (O Lord) which hast the ho-
ly knowelodge, knoweste openly: that
where as I myghte be deliuered from
death, I suffre these soze paynes of my
body: but in my mynde I am well con-
tent to suffre them because I feare the.
Thus thys man dyed, leauing the me-
morial of his death for an exāple, not
only vnto yonge men, but vnto all the
people to be stedfast and manly.

The punishment of .vii. brethren & of their mother

The .vii. Chapter

It happened also that ther we-
re .vii. brethren (with theyr mo-
ther) taken and compelled bye
the kyng against the lawe to
eate swynes flesh: namely with
scourges ad lethren whypptes. And one
of the which was .ij. chere said, what se-
kest thou, & what requierest thou of vs? As for
vs we are redy rather to suffre deathe
than to offēd .ij. lawes of god & .ij. fathers
The was .ij. big angry, & bad heate cau-
dions & brasé pottes. Which whē they
were made hot, immediatly he commaunded
the tong of hym that spake first to be cut
out, to put the skynne ouer hys head, to
pare of .ij. eages of his hādes a fete: yea
& .ij. in .ij. sight of his hādes & the other
of his brethren. Now whē he was clean
matted he commaunded a fyre to be made
& so (whyle ther was anye byethe in hi)

to be fied in the caudron. In .ij. whiche
when he had bene longe payned/the o-
ther brethren with their mother exhort-
ed him to dye manfully, sayinge: The
Lorde God shal regarde the treuth/ ad
comfory vs, lyke as Moyses testifyeth
and declareth in hys songe, sayinge:
and he wyll haue compassion on his ser-
uauntes.

So when the fyrste was deed after
this maner, they brought the second to
haue him in derision/pulled the skynne
to the hearre ouer his head/ & asked hi
if he wolde eate swynes flesh, or he were
pained in the other mēbres also thorow
out hys body. But he answered boldly
and said: I wyl not do it. And so was
he tormentēd lyke as the fyrst/ and whē
he was euen at the geuing by .ij. goode
he said: Thou most vngacious persō
puttest vs now to death, but the kyng
of the world shal raise vs by (which die
for his lawes) in the resurreciō of euer-
lastinge lyfe.

After him, was the thirde had in deri-
sion: as when he was requested, he putt
out hys tonge, and .ij. right soone, houl-
dng forth his handes manfully, and
spake to a stedfast faith: These haue
I of heauen, but now for the lawe of
God I despye them, for my trueth is, .ij.
I shall receaue them of him agayne. In
so much that the king and they whiche
were with him, marueyled at the yonge
mans boldnesse, that he nothing regar-
ded the paynes.

Now when he was deed also, they
bexed the fourth with tormentes i lyke
maner. So when he was now at his
death, he said: It is better, than we be-
yng put to death of men, haue our ho-
pe and trust in god, for he shal rayse vs
by agayne. As for thee, thou shalt haue
no resurreciō to life. And whē they had
spoken to .ij. fifth they tormentēd hym.
Then loked he vnto the kyng, & said: .ij.
hast power amēg men, for .ij. art a mor-
tal man also thy selfe, to do what thou wilt
but thinke not .ij. God hath forsake our
generacion. Abide thee, to try til a while,
and thou shalt see .ij. great power of God
how he wil punish thee and thy seide. Af-
ter him they brought .ij. sixte, whiche be-
yng, at the point of death, sayd: Be not
discaued

The.ii. boke

disceaned) O kynge (for this we suffer
for our owne sakes, because we haue
offended our God, & therefore marue-
lous thinges are shewed vpon vs. But
thinke not thou, whiche takest in hand
to stryue agaynst God, that thou shalt
escape unpunished. This excellent mo-
ther (worthy to be wel reported of, and
had in remembrance) saw her seuen son-
nes dye in one daye / and suffered it pa-
ciently, because of the hope that she
had in God: yee she exhorted euery one
of them in especiall, and that boldly &
stedfastly wth perfite wisdom, wakyng
by her wyll thought wth a manly
stomake / and sayde vnto them: I can
not tell howe ye came in my wombe, for
I nether gaue you brethe ner soule, no
ner life. It is not I that toynded y^e men-
bres of your bodies together, but the
maker of y^e worlde, w^{ch} fashioned the
byrthe of man, & beganne all thinges.
Euen he also of his owne merci shal ge-
ue you breathe and life agayne lyke as
ye now regarde not your owne selues
for his lawes sake. Now thought Anti-
ochus that she had despised him, there-
fore he let her go wth her reproues, ad
beganne to exorte the yongest sonne
(whych yet was left) not onli wth wordes
but swore vnto him wth an oath, chat he
shoulde make him a riche and wylthe
Manne. (if hee woulde forsake the la-
wes of his fathers.) yea and that he
shoulde geue hym what soeuer were ne-
cessary for hym. But when the younge
man wolde not be moued, for all these
thynges, he called hys mother, and coun-
celled her to saue her sonnes lyfe.
And when he had exhorted her wth ma-
ny wordes, she promised him that shee
shoulde speake vnto her sonne.
So she turned her vnto him (laughting
the cruel tyrant to scozne, and spake wth
a bolde vbrce: O my sonne, haue p^{er}ite
by: on me, that bare the ix. monethes in
my wonbe that gaue the locke, noy-
shed thee and broughte thee by vnto
this age.

I beseeche the (my sonne) loke vpon
heauen and earth and al that is therein,
and confidre that God made them and
mans generation of naught: so shalte
thou feare this hāgmā: but suffer dely

stedfastly like as thy brethren haue done
it, & I may receiue the agayne in the same
mercy wth thy brethren.

Whyle she was yet speaking these wo-
des the yong man sayd: whome loke ye
for? wherfore do ye tary? I wyl not o-
bey the kinges commaundement, but
the lawe that god gaue vs by Moyses.
As for thee that imaginest all incheafe
agaynst the Jewes / thou shalt not esca-
pe the hande of god, for we suffer these
thinges because of oure sinnes.

And though god be angrye wth vs a
lytle wyle (for oure chastening and re-
formacion) yet shall he be at onc agayne
wth his seruauntes. But thou (O ha-
meful and moost abhominable person)
dwyde not thy selfe thowte vayne hope
in bring so malycious vpon the serua-
tes of god: for thou hast not yet escaped
the iudgement of y^e god which is almygh-
tye, and seeth all thinges. O y^e brethren
that haue suffered a lytle paine are now
vnder the couenaunt of euerailling ly-
fe: but thow the Iudgemente of god,
thou shalt be punished ryghteously for
thy pride.

As for me (lyke as my brethren ha-
ue don) I offre my soule and my bodie
for the lawes of our fathers calling by
on God, that he wyl sone be mercifull
vnto oure people: yea and wth payne
and punishment to make the graunte
that he onely is God. In me nowe and
my Brethren the wrath of almyghtye
God is at an ende, whiche righteously
is fallen vpon oure people.

Then the kinge being kindled in an-
ger was moze cruell vpon him then by
on all the other, and toke indignaci-
on, that he was so lightly regarded.
So this yonge man dyed vndefiled, &
put his trust still in the Lorde. Last of
al after the sonnes, was the mother put
to death also. Let this now be ynough
spoken concerning the offerings and
extreme cruelties.

Judas gathered to gether his host Piranor sent
agaynst Judas. Judas crogeth his couldears to co-
stānes. Piranor is ouercom. The Jewes geue thā
hes after they had put their enemie to f. p. h. d. p. p.
ding the spyle vnto the fath erles & vnto y^e wydo-
wes. Piranor fleeth vnto Antiochus.

The.iiii. Chapter

Of the Machabees. cccxxxi



Then Judas Machabeus, & they that were wth hym, went p^{re}uile into the towⁿes, called they^r kinsfolkes and frendes together, toke vnto them all suche as continued yet in the sayd a law of the Jewes, & brought forth vi. M. men.

So they called vpon the Lorde, that he woulde haue an eye vnto hys people whiche was troden downe of euery manne to be gracious vnto the temple, that was despoiled of the vngodly, to haue compassion vpon the destruction, of the city, which was shortly like to be laid waste, to heare the voyce of the bloude that cryed vnto hym: to remembre the moost vnrightheous deatthes of yong innocent childre, & blasphemys also don vnto his name, and to punyssh them.

Now when Machabeus had gathered thys multitude together, he was to myghte for the heathen (for the wrath of the Lorde was turned into mercy) he fel vpon the towⁿes & cities vⁿawares, brent them, toke the moost common places, and slew many of the enemies. But speciall he made much cha^uses by night, in so much that his manlynesse was spoken of euery where.

So when Philippe sawe that the manne entreated by lytle and lytle, and that the matter p^{ro}spered wth hym for the moost parte he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to help bi in the kynges busynes. The sent he Pricanoz Warocly (a special frende of hys) in all haste, and gaue hym of the comen sorte of the heathen no lesse then xx. M. harnessed men, to route out & whole generation of the Jewes, hauing to help hi one Gorgias, a man of warre, which in matters concerning battell had greates experience. Pricanoz ordered also & tribute (which the Romaynes shulde haue had) to be geuen vnto the kyng, out of the captiuitie of the Jewes, namelpe ii. M. Talentes. And immediatly he sente them for to bye Jewes to be they^r seruauntes & bondmen, p^{ro}uising to sell them, lxxx. and ten for one talent: but he

considered not the wrath of almighty god that was come vpon hym.

When Judas knew of this, he told the Jewes that were wth hym of Pricanoz comynge. Now were there some of them fearfull/not trullinge vnto the righteounes of God and neede thei^r wale.

But the other that remayned, came together and besought the Lorde to deliuer them from that wicked Pricanoz, which had solde theym or euer he came n^e them: and though he wolde not do it for their sakes, yet for the couenaunt that he made wth their fathers, and because they called vpon hys holy & glorious name. And so Machabeus called his men together, namelpe about vi. M. exhorting them not to agre vnto they^r enemies nether to be a fraid for multitude of their aduersaries comynge agaynst the vnrightheously, but to fight manly, considering the reproche & they had done to the holy place wth out cause how they had despised and oppressed & c^otype, yea and destroyed the Lawes of the fathers. For they (saide he) trust in their weapons and boldnesse, but oure confidence is in the almighty lord which in the twinkling of an eye maye bothe destroye them that come agaynst vs, & al the worlde.

He exorted them also to cal to remembrance the help that God thewed vnto their fathes: as when they perished an C. and lxxx. M. of Sennachetibes people: And of the bataill that they had in Babilon agaynst & Gallacians: how & al the Macedonians & came to helpe them, stode in feare: and how they beigaue but onely vi. M. slew an C. and xx. M. thorow the help that was geuen theym from heauen, wherby they also had receaued many benefites.

Thorow these wordes the men took the good hertes vnto them, ready to dye for the lawe and the countre. So he set vpon euery company a captaine, one of his owne brethren: Simon, Joseph & Jonathan: geuinge ech one xx. C. men. He caused Edras also to reade the holy booke vnto them/and to geue them a token of the helpe of god.

Then he him selfe being captayne in

Do the

The. ii. boke

the fore fronte of the battail, buckled to
 Pricanoz. And God was their helpe, in
 so much that they slew above. ix. M men
 and compelled the more parte of Pricanoz
 host to flee, they were so wounded and
 feeble. Thus they toke the moneye from
 those that came to bye them, and folowed
 vpon them on euery side. But when the
 tyme came vpon them, they returned, for
 it was the Sabbath: & therfor they fol-
 lowed no more vpon them. So they toke
 their weapons and spoyle and toke the
 Sabbathes, geuing thanks vnto the
 Lord, which had deliuered them that day,
 and shewed them his mercy. After the
 Sabbath they distributed the spoyle to
 the sycke, to the fatherles and to wyd-
 owes, and the residue had they them-
 selues in theirs. When this was done,
 and they all had made a general prater:
 they besought the merciful Lord to be
 at one with his seruantes.

Of those also that were in Timotheus
 and Bachides, which fought a-
 gainst them, they slew xx. M wane his
 a strong holdes, & destroyed moche spoyle:
 euer geuing an equal portion vnto
 the sicke, to the fatherles to widowes
 & to aged persons. And when they had
 diligently gathered their weapons to-
 gether, they laied them all in conuenient
 places, and the remnant of the spoyle
 brought they to Jerusalem. They slew
 Philarches, a wicked person, which was
 in Timotheus: & had byed many Je-
 wes. And when they held the thankes ge-
 uinge, at Jerusalem for the victorie they
 bent those that set fire vpon the portes
 of the temple: namely Calisthenes, which
 was fledde into an house: & so they gat
 a worthy rewarde of their wickednes.
 As for that moost vnworthy Pricanoz,
 which had brought a M. marchantes
 to bye the Jewes, he was shew the
 help of the Lord brought downe, euen
 of them who he regarded not: so much
 that he put of his glorious rayment, fled
 by sea, and came alone to Antioch with
 greate shame and dishonoure, which
 he gat thow the destruction of his host.
 Thus he promised the Romaynes to
 paye them their tribute, when he toke
 Jerusalem: began now to save plainely

that god was the defender of the Jewes,
 and therfore not possible to wounde
 them, because they followed the lawes
 which god had made.

Antiochus willing to spoyle Persopolis is by-
 uen to flight. As he persecuteth the Jewes, he is
 stricken of the Lord. The sayned repentance of
 Antiochus. He dyeth.

The ix. Chapter.



At the same tyme came An-
 tiochus agayne with disho-
 nour out of Persia: for when
 he came to Persopolis, and
 undertooke to robbe the tem-
 ple, and to subdue the cite, the people
 ranne together and defended them-
 selues, in so much that he and his were
 fayne to fle with shame. And so after
 the flight, it happened, that Antiochus
 came agayne to dishonour. For when he
 came to Eghbathana, he gat knowledge
 what was happened vnto Pricanoz and
 Timotheus. Now as he was aduanc-
 ynge hym self in his wrath, he thought
 he was able to aduenge the iniury that
 was done to them, vpon the Jewes: &
 therfore commaunded to make ready his
 charret, hastning in his iourney without
 tarryinge, the iudgement of god prou-
 king him because he had spoken so prou-
 dly, that he wolde come to Jerusalem,
 and make it a graue of the Jewes. But
 the lord god of Israel that seeth all thynges,
 smote him with an inuisible plague,
 which no man coulde heale.

For as sone as he had spoken these wo-
 des there came vpon hym an horrible
 payne of his bowels, and a sore greife of
 the charmes. And that was but ryght:
 for he had martyred other mens bowels
 with dyuerse, and straunge tormentes,
 how be it he wolde in no wyse, ceasse fro
 his malice. Yea he was yet the prouder
 and more malicious against the Jewes.
 But while he was commaunding to ma-
 ke haste in the matter, it happened that
 he fel downe byolentlye from the charret
 so that it brysed his body, and dyd him
 great payne.

And so he that thought he myght com-
 maunde the floudes of the see (so prou-
 de was he beyond the condition of man)
 and to wepe the hye mountaynes in a
 payne

Num. xxi. d
 11. reg. i. x. c
 Deut. x. b.

Of the Machabees cccxxv

paire of scales, was now brought doune to the ground, and carped vppon an hozlitter, knowledgig the manifest power of god vpon him: so that hys bodye of hys was full of wormes, which in his paine fel quick out of hys flesh: In so muche that his hoozte was greued with the smel and stinke of him.

Thus he that a lytle afore thought he might reache vnto the starres of heuē, him might no mā now abide nor heare, for the behemence of syncke.

Therfore he beyng broughte from his great payde, beganne for to cometo knowleg of hi selfe: for the punishment of god warned him, and hys paine increased euer more and more. And when he hi selfe might not abyde his owne styncke, he saide these wordes: It is reason to be obedient vnto god, and that a mā desire not to be like vnto him. This wicked person prayed also vnto hys lord of whom he shoulde haue obtained no mercy. And as for the cite that he came vnto so hastily, to bying it downe to the ground, and to make it a graue for deaied men: How he despyeth to deliuer yt free.

And as touching the Jewes, whome he had iudged not worthy to be buried, but wold haue cast the out for to be deuoured of the foules & wild beastes, sayenge, that he wold haue destroyed both olde & yong: Now he promiserh, to make them lyke the citilins of Athens. And wher as he had spoiled the holy temple afore, now he maketh p̄omysse to garnish it w̄ greate gifies, to increase the holi ornaumentes, and of his owne rētes to beare the coastes, and charges belonging to the offerynges: yea and that he wolde also become a Jewe him self, to go thorow euery place of the world, ad to preache the power of god.

But when hys paynes wold not cease (for the righeous iugmēt of God was come vppon hym) oute of a verie dyspaire he wrote vnto the Jewes a lētter of intercession/conteynig these wordes: The kyng and p̄ince Antiochus wrytheth vnto h̄ vertuous citilins of h̄ Jewes, much health and good p̄speryte.

If ye and your children fare well, and yf al thynges go after poure mynde;

wee geue great thanckes.

In my sykkenesse also doo I remembre you louigly: for as I came out of Beryssa, and was taken wyth sore disease: I thought it necessarye to care for the comen wealthe. Neyther despayze I in my selfe, but haue a good hoope to escape this sicknes.

But consydering that my father led an hoost somtime in the hyer places, ad shewed who shoulde raygne after hym, that (yf there happened any controuersie, or any harde thing were declared) they in the lande myghte knowe theyre chiefe Lord, that there shoulde be no insurrection: Agayne, when I ponde by my selfe, how that all the myghtye men & neyghbours rounde aboute, are laynge wayte, and loke but for oportunitie to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me, whome I often commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto hym as it foloweth here after. Therfore I pray you and requyre you, to remeber the benefittes that I haue done vnto you generally and in especyall. For I hope h̄ he shalbe of sobet/ & louing behauiour, and yf he folowe my deuice, he shalbe in different vnto you.

Thus that mytherer and blasphemet of God was sore smytten: and lyke as he had entreated other men/so he dyed a miserabie death in a straunge countree vpon a mountaine. And hys bodye dyd Whyllyppe (that wente wyth hym) carry awaye: which fearing the sonne of Antiochus, wente into Egypte to Ptolomy Whylometor.

Judas Machabeus taketh the citie & the temple. He beginneth to shew actes of Eupator. The Jewes fight agaynst the Idumeans: Timotheus iudgeth Jewry, w̄ whome Judas toyneth battel. A me appeare in the ap̄e, to the helpe of the Jewes. Timotheus is slayne.

The .x. Chapter.

Machabeus now ad hys company (thow the help of the lord) wanne the temple and the cite agayne, destroyed the alters and chapels that the heathen had buylded thorow the stretes: clenched the temple, made an other altuler of brycke stone, and after two yeares they offered sacrifices, set forth the incence, the lyghtes & the

breade,

The.ii.boke

bread. And he that was don, they fel downe flat vpon the ground, and besought the Lorde, that they myghte come no moze in to soch trouble: but yf they synned any moze agaynst him, he him self to chaunce the to mercy, & not to come in by handes of strange & blasphemous men.

B Nowe vpon the same daie that the straungers polluted the temple, it happened that on the verye same daie it was cleansed agayne: namely, the .xxii. day of the moneth called Casleu. They kepte viii. daies in gladnesse, lyke as in the feast of the tabernacles: remembryng that not longe afore, they helde the feast of the tabernacles vpon the mountaines and in denyes like bestes. And to the same token they bare greene bowes, braunches & palmes before him that had geue them good fortune to cleanse his place. They agreed also together, & made a statut, that euery yere those dayes shuld be solyly kept of all the people of the Jewes.

Now Antiochus then (that was called the noble) died, it is sufficientli told. Now wil we speke of Picanor the sonne of that wicked Antiochus, howe it happened wyth him: and so with few wordes to comprehend the aduersite that chaunced in the warres. When he had taken in the kyngdome, he made one Lysias (which had bene captaine of the host in Phentices and Siria) ruler ouer the matters of the realme. For Ptolome that was called Macro, beinge a ruler for the Jewes (and speecali, to sit in iudgment for soch wronge as was done vnto them) vnder toke to deale peaceably wyth them. For the which cause he was accused of the frendes before Eupator: and whē he was suspected to be a traitour (because he had left Cyprus that Philometor had commytted vnto him: and because he departed from noble Antiochus, that he was come vnto) he poisoned his selfe, & died.

C Now when Gorgias was gouernour of the same places, he toke straungers and vnder toke of tynes to warre wyth the Jewes. Moreouer the Idumeans that helde the stronge holdes, receaued those that were dyscuen from Jeru-

salem, and toke in hande to warre also. But they that were wyth Machabeus besoughte and praised vnto the lorde, that he wold be their helper: and so they fell into the strong holdes of the Idumeas, & wan many places by strength: soch as came agaynst the they slew, and kyled no lesse (of al together) then twenty thousand, were fled in two strong towres, hauing al maner of ordinaunce to with stande them.

Then Machabeus leauing Symon Josephus, zachaus & those that were wyth them (which were very many) wente to besege them, & to fight where moost nede was. Now they that were wyth Symon, being led to coueteousnesse, were irritated for money, thow certayne of those laye in the towres: to ke. lxx. Machabeus, & let som of the escape. But whē it was tolde Machabeus what had happened, he called the captaynes of the people together, accusig those persones, that they had sold the brethren for money, & let their enemies go. So he slew those traitours & immediately went in hande to the towres, & whē they had ordered the selues mainly in their weapes & handes, they slew in two castels moore then xx. thousand.

Now Timotheus whōe the Jewes had ouercome afore, gathered a multitude of straung people, brought an host also of horsmen of the Affrians, to winne Ieruzalem by strength: But when he dreyne Machabeus & they that were wyth him fell into their prayer, sprinkled all thes by on their heades, being girded with heare cloth about their loines, fell doune before the aulter, and besought the lorde that he wold be merciful to them, but an enemy vnto their enemies, and to take parte agaynst their aduersaries, according as it is promised in the lawe. So after the prayer they wet on furth from the cite: and when they came nye the enemies, they prepared themselves agaynst them.

And by tymes in the moynynge at the breake of the daye, both the hostes buckled together. The one parte had the Lord for their refuge, which is the geuer of prosperite, strength and victorie.

The

Of the Machabees cccxxvi

The other had a manly stomack, which is a captayne of warre.

The battail now beyng graet, there appeared vnto the enemyes fro heauen v. men vpon horsbackes w. byddles of golde, leadig the Jewes, and two of the haupng Machabeus betwixte them, & kepte him safe on euery side with theyr weapons, but shot dartes and lighteninges vpon the enemyes: wherthow they were confounded with blindness & so sore afraied, that they fel downe.

There were slaine of fote men twentye thousand and fyue hundred, and fyre hundred horsmen. As for Timotheus himselfe he fled vnto Gazar a very strong hold, wherin Cereas was captain. But Machabeus and hys compaigne layed sege to it chearfully: iiii. daies.

Now they that were within trustig to the strength of the place, cursed and bann'd exceedingly, and made greate crakynge w. wicked wordes. Neuer thelesse vpon the fift daie in the morninge. x. ponge men of Machabeus compaigne, beyng, sett on fyre in their myndes because of the blasphemy came manfully vnto the wal, and with bolde stomackes they and their other compaignions climmed vp vpon the towres, vnder taking to set fire vpon the portes, & to burne those blasphemous persones quicke. Two daies were they destroyng the castell, which when they founde Timotheus (that was crept into a corner) they killed him, and slewe Cereas hys brother in like maner with Appollophanes. Wher this was done, they sung psalmes, w. praises & thackes geuiges vnto the lord, which had done so great thinges for Israel, and geuen them the victorye.

Lysias goeth aboute to overcome the Jewes. But coure is sent from heauen vnto the Jewes. The letter of Lysias to the Jewes. The letter of kinge Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romaynes to the Jewes.

The xi. Chapter.



At long after this, Lysias the kynge's steward and a kynsmanne of hys (whiche had the gouernance of his matters) toke soze displea-

sure for the thynges that had happened: and when he had gathered. lxxx. myn of fote with al the host of the horsmen/ he came agaynst the Jewes, thynkyng to wyne the Cyrie, to make it an habytacion for the Heathen, and the temple wolde he haue to be an house of lucre, lyke as the other goddes houses of the Heathen are/ and to sel the prestes offyce? euery yeare: Not considering the power of God, butt w. s. wylde in hys mynde/ trustyng in the multitude of fote men/ in thousandes of horsme, and in his. lxxx. Elephanes.

So he came in to Jewry and then to Bethsura (a castell of defence lyinge in a narrow place. v. furlonges from Ierusalem) and wane it. Now when Machabeus and his compaigne knew that the stronge holdes were taken, they fell to their prayers with wepyng and teares before the Lord: And all the people in lyke maner besoght him/ that he wolde sende a good angell to deliuer Israel. Machabeus hym selfe was the first that made him ready to the battail/ exortyng the other that were with him, to seuerde the selues and to help their brethren. And wher he was goyng for th of Ierusalem together with a redy and wyllyng mynde, there appeared before them vpon horsback a man in whyte clothynge with harnesse of golde, makinge his speare. Then they prayd the Lord all together, which had shewed the mercy, & were comforted in their myndes: in so mo che that they were ready not only to fyght with men, but with the most cruel bestes, y. and to runne thowse wailles of yron.

Thus they went on willingly hand in hande an helper from heauen, and the Lord de mercifull vnto them. They fell mightily vpon their enemies like lions, brought downe. xl. myn of fote men. xvi. C. horsmen, put al the other to flight, many of them being wounded, & some gat away nakedde. Yee Lysias him selfe was faine to fle shamefull, & so to escape. Nevertheless the man was not without vnderstanding, but considered by him selfe that his power was mynished and pondered how the Jewes beyng defended by the helpe of Almighty God, were not able

The. ii. boke

able to be overcome: wherfore he sent them word, and prompted, that he wolde consente to all thynges which were reasonable, and to make the kyng their frend. To þ which prayer of Alysias Machabeus agreed sekynge in al thynges þ comen welth: and what soeuer Machabeus wrote vnto Alysias concernynge the Jewes, the kyng graunted it. For there were letters wyrt vnto the Jewes from Alysias containynge these wordes.

Alysias sendeth greating to the people of Jewes. Ihon and Absalon which were sente from you, deliuered me wordes, and equyred me to fulfill the thynges concernynge their arand. Therfore loke what mighte be graunted, I certified the kyng thereof: and what soeuer was conuenient, I agreed thereto. If ye now wyl be faithfull in the matters, I shal endeuer my selfe hereafter also to do you good. As concerning other thynges by euery article therof: I haue comyned them to poure messaungers: and to those whom I sent vnto you, to comynen with you of þ same/ fare ye wel, In þ hundreth & xlviij. yere, þ xliii. daye of þ moneth Dolsorinthus.

Now the kynges lettre conteyned these wordes. Kyng Antiochus sendeth greating vnto his brother Alysias. For so moch as our father is now deed/oure wyl is/that they which are in oure realme, lyue without eny insurreccyon, and euery man to be diligent in his owne matters. We vnderstande also/that þ Jewes wolde not consente to oure father, for to be brought vnto the custome of the Grekes, but they fly to kepe their owne statutes: for the which cause they requyre of vs also, to lette the remayne still by their awne lawes.

Wherfore our minde is, that this people shalbe in rest: we haue concluded & determined also/for to foretelle them their temple agayne: that they may lyue accordynge to the vse and custom of their forefathers. Thou shalt do vs a pleasure therefore, if thou sende vnto them and agree with them:

That whē they are certified of our mynde they maye be of good chere, and loke to their owne wealth.

And thus was the letter that the kyng wrote vnto the Jewes: kyng Antiochus sendeth greating vnto the counsel of the other people of the Jewes: If ye fare well, we haue oure desyre: as for vs we are in good health. Menelaus came and tolde vs, how that your desyre was to come downe to your people, whiche are with vs.

Wherfore those that wyl come, we wyl geue them fre libertie, vnto the xxx. daye of the moneth of Apryll, that they maye vse the meates of the Jewes and theyr owne lawes/lyke as afore: and none of the by any maner of wayes to haue harme, for thynges done in ignorance. Menelaus whome we haue sent vnto you, shall comen with you at large, fare ye wel, In the Cxlvij. yere, the xv. daye of the moneth Apryll.

The Romaynes also sent a lettre, concernynge these wordes: Quintus Menenius and Titus Manilius, Embassytours of the Romaynes, sende greating vnto the people of the Jewes. Loke what Alysias þ kynges kinsman hath graunted you, we graunt you the same also. But as concernynge the thynges whych be referred vnto the kyng, lette de hyther some with spede, and ponde the matter dyligently amonge your selues that we maye cast the best to your profyte, for we must departe now to Antioch. And therfore wyte shortly agayne, that we maye knowe your mynde: fare well. In the Cxlvij. yere, the xv. daye of the moneth of Apryll.

Timotheus troubleth the Jewes. The wicked deede of the Iepites against the Jewes: Judas is avenged of them. He setteth fire on the gate of Jamnia. The pursuete of the Jewes against Timotheus. Timotheus is taken and let go unhurt. Judas pursueth Gorgias, Judas offering sacrifice for the deeth of the hope of the resurrection.

The. xii. Chapter.



When these cotteuantes were made Alysias wente vnto the kyng, and the Jewes tyld the pre grounde, but Timotheus, Apollonius the sonne of Geinel, Jerom and Demophon the proude, Piranor the captyne of Cezres, and they that lay in those places woulde not let them lyue in rest and

and peace. They of Joppa also did eue such a shameful deede. They praised the Jewes that dwelt among them, to go w their wiues and children into the shippes which they had prepared, and did with the as though they had oughte the no cruel wil. For so much the as ther was gone forth a general proclamaciō thow the cite because of peace, they consented thereto, and suspect nothing but when they were gone forth into the depe, they drowned no lesse then. ii. hundreth of them.

When Judas knewe of this cruelty shewed vnto his people, he commaunded those that were with him to make them ready, exhorting them to call vpon god the righteous iudge: went forth against those murthurers of his brethren, set fyre in the haueyn by night, burnt vpon the shippes, and those that escaped from the fyre, he slew w the sword. And whē he had don this, he departed as though he wolde come agayne, and rote out all them of Joppa. But when he had gotte worde that the Jamnites were minded to do in lyke maner to the Jewes which dwelt among them, he came vpon the Jamnites by night, and set fyre in the haueyn w the shippes: so that the lyghte of the fyre was sene at Jerusalem, vpon a. ii. C. xl. furlonges.

Now when they were gone fro thence ix. furlonges, in their iourney towarde Timotheus, b. vii. men of fote and v. C. horsmen of the Arabians foughte with him. So when the battail was earnest a prospered w Judas thow he help of God: the residue of the Arabians being ouer come, besought Judas to be at one w them, and promised to geue him certain pastures, and to do hym good in other thinges. Judas thankynge that they shoulde in deade be profitable concerninge manye thinges, promysed them peace: wher vpon they shoke handes, and so they departed to their tentes. Judas went also vnto a citie, which was verpe faste kepte wth byrdes, fenced rounde about wth walles, and diuers kyndes of people dwellinge therein, called Caspin.

They that were wthin it, put soch trust in the strength of the walles, as their

hoare of bittayles: that they were the slacker in theyr doinges, cursynge and reuplyng Judas with blasphemys, and speaking such wordes as it becommeth not. But Machabeus callynge vpon the greates Prince of the worlde (whych wythout any battayll rammes or ordynance of warre, did cast down the walles of Jericho, in the tyme of Josue) fel manfully vpon the walles, toke the cite, and (thow the helpe of the Lord) made an exceeding great slaughter: In so muche that a lake of two furlonges broad which laye therby, seemed to flowe wth bloude of the slayne.

Then departed they from thence, till C. and xl. furlonges, and came to Caraca, vnto the Jewes that are called Cubianci. But as for Timotheus, they coulde not gett hym there: for (not one mater dispatched) he was departed fro thence, and hadde left certayne menne in a verpe stronge holde. But Dositheus and Solipater, which were capteynes wth Machabeus slew those that Timotheus had left in the house of defence, euen ten thousand men. And Machabeus prepared hym wth the vi. thousand men that were aboute hym, set the in ordre by compaynes, and went forth agaynst Timotheus, whiche had with hym an C. and xx. thousand men of fote, ii. M. and v. C. horsmen.

When Timotheus had knowledge of Judas comynge, he sent the women, children and the other baggage vnto a castel called Carnyo (for it could not be wonne, and was harde to come vnto) the ways of the same places were so narrow, and when Judas company came first in sight, the enemyes were smitten wth feare, thow the presenc of god whych seeth all thynges: In so muche that they sleynge one heere, an other there, were rather discomfitted of theyr owne people, and wounded wth the strookes of theyr owne swordes. Judas also was very earnest in folowynge vpon the punysshing those vngodly, and slawe. xxx. M. men of them. Timotheus also hym self fell into the handes of Dositheus and Solipater whome he besoughte wth many prayers, to let hym go wth hys

Josue. vi. 2

Judith. vii. 2
1. Reg. xiii. c
ii. Para. xx. 2

The. ii. booke

lyfe: because he had many of the Jewes fathers and brethren in prison, which (yf they put hi to death) myght be dysapoynted. So when he had promysed faithfully to deliuer the agayne according to the condicion made, they let hi go without harme, for the health of the bretheren. And when Judas had sayn xxv. he wente from Carnion.

Now after that he had chased away and slayne hys enemyes, he remoued þ his host to warde Ephron a stronge cytye, wher in dwelte many byuerse people of the heathen, and the stronge poynt me kepte the walles, defending them mightely. In this cite was much ordinaunce, and prouision of darters. But when Judas & hys companye had called vpon almyghty god (which with hys power breaketh the strenght of the enemyes) they wanne the cytye, and slew xxv. of them, that were withi. From thence went they to the cite of the Scythians, which lyeth. vi. furlonges from Jerusalem. But whē the Jewes which were in the cytye testifed, that the cytyens dealt louingly with them, yea and intreated them kindly in þ tyme of their aduersitie. Judas and hys companye gave them thanckes desyring theym to be frendly still vnto theym: and so they came to Jerusalem the hye feast of the weeks beinge at hande. And after þ felt they wēt forth agaynst Gorgias the gouernour of Idumea, wyth. iiii. thousand men of fote, and. iiii. C. horsmen, whiche when they met to gether: it chaunced a fewe of the Jewes to be slayne.

And Mositheus one of the Bachenors a myghty horsman of Thracia fell vpon him/and smote of his arme, so that Gorgias escaped & fled i to Mozoza. whē they now þ were of Gorgias syde, had foughte longe and were weary: Judas called vpon the Lorde that he wolde be theyr helper, a captayne of þ felde: and so that, he beganne with a manly voyce to take vp a song of prayse, & a crye. In so moch that hee made the enemyes affrayed, and Gorgias men of warre to be theyr fleghte. So Judas gathered his host, & came in to the cytye of Adolla & whē the seventh daye came vpon the þ clenched the selues (as the custome was)

& kepte the Sabbath in the same place. And vpon the daye folowinge, Judas and his companye came to take vp the bodies of them that were slaine, and to burye them in the fathers graues. Nowe vnder the cotes of certayne Jewes which were slayne, they founde Jewels þ they had taken oute of the temple and from the Idoles of the Ammites: whiche thing is forblode the Jewes by the lawe. Then every man saw þ this was the cause/ wherfore they were slayne.

And so euery man gaue thanckes vnto the Lorde for his rightuous iudgment which had opened the thynge that was hid. They fel downe also vnto their prayers, and besought God, the sawre which was made, might be put oute of remembraunce. Besydes that, Judas exorted the people earnestly, to kepe the selues from suche a synne: for so muche as they saw before their eyes, that these men were slaine, for the same offence. So he gathered of euery one a certain in so muche that he broughte together two thousand drachmas of siluer, whiche he sent vnto Jerusalem, & there might a sacrifice be offered for þ misdede. In the which place he dyd wel and rightly: for he had some consideration and poudryng of the lyfe that is after this lyfe. For yf he had not thoughte that they which were slaine, did yet lyue/ it had bene superfluous ad dayne, to make any bowe of sacrifice, & for them, that were dead. But for so much as we sawe, that they whiche dye in the fauoure and beleue of God, are in good rest and topr, he thoughte it to be good and honorable for a reconciling, to do þ same for those which wer slaine, that the offence might be forgiven.

* Judge vpon this place whether þ opinion hath bene to praye for the dede, as to bee baptised for the i. Cozint. x. d. which thyng was onely done to confirme the hope of the resurrection of þ dede, not to deliuer the fro any payne. & Paul dyd not allow þ ceremony of Chyristenynge for the dede, nomore doth any place of the canonpral. Scripture allowe pte many of offeringe for the dede.

Furthermore: This hole booke of Machabees, & specially this second is no sufficient autorite, to make an article of our fayth: as it befoze sufficiently proued by the auctorite of S. Jerome in the hypolog of these booke called Apocrypha.

¶ The cominge of Eupator in to Jewrye The death of Menelaus. Machabeus goyng to feghte agaynst Eupator, moueth his scudiars vnto praye. He killeth xiiii. thousande men in þ rentes of Antiochus. Antiochus the betrayer of the Jewes is taken. Antiochus retaineth frendship with þ Jewes

The .xv. Chapter.

In the .xlii. pere gat Antiochus Eupator was comynge wth a grete power in to Jewry, and Apollonius the shewarde and ruler of his matters wth hym: havyng an. C. .xx. M. men of fote. v. M. horsmen. xxi. Elephantes, and. iiii. C. charrettes. Menelaus also ioynd hym self wth them (but wth grete dyscreete) and spake fayre to h^e kyng, not for any good of the countre, but because he thought to haue bene made som grete man, of auctoryte. But the kyng of kynges moued Antiochus mynd agaynste thys vngodly personne, and Apollonius insourmyd the kyng, that thys Menelaus was the cause of all myschefe: so h^e the kyng commaunded to take him, as the manner of them is) to put hym vn to death in the same place.

There was also in the same place a towre of .x. cubytts hie, heapped wth ashes: but aboue it was so made, that men myght loke downe on euery syde. Where in to the kyng commaunded h^e shamefull person to be caste amonge h^e ashes, as one that was cause of a vngodly gracefullnesse. And reason it was, that the vnchaste shulde dye, soch a death, as not to be buryed: for he had done moch myschefe vnto the aulter of God (who sefye and ashes were holy) therfore was it righ, that he him self also shulde be destroyed wth ashes.

But h^e kyng was wroth in hys mynde and came to seeke hym selfe more cruell vnto the Jewes, then hys father was. Whych when Judas perceaued, he commaunded the people to call vpon the Lorde nyght and day: that he wolde now helpe them also, lyke as he had done alway: for they were afrayed to be put from their lawe, from their natural countre and from the holy temple: as not to suffre the people (whych a lytle whyle afore began to recoure) to be subdured again of the blasphemous nacion. So when they had done thys together and besought the Lorde for merce, wth weping and fasting thre days long, flat vpon the ground Judas exhorted the to make them selues readye, But hee

and the elders together deuysed to goe forthe fyrste wth theye people, afore the kyng brought hys host in to Jewry, and afore hee beseged the cite: and so to committe the matter vnto God.

Wherefore he ascribed the power of all thynges vnto God the maker of the worlde, exhortynge his people to fyghte manfully, (yet euen vnto death) for the lawes/the temple, the cite, their awne natue countre, and to defende h^e tye sins: and set hys host before Bethpyn. He gaue them also that were wth hym, a token of the victorie of God, chosynge out the manlye it yonge men, wente by nyght in the kynges pausyon, and slew of the host. xlii. M. men, a greatest Elephantes, wth those that sat vpon them.

Thus when they had brought a grete feare and rumour amonge the tentes of theye enemyes, and all thynges wente prosperously wth them, they departed in the breake of the day, God bring their halper and defender. Nowe when the kyng perceaued the manlynesse of the Jewes, he wente aboute to take h^e strong places by crafte, and remoued hys host vnto Bethsura, which was a well kepte house of defence of the Jewes: but they were chased awaye, hurt & dyscōfited. And Judas sent vnto them h^e wrote iⁿ it, soch thynges as were necessary. In the Jewes host also ther was one rhodoch, which tolde the enemyes their secrettes: but they sought hym out, and whē they had gotten hym, they put hym in preso. After this dyd the kyng comen wth the that were in Bethsura, toke trece wth the departed, and stroke a battayll wth Judas, which ouer came him, But when he vnderstode, that Phylp (whom hee left to be ouerseer of his busynesses at Antioche) beganne to rebel agaynst him, he was astonnyed in hys minde: so that he yelded hym selfe to the Jewes, and made them an othe, to do whatsoeuer they thought ryght. Now when he was reconcyled wth them he offered, made moch of the temple/gaue grete gyftes vnto it, charysed Machabeus, makynge hym captayne and gouernour from Bethsura vnto the Garrenes;

The.ii.boke

Neuerthelesse when hee came to Ptolomeys, the people of p̄ cyp̄ were not content wth that bonde of frendshyp: for they were affrayed, that he wolde breake the couenaunt. Then wente Lysias bp̄ in to the seat, ad̄ enfourmed the people shewed them the cause why, a pacified them. So he cam agayn to Antioch. Thys is now s̄ matter concernynge the kynges iourneye, and hys retorne.

¶ By the mocion of the Lord, Demetrius sendeth Nicanoz to hyl the Jewes. Nicanoz maketh a compacte with s̄ Jewes, which he yet breaketh through the mocion of the kyng. Nicanoz commaundeth Asia to be taken. The dolours of Asia.

The.iii. Chapter.

After thre yeares was Judas infourmed, howe s̄ Demetrius the sonne of Seleucus was come bp̄ with a greate power and shippes, thow the haven of Tripolis, to take certayne commodious places and countrees, agaynst Antiochus and his capteyn Lysias. Now Alcimus (which had bene hys Priest, & wyllfully defyled hym self, in the tyme of the myrryng) seeing, that by no meanes he coulde be helped, nor haue any more inuance to s̄ aultar: he came to kyng Demetrius in the hundredeth and one and fyfthe yere, presenting vnto him a crowne of golde, a palyne and an olpue tree: which (as me thought) belonged to the temple, and s̄ dape he helde his tounge. But when he had gotten oportunitie for his madness, Demetrius called hym to counsell, and asked hym, what thinges of counsell the Jewes leane vnto. He answered: The Jewes that bee called Asidei (whose capteyn is Judas Machabeus) marneyne warres, make insurrections, and wyl not let the realme be in peace.

B For I beyng depriued of my fathers honoure (I meane the hys presthode) am come hither: partlye because I was faythfull vnto the kyng/ and partly because I sought the profyt of the cytyens. And why all our people thow s̄ wickednesse of them are not a lytle troubled. Wherfore I beseeche the (O kyng) consydre al these thynges diligently and then make some prouydon for the land and the people, accordynge to the

kyndesse that thou hast offered vnto them. For as long as Judas hath the vpperhande, it is not possible s̄ men can lyue in peace.

When he had spoken these wordes, other frendes also hauringe euell wyll at Judas, sett the kyng Demetrius on fyre agaynst hym. Which immediatly sent Nicanoz (ruler of the Elephantes) a capteyn, in to Jewy: commaunding hym, to take Judas him self alwyue, but to slaye them s̄ wete with him, & to make Alcimus hys prest of the temple.

Then the Deathen which fled oute of Jewy fro Judas, came to Nicanoz wth flockes, thinking the harme and decaye of the Jewes to be their velfare. Now whē s̄ Jewes herde of Nicanoz comminge, and the gathering together of the Deathen they sprinkled them selues with earth ad̄ besought him which made them hys people, and euer defended his owne poztion with euident tokens, that he wolde preserve the wyll. So at the commaundement of the captaine they removed from thence, and came to a towne called Massasa. And Simon Judas brother fel in hande with Nicanoz but thow the sodaine cominge of the enemyes, he was affrayd.

Neuertheles Nicanoz hearing s̄ manlynes of them that were wth Judas, and s̄ bolde stomakes that they had to fight for theyr naturall countree, durste not proue the matter wth bludsheding. Wherfore he sent Bomdonius, Theodocus & Mathias before, to geue a to take peace. So when they had taken long aduysment therē vpon, and the captayne shewed it vnto the multitude: they were agreed i on mynde, to haue peace. And they appoynted a dape to syt vpon these matters quietly amonge them selues, the stoles also were brought and set forth. Neuertheles Judas commaunded certayne men of armes to waite in couynent places, lest there shold sodainly arise any euell thow the enemyes. And so they commoned reasonably together. Nicanoz, whyle he abode at Jerusalem ordeed hym self not vnreasonably, but set away the people that were gathered to

together. He loued Judas euer wth hys
 herte and fauoured him. He prayed hi
 also to take a wyfe, and to bringe forth
 children. So he married, lyued in reſte,
 & thei led a comely life. But Alcimus per
 ceauinge the loue that was betwixte
 thei, & how thei wer agreed together, ca
 me to Demetrius, & tolde him that Hy
 canoz had taken vtraunge matters i han
 de, and ordeined Judas (an enemy of the
 realme) to be the kyngeſ ſucceſſor. The
 the kynge was ſooz diſpleaſed, and
 choſow ſ wicked accuſations which Al
 cimus made of Hicanoz, he was ſo pro
 uoked, that he wrote vnto Hicanoz, ſa
 yinge: that hee was verie angry for the
 freſhipp and agreement, which he had
 made wth Machabeus. Neuertheleſſe
 he commaunded hym in al the haſte, that
 hee ſhulde take Machabeus preſoner,
 and ſende him to Antioche.

Whych letters when Hicanoz had
 ſene, he was at his wittes end, and ſore
 grieved, that hee ſhoulde breake the
 ſhynges wherewth they had agreed: We
 ſtally, ſayenge Machabeus was ſo mā
 that neuer dyd him harme. But becau
 ſe he myght not wth ſtande ſ kynge hee
 ſought opportunitie to fulfil his com
 mandement. Not wth ſtandinge, when
 Machabeus ſawe that Hicanoz begā
 to bee churlyſhe vnto him, and that he
 increated him moze rughly then he was
 wonte, he perceaued ſ ſuch vnkynednes
 came not of God, and therefore hee ga
 thered a few of his men, and with dreme
 him ſelfe from Hicanoz. Whych when
 he knew that Machabeus had manful
 ly preuented him, he came in to the gre
 at and moſt holy temple: and commaun
 ded the preſtes (which were doyng their
 vſual offeriges) to deliuer him the mā.
 And whē they ſware that they could not
 tell where the man was whom he ſought
 he ſtreched out his hande, & made an
 othe, ſayenge: If ye wyl not deliuer me
 Judas captiue, I ſhall remoue thys te
 ple of God in to ſ playn ſeld, I ſhal bre
 ake downe the aulter, & conſecrate this
 temple vnto Bacchus. After theſe wor
 des he departed.

Then the preſtes lyft vp there hādes
 toward heauen, and beſought him that
 was euer the defender of their people, ſa

enge. Thou O lord of all, which haſte
 nede of nothyng, woldeſt that the tem
 ple of thy habitaciō ſhuld be amōg vs.
 Therefore now O moſt holy Lord, kepe
 this houſe euer vndeſpyled, which lately
 was clenſed. Now was there accuſed
 vnto Hicanoz, one Razis an Aldermā
 of Jeruſalem, a louer of the whole citie
 and a man of good reporte: whiche for
 the kinde hert that he bare vnto ſ pro
 ple was called a father of ſ Jewes.
 This man oft tynes, when the Jewes
 were minded to kepe them ſelues vnde
 filed, defended and deliuered the, bring
 content ſtedfaſtly to ſpende his body &
 his lyfe for his people.

So Hicanoz wyllyng to declare the
 hate that he bare to the Jewes ſente v
 Cinen to take him: for he thoughte, yf
 he gat him he ſhould bringe the Jewes
 in great decaye. Nowe when the people
 began to ruſhe in at his houſe, to breā
 ke the doores, and to ſet fire on it: he be
 inge now taken, wold haue defended hi
 ſelfe with the ſwerde: choſyng rather to
 dye manfully, then to yelde him ſelfe to
 thoſe wicked doers: and becauſe of his
 noble ſtocke, he had rather bene put to
 extreme cruelte. Notwithſtandig what
 tyme as he miſſed of his ſtroke for haſt
 and the multitude fell in violenlye be
 t wixt the doores: he ranne boldly to the
 wall, and caſt him ſelfe downe manful
 ly among the people of them, which ga
 ue ſoone place to his fall, ſo that he fel
 vpon his bely.

Neuertheleſe while there was yet breā
 the with in him, he was kynbled in his
 mynde, and whyle hys bloude guſte
 out excreat ingly (for he was verie ſore
 wounded) he ranne thowth the middeſt
 of the people and gat hym to the toppe
 of a rocke. So when his bloude was
 now gone, he toke out his owne bours
 les with both his handes, and threwe
 them vpon the people: callyng vpon ſ
 Lord of lyfe and ſperte, to reward hym
 this a gaine, and ſo he died.

Hicanoz goeth aboute to cōe vpon Judas on the
 Sabbath day. The blaſphemy of Hicanoz Macha
 beus expounding vnto the Jewes the viſion bold
 meth theſe herres, The prayer of Machabeus After
 the hoſte of Hicanoz is ones overcome Machabeus
 commaundeth his heades hys handes to be cut of
 & his tong to be geuen vnto ſowles.

The.ii boke



Nowe when Aicanor knewe that Judas was in the countre of Samaria, he thought with al his powre to strike a felde wyth hym, vppon a Saboth daye. Neuertheles the Jewes that were compelled to go to hym, said: Do not so cruelly and unkindly but halowe the Saboth day, and worship hym that seyth all thynges. For all this yet sayde the vngacious personne: Is there a myghty one in heauen, that commaunded the Sabbath day to be kepte? And when they sayde: yea the lyving god, the myghtie Lord in heauen commaunded the seventh daye to be kepte, he sayd: And I am myghty vpon earth, to commaunde them for to arme theym selues/and to performe the kynges busynesse. Notwithstanding he myght not haue hys purpose.

Aicanor had deussed wyth the greatte pryde to ouer come Judas, and to bringe awaye the victorie. But Machabeus had euer a fast confidence and a perfect hope in God that he wolde help hym, and exhorted hys people, not to be afraid at the commynge of the heathen: but al waye to remembre & help that had bene shewed vnto them from heauen, yea & to be sure now also, that almighty God wolde geue them the victorie. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stricken afore, and made them to bee of a good courage.

So when they herthes were pluct by he shewed them also the dyscreetnes of the heathen, and how they wold kepe no couenaunt nor oth. Thus he weaponed the not wyth the armour of thyld & speare, but with wholsome wordes and exhortacions. He shewed them a dreame also, where thowhe he made them all glad, whych was this: he thought that he sawe Onias (whyche had bene a high pryest, a vertuous and lousing man, sad, and of honest conuersation, wel spoken, and one that had bene exerceysed in godlynes from a chyld) he loking by hys handes toward heauen, and prayinge for hys people. After this there appeared

vnto hym another man, whyche was aged, honourable and glorious. And Onias sayde: This is a loutre of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for al the holy cyties: Jeremie the prophete of God. He thought also & Jeremie helde out hys ryght hand and gaue hym (namely vnto Judas) a swerde of gold, sayinge. Take this holy swerde, a gyfte from God, wherewith thou shalt smyte downe & enemyes of the people of Israel. And so they were well comforted thowgh & wordes of Judas, and toke corage vnto them, so that the yonge men were determed in theyr myndes to fyght, and to byde stoufly at it. In so much that in the thynges which they toke in hand, they boldnesse shewed the same, because the holy cytye and the temple were in parell: for which they toke more care, the for their wyues, chyldren, brethren and kynsfolkes. Agayne, they that were in the cytye, were most careful for those which were to fyght. Now when they were all in a hope that the iudgement of & matter was at hande, & the enemyes drew nye, the host beynge set in aray, the Elephantes and hozymen euery one standynge in his place: Machabeus considered the commynge of the multitude, the ordynauce of dyuerse wepens, the cruelnes of the beastes, and helde by his handes toward heauen, callinge vpon the Lord that doth wounders, which geueth not & victory after the multitude of wepens and power of the host (but to them that please hym) accordyng to hys awne wille. Therefore in his prayer he sayd these wordes. O Lord, thou that bydeste sende thyne Angell in the tyme of Ezechiah kynge of Iuda, and in & hoste of Sennaherib slewest an hundred and fyue and foure scoze thousande: sende now also thy good Angell before vs O Lord of heuens in the fearfulness & drede of thy myghty arme, that they which come agaynst thy holy people to blasfeme them, may be afrayed. And so he made an ende of his wordes. The Aicanor and they that were with hym, drew nye with shawmes and songes:

but Judas & hys company wth prayer
and callynge vpon God.

Wth they^r handes they smote, but
wth they^r hertes they prayed vnto the
Lorde, and slew no lesse the .xxxv. thou-
sande menne: For thow^e the presente
helpe of God they were gloziously com-
forted.

Nowe when they left of, and were tur-
nyng agayne wth ioye they vnderstode
that Alcinoz him selfe was slayne wth
the other. The^r they gaue a great shou-
te and a crye, praylynge the Almighty
Lorde wth a loude voyce. And Judas (which
was euer ready to spend his bo-
dy and lyfe for his citsens) commaunded
to smite of Alcinoz head, wth his arme
and hande, & to be brought to Jerusa-
lem. W^hen he came there, he called all
the people, and the prestes at the aulter
wth the those that were in the castell, and
shewed them Alcinoz head, and hys
wycked hande, which he had presump-
tuously holden vpon agaynst the temple

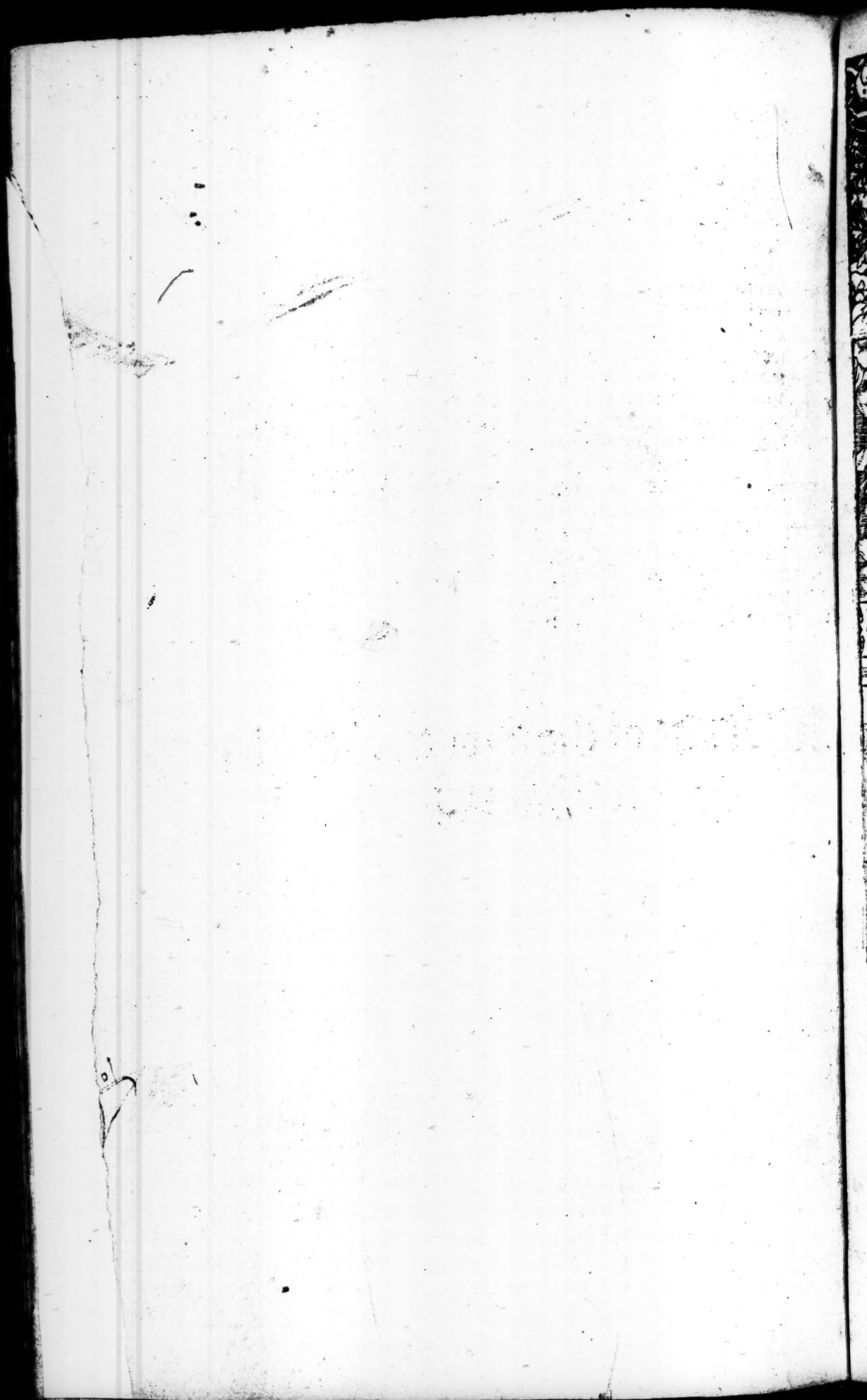
of God. He caused the tonge also of the
vngodly Alcinoz to be cut in lytle pe-
ces, & to bee cast to the foules, and the
cruell inang hande to be hanged vpon be-
fore the temple. So euery mā gaue than-
kes vnto the Lorde, sayenge: Blessed
bee hee, that hath kepte his place vnde-
fyled.

As for Alcinoz head, he hanged yt
vpon the hye castell, for an euident
and playn token of the helpe of God. And
so they agreed all together, to kepe the
daye holy, nameli the .xiii. daye of the
moneth Adar, which in the Syrians lan-
guage is called the nexte daye before
Mardocheus daye. Thus was Alci-
noz slayne, & from that tyme forth
the Jewes had the citie in pos-
session: And here

will I nowe
make an
ende.

¶

The ende of the second booke of the Machabees.





prostant subleia que pto
poms eis. xod. xxi.



The Newe Testamente of

our sauour Iesu christ/
newly and diligently translated
into English wth Innota-
cions in the Margent to
helpe the Reader to the
vnderstandinge of
the Texte.

Printed in the
Yeare of oure Lorde
God.

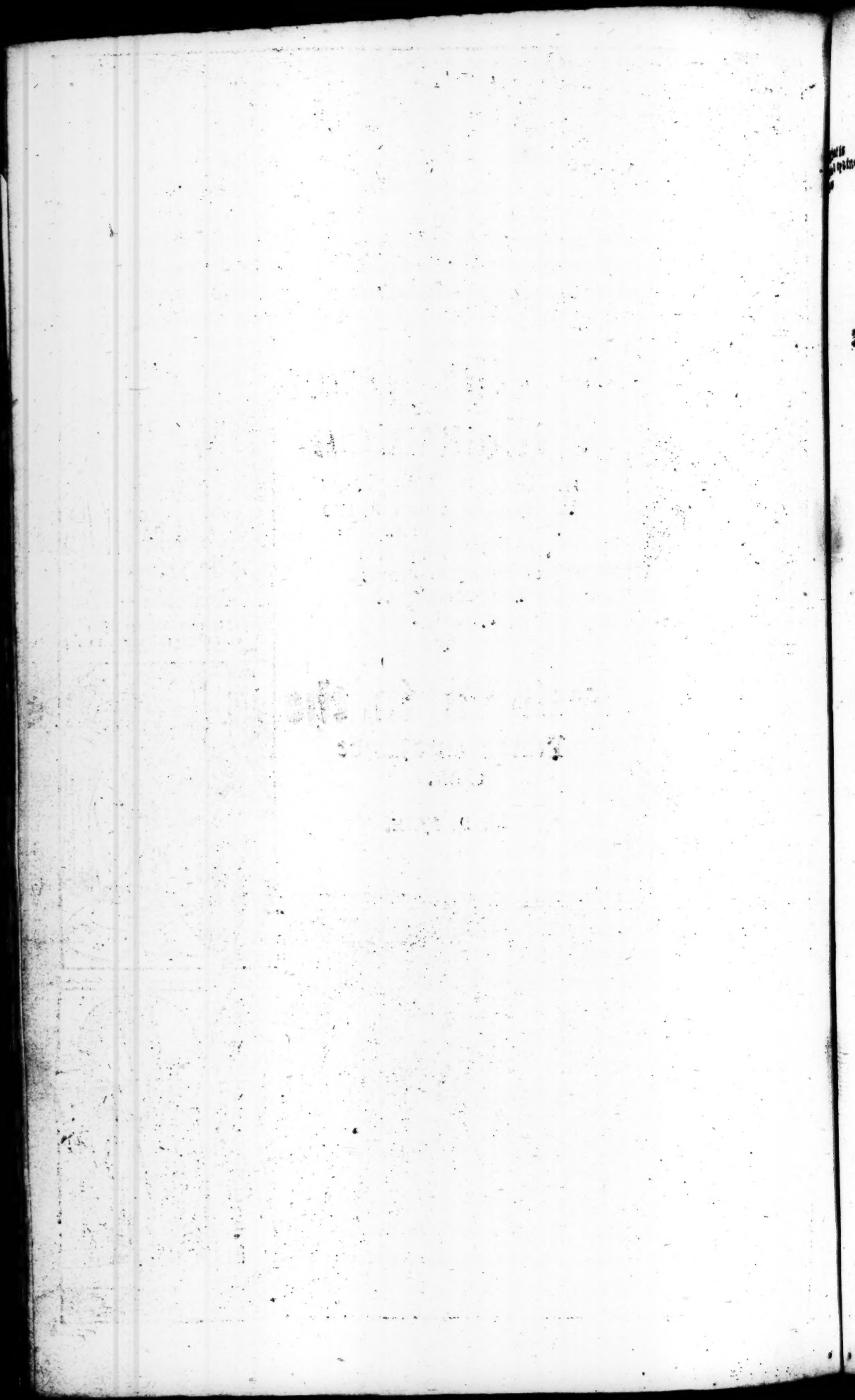
M, D, XLIX;

P D x l i



Itē in mōdū vniuersū pōi
cate Euāgeliū sc. ma. 16





The Gospell of S. Mathew.

The genealogie of Christ, a maryage of hys mother Mary. The angel sayeth Josephs mynde.

The .I. Chapter.

Ihs is the boke of the generation of a* Jesus Christ the sonne of b* Dauid, the sonne also of Abraham.

Abraham begat Isaac:

Isaac begat Jacob:

Jacob begat Judas and his brethren:

Judas begat Phares & Zare of Chemar.

Phares begat Hestrom:

Hestrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salomon:

Salomon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat Dauid the kyng:

Dauid & kyng begatt Salomo, of her that was the wyfe of Ury:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Olias:

Olias begat Joatham:

Joatham begat Achas:

Achas begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias & begat Jeichonias & his brethren about & tyme they were carryed a waye to Babylon.

And after they were brought to Babilo,

Jeichonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Joos:

Joos begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph & husband of Mary, of whome was borne & Jesus, that is called Christ.

All the generacions fro Abraham to Dauid are fowzetene generations. And from Dauid vnto the captiuite of Babilo, are fowzetene generations. And fro & captiuite of Babilo to christe, ar also fowzetene generations.

The byrthe of Jesus Christe was on this wise. When his mother Marye was married to Joseph, before thei came to dwel together, she was founde with the chyld by the holy goost. Then Joseph her husbande beinge a perfect mā, and loth to make an ensample of hyr, was minded to put her awaye secretly. Whyll he thus thought, beholde the angel of the Lorde appered vnto him in a dreame, saying: Joseph the sone of Dauid, feare not to take vnto the Mary thy wife, for that which is conceaued in her is of & holy goost. She shal bryge forth a sonne, & thou shalt call hys name Jesus. for he shal saue his people fro theyr synnes.

All this was done to fulfyl & which was spoken of & lord by the prophet, sayinge: Behold a maide shal be with childe, & shal brynge forth a sonne, & they shall call hys names Emanuel, which is by interpretacon, God with vs.

And Joseph as sone as he awoke oute of slepe, did as & lord hadde hym & toke hys wyfe vnto hym, and knewe her not til she had brought forth a hit first sone, and called hys name Jesus,

The Notes.

a* Or after & Deb. Jesus, & is, Saviour
b* Dauid & Abram are sayd rehered: because that Christ was speciallty promysed vnto them, to be of their seed & sent.

c* Here is left out in the booke of oure tyme (as it aperech. & Mat iii, c begat Jehoakim and Jehoakim & c)

d* In Deb. Mesias / it signifieth / anointed. Jesus Christ then is the earnest & pledge of goddes promys, by whom & grace and fauour of god is promysed to vs, with & boipe goost: whiche illumyneth lighteth & renoueth oure hertes to fulfyll the lawe.

e* Ensamble & is to saie / to bryng byr out to punishment for & ensamble of other.

f* Angel, that is, messenger.

g* Christ is called Emanuel in & he toke & flesh of mā & Joynd & knyte hym selfe to vs & became oure brother / Deb. / it is

Mat. 1. 1. 1.

The Gospell of

h* Her first sonne, not because he had as yet after, but because he had none before.

The time & place of Christes birth. & he wyle me offe thez p'sentes. Christ flyeth into Egypte, the poore child, & are slayne, & Christ cometh into Galile.

The.ii. Chapter.



When Iesus was borne at Bethlehẽ in Iurye, in þe tyme of Herode the king. Beholde thez came a* wyle men fro þe east to Ierusalem saying: wher is he that is borne kynge of Jewes? We haue sene hys starre in the East, & are come to worshyp hym.

Whẽ Herode the kyng had heard thys, he was troubled, & al Ierusalem with hym, & he gathered al the chefe prestes & scribes of þe people, & asked of the wher christ shuld be borne. And they said vnto hym: at Bethleem in Iury. For thus it is wyrtten by the prophet. And thou Bethleem in the lande of Iury, art not the least concerning the princes of Iuda. For out of the shal come the captayne, that shal c* gouerne my people Israell.

B* The Herode pryncely called þe wyle mē and diligently enquyzed of them, the tyme of the starre that appered, and sent the too Bethleem saying: Go & searche diligently for the chylde. And when ye haue founde him, bringe me worde, that I maye come & worshyppe him also.

* Whẽ they had heard the kyng, they departed: & lo the starre whiche they sawe in the East wẽ before the, tyl it came & stode ouer the place wher the chylde was. Whẽ they saw the starre, they were maruelously glad: & went into the house, & found þe chylde wth Mary hys mother, & knyled downe & worshipped hym, & opened theyz treasures, & offered vnto him gyftes, gold frankysene & myrr. And after they were warned of God in a dreame, that they shoulde not go agayne to Herode, they returned in to theyz owne countrey another way.

Whẽ they were departed: behold þe angel of þe Lord appered to Ioseph in a dreame saying: aryse & take the chylde and hys mother, & flye in to Egypte, & abyde there tyl I bringe the worde. For Herode wyll sek: the chylde to destroye hym. The he arose and toke the chylde & hys mother by nyght and departed into Egypte, and was there vnto the death of Herode to fulfyll

that which was spoken of the Lord by the prophet whych sayth, out of Egypte haue I called my sonne.

The Herode perceauing þe he was mocked of the wyle mē was exceeding wroth & sent forth a* slue al the chyliden þe were in Bethleem, and in all the coses thereof, as many as were two yere old & vnder, according to the tyme which he had diligently searched out of the wyle men.

The was fulfilled that which was spoken by the prophet Jeremy saying: On the hylls was a voyce heard, mourning, weeping, and great lamentacion. Rachell weeping for her chyliden, & wolde not be comforted, because they c* were not.

* Whẽ Herode was dead: behold, an angel of the Lord appered in a dreame to Ioseph in Egypt saying: aryse and take the chylde and his mother, & goo into the lande of Israel. For they are dead which sought the chylde's lyfe. Then he arose vp, & toke the chylde & his mother, and came into the lande of Israel. But whẽ he heard that Archelaus dyd raygne in Iury, in the towne of his father Herode, he was afraid to go thither. Notwithstanding after he was warned of God in a dreame he turned a syde into the parties of Galile, & went and dwelt in a cytie called Nazareth, to fulfyll that which was spoken by the prophetes, he shalbe called a* Nazarete.

The Notes

a* These were neither kynges nor princes but as Strabo sayth (which was in theyz tyme) sage mē among the persians as Magi was among the Hebrewes, he saythe also that they were the prestes of the Persians.

b* Understand because Christe was borne ther Bethleem betokeneth the Chrestenite whiche in the eyes of the worlde is lytle & vyle: but in the eyes of god is great and precious.

c* To gouerne is, to order & rule þe people by learninge & example. Act. xxi. f. i. Timo. v. a where he speaketh of widowes.

d* The Hebrewes do often bie this worde worshyp, for doynge reuerence wth in adynation and bowing of the body, as ye haue. Sc. xxxiii. a. and. i. Regum. xx. g. and. c.

e* Of thys is also mencyon made in Asacrobis, in the second boke & fourth chapter of his Saturnallies how Augustus Cesar, hearing that Herode hadd lykelye kyled hys owne sonne sayd: It is better to be Herodes swyne than hys sonne.

f* That is because they were al putte to death and remayned not vnto hys.

The baptysme, preaching and office of Iohn, and how Christ was baptised of hym in Iordan.

The

The. iiii. Chapter. *

In those dayes John the Baptist came & preached in the wilderness of Jewry, saying: Repent, for the kingdom of heaven is at hand. This is he of whom it is spoken by the prophet Esay, which sayeth: The voice of a cryer in the wilderness, preparing the way before the Lord, and make his paths straight. This John had his garment of camels hair, and a girdle of a skynne about his loynes. His meate was locusts and wilde honye. Then went oute to hym Jerusalem and all Jewry, and all the region rounde aboute Jordan, and were baptysed of hym in Jordan, confessinge their synnes.

When he saw many of the Pharisees and of the Sadducees come to his baptysme, he said vnto them: O generation of vipers, who hath taught you to flee from the vengeance to come? Bring forth therefore the fruites belonging to repentance. And se that ye ones thinke not to saye in your selues, we haue Abraham to our father. For I saye vnto you, that God is able of these stones to rayse vp chyldren vnto Abraham. Euen now is the axe putt vnto the roote of the trees: so that euery tree which bringeth not forth the good fruite, is hewen downe & cast into the fyre.

I baptise you in water in token of repentance: but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare. He shall baptise you with the holy goost and with fyre: which hath also his fan in his hand, and will purge his floure, and gather the wheat into his garner, and will burne the chaffe with vnquenchable fyre.

The same Jesus from Galile to Jordan vnto John tooke to be baptysed of hym. But John forbade him, saying: I ought to be baptised of thee: & comest thou to me? Jesus answered & sayde to hym, Let it be so now. For thus it becometh vs to fulfill all righteousnes. Then he suffered hym. And Jesus as soone as he was baptised, came straight out of the water. And lo, heaven was open ouer hym: & John sawe the spirit of God descende lyke a doue & lyghte vpon hym. And loo, there came a voyce from heauen sayinge: This is my beloued

sonne in whom is my delyste. *

The stones

a* They be certayn beastes, which the people of Parthia and of Ethiopia do comenly vse to eate as they mete with in the xi. booke the. xxi. chapt. and. xvi. booke and. xxi. chapter yet do some holde opinion, that they be poppes or (as we call them) buddes of trees or fruytes

b* They be certayn serpentes that breake theyr mothers belyes at theyr birth & so kyl them: as in the tenth booke. Chap. xvi

c* By the wheat and the chaffe are vnderstande the good and the euell. Luke. iiii. c

d* All righteousnes: that is, to do all the dynaunces of God for such purpose as God dyd appointe them for

e* Christ fasted and was tempted: he called Peter, Andrew, James & John, and heareth all the synners.

The. iiii. Chapter. *

Then was Jesus led awaye of the spirit into the wilderness, to be tempted of the deuyl. And when he hadde fasted forty dayes and forty nightes, he was afterwarde an hungred. Then came to him the tempter, & sayde: If thou be the sonne of God, commaunde that these stones be made bread. He answered & sayde: It is wyrtten, man shall not lyue by bread onely, but by euery worde that proceedeth out of the mouth of God.

Then the deuyl toke hym vp into the holy cite, & sette him on a pynacle of the temple, & sayde vnto him: If thou be the sonne of God, cast thy self downe. For it is wyrtten: he shall geue his angels charge ouer thee, & w theyr handes they shall hold thee, lest thou dash thy foote against a stone. And Jesus said to him: it is wyrtten also: Thou shalt not tempte the Lord thy God.

The deuyl toke him by agayne & ledde him into an exceeding hye mountayne, and shewed him all the kingdomes of the world, & all the gloire of the, & sayde to hym: all these will I geue thee, if thou wilt fall downe & worship me. Then sayde Jesus vnto him: Awaye Satan. For it is wyrtten, & thou shalt not hye the Lord thy God, and hym only shalt thou serue.

Then the deuyl left hym, & beholde, the angels came & ministered vnto hym.

When Jesus had heard that John was taken, he departed into Galile & left Nazareth, & went & dwelt in Capernaum, which is a cite vpon the see, in the coastes of Zabulon & Nepthalim, to fulfill that which

Psalm. xlii.

Deut. vi. 13.

Deut. vi. 13.

which

The Gospel of

that whych was spoken by Esay the Prophet, sayinge: * The land of Zabulo and Nephtalim, the waye of the see beyonde Jordan, Galile of the Gentils, the people which sat in darknes, saw great light, & to the whiche late in the region & shadowe of death, lyght is begon to shyne.

From that tyme Jesus began to preach, and to saye: * repent, for the kingdom of heauen is at hande.

* As Jesus walked by the see of Galile he saw two brethren: Simon which was called Peter, & Andrew his brother, casting a net into the see, for they were fishers, and he sayde vnto them, folowe me and I wyll make you fyshers of men. And they streyghte waye left their nettes, and folowed hym.

And he went forth from thence, & sawe other two brethren, James the sonne of Zebede, & John his brother, in the shyp wth Zebede their father, mendinge their nettes and called them. And they wythout taryng lefte the shyp and their father and folowed hym.

* And Jesus went about al Galile, teaching in their synagoges, & preaching the gospel of the kingdō, & healed al manner of syknes, & al manner diseases among the people. And his fame sprede abrode thorowout al Syria. And they brought vnto him al syke people that were taken wth diuerse diseases & grypings, & them that were possessed with deuyls, & those whych were lunatyke, & those that had the palsy, and he healed the. And there folowed him a great nombre of people, from Galile, & from the ten cytyes & from Iherusalem, and from Iewry, & from the regions that lyc beyonde Jordan.

The Notes

a* To repent, is, to forgiue & to leaue & challenge their euil spete, for the loue of vertue & bote of spynne, as in Mark. i. b. Actes. iii. d. b* The gospel is an open shewing and preaching of the grace & redemptiō obtained & gotten thorow Chryste.

In this Chapter & in the two next folowing is contained the most excellent and ioung Sermon of Christ in the mount: which seemeth to be the very keye that openeth the vnderstandinge into the lawe. In this fifth chapter specially he preacheth of the. viii. beatitudes or blessings, of murther, wrath and anger, of aduocates, of weeping, of fasting, of ioy, and of love turn toward a mans enemies.

The. v. Chapter. *



And he saw the people he sett vnto a mountayne, & when he was set, his disciples came to hi, & he opened his mouth, and taught the sayinge: blessed are they * poore in spete for theirs is the kyngdom of heauē. Blessed are they that moorne: for they shalbe comforted. Blessed are the meke: for they shal inherite the erth. Blessed are they which * hunger & thirst for righteousnesse: for they shalbe fylled. Blessed are the merciful: for they shal obteyne mercy. Blessed are the pure in herte: for they shal see God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they which suffer persecutiō for righteousnes sake: for theirs is the kyngdom of heauen. Blessed are ye when men reuyle you, and persecute you and shall falselye saye all manner of euill sayinges agaynst you for my sake. Reioyce and be gladd, for great is your reward in heauen. * For so persecuted they the Prophetes whych were before your dayes.

* Ye are the salt of the earth: but if the salt haue lost his saltnes, what can be salted therewith? It is thence for the good for nothing, but to be cast out, and to be trodden vnder fote of men. Ye are the light of the world. A litte that is set on an hyll, cannot be hid, neither do men light a candel, and put it vnder a bushell, but on a candlesticke, and it lygheth al that are in the house. Let your light so shine before men, that they may see your good workes, and glorifye your father whych is in heauen.

* Thinke not that I am come to destroy the law, or the prophetes: no I am not come to destroy the, but to fulfill the. For truly I say vnto you, till heuen and erthe perishe, one tittle or one tytle of the law shal not scape, till al be fulfilled.

Whosoever * breaketh one of these least commaundementes, and teacheth men so, he shalbe called the leest in the kingdō of heauen. But whosoever * obserueth and teacheth, the same shalbe called greete in the kyngdom of heauen.

* For I say vnto you, except your righteousnes excede the righteousnes of the Scribes & Pharisees, ye cannot entre into the kyngdom of heauen.

Ye haue hearde how it was sayd vnto the of o old tyme: Thou shalt not kil. For whosoener killeth, shalbe in daunger of iudgemēt. But I say vnto you, whosoener is angry with his broth er, shalbe in daunger of iudgemēt. Whosoener sayth vnto hys brother: * Racha, shalbe in dāger of a cou sel. But whosoener saith thou folc, shalbe in daunger of hel fyre.

Therefore whē thou offrest thy gyfte at the altar, and there remeinbreth that thy brother hath ought against the: leaue ther thyne offerpnge before the altar, & go thy way fyrst and be recōpled to thy brother, and then come and offre thy gyfte.

* Agre with thyne aduersary quickly, whyles thou art in o way wyth him, lest o aduersary deliuer the to the iudge, and the iudge deliuer the to the minister, and then thou be cast into priesō. Verely I say vnto the: thou shalt not come out thēce o tyl o haue payed the vtmost farthinge.

Ye haue hearde how it was sayd to the of old tyme, Thou shalt not comit aduoutrye. But I say vnto you, that whosoener loketh on a wyfe, lustyng after her, hath comitted aduoutrye wyth her alreadye in hys herte.

Wherfore yf thy ryght eye offende the, p* plucke hym out, & cast hym frō the. Bet ter it is for thee that one of thy members perishe then that thy hole body shulde be cast into hel. Also yf thy right hand offend the, cutt hym of and cast hym from the. Bet ter it is that one of thy members perishe, then that all thy bodye shulde be caste into hell.

It is sayd, whosoener put away his wy fe, let hym geue her a testimonial also of o deuozcemēt. But I say vnto you: whoso euer put away his wyfe (except it be for for nicatio) causeth her to bryake matrimony. And whosoener marryeth her that is deuoz sed, bryaketh wedlocke.

Swe Agayne ye haue heard how it was said to the of old tyme, thou shalt not forswere thy self, but shalt perfourme thyne oth to God. But I saye vnto you, sweare not at all: neyther by heauen, for it is Goddes seate: nor yet by the earth, for it is hys fote stole: neyther by Ierusalem: for it is the citie of that greate kynge: neyther shalt thou sweare by thy head, because thou canst not

make one whyte heate or black. But your cominication shalbe yea, yea: nay, nay, for whatsoeuer is more then that, cometh of euill.

Ye haue heard how it is sayd, an eye for an eye: a toth for a toth. But I say to you o ye resist not wroōg. But whosoener geue o a blowe on thy right cheke, turne to hym the other. And yf any mā wil sue the at the lawe, & take awaye thy coote, let hym haue thy cōcke also. And whosoener wyl cōpel the to go a myle, go with him twayne. Ge ue to hym that asketh, & frō hym that wold bozo we, turne not awaye.

* Ye haue heard how it is sayd: o shalt loue thine neyghbour, o hate thyne ene mye. But I saye vnto you, loue your ene myes. Blesse the that curse you. Do good to the that hate you. Praye for the whych do you wroōg & persecute you, that ye may be the chyldre of your father that is in hea uen: for he maketh hys sunne to arysse on the euil, and on the good, and sendeth hys rayne on the iuste and vniuste. For yf ye loue them, whych loue you: what rewarde shal ye haue? Do not the Publicans euen so: And yf ye be frendly to youre bryethren only: what synguler thinge do ye? Do not the Publicans lyke wyse: ye shal therfore be perfect, euen as your father which is in heauen, is perfecte

erod. xli. c.
Deute. xxi. d.
leui. xxiij. c.
luke. vi. c.
Ryghte
cheke
G

The Notes

a* Of these poore in spere is sayd, Lu. vi. d
b* To haue hōger & thirst of righteasnes is, to desyre the pure and true Inuiscible, of whych desyre be those greuously troubled & fore perplexed that know the: spynes, wher of it is sayde, Luke. i. e

c* Those be called the chyldre of God, hū to whome the Lorde by hys promes hath done hys godlye benefytes more abundantlye than to other, as in Deut. xxiij. a, Job. i. b. r.

d* Rewarde is geuen to men for the: wo: ke / but it is not due to the wo: ke: as it is sayd after in the. rr. a

e* that do as many as saye / that these ch: r stes Commaundementes / contayned in these b. vi. and. viij. Chapters are but cōtincelles / in as moche as Ch: rste hym self calleth them here commaundementes:

f* to obserue the lawe / is / to do that thee lawe byddeth wyth the feres and lyberall hart / that is / gladly to lyue to god / and to do wel / yea though we hadde no lawe / John. viij. c / Roma. xiiij. c / gala. b / b

g* Ch: rist sayth that it is a wo: de of thes Striens speach / by which is shewed that the mynde is moued to anger. But vnder thes wo: de sole / dothe S. Austyne and Ch: risto.

J. liij. vnder

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nderstande all maner of Insurpe of oppo-
b: house and spitefull wo: des

h* Tpl thou haue payed, &c? thys p: o-
ueth not that he shall come out after, nomoze
then these wo: des. Math. i. d / tpl he hadde
broughte for h her sp: & sonne, p: one that she
hadde one after, o: Benet. b: i. that another
caugu hal come, & take the places

p* To plucke out the eye is, to mortifie
the concupiscence of thee herte p: o: ceadinge
by the meanes of the eye, and lykewile to cut
of handes and fete, as Mat. x. b. Mar. ix. a
Luke. vi. d

k* Thys / hadde the Scribes and phar-
ses added to them selues / because of that whi
che is wrytten Exod. xxxiii. b. Deute. xii. a
Josue xxiii. c. of haupnge no samplarite o:
amitie wth the nations.

¶ Of Almes, prayer & fasting he forbiddeth the ca-
refull seeking of wo: dly thinges.

The vi. Chapter. *

The hede to youre almesse.
That ye geue it not in sight
of men, to the meete ye wold
be sene of them. Or els ye get
no reward of your father whi
che is in heauē. Whē soeuer therfore thou
geuest thyn almes, thou shalt not make a
trumpet to be blowe before the as the ppo-
cryptes do in the synagoges & in the stretes
for to be praysed of men. Verely I say vn-
to you, they haue they: rewarde. But whē
thou doest thyn almes, * let not thy lyfte
hande knowe what thy ryght hand dothe,
that thyn almes maye be secrete: and thy
father whych seyth in secrete: shall rewarde
the openly.

¶ And when thou prayest, thou shalt not
be as the ppo: cryptes are. for they loue too
stande and praye in the synagoges, and in
the corners of p: stretes, because they wold
be sene of men. Verely I saye vnto you,
they haue they: rewarde. But when thou
prayest, entre into thy c: chambre, & shutt
thy doze to the, & praye to thy father which
is in secrete: and thy father whych seyth in
secrete, shall rewarde the openly.

¶ And when ye praye, bable not moch, as
the heathen doo: for they thinke that they
shalbe hearde, for they: moche babylnges
sake. Be ye not lyke them therfore. For
your father knoweth wherof ye haue ne-
de before ye aske of hym. After thys ma-
ner therfore praye ye.

¶ Oure father whyche arte in heauen,

halowed be thy name. * Lett thy kingdō
come. Thy wyll be fullfilled, as well in
earth, as it is in heauē. Geue vs this dape
oure daylye bread. And forgieue vs oure
trespasses, euen as we forgieue oure trespas-
cers. And leade vs not in to temptation:
but deliuer vs frome euyl. For thynne is
the kyngdom and the power, and the glo-
rye for euer. Amen. For and yf ye shall for-
gieue other men they: trespasses, your hea-
uenly father shall also forgieue you. But yf
ye wyll not forgieue men they: trespasses,
nomoze shall your father forgieue you your
trespasses.

* Whoreouer when ye faste, * be not
sadde as the ppo: cryptes are. for they dis-
figure they: faces, that they might be sene
of men howe they faste. Verely I say vn-
to you, they haue they: rewarde. But thou
when thou fastest, annoynte thynne heade,
and washe thy face, that it appere not vn-
to men howe that thou fastest: but vnto
thy father whych is in secrete: and thy fa-
ther whyche seyth in secrete, shall rewarde
the openly.

¶ Se that ye geather you not treas-
ure vppon the earth, where rust and moul-
thes corrupte, and wher theues breake tho-
roughe & steale. But geather ye treasures
together in heauen where nether ruste nor
moulthes corrupte, and wher theues ney-
ther breake vp nor yet scale. For wher soe-
uer your treasure is, there wyll your he-
tes be also.

¶ The lpghte of thee * bodye is thynne
eye. Wherfore yf thynne eye be synple all
thy bodye shall be full of lpght. But and yf
thynne eye be wycked then all thy bodye shall
be ful of darkenes. Wherfore yf the light
that is in the, be darkenes: howe great is
that darkenes.

* No man can serue two maisters. for
ether he shall hate the one & loue the other:
or els he shall leane to the one & despyse the
other: ye cannot serue God & Mammon.
¶ Therfore I saye vnto you, be not careful
for your lyfe, what ye shall cate, or what ye
shall drinke, nor yet for your body, what ye
shall putt on. Is not thy lyfe moze worthe
the meat, & the body moze of value the ray-
mente? Beholde the fowles of the ayer:
for they sowe not, neyther reape, nor yet fowles
carpe

carp into the barnes: and yet your heauenly father fedeth them. Are ye not moche better then the p.

Whych of you (though he toke thought
therfore) coulde put one cubit vnto hys sta-
ture? And why care ye then for raimēt? Co-
spire the lilies of the feld, how they grow.
They labour not nether spine. And yet for
all that I saye vnto you, that euē S^c alou-
in al hys royalte was not araised like vnto
one of these. Woherfore yf god so cloth the
grasse, which is to day in the feld, & to mo-
row shalbe cast into the founnace, shall he
not moche moze do y^e same vnto you, & ye
of lytle fayth?

Therefore take no thought saying: what shall we cate, or what shall we drinke, or wherewith shall we be clothed? After al these thinges seke the gentyls. for your heuēly father knoweth that ye haue neede of al these thinges. But rather seke ye first the kingdō of heuen and the rightewisnes thereof, & all these thynges shall be mynyshed vnto you.

¶ Care not then for the morow, but lett y
morow care for it selfe: for the day present
hath euer ynough of his owne trauaple.

The Notes.

a* By this sheweth our sayour chriſt, that
he wylleth not vs to be esteamed o; honoured
of men for the gylte: but that it shulde suffice
vs that we be alowed of god

Latwe
Prophe-
tes

ca That is, that we whiche befoze haue ser-
ued the world, here after may come vnder the
dowpuyon and kyngdome of chryst/as he p:ro
misseth Mathew. xxv/c

* By thys it appereth that the true fait is
to put awaye attonce all wanton despyes and
lustes & to and to rule thee bodde by conue-
nient chaſtite & mortifyinge as it is sayd in p
[fol. prout. c.] & [fol. lviij] / a

e* The body here spynspeth thee lyfe wpyth
the woꝝkes / & the eye spynspeth þ thought
and entent.

¶ It is commaunded vs in the sweate of our
face to wyne oure bread that transpire must
we haue by bypgerlytye and earnestlytye doo :
but not be carefull what p[ro]fet shall come vn
to be thereof, for that were to care for : to mo
rowe / we muste therfore commyte that too
God, whiche is ready to p[ro]spere oure labou
res w[ith] his blessinge / and that aboundaun
telye, so that mo[re] shall we p[ro]fette wh[er]e we
are lesse carefull /

The fozth deth fo:lyth & temerarious iudgemēt, re
proueth p:ocesse, exhorteth vnto praier, warneth to
beware of false prophetes, & so cōcludeth his sermō.

The. vii. Chapter.

Judge not, & ye be not iudged.
For as ye iudge so shal ye be
iudged. And wth what mesure
ye mete, wth the same shal it be
mesured to you againe. Whi
fyrst & a moote in thy brothers eye, & per
ceaucest not & beame that is in thyne owne
eye. Or why sailest thou to thy brother: suf
fre me to pluck out the moote oute of thyne
eye, & behold a beame is in thyne owne eye.
Epocryte, fyrste cast oute & beame oute of
thyne owne eye, and then shalte thou se cle
arly to plucke oute the moote oute of thy
brothers eye,

Geue not þ which is a holp, to dogges
nether cast ye youre pearles befoze swyne,
lest they treade them vnder their fete, & the
other turne againe and al to rent you.

Aske & it shall be geuen you. Seke & ye
shal fynd. Knocke & it shalbe opened vnto
you. For whosoever asketh receaueth, & he
that seeketh findeth & to him that knocketh
it shalbe opened. Is ther any man among
you which yf his sone asked him bred, wol
de offer him a stone? Or yf he asked fishe,
wold he profer him a serpente? If ye then
which are euill can geue to youre chyldren
good giftes how moch moze shall your fa
ther whych is in beaue geue good thinges
to them that aske him.

Therefore whatsoeuer ye wold that men
shuld do to you, euen so do ye to the. This
is the lawe and the Prophetes.

Enter in at the straye gate: for wyde is
the gate, and brode is the way that leadeth
to destruction: and many ther be which go
in therat. But straye is þe gate, and narow
is the waye whych leadeth vnto lyfe: &
fewe there be that fynde it. ⁊ Beware of

b*False prophetes, whych come to you in
shepes clothynge, but inwardlye they are
uerynige wolues. Ye shall knowe them
by theyr frutes. When gather grapes
of thornes, or pygges of bryers? Euen so
euery good tree byngethe forth the good fru
te. But a corrupte tree, byngethe forth the
euill frute. A good tree canot byng forth
bad frute; nor yet a bad tree can byng forth
good frute. Euery tree that byngeth not
forth the good frute, shall be hewen downe;

Latwe
Prophe-
tes

C

The Gospel of

and cast into þ fire. Wherefore by their frutes ye shal knowe them.

Not al they þ say vnto me, Lorde, Lorde, shal entre in to the kyngdom of heaue: but he that dothe my fathers will which is in heauen. * Manye wyl saye to me in that day: Lorde, Lorde, haue we not in thy name prophesied: And in thy name haue cast out deuyls: And in thy name haue done many miracles: And the wyl I knowledg vnto the that I neuer knew the. * Depart from me, ye workers of iniquite.

Whosoever heareth of me these sayinges & doth þ same, I wil liken him vnto a wise mā which bilt his house on a rok: & about dance of raine descended, & þ fluddes came & the wyndes blew & bet vpon that same house & it fel not, because it was grounded on the rok. And whosoever heareth of me these sayinges & doth the not, shalbe lykened vnto a folysh mā which bilt his house vpon the land: & aboundaunce of raine descended, & the fluddes came, and þ wyndes blew and bet vpon that house, and it fell, and great was the fall of it.

And it came to pas, that whē Jesus had ended these sayiges, * þ people were ailonnyed at hys doctrine. For he taught the as one hauing power, and not as the scribes.

The Notes.

a* Whys holp thyng is goddes word. Dogges are they that persecute the word, by stur ne vnderstande them that walow them selues in the dyt of fleshye lustes and regarde not the worde. Whilpp. iii. a

b* Falso prophetes are preachers that peruert & wrest the word of god. Shepe theynes sygnifie þ aperaunce of outward holynes, Raueshyng volues / are tyrauntes þ deylte in persecucion and sheddyng of innocent blood Act. xxi. f

c* Whys simplicity of buyldyng is to reare vp and to instruct mennes consciences by þ word of the law and the gospell Roma. xiiii. d
Christ cleneth the leper, healeth the captaynes seruant and many other dyscaies, helpeth peters mother in law, stilleth the see and the winde, & dygeth the deuils out of the possessed in to the swyne.

The viii. Chapter.

Whē he was come downe fro the mountayne, moche people folowed hym. And lo, ther came a leper and worshypped him sayinge: Master, if thou wylte thou canste make me cleane. And Jesus put forth his hand & toucheth him saying: I wyl, be thou cleane, & immediatlye hys leprosie was clenied. And Jesus said

vnto hym: se thou tell no man, but go and shew thy selfe to the priesse, & offer the gifte that Moses commaunded in wytnesse to them.

* When Jesus was entred into Capernaum ther came vnto him a certayne Centurio, and besought him saying: Master, my seruaunt lyeth syck at home of the palsy, and is greuoulye payned. And Jesus sayd vnto him: I wil come and heale him. The Centurio answered and sayd: Syr, I am not worthy þ thou shuldest come vnder my rofe, but speake the worde onelye & my seruaunt shalbe healed. For I also my selfe am a man subiecte to the authoryte of another, and haue souldyars vnder me and I saye to one go, and he goeth, and to another come and he cometh: & to my seruāt, do thys, and he doeth it. When Jesus heard þ, he marueled and sayde to the that folowed hym: Verely I saye vnto you, I haue not found so greate fayth: no, not in Israel. & I say therfore vnto you that many shal come fro the east and west & shall rest in Abraham, Isaac and Jacob in þ kyngdom of heaue: and the chyldren of the kyngdom shalbe cast out in to bitter darknesse: there shalbe wepyng and gnaishyng of teth. Then Jesus sayde vnto the & Centurio, go thy wate, and as thou beluest so be it vnto the. And hys seruaunt was healed the selfe houre.

And the Jesus wet to Peters house, and saw his wiues mother lying sycke of a feuer, and touched hir hād, and þ feuer lefte hir: and he arose, and ministred vnto the.

Whē the cūe was come, they brought vnto him many that were possessed w deuyls. And he cast out þ spytes w a word, and healed al that were sick, to fulfyll that which was spoke by Esayas the prophet saying: He toke on him our infirmyties, and bare oure syckneses.

When Jesus saw moche people about hym, he commaunded to go ouer the water. And ther came a Scribe & said vnto him: Master, I wil folow the whither soeuer þ goest. And Jesus sayde vnto hym: the foxes haue holes, and the byddes of þ airc haue nestes, but the sone of the mā hath not wher on to rest hys heed. Another that was of hys dysciple sayde vnto him: master, suffer me fyrste to go and burie my father



marked

A leper.

Ceturio,
Luce. vii.
John. viii.

Abraham,

brethren
Luce. vii.

Mark.
Luce. vii.

Esayas

Luce. vii.

pal

father. But Iesus saide vnto him: folowe me, and let the deed burye theyr deed.

* And he entred into a shyp, & hys Dysciples folowed him. And behold ther arose a great tēpest in the see, in so moche that the shyp was couered with waues, & he was a slepe. And his Dysciples came to him, & awoke him saying: Master saue vs, we perishe. And he said to them: why are ye fearful, O ye of litel faith? Then he arose, and rebuked the wyndes and the see, & there folowed a great calme. And hē maruelled & sayd: what mā is this, that both wyndes and see obey hym? *

And whē he was come to h other syde, in to h cōtrey of the Gergesites, ther met him two possessed of deuils, which came out of the graues, & were out of measure fearce, so h no mā might go by h way. And beholde they cried out saying: * O Iesu h sonne of god what haue we to do w h? After thou come hyther to torment vs befoze the tyme be come. And ther was a good way of frō them a great heerd of swyne fedyng. Thē the deuyls besought him sayinge: yf thou cast vs out, suffre vs to go oure waye in to h heerd of swyne. And he sayd vnto thē go your wayes. Then went they out, and departed into the heerde of swyne. And behold h whoale heerd of swyne was caried with ypolce hedlynge into the see, & perished in the water. * Then the heerdemen fled & wēt their wares in to the cytye, and told euery thing, & what had fortunēd vnto h possessed of the deuyls. And behold al the cytye came out & met Iesus, and when they saw him, they besought hym to departe out of their coastes.

The Notes.

* Christ calleth hym selfe h sonne of mā, h is very natural man, shewyng in h hys humylyte & goodnes, which humbled him self so lowe for our saluacion.

Thē healeth the palse, called Mathew from h cōtrey, answered for h's disciples, healeth h woman of the bloudy issue, helpeth Iacobs daughter, geueth h blindmen theyr sight, maketh a dōmme mā to speake, and dyspueeth out a deuyl.

The .ix. Chapter. *

Then he entred into a shyppe & passed ouer & came in to hys owne citty. And lo, they brought to h a mā syk of the palse, lying in his bed. And whē Iesus saw the faryth of them, he sayd to h

syck of the palse: sonne be of good chere, thy synnes be forgeuen the. And behold certayne of the Scribes saide in them selues, this mā blasphemeth. And whē Iesus saw their thoughtes, he sayde: whether thinke ye euyl in your hertes: whether is easier to saye, thy synnes be forgeuen thee, or to saye: arise and walke? That ye maie knowe that the sonne of mā hath power to forgeue synnes in etth, then sayd he vnto the syk of the palse: arise, take vp thy bed, & go home to thyne house. And he arose & departed to hys owne house. And when the people sawe it, they marueyled & glorified god whyche had geuen soche power to men. *

* And as Iesus passed forth frō thēce, he saw a mā sūt a receauyng of custome, named Mathew, & said to hi: folow me. And he arose & folowed hi. And it came to passe as he sat at meat in the housse: behold many publicāns & sinners came & sate downe also with Iesus and hys Dysciples.

Whē the Pharisees saw that, they sayd to hys Disciples: why eateth your master w publicāns and synners? When Iesus heard that, he saide vnto them: The whole neade nōt the phariseis, but they h ar syk. Go & learne what h meaneth: I haue pleasure in mercy, & not in offerynge. For I am not come to cal the righteous, but the synners to repentaunce. *

* Then came the Disciples of John to him saying: why do we & the pharisees fast ofte: but thy Disciples faste not? And Iesus said vnto them: can the wedding chyl dre moze as longe as the bydegrome is with them? The tyme wyll come when the bydegrome shalbe taken from them, & thē shal they fast. No man peceth an olde garment wth a pece of newe clothe. For then take the he away the pece agayne from the garnēt, & the rent is made greater. Neither do men put new wyne into olde vessels for then the vessels breake, & the wyne runneth oute, & the vessels perishe. But they put new wyne into new vessels & so ar both saved together. *

* While he thus spake vnto thē, beholde ther came a certayne ruler, and worshiped him, saying: my daughter is euē now deceased, but come & lay thy hāde on her & she shal lyue. And Iesus arose & folowed hym.

This myrror shalbe a sygne to you, that I haue power to forgeue synnes

Math. 23. Luke. 9. John. 9. b

Mathew

publicāns
eate with
Iesus.

Mercy
not sacrifyce

Johns
disciples
faste

Newe
olde garments
not

Mark. 6. Luke. 8. John. 4. c

The Gospel of

him with his disciples. And beholde a woman whyche was diseased wythe an yssue of blood. xii. yeres. came behinde him & touched the heme of his besture. For she said in her selfe: yf I may touche but euen hys besture onely, I shalbe safe. Then Jesus turned him aboute, & behelde her sayinge: Daughter be of good comfort, thy faith hath made thee safe. And she was made whole euen that same houre.

And when Jesus came into the rulers house, & saw the ministers & the people ragynge, he sayde vnto them: get you hence, for the maid is not deed, but slepeth. And they laughed hym to scorn. As sone as the people were put forth, he went in & took her by the hand, & the mayd arose. And this was noised through out all that lande.

And as Jesus departed thence, two blind men folowed hym crying and saying: O sonne of Dauid haue mercye on vs. And when he was come home, the blind came to him. And Jesus said vnto the: Beleue ye that I am able to do this? And they sayd vnto him: yea lord. Then he touched their eyes, saying: according to your faith be it vnto you. And their eyes were opened. And Jesus charged them saying. So that no man know of it. But they as sone as they were departed, spred abroad his name through out all the lande.

As they went out, behold, they brought to him a dme man possessed of a deuill. And as soone as the deuill was cast out, the dme spake. And the people marvelled, saying: it was neuer so sene in Israel. But the Pharisees said: he casteth out devils, by the power of the chefe deuill.

And Jesus went about all cities & townes, teaching in their synagoges & preaching the glad tidings of the kingdom, & healing all manner sickness and dyscase amonge the people. But when he saw the people, he had compassion on them, because they were pyned awaye, & scattered abroad, euen as shepe hauyng no shepheard.

Then sayde he to his disciples, the harvest is greates, but the labourers are fewe. Wherefore praye the Lorde of the harvest, to sende forth the labourers in to his harvest.

The Notes.

* faith is the rightwines of a christen man, which setteth at peace the conscience, & recea-

ueth the heritage euerlastinge. Galat 3.11
* The heruest at the heres of me prepared to heare the word as it appereth of the Samaritans. John 4.1

The child sendeth out his. xii. Apostles to preach in the world, & charge them, teacheth them, and comforteth them agaynst persecution and trouble.

The x. Chapter.

And he called his. xii. disciples vnto him, & gaue them power ouer vncleane spirites, to caste them oute, and to heale all manner of sicknesses, & all manner of dyscaies.

The names of the. xii. Apostles are these. The first, Symon called also Peter: & Andrew hys brother. James the sonne of Zebede and John hys brother. Philyp & Bartlemew. Thomas and Mathewe the publican. James the sonne of Alphe, and Lebbeus otherwyle called Taddens. Symon of Cane, and Judas Iscariot, whyche also betrayed him.

These. xii. dyd Jesus send, & commaunded them sayinge: Go not in to the wayes of leade to gentyls, & into the cyties of the Samaritans enter ye not. But go rather to the loste shepe of the house of Israel. Go and preach: saying: that the kyngdom of heauen is at hand. Heale the sick, cleanse the lepers, rayse the deed, caste oute the deuyls. frelye ye haue receaued, frelye geue agayne. Posses not gold nor syluer, nor any thing in your girdels, nor yet scrip towarde your iorney: nether .ii. cotes, nether shoes, nor yet a staffe. For the workman is worthy to haue is meat. Into whatsoeuer cite or towne ye shal come, enquire who is worthy in it, and there abyde tyll ye go thence. And when ye come in to an house, salute the same. And yf the house be worthy, your peace shal come vpon it. But yf it be not worthy, your peace shal retourne to you againe.

And whoso euer shal not receaue you, nor wyll heare your preaching: when ye depart oute of that house or that cite, shake of the dust of your fete. Trulye I saye vnto you: it shal be easer for the land of Sodoma and Gomorra in the daye of iudgement, then for that cite.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wise as serpentes, and innocent as doves. Beware of men, for they shal deliuer you vp to the

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Pat. vii. d
Luka. xi. c

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councels, and shall scourge you in theyr synagoges. And ye shalbe brought to þe rulers & kinges for my sake, in witness to them and to the Gentyls.

The spy
the spea
but i vs
But when they deliuer you by, take no thought howe or what ye shall speake, for it shalbe geuen you, euen in that same houre, what ye shall saie. For it is not ye þe speake, but þe spyte of youre father whych speaketh in you. The brother shal betraye the brother to deeth, & thee father the sone. And the chyldren shal arsele againe their father & mothers, & shal put them to deeth: and ye shall be hated of all men for my name. But he that endureth to the end, shall be saved.

disciple
When they persecute you in one cytle, flye in to another. I tel you for a truth, ye shall not synne all the cytys of Israel, til the sonne of man be come. The discipyle is not aboue his master: nor yet the seruaunt aboue his Lord. It is ynough for thee discipyle to be as hys master is, and that þe seruaunt be as hys Lord is. If they haue called the Lord of the house * Beelzebub how moch more shall they call them of his householde so: feare them not therfore. Ther is nothyng so closte, that shal not be opened, and nothyng so hyd, that shal not be knowen.

What I tel you in darknes, I speake ye in light. And what ye heare in þe care, that preache ye on the house toppes.

fear
And feare ye not the which kyl þe body, and be not able to kil the soule. But rather feare hi, which is able to destruy both soule & body into hel. Ar not two sparowes sold for a farthing? And none of the doth light on the grounde, without your father. And now at al the heres of youre heades numbred, feare ye not therfore: ye are of more value then many sparowes.

Confesse
Who soeuer therfore shal knowleg me before me, him wil I knowledg also before my father which is in heuē. But who so euer shal denie me before me, hi wyll I also denie before my father which is in heuē.

Denye.
Thinke not, that I am come to sende peace into þe erth. I came not to sende peace, but a swearde. For I am come to set a man at varpaunce agayn his father, and the daughter agayn her mother, and þe daughter in law agayn her mother in law: And

a mannes foes shall be they of hys owne householde.

He that loueth hys father, or mother more the me, is not mete for me. And he that loueth hys sonne, or daughter more the me, is not mete for me. And he þe taketh not hys crosse and foloweth me, is not mete for me. He that synneth hys lyfe, shal lose it: and he that loseth hys life for my sake, shal fynde it.

Receiue
He that receaueth you, receaueth me: & he that receaueth me, receaueth hym that sent me. He that receaueth a Prophet in þe name of a Prophet, shall receaue a Prophetes rewarde. And he that receaueth a righteous mā in the name of a righteous mā, shal receiue his rewarde of a righteous man. And whosoever shal geue vnto one of these lytle ones to dryncke, a cuppe of colde water only in the name of a discipyle: I tell you of a trueth, he shall not lose hys rewarde.

The Notes.

a* That is, money of bzall.

b* Beelzebub is the name of an Idol, signifying the master or Lord of a flece/ by which name þe Iewes called the deuell.

c* To fynd his lyfe, is to satisfie þe desyre of hys herte.

John Baptist sendeth his discipyles vnto Chrys which geueth them their answer, rebuketh the vnthankful cytys and louynge exhorteth me to take his rocke vpon them.

The .xii. Chapter.

Ad it came to passe whē
Jesus had made an end of commaunding his .xii. discipyles, he departed thence, to teache & to preach in theyr cytys.

And when John beyng in prison hear
de the workes of Chrys, he sent two of hys discipyles and sayde vnto hym. Arte thou he that shal come: or shall we loke for another. Iesus answered and sayde vnto the. Go and helwe John what ye haue heard and sene. The blynde se, the halte go, the lepers are censed: the deaf heare, the deed ryse agayne, and the glad tydynges is preached to the poore. And happy is he þe is not offended by me.

And as they departed, Iesus began to speake vnto the people of John. To se what went ye out into þe wyldernes: went ye out to se a rede shake with the wynde: other what went ye oute for to se: A man clothed in softe raimēt: Behold they that weare

The Gospell of

weare sooft clothing are in kinges houses
But what wet ye out for to se: A prophet?
Yea I sayd to you & more then a Prophet
For thys is he of whom it is wrytten. Be-
hold, I send my messenger before thy face
whych shal prepare thy way before the.

* Merely I saye vnto you, amonge the
chyliden of weimen arose there not a great
ter then John the Baptiste. Notwith stand-
ing he that is lesse in the kingdō of heuē
is greater then he. From the tyme of John
Baptiste hytherto the kingdom of heauen
suffereth byolence, and they that goo to it
wth byolence plucke it vnto them. For al
the Prophetes & the law Prophesped vn-
to the tyme of John. And also yf ye wyl
receaue it, thys is Helias whych shoulde
come. He that hath eares to heare lett hym
heare.

But wher vnto shal I lyken this gene-
ration? It is lyke vnto chylde whych
syt in the market & cal vnto they: folowes
and saye: we haue pyped vnto you, and ye
haue not daunted: we haue mourned vn-
to you, & ye haue not sorowed. For John
caine nether eating nor drynking, and they
saye, he hath the deuyll. The sonne of man
caine eating and drynking, and they saye,
beholde a giurton and drynker of wyne, &
a frende vnto publicans and synners. Ne-
uerthelater: wpydoynne is iustified of
her chyliden.

* The began he to vpbraid the cyties
in which most of his myracles were done,
because they meded not. 300 be to the Cho-
raim. 300 be to the Bethsaida: for yf thee
myracles which were shewed in you, hadd
bene done in Tyre & Sidon, they had repē-
ted long ago in sack cloth & ashes. Ne-
uertheles I say to you: it shalbe easyer for
Tyre & Sidon at the daye of iudgement,
then for you. And thou Capernaū, whiche
art lyft vp vnto heauen, shalt be brought
downe to hel. For yf the myracles whych
haue bene done in the, had bene shewed in
Zodorn: they had remayned to this daye.
Neuerthelesse I saye vnto you: it shal be
easier for the land of Zodorn in the daye
of iudgement, then for the.

* At that tyme Iesus answered & said:
I praye the o father Lord of heauen and
earth, because thou hast hid these thinges
from the wyse and prudent, & hast opened

them vnto babes: euen so father, for sooft
pleased the. All thynges are geue vnto me
of my father. And no mā knoweth the sonne
but the father: nether knoweth any mā the
father, saue the sonne, and he to whom the
sonne wyl open hym.

Come vnto me all ye that labour &
are laden & I wyl ease you. Take my yock
on you & lerne of me, for I am meke & low-
lye in hert: & ye shal fynde reste vnto your
soules. For my yocke is easy, and my bur-
den is lyght.

The Notes.

a* The rede is a figure of the doctrine & is
not of god/ which waueth in euerie wynde.

b* Here is a prouerbe as is sayd/ Esa. xxi
a/ sygnifying/ by dyuers wayes haue we go-
ne aboute to styre you to thackes geuynge/
but ye haue by noo meanes bene moued ther-
to

c* Wpfdom is iustified &c, That is, they
are the chylde of god/ receaue his doctrine
and hys word as trath & wpfdom/ al though
the contrary part do not so receaue it

d* Yet that labour &c, Those are here coun-
ted to labour that knowiedge they: synners
and are poore in spete,

The disciples plucke the eares of corne, he exor-
teth them, healeth the dyed hande, helpe the poe-
less that was blynde and domme, rebuketh the
earthfull that would nedes haue tokens, and shew-
eth who is his brother, sister and mother.

The xii. Chapter.

At that tyme Iesus wente on
the Saboth dayes thorow
corne and hys dysciples were
an hongred, & began to pluck
the eares of corne, & too eate.
Wher the Pharises saw that, they sayd vn-
to him: Behold, thy disciples do that whych
is not lawfull to do vpon the Saboth
daye. He sayde vnto the. Haue ye not rede
what Dauid dyd, whē he was an hongred
and they also which were with hym: How
he entred into the house of God, & ate the
halowed loaves whych were not lawfull
for hym to eate nether for the whych were
wyth hym, but only for the prestes. Or ha-
ue ye not rede in the law, how the prestes
in the temple breake the Saboth day, and
yet are blamelesse? But I saye vnto you, the
here is one greater then the temple. Wher
fore yf ye had wpyt what this saying mea-
neth: I requyre mercy and not sacrifice: ye not saw
wold neuer haue condēned innocētes. For yf ye
the sonne of māis lord euen of the saboth
daye.

And he departed thence, and went in to their synagoge: and beholde there was a man which had his hande dyed bp. And they asked him, saying: is it lawful to heale vpon the Saboth dayes: because they might accuse him. And he sayde vnto the: which of you wold it be, yf he had a shepe falle into a pyt on the Saboth day, that wold not take hym and lyft him out? And how moch is a mā beter the a shepe: whether foze it is lesfull to do a good dede on the Saboth dayes. Then sayde he to þ man: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other.

¶ Then the Pharisees wet out, & helde a counsell agaynst hym, how they myght destroy him. And Jesus knew that, he departed thence, & much people folowed him, and he healed the all, & charged the þ they shuld not make him knowe: to fulfil that which was spokē by Esay þ prophet whiche saith. ¶ Behold my child, whō I haue chosen, my beloued, in whō my soule dwelleth. I wil put my sprete on him, & he shal shew iudgmet to þ gentils. He shal not crye, he shal not crye, neither shal any mā heare hys voise in þ stretes, a brosed rede shal he not breake, and flaxe that begynneth to burne, he shal not quēche, til he send forth iudgmet vnto victorie, & in his name shal the gentyles truste.

¶ Then was brought to him, one possessed wth a deuyll whych he was both blynde, and dōme: & he healed hym, in so moche that he which was blynde & dōme, both spake & sawe. And al the people were amased, and said: ¶ Is not this the sonne of Dauid? But when þ Pharisees heard that, they said: This felow dwelleth þ deuylls nonother wyse out but by the helpe of Bezeubub the chefe of the deuylls.

But Jesus knew they thoughtes & sayde to them. Every kyngdom deuised wth in it selfe, shalbe brought to naughte. Neither shall any cytye oz householde deuyled agaynst it selfe, continue. So yf Satan cast oute Satan, then he is deuyled agaynst hym selfe. How shal then his kyngdome endure? Also yf I by þ helpe of Bezeubub cast out deuylls: by whose helpe do poure children cast them out? Therefore thei shal be poure iudges, But yf I cast out the de

uyls by the spyte of god: then is the kyngdome of god come on you.

¶ Ethe how can a man enter into a stronge mannes house, & violently take away his goodes: excepte he fyrt bynde the strong mā and then spoile hys house. ¶ He that is not w me, is agaynst me. And he þ gathereth not w me, scaterech abrode. Whether foze I sape vnto you, al maner of synne & * blasphemy shalbe forgeue vnto men: but þ blasphemy of þ spyte, shal not be forgeue vnto mē. And whosoever speaketh a word agaynst the sōne of mā, it shalbe forgeue hi. But whosoever speaketh agaynst þ holy gost, it shal not be forgeuen him, no neither in this worlde: neither in the worlde to come. ¶ Ethe make þ tree good, & his frute good also: oz els make the tree euil, and his frute euil also. For the tree is knowen by his frute. ¶ A generaciō of bypers, how can ye sape well, when ye poure selues are euill: for of the aboundaunce of the hert the mouth speaketh. A good mā out of the good treasure of his hert bringeth forth the good thiges. And an euil mā out of hys euil tresure, bringeth forth euil thiges. But I say vnto you, þ of every ydel word that men shal haue spokē: they shal geue a costes at the day of iudgmet. For by thy wordes thou shalt be iustified: & by thy wordes thou shalt be condemned.

¶ Then answered certayne of the Sctybes & of the Pharisees sayig: ¶ After, we wolde faine se a signe of the. He answered & said to the: The * euill & aduocaters generacyon seeketh a sygne, but there shall no sygne be geue to the, save þ sygne of the prophete Jonas. For as Jonas was, iii. daies & thre nyghtes in the whales belly: so shal the sonne of mā be thre daies & thre nyghtes in the berte of the erth. The mē of Antue shal ryse at the day of iudgmente wth this narpon, and condemne them: for they amended at the preaching of Jonas. And behold, a greater then Jonas is here. ¶ The quene of the south shal ryse at the day of iudgmente wth thys generacyon, & shal condemne the: for she came from the hemoist partes of the worlde to heare þ wisdome of Salomon. And beholde a greater then Salomon is here.

¶ And þ uncleane spyte is gone out of a mā, he walketh throughout dry places, sekyng

Luc. 11. 19
Mat. 12. 28

John. 10. 10
11. 13
11. 14

The Gospell of

king resteth & findeth none. The he saith: I will retourne agayne into my house from whence I came out, And when he is come, he findeth his house empty & swept & garnished. The he goeth his way, & taketh vnto him seuen other spretes worse then him selfe, & so entre they in & dwell there. And the ende of man is worse then the beginning. Guen so shall it be with this euell nacyon.

Whyle he yet talked to the people: & behold his mother & his brethren stode wyth out, despyrnyng to speake wyth him. Then one sayd vnto hym: beholde thy mother & thy brethren stande wythout, despyrnyng to speake with the.

He answered & said to hym I told him: Who is my mother? or who are my brethren? And he stretched forth his hand ouer his disciples & said: beholde my mother & my brethren. For whosoever dothe my fathers wyl whiche is in heauen, the same is my brother, sister and mother.

The Notes.

* Blasphemy is, when man seeth & knoweth the open and manifest truth of god & his worde, they confessions being fully rectified therof, and yet notwithstanding wyl rase vpon it & persecute it to the bittermost of theyr power, saying it is of the deuyll & not of God. Mat. iii. d. Luke/xiii. b.

* That is neuer, as saynt Mark doth wel expound it in the thirde Chapter. b.

* Euill and adulterous generacion are all those that beleue not in God, & in his soune Iesus Christ: Mark. ix. Luke. ix. f.

The parable of the sowe, of the seuen, of the treasure hid in the field of the peries, and of the nettes.

The. xiii. Chapter.

The same day went Iesus out of his house, and sat by the seeyde, and much people resorted vnto him, so greatly he went, & sat in a shippe, and all the people stode on the shoore. And he spake many thynges to the in similitudes, saying: Beholde, the sower went forth to sow. And as he sowed, some fel by the wayes side, & the fowles came & deuoured it vp. Some fel vpon stony ground where it had not moche erth, and anon it sprong vp, because it had no depth of erth: & when the sunne was vp it caught heat, and for lacke of rooting wyddered awaye. Some fel among thornes, & the thornes sprong vp and chooked it. Some fell in good ground, and

brought forth good frute: some an hundred folde, some sixty folde, some thirty folde. Whosoever hath eares to hear let him heare.

And the disciples came and sayd to him: Why speakest thou to them in parables? He answered and sayd vnto them, it is geuen vnto you to knowe the secrettes of the kyngdome of heauen, but to them it is not geuen. * For whosoever hath, to him shall be geuen: and he shall haue abundance. But whoso euer hath not: from hym shall be taken awaye euery thyng that he hath. Therefore I speake to the in similitudes: for though they see, they see not: & hearing they heare not: neither vnderstand. And in them is fulfilled the prophesie of Esayas, which prophesie saith: with this eares ye shall heare, & shall not vnderstande, and with this eyes ye shall see, & shall not perceaue. For this peoples hartes are waxed grosse, and their eares are dul of hearing, & theyr eyes haue they closed lest they shuld see with theyr eyes, and heare with theyr eares, and shuld vnderstande with their hartes, & shuld tourne that I myght heale them.

But blessed are your eyes, for they see: & your eares, for they heare. Verely I saye vnto you, many prophetes, and persytes haue despyred to see those thynges which ye see, & haue not sene them: & to heare those thynges whiche ye heare, & haue not herde the. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome & vnderstandeth it not, ther cometh the euill man & catcheth awaye that which was sowne in his hert. And this is he which was sowne by the way side. But he that was sowne in the stony ground, is he which heareth the word of god, & anon wyth toye receaueth it, yet hath he no rootes in hym selfe, and therefore dureth but a litle so: for as sone as tribulation or persecucion ariseth because of the worde, by and by he falleth. He that was sowne among thornes is he that heareth the worde of God: but the care of this worlde, & the dyspayntfullnesse of ryches choke the word, and so is he made vnfertile. He whiche is sowne in the good ground is he that heareth the word, and vnderstandeth it: whiche also beareth frute and byngethe forth, some an hundred folde, some sixty folde, & some thirty folde.

Another

Mat. (ii. d. Luk. viii. c.

Mat. (ii. d. Luk. viii. c.

Another sympletyude put he forth vnto the sayinge: * The kyngdom of heaue is lyke vnto a mā which soweth good seed in his feld. But whyl men: * slept there came his foo & soweth tares amonge the wheate, & went his waie. Whē the blade was sprōge vp and had brought forth frute, the apered the tares also. Then came the scruautes to the housholder, and said vnto him: Sprōwedeſte not thou good seed in thy cloſte, frō whence then hath it tares? He ſaide to the: the enuious man hath done this. Then the scruautes ſayde vnto him: wylt thou the that we go & weede them out? But he ſayd, nay, leſt whill ye go aboute to weede out the tares, ye plucke vyppes alſo with the wheate by the roottes: let bothe grow to gether tyll harueſte come, and in tyme of harueſte, I wyl ſaye to the reapers, gather ye fyrſte the tares, and bynde them in cheues to be byent: but gather the wheate into my barn.

* Another parable he put forth vnto the ſaying: The kyngdom of heaue is lyke vnto a graine of muſtard ſeed, which a mā ſoweth and ſoweth in his feld, which is the leſt of al ſeedes. But whē it is growne, it is the greateſt amonge yerbys, and it is a tree: ſo the birdes of the ayer come & bylde in the bryanches of it.

* Another ſimilitude ſaid he to them. The kyngdō of heaue is lyke vnto leuē whiche a woman taketh & hydethe in, iii. peckes of of mee, tyll all be leuened.

All theſe thinges ſpake Jeſus vnto the people by ſimilitudes, & wythoute ſympletyudes ſpake he nothyng to them, to fulfil the which was ſpoken by the Prophete ſaying: * I wyl open my mouth in ſympletyudes, & wyl ſpeake forth thynges whych haue bene kept ſecrete from the begynnyng of the world.

* Then ſent Jeſus the people away, & came home. And hys diſcyples came vnto him, ſaying: declare vnto vs the ſympletyude of the tares of the feld. Then answered he & ſayd to the: He that ſoweth the good ſeed is the ſonne of mā. And the feld is the world. And the chyldren of the kyngdom, they are the good ſeed. And the tares are the chyldren of the wicked. And the enemye that ſoweth them, is the deuyl. The harueſte is the ende of the world. And the reapers be the Angels. For euen as the tares are gathered & byent

in the fyr: ſo ſhall it be in the ende of this world. * The ſonne of mā ſhall ſend forth his Angels, and they ſhall gather out of his kyngdom all thynges that offende, and the whych do inquite, & ſhall caſt them into a furnes of fire. There ſhall be wayling and gnaſhing of teth. * Then ſhall the iuſt men ſhine as bright as the ſonne in the kyngdō of theyr father. Whosoever hath eares to heare, let him heare.

* Agayne the kyngdom of heauen is lyke vnto treaſure hidde in the felde, the whiche a man ſyndeth and hydeth: and for ioy thereof goeth and ſelleth al that he hath, & buyeth that felde.

Agayne the kyngdome of heaue is lyke to a marchaūt the ſeketh good pearles, whiche whē he had found one pcyous pearle, wete and ſolde al that he had, and bought it.

Agayne the kyngdom of heaue is lyke vnto a neet caſt into the ſee, that gathereth of al kyndes of fiſhes: whiche whē it is full, men drawe to lande, & ſorte and geather the good in to veſſels, and caſte the bad away. So ſhall it be at the ende of the world. The Angels ſhall come oute and ſeuere the bad from the good, & ſhall caſt them into a furnes of fyr: ther ſhall be waylinge & gnaſhyng of teth.

Jeſus ſaid vnto them, vnderſtāde ye al theſe thinges. They ſayd: ye Lord. Then ſaid he vnto the: Therfore euery ſcribe whych is taught vnto the kyngdom of heaue is lyke an houſholder, whiche bringeth forth, out of his treaſure, thynges both newe and olde.

And it came to paſſe whē Jeſus had finiſhed theſe ſympletyudes, that he departed thence, & came into his owne cōuntry, and taught the in their ſynagoges, in ſo moche that they were aſtonyſhed & ſaide: whence cometh al this wyſdom & power vnto him? Is not this the Carpenters ſonne? Is not his mother called Marye, and hys byethen be called James and Joſes and Symon and Judas? And are not his ſiſters al here wyth vs? Whence hath he all theſe thynges. And they were offended by hym. The Jeſus ſayde too them, a Prophete is not wythoute honoure, ſaue in hys owne cōuntry, and amonge hys owne kynne. And he dyd not many myracles there, for there vnbeleſes ſake.

The Gospel of

the Notes.

a That is/ To him þ hatþ a good herte to warde godes worde to fullspil it/shalbe more grace geue. And to him that hath not, shall be take away even the same knowledge that he hath/and hys hert so hardened that he shal not repent.

b* Kingdom signifieth here the gospell: by whiche god raggueth in the hartes of the faithful: & the same signifieth chryste whych is oure kpng & oure kpngdō/ raignig in vs/ and in whome we ragne as we praye. Mat. vi. b/

c* This slepe signifieth, the neglygence and ignorance that men haue of god/whych cometh by the carefullnes of riches & pleasures of this worlde.

d* Scribe after Erasmus in his anotacphs has he that had þ office of interpreting & answering vnto þ sentences of the prophetes as it apereth of Berode asking þ Scribes in the third Chapt. afore. c

John is taken and headed. Chyke: sebeth flue thousande men with, v. lodges and two fyshes, and ap. as ceth by nyght vnto his disciples vpon the see.

The. xliii. Chapter.

3



That tyme Herode the tetrarcha heard of þ fame of Iesu & said vnto his seruantes: this is John þ Baptist. He is risen agayne from deeth and therfore are soch myracles wrought by hi. For Herode had taken John, & bound him & put him in prisō for Herodias sake, hys brother Philipys wyfe. For John said vnto him: it is not lawful for þ to haue her. And when he wolde haue put hym to deeth, he feared the people, because thei counted him as a prophete.

But whē Herodes birth date was come the daughter of Herodias daunced befoze the, & plesed Herode. wherfore he promysed w an othe, þ he wold geue her whatsoeuer she wold ask. And she being informed of her mother befoze, sayde: geue me here John Baptistes heed in a platter. And the kig sorowed. Neuertheles for his othes sake, & for theires sakes which sate also at þ table, he comaunded it to be geue her: & sente & beheaded John in þ prisō, & his heed was brought in a platter & geue to the damsell, & she brought it to her mother. And his disciples came & toke vp his bodye, & buried it: and went and tolde Iesus.

whē Iesus heard that he departed the ce by shyppe into a deserte place oute of the way. And when the people had hearde

therof, thei folowed him a fote out of the cities. And Iesus wet forth & sawe moche people, and hys herte dyd melle vpon the, & he healed of them those that were sycke. When euen was come, his disciples came to hi saying: thys is a desert place, & þ day is spēt: let the people depart, that they may go in to the townes, and bie them bytalles. But Iesus sayde to them: They haue no meade to go awaye. Geue ye thew to eate. Then sayde they vnto him: we haue here but, v. loues and two fyshes. And he sayde: byyng the hyther. And he comaunded þ people to sit downe on the grasse, and toke the v. loues & the. ii. fyshes, & lokod vp to heauen and b* blessed, & brake & gaue þ loues to his disciples, & the disciples gaue the to the people. And thei did al eat, & were suffised. And they gethered vp of the gobets þ remayned, xii. baskets full. And they that ate, were in nombze aboute. v. Men, best & weimen and chyldren.

And streight way Iesus made his disciples enter into a shippe, and to go ouer before him, whyl he let the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to praye. And whē night was come, he was there hi self alone. And the shyppe was now in the middes of the see, and was tossed wauces, for it was a contrary wynde. And in þ fourth watch of the nyght Iesus came vnto them walching on the see. And whē his disciples saw hym walchynge, on the see, they were troubled, saying: it is some sperte, & cryed out for feare. And streight way Iesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed:

Peter answered him, and saide, Master: yf thou be he bid me to come vnto the on þ water. And he saide, come. And whē Peter was come downe out of the ship, he walked on the water, to go to Iesus. But whē he saw a myghey wynde, he was afrayed. And as he beganne to syncke, he cried saying: master saue me. And immediatlye Iesus strected forth his had, & caught him, & said to him: O thou of litel faith, wherfore ddest thou dout? And assone as they were come into þ shippe, the wynde ceased. Then they that were in the shyppe, came and worshipped hym, sayinge: of a truth thou art the sonne of god. And when they were come ouer,

John. vi. mark. vi.

John Baptiste is headed.

23

lake. iv. b. par. vi. d.

come ouer. they wente into the lande of Nazareth. And whē the men of þ place had knowledge of hym, they sent out into all þ countre rounde aboute, and brought vnto him all that were sycke, and besought him, that they myghte touche the hemme of hys bestyre onlye. And as many as touched it were made safe.

The Notes.

a* Tetrarcha that is a lord of the fourth parte of Iuda/ for Iuda was deuyded into .iiii. partes as saythe Eusebius Lp. 7, 1/ capyte/ 1/

b* To blesse, in moost places of þ new testamēt is to praye god & to geue him thanks as after in the 1. of Mar. 11. luk. 11. 11.

c* The hebrewes deuyded þ nyght into .iiii. partes whych they called the foure watches/ wherfoze the fourth watche was next to the moynynge and was called the moynynge watche/as in the 1 reg. 11. c

Christ excuseth his disciples, & rebuketh the scribes and Pharisees for transgredyng Gods commaundment thowgh their owne tradycions. The thyng that goeth into the mouth defyleth not the man, he dysguereth the womā of Cananes daughter, he letteth the multitude, & with, v. 1, loanes & a fewe litle sythes feedeth, 11. 11, men, besyde women and chyldren.

The .xv. Chapter.

Then came to Iesus scribes & Pharisees from Ierusalem sayinge: why do thy disciples transgres the tradicions of þ elders: for they wesch not their handes when they eate bread. He answered & sayde vnto them: why do ye all so transgresse the commaundment of God, thowgh youre tradycions: for god commaunded sayinge: honoure thy father & mother & he that curseth father or mother shall suffer deeth. But ye saye, euery man shall saue to his father or mother: that which thou desyst of me to helpe the with: is geue god: so shall he not honour hys father or hys mother. And thus haue ye made, that the commaundement of god is wythout effecte, through youre tradycions. Ypocrytes, well prophesied of you Esayas sayinge: This people draweth nye vnto me wythe their mouthes, & honoureth me wyth theyr lippes, how be it their hertes are farre fro me: but in vayne they worshippe me teachinge doctrynes, whych are nothyng but mens precepts.

And he called the people vnto hym, and sayd to them: heare & vnderstād, That whi che goeth into þ mouth, defileth not þ mā: but that whych commeth out of þ mouth,

defyleth the man.

Then came his disciples, and sayde vnto him: Perceauest thou not, how that þ Pharisees are offended in hearinge this sayinge? He answered and sayde: *al plantes whych the ny heauenly fathet hath not plantid, shall be plucked vp by the rotes. Let the alone, they be þ blynde leaders of the blynde. If the blynde leade the blynde, bothe shall fall into the dyche.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayd Iesus at ye yet without vnderstanding: perceauye ye not, þ whatsoeuer goeth in at þ mouthe, descendeth downe into þ bely, & is cast out into þ draught: But those thynges whych procede out of the mouth, come fro þ herte, & they defyle the man. For out of the heart come euil thoughtes, murder, breaking of wedlock whorom, theett, false wytnes bearing, blasphemye. These are the thynges whych defyle a man. But to eate wyth vn washen handes, defileth not a man.

And Iesus wet thence, & departed into the costes of Tyre and Sidon. And behold a womā which was a Cananite came out of þ same costes, & cryed vnto hi sayinge: haue mercy on me lord thou sonne of Dauid, my daughter is pyteously vexed w a deuil. And he gaue her neuer a word to answer. The came to him his disciples, & besought hym sayinge: send her away, for she foloweth vs crying. He answered, & sayd: I am not set, but vnto the lost dyce of the house of Israel. Then she came & worshipped him, sayinge: master help me. He answered & sayd: it is not good, to take thee chyl drens bred, & to cast it to the dogges. She answered & sayd: trithe Lord, neuerthelesse the dogges eate of the crōmes, whych they fall fro their masters table. Then Iesus answered & saide vnto her. O womā great is thy faythe, be it to thee, euen as thou desyrest. And her daughter was made whole eue at that same houre.

The Iesus went awaye from thence, & came nie vnto þ see of Galyle, & wet vp in to a mountaine & sat downe ther. And moche people came vnto him, hauyng with them, halt, blind, dōmme, maimed, and other many: & cast the downe at Iesus fete. And he healed the, in so moche that the people won dzed, to se the domme speake, the maimed

3. 11. whole,

The Gospel of

whole. I halt to go, & the blynde to se. And they glorified the God of Israel.

Then Jesus called his disciples to him, & sayd: I haue compassion on the people because they haue contynued w me now. iiii. dayes, & haue noughte to eate: and I wyl not let the departe fasting, lest they perishe in the waye: And his disciples sayde vnto him: whence shulde we get so moche breedde in the wyldernes as shuld suffice so greate a multitude? And Jesus said vnto the: how many loues haue ye? And they sayd: seuen, and a fewe lytle fysshes. And he commaunded the people to sytt downe on the ground: and toke I seuen loues, & I fyll Ihes, & gaue thanks, and brake them, and gaue to his disciples, & the disciples gaue the to the people. And they dyd al eate and were sufficed. And they toke by the broke meate that was left vii. baskettes ful. And yet they that ate were. iiii. M. men, besyde women and chyldre. And he sent away the people, and toke shyppe & came into I partes of Magdala.

The Notes.

* * * Origen and chrysostom vnderstand this of the pharises because of theyr euyl oppynions. Hieronymus. And Erasmus vnderstand it of mennes trappecons.

* * * The Jewes call the Deuile & gentils dogges, because of theyr pcolatry.

The pharises requyre a token. Jesus warneth his disciples of the pharises doctrine. The confession of Peter. The keyes of heauen. The saythe shall mulst beare the crosse after Christ.

The. xvi. Chapter.

When came the Pharises and Saduces, & dyd tempte hym, desiring him to shew them some signe fro heuen. He answered & sayd vnto them. * At euen ye say, we shal haue fayre wedder and that because the skye is reed: and in I mornynge ye saye, to daye shalbe foule wedder, and that because the skye is cloudey and reed. O ye hypocrites, ye can discerne I falespon of the skye: & can ye not dyscerne the signes of the tpynes? The frowarde nacyd & aduoutrous seketh a signe, and ther shal no nother spgne be geuen vnto them but I spgne of the * Prophete Jonas. So left he them and departed.

And when his disciples were come to I other side of the water, thei had forgoott to take breed w the. Then Jesus sayde vnto

them: Take hede & beware of the * leue of the Pharises & of the Saduces. And they thought in the selues sayng: because we haue brought no bred w vs. Wherfore Jesus vnderstode that, he sayde vnto them. O ye of litel faythe, why are youre myndes cūbred because ye haue brought no breed? Do ye not yet perceauē, nether remēber those. v. loues when there were. v. M. men, & how many baskettes toke ye by? Neither the. vii. loues whē they were iiii. M. & how many baskettes toke ye by? Why perceauē ye not the, that I spake not vnto you of breed, whē I sayde, beware of the leue of the Pharises & of the Saduces? Then vnderstode they, howe that he had not thm beware of the leue of breed: but of I doctryne of the pharises, and of the Saduces.

* When Jesus came into the costes of the citie which is called Cesarea philippy, he asked hys dysciples sayng: whom do men say I the sonne of mā am? Thei sayde, some saye that thou arte John Baptist, some Iehyas, some Jerempas, or one of I prophetes. He sayde vnto them: but whom saye ye that I am? Simon Peter answered & sayde. I Thou art Christ the sonne of the lyuynge God: And Jesus answered & said to him: happy arte thou Simon I sone of Jonas, for flesh & blood hath not opened vnto I that, but my father which is in heauen. And I say also vnto I thou art Peter and * vpon this rock I wyl byld my congregaciō And * I gates of hel shal not preuaile against it. And * I wyl geue vnto I, the keyes of the kyngdō of heuē: what soeuer I bindest vpon erth, shal be & bounde in heuē: & whatsoeuer thou loosed on erth, shalbe loosed in heauen. I

Then he charged hys dysciples, I they shoulde tell no mā, that he was Jesus chryste. From that tyme forth Jesus began to shewe vnto his disciples, how that he must go vnto Ierusalem, & suffer many thynges of the elders, & of the hye prestes, & of the scribes, & must be kylled, & rise agayne the thyrde daye. But Peter toke hym a side, and began to rebuke hym sayng: mā ster fauer thy self, chys shal not come vnto the. The turned he aboute, & sayde vnto peter: come after me Satan thou offendest me, because thou sauourest not godly thynges, but wooldy thynges.

Jesus

Jesus then sayd to his disciples. If any mā wil folowe me & let him forsake hi self & take bp his crosse & folowe me. For who soeuer wil saue hys life, shall lose it. And who soeuer shall lose hys life for my sake, shall finde it. What shall it proffet a man, though he shuld winne, al the whole world yf he lose hys owne soule? Or elles what shall a mā geue to redeime his soule againe? For the sonne of mā shall come in the glory of hys father, wth hys angels: & then shall he reward euery mā accordyng to hys dedes. Verely I say vnto you, some ther be among them that here stande, whych shall not tast of death, tyl they shall se the sonne of man come in hys kyngdome.

The Notes.

* Kne is some tyme taken in p scripture in an euil sence/as here, & some tyme in a good sence, as aboue in the thirte chapter.

b* Upon thys rocke, that is, as sayth saynt Austen vpon the confelssion whych thou hast made, knowledgyng me to be chy; p the sonne of the lyving god: I builde my congregacion of church.

c* By the gates of hel are spynnyed death, hel, desperacion synne/violent & sp;antious handelyng/persecutyon &c

d* To p I will geue the keyes &c. Whych wyppynge vpon Mathewe in hys sp;it homil; saythmeth that these wordes were as wel spoken to all the reste of the Apostles as to Peter & proueth it by that ch;rist John. fr. e sayth the Recene the holy goost, whose sp;anes souer pe rempt &c. and not p remptest &c. In the same oppynon at Tertullian, Ciprian, Austen and Jerome / and weth dyuers other old assent doctours.

e* To forsake hym self &c. is bitterly to do a gaynt the wyl of hys fleshe/mortyfying the affectyons of hys mynde/wo;kyng the glory of god and the proffet of hys neyboure as is sayde rom. xij. pphylp. i.

f The transfiguration of Ch;rist vpon the mounte of Tabor, he healeth the lunatyke, & payeth t; Jude,

The. xviij. Chapter.

After vi. daies Jesus toke Peter and James & John his brother, & brought the vp into an hie mountaine out of p wat, and was transfigured befoze them: and hys face dyd shyne as the sunne, and hys clothes were as whyte as the lyghte. And he hold there apered vnto the, Moses and Helias, talkyng wythe hym. Then answered Peter, & sayd to Jesus: master here is good beryng for vs. If p wilt, lett vs make here. iiii. tabernacles, one for the, & one for Moses and one for Helias. And he will be yet spake, beholde a bright clou

de shadowed them. And behold ther came a voyce out of that cloude sayng: thys is my deare sonne, in whom I delite, heare hi. And when the dyscyples hearde that, they fell on theyr faces and were soze a frayed. And Jesus came and touched them, and sayde: aryse and be not afrayed. And when they looked vp, they sawe no man, saue Jesus onely.

And as they came downe fro the mountayne, Jesus charged them sayng: se that ye shewe the viston to nomā, vntyl the sonne of man be rylen agayne from deethe. And his disciples asked of him, sayng: & why then say p Scribes, & Helias muste fyrst come? Jesus answered, & sayde vnto them: Helias shall fyrst come, & restore all thynges. And I saye vnto you that Helias is come alredy, and they knew hym not: but haue done vnto him what soeuer they lusted. In lykwysse shall also the sonne of mā suffre of the, & the disciples perceaued p he spake vnto the of John Baptiste. And whē they were come to the people, ther came to hi a certayne man, & kneled downe to him: & sayd: Master haue merctye on my sonne for he is lunatyke: & is soze vexed. And oft tynes he falleth into the fyze, and oft in p water. & And I brought him to thy disciples, & they coulde not heale him. Jesus answered & sayd: O generacion saythles & croked: how long shall I be with you: how lōge shall I suffice you: bypyng hym by ther to me. And Jesus rebuked the deuil, & he came out of him. And p chylde was healed euen at that same houre.

Then came p dyscyples to Jesus secretly, & sayde: why could not we cast hi out? Jesus said vnto the: Because of poure vnbelefe. For I saye verely vnto you: vif ye had sayth as a grayne of musterd seed, ye shulde saye vnto thys mountayne, remo- ue hence to yōder place, & he shuld remouer: nether shulde eny thinge be vnpossible for you to do. Now be; this kynde goeth not out, but by prater and fastyng. As thei pas sed p tyme in Galile, Jesus sayd vnto the: the sonne of man shall be betrayed into the handes of men, and they shall kyl hym, & the thyrde daye shall he ryl agayne. And they sorowed greatly.

* And when they were come to Capernaum, they that were wonte to gether polle money,

Math. xi.
mar. iij. c.
Luce. iij. c.
and. iij. c.

Mark. ix.

Mark. ix. c.
Luce. ix. c.

D

Luce. xviij. c.

Math. xvi. c.
mar. viij. c.
Luce. ix. c.

The Gospel of

money came to Peter & sayd: Dost thoue master paye tribute? He said: ye. And whē he was come to þe house, Iesus spake first to hym, saying: What thinkest þu Simon? of whom do þe kinges of the erth take tribute or polle moneye: of theire chyldren, or of straungers? Peter said vnto him: of straungers. Then sayd Iesus vnto hym againe: When are þe chyldren free. Answereth he: lest we shuld offend the: go to þe see, & cast in thre pence, & take the fyfthe & fyfthe comethe by: & whē thou hast opened his mouth: þu shalt fynde a pece of twentie pēce: that take and pay for me and the. **¶**

¶ He teacheth his discipules to be humble & harmles: to avoide the alpons of euil, and one to forgiue and thers off. nre.

The xviii. Chapter.

In the same tyme the discipules came vnto Iesus saying: & who is the greatest in the kyngdō of heuen? Iesus called a chyld vnto him, & set hym in the middes of them, & sayde: Verely I say vnto you: Except ye tourne, & become as chyldren, ye cannot enter into the kyngdome of heuen. Whosoever therfore humble him self as thys chyld, the same is the greatest in the kyngdō of heuē. And whosoever receaueth suche a chyld in my name, receaueth me. But whosoever offende one of these lytel ones, which beleue in me: it were better for hym that a myllstone were hāged about his necke, & that he were drowned in the depthe of the see. Wo be vnto the worlde because of offenses. How be it, it cannot be auoied but that offenses shalbe geue. Neuerthelesse wo be to the man, by whom the offence cometh.

Wherefore if thy bande or thy fote offend þe: cutt hym of a cast hym fro the. It is better for þe to enter into lyfe halt or inaymed, rather then þe shuldeste hauinge two hādes or two fete, be cast into euercallig fyre. And if also thyne eye offend the, plucke hys oute a cast hit fro the. It is better for þe to enter into lyfe w one eye, then hauing two eyes to be cast into hel fyre. Se þe ye despise not one of these litel ones. For I say vnto you, that in heuē their angels alwates behold þe face of my father, which is in heuē. & Ye & þe sonne of mā is come to saue that which is lost. Now think ye: If a man haue an hun-

dred shepe, & one of the be gone astray, doth he not leue nynty & nyne in the moūtains, & go & seke that one whyche is gone astray? & if it happen that he fynd hym, verely I saye vnto you: he reioyseth more of thee thepe, then of the nynty & nyne which wet not astray. Euen so it is not the wyll of your father in heuen, that one of these lytel ones shulde peryshe.

Moreover if thy brother trespace agaynst the. Go & tell him bys faute betwene hym and the alone. If he heare thee, thou hast wone thy brother: But if he heare the not, then take yet w the one or two, that in the mouth of two or thre witnesses, al thynges maye be stablihed. If he heare not the tell it vnto the congregacyon. If he heare not the congregacyon, take hym as an hethe mā & as a publican. Verely I say vnto you: whatsoeuer ye bynd on erth, shalbe bounde in heauen. And whatsoeuer ye loose on erth, shalbe lowsed in heuen. Agayne I say vnto you, that if two of you shal agre in erthe vpon any maner thyng, whatsoeuer they shal desyre: it shal be geuen them of my father which is in heuē. For wher two or thre are gathered to gether in my name, ther am I in the middes of them.

Then came Peter to hym, & sayde: Master how ofte shal I forgiue my brother, if he synne agaynst me, seuen tymes? Iesus sayd vnto hym: I say not vnto the seuen tymes: but seuentie tymes seue tymes. & Therfore is þe kyngdom of heuē lokened vnto a certaine king, which wold take a coūtes of his seruauntes. And when he had begone to rcken, one was brought vnto him, which ought hi ten thousand talētes: whō because he had noughte to paye, his master comaūded hym to be solde, & his wyfe, & his chyldren, & al that he had, & payment to be made. The seruaūt fel downe & besought hym sayig: Sir, geue me respite, & I wil pay it euery whit. Then had þe lord ppyte on that seruaūt, & lowsed him, & forgaue hym the det.

And þe sayde seruaūt went out & found one of his felowes which ought him an hundred pēce, and leyd handes on hym, & toke hym by the throte, saying: paye me that þu owest. And his felowe fel downe & besought hym saying: haue patience with me, & I wyl pay the al. And he wold not but we-

te and

and cast him into prison, till he should pay the debt. Whē his other felowes sawe what was done, they were very sorry, and came & tolde vnto their Lorde al that had happened. Then his Lorde called him and sayde vnto him. Deuill seruant I forgaue thee al that det, because thou praydest me: was it not mete also that thou shouldest haue had compassion on thy felow, eue as I had pity on thee? And his lord was wrooth, & deliuered him to paylers, till he should pay all that was due to hym. So* lyke wyse shall my heuently father do vnto you, excepte ye forgiue in youre hartes, eache one to his brother their trespasses.

The Notes.

a* Cut him of this e. possibled in what d e.
b* Whatsoeuer ye binde &c that is whatsoeuer ye condemne by my wyorde in earth, the same is condemned in heuē. And that ye allowed by my wyorde in erth/ is allowed in heuē.

Christ giveth answer concerning marriage, and teacheth not to be careful nor to loue worldly riches
The. xix. Chapter.



And it came to passe, when Jesus had fynished those sayings, he gat hym from Galyle, and came into the costes of Jewry beyonde Jordan, and moche people folowed hym, and he healed them there.

* Then came vnto hym the Pharisees tempting him, & saying to him: Is it lawful for a man to put away his wyfe for al manner of causes? He answered and sayde vnto them: Haue ye not redde, howe I he* whiche made mā at the begynnynge, made the man & womā and sayd: * for this thynge, shall a mā leue father & mother & cleue vnto his wife, & they twaine shall be one flesh. Whether now ar they not twaine, but one flesh? Let not man therfore put a sunder, I whiche god hath cuppeld together. The sayde they to hym: why did Moses comaūde to geue a testimonial of dyuorcement, and to put her away? He sayde vnto the: Moses because of the hardenes of youre hartes suffered you to put away your wyfes: But fro the begynnynge it was not so. I saye therfore vnto you whosoever putteth away his wyfe (excepte it be for fornicacion) & marieth another breaketh wedlocke. And whosoever marryeth her whyche is

dyuorced, doth commit aduoutery.

Then sayd his disciples to hym: If the matter be so betwene man & wyfe, then is it not good to marie. He sayde vnto them al men can not awaye with that saying, saue they to whō it is geuen. Ther are chaste, whych were so bozne out of their mothers belly. And ther are chaste, whiche he made of men. And ther be chaste, whiche haue made them selues chaste* for the kingdō of heuens sake. He that can take it, let him take it. Then were brought to him yonge chylde: that he should put his handes on the & pray. And the disciples rebuked them. But Jesus said: suffer the chylde & forbidde the not to come to me: for of such is the kingdō of heuē. And when he had put his handes on them he departed thence.

And beholde one came, & sayd vnto hym: good master, what good thynge shall I do, that I may haue eternall life? He sayd vnto him: why callest thou my good? there is none good but one, & I am god. But if thou wilt entre into lyfe, kepe the comaūdemētes. The other sayde to hym: whyche? And Jesus saide: breake no wedlocke, kylle not: steale not: beare not false wytnesse: honour father & mother: & loue thy neybour as thy self. And I yong mā said vnto him: I haue obserued al these thinges from my yowth, what lacke I yet? And Jesus sayde vnto him: * if thou wilt be perfect, go & sel I thy hase, and geue it to the poore, & thou shalt haue treasure in heuē, & come and folowe me. When the yonge mā herd that sayinge, he went awaye mournynge. For he had greute possessions.

The Jesus sayd vnto his disciples: Verely I say vnto you: it is herde for a ryche mā to enter into the kingdō of heuē. And mozeouer I saye vnto you: it is easer for a camel to go through the eyll of a needle, then for a ryche mā to enter into the kingdō of god. Whē his disciples heard that, they were exceedingly amased, saying: who the can be saued? Jesus behelde the, & sayde vnto the: w men this is impossible, but w god all thynge is possible.

* Then answered Peter, and sayde to him: We hold, we haue forsaken al and folowed the, what shall we haue? Jesus sayd vnto them: verely I say to you: when I sonne of man shall sit in the seat of his maiesty,

The Gospel of

pe ye which folow me in þ second genera-
cio þal þe also bpō. xii. searþ & iudge þ. xii.
tribes of Israel. And whosoever forsaketh
hon. es, oꝝ brethꝛe, oꝝ sisters, othet father, oꝝ
mother, oꝝ wyfe, oꝝ childꝛe, oꝝ lādes, for my
names sake, þ same þal receaue an hundred
fold, & þal inheret euerlastyng lyfe. & Ma-
nye that are fyrste þalbe laste, and the laste
þalbe fyrste.

The Notes.

* For þ kingdom of heuē take / that is, to
the extent that they may the moze quiete / &
frely worke the will of god.

* Theophilactus readeth a table. þ greke
word signifieth both Camel and gable.

* He is here called ryche þ putteth hys con-
fidence in hys goodes, which thynge they do
that haue al theyr deyte and togetherin / as in
Luke / xii / c

Christ teacheth by a synecryche that god is better
vnto no man, and how he is alwaye callenge men to
his labour. He teacheth hys disciples to be lowlye, &
getueth two blysses men that feygh.

The xx. Chapter.



Of the kingdom of heuen is
tyke vnto an housholder, whi-
che wēt out early in þ mornyn-
ge to hyr labourere in to hys
vyneparde. And he agreed w
þ labourers for a peny a day, & sent the in-
to his vyneparde. And he wēt out about þ
thyrde houre, & sawe othet stādyng ydel in
the market place, & sayd vnto the, go ye al-
so into my vyneparde: & what soeuer is ry-
ght, I will geue you. And they went theyr
waye. Agayne he went out about the fyrt
& ynthe houre, and dyd lykwys. And he
went out about þ eleuenth houre & founde
oother stādyng ydel, & sayde vnto them:
Why stand ye here al the day ydel? They
sayde vnto hym: because no man hath hy-
red vs. He sayd to them: go ye also into my
vynepard, & whatsoeuer is ryght, that þal
ye receaue.

When chē was come, the Lord of the vy-
nepard said vnto his Reward: cal þ labou-
rers, & geue the their hyer, begynnynge at
the laste, tyll thou come to thec fyrste. And
they which were hyred about the eleuenthe
houre, came & receaued euery man a peny.
The came the fyrst, supposyng þ thei shuld
receaue moze, & they likewys receaued eue-
ry mā a peny. And whē they had receaued
it, they mutyned agaynst the good man
of the house sayyng: These last haue wrou-
ghte but one houre, & thou hast made them
equal vnto vs, which haue bozne the bus-

then and heet of the daye.

He answered to one of them sayyng: fre-
de I do the no wronge: dydest thou not a-
gre w me for a peny. Take that wypph is
thy duty, and go thy way I wyl geue vnto
the last, as moch as to þ. Is it not lawful
for me to do as me listeth with mine owne?
Is thyne eye euill because I am good? &
So the laste shal be fyrste, and thec fyrste
shalbe last. For many are called and fewe
be chosen.

* And Jesus ascended to Jerusalem and
toke the xii. discyples a parrē in ther waye,
& sayde to them: * Wholce we go bp to Je-
rusalem, and the sonne of man shalbe be-
trayed vnto theche prestes, and vn to þ
scriybes, and they shal condemn hym to
deeth, and shal deliuer hym to the geyls,
to be mocked, to be scourged, and to be cru-
cifyed: and the thyrde daye he shal ryse a
gayne.

* Then came to him the mother of zebe-
des childꝛe with her sonnes, & woꝝshippyn-
ge him and despyryng a certayne thynge of
him. And he said vnto her: what wilt thou
haue? She sayde vnto him: Graunte that
these my two sonnes may sit, þ one on thy
ryghte hand and the oother on the lyfte hād
in thy kyngdome.

Jesus answered and sayd: Yee wote not
what ye aske. Are ye able to dryncke of the
cuppe? I shal drynke of, and to be bapty-
sed with þ baptyne, that I shal be bapty-
sed w. They answered to him, that we ar.
And he sayde vnto the: Ye shal dryncke of
my cup & shalbe baptyled w the thec bap-
tyne that I shalbe baptyled with. But to
sit on my right hād & on my lyft hande, is
not mine to geue: but to them for who it is
prepared of my father.

* And when the ten heard this, they dys-
dained at þ two brethꝛen: But Jesus called
them vnto hi & said: * Ye know that þ loz-
des of the geyls haue dominacio ouer the.
And they that ar great, exerceyse power o-
uer them. It shal not be to amōg you. But
whosoever wil be great amōg you, let hym
be your minster: & whosoever wylbe chefe,
let hym be your seruaunt, euen as the son-
ne of man came, not to be minystrēd vnto,
but to minister, and to geue his life for the
redempcion of many.

And as they departed fro Nicicho: moch
people

people folowed him. * And behold. II. blind men sitting by the way side, when they heard Iesus passe by, cried saying: Thou Lord sone of David haue mercy on vs. And the people rebuked the, because they shuld hold their peace. But they cried the more saying: haue mercy on vs thou lord which art the sone of David. The Iesus stode styl, & called the, & sayd: what wil ye that I shuld do to you: They sayd to him Lord that our eyes may be opened. * Iesus had cōpassiō on them, & touched their eyes & ymmediatlye they eyes receaued sight. And they folowed hym.

The cybeth into Ierusalem, dyueth þ mar: hautes out of the tēple, curseth the fyge tree, and rebuketh the Pharisees w the synphitude of the two Connes of the husbandmen, that slewe such as were sent vnto them.

The. xxi. Chapter.



Vnto they dyelwe nye vnto Ierusalem, and were come too Bethphage, vnto moūt Oliuete: then sent Iesus two of his disciples, saying to them Go into þ towne þ lieth ouer against you & anōne ye shal fynd an asse boude, & her colt with her: lose the & bying the vnto me. And yf any mā say ought vnto you, saye ye þ the Lord hath nede of the, & theyght waye he wyl let the go. All this was done to fulfyl þ which was spoken by the prophet, saying: Tel ye þ daughter of Sion * behold thy king cometh vnto the, meke & sitting vpon an asse & a colt, þ sole of an asse bled to the pocke. The disciples wēt & dyd as Iesus cōmaūded the, & brought the asse & þ colte, & put on the their clothes & set hym thereon. And many of þ people spyed their garnētes in þ way. Other cut downe braūches frō thee trees, & strawed the in the way. Moreover þ people þ wēt before, & they also þ came after, cried saying: Hosanna to the sone of David. Blessēd be he þ cometh in the name of the lord. * Hosanna in the hiest.

* And whē he was come to Ierusalem, al the cyrie was moued saying: who is this? And the people sayd: this is Iesus þ prophete of Nazareth a cyrie of Galile. And Iesus wēt into þ tēple of God, & cast out al the þ solde & brought in þ tēple, & ouer theyw the tables of the mony chaūgers, &

the sea ea of the þ solde doues, & sayde to the: It is wyrtte: my house shalbe called the house of prayer. But ye haue made it a denne of theues. And þ blynd & the halt came to hym in þ tēple, & he healed them.

When the chiefe priestes and Scribes sawe the marueyles that he dyd, & the childe cryng in the tēple & saying: Hosanna to the sonne of David, they dīdāpned, & sayd vn: o him: hearest þ what these saye? Iesus said vnto them yea: haue ye neuer redde, for the mouth of babes & suckelinges thou haste ordeyned prayse: And he left them, & went out of the cyrie vnto Bethanīe, & had hys abyding there.

In the moorning as he returned into þ cyrie agayn, he hōgred, & spyed a þ sigge tree in the way, & came to it, & founde nothing thereon, but leues only, & sayde to it, neuer frute growe on þ hence forwarde. And anon the fygge tree widdered away. And when his disciples saw þ, they marueled saying. How sone is the fygge tree widdered away? Iesus answered, & sayd vnto them. Verely I say vnto you, yf ye shal haue sayth and shal not dout ye shal not only do that which I haue done too þ fygge tree: but also yf ye shal saye vnto thys moūtayne, Take thy selfe away, and cust thy self into þ see, it shalbe done. And whatsoeuer ye shal aske in prayer (yf ye beleue ye shal receaue it.

* And when he was come into þ tēple, þ chiefe Priestes & the elders of þ people, came vnto hym as he was teaching, & sayde by what authozite, doest þ these thinges: & who gaue the this power? Iesus answered & sayde vnto the: I also wyl aske of you a certayn questiō, which yf ye asseple me, I in lyke wyse wyl tell you by what auctozyte I do these thinges. The bapty me of Iohn: whence was it: frō heauē, or of mē? The they reasoned amōg them selues saying: yf we shal say frō heuē, he wyl say vnto vs: why dyd ye not the beleue hi: But & yf we shal saye: of mē, then fear we þ people. For al mē held Iohn as a prophet. And thei answered Iesus & said we canot tel. And he lyke wise sayde vnto the: nerher tel I you by what auctozite I do these thigg. What say ye to this? & certayn mā had. II. sonnez, & cam to þ elder & sayd: sonne go & worke to day in my byncyarde.

The Gospel of

neyard. He answered & sayd, I wil not: but after ward repeted & wet. The came he to second, & sayd lyke wyse. And he answered & sayde: I will sye: yet wat not. Whether of the twayne dyd & wyll of the father. And they sayd vnto him: the syt. Iesus sayde vnto the: verely I say vnto you & the publicanes & & harlots shal come into & kyng do of God befoze you. For John came vn to you in & way of righteousness, & ye beleued him not. But & publicans & & harlots beleued him. And yet ye (though ye saw it) were not yet moued with repetaunce, that ye might after ward haue beleued hym.

¶ Herke another similitude. **¶** Ther was a certayne housholder, whych plated a by neyard, & hedged it round about & made a wynepresse in it, & bilt a tower, & let it out to husbandine, & wet into a straung countre. And whē the tyme of the fruyte byelwe neare, he sent his seruantes to & husbandmen to receaue & frutes of it. And & husbandmen caught his seruantes, & bet one, kyled another, & stoned another. Againe he sente other seruantes mo the & first: & they serued the lyke wyse. But last of al, he sente vnto the his owne sonne saying: they wyll feare my sonne. But whē & husbandman sawe the sonne, they sayd amōg the selues. **¶** This is the eyze: come, let vs kyl hym, & let vs take his inheritance to our selues. And they caught him & thrust him out of & vineyard. **¶** & sawe him. Whē & lord of & vineyard cometh, what wil he do to those husbandmen. They sayd vnto him: he wil cruellye destroy those euyl persons, & wyl let out his vineyard vnto other husbandmen, whiche shal destroy him & frute at tymes coueniēt. Iesus sayd vnto the: dyd ye neuer rede in & scriptures: The stone which & builders refused, & same is set in & principal part of & corner: this was & Lordes doing, & it is meruelous in our eyes. Therefore say I vn to you, & shal be geuen to the gentyls, whych shal byng forth the frutes of it. And who soeuer shal fal on this stone, he shal be broken, but on who soeuer it shal fal vpon it wyl grinde him to powder. And when the chiefe prestes & pharises heard these similitudes, they perceaued & he spake of them

hym, but they feared the people, because they toke hym as a prophet.

The Notes

¶ Hosanna, in hebraic Hosanna, that is to saye, I praye the geue helth
¶ By this figge tree, Chyriste doth sufficent ly shewe hat the Jewes, although they had an apparence of holynesse by thair Ceremonies: yet nevertheless they hadde not the scruple of a harter: By whych thyng he signified that they shulde more ly be deppryued and putte from thys false apparence by the destruction of Jerusalem
¶ In the scripture is that counted to be of men the whych is ymagyned and inuented of men and of heauen, when it is of God
¶ Of these buylders is spoken in the c. xxiij. psalme.

¶ The marriage of the kynges sonne. Tribute to be geue to the Emperour, Chyriste confuteth the opynion of the Saduces concerning the resurrection, & answered the Scribe vnto hys Question

The. xxiij. Chapter.

¶ AD Iesus answered, & spake vnto them agayne, in synplytudes, sayinge. **¶** The kyngedome of heauen is lyke vnto a certayne kyng, whych married hys sonne, and sent forth hys seruantes, to call them that were byd to the wyddynge, and they wolde not come. **¶** Agayne he sente forth the other seruantes, sayinge: Tell them whyche are byddcn: beholde I haue prepared my dynner, myne oxen and my fatylnges are kyled, and all thynges are ready, come vnto the maryage. But they made lyght of it, & went their wayes: one to hys ferme place, another about hys marchaundysse, the remmaunte toke hys seruantes and intreated them vngodlye and sawe them. Whē the kyng hearde that he was wyoth, & sende forth his waiters and destroyed those muttherers, and bzent bp theyz cytte

¶ The sayd he to hys seruantes: the wedding was prepared. But they which were bidden, were not worthy. **¶** Soo ye therfore oute into the hys wayes, and as manye as ye fynde byd the to the maryage. The seruantes went out into the hys wayes, & gathered to gether as manye as they coule fynde, both good & bad, and the weddinge was furnished wth gesses. Then & kyng came in, to byset the gesses, & spied there a man which had not on a weddinge garmente, & sayde vnto hym: frende, howe for tūned it that thou camest in byther & hast not on a weddinge garmente. And he was euen spechelesse. Then sayde the kyng to hys

Mat. xxiij.
Luce. xxiij.
Cap. v. a
Luce. xxiij.

Mat. xxiij. d

John. viij. d

his ministers: take & binde him hād & fote
a cast hym into bitter darkenes, there shall
be weeping & gnashing of teth. For many
are called and fewe be chosen.

¶ The wēt the Pharises & toke counsell
how they might tangle him in his wordes
And they sent vnto hym their disciples w
Herodes seruantes saying: * Whayler, we
know þ thou arte true, & teachest the waye
of god truly nether carest thou for any mā, for
thou cōspdest not mennes estate. Tell vs
therfore: how thinkest thou? Is it lawfull
to geue tribute vnto Cesar or not? Jesus
perceaued theyr wyckednes, & sayde: Why
tempte ye me ye ypocrites? Let me se the tri-
bute money. And they toke hym * a peny.
And he sayd vnto the: whose is this ima-
ge & superscriptio? They sayd vnto hym:
Cesars. Then sayd he vnto the: Giue ther-
fore to Cesar, þ which is Cesars: and geue
vnto God, that which is Goddes. & whē
they heard that, they marueled, & left hym
and went theyr waye.

The same day þ Saduces came to hym
(which saye that ther is no resurrection) &
asked hym saying: After Moses had, yf
a man dye hauing no chyldre, that the bro-
ther marie hys wyfe, & reple by sede vnto
his brother. Ther were w vs sene brythre
& the fyfthe married & deceased wout yssue
& left his wyfe vnto his brother. Likewise
the second and the thyrde vnto the seuenth.
Last of al the womā dyed also. Nowe in þ
resurrection whose wyfe shal she be of the
seuen? for all had her. Jesus answered &
sayd vnto the * ye are decaued and vnder-
stand not the scriptures, nor yet the power
of God. for in the resurrectio they nether
marry nor are maryed: but are as þ Angels
in heauen.

As touching the resurrectio of þ dead:
haue ye not redde what is sayde vnto you
of God, which saith: * I am Abrahams god
& Isaacs God, & the God of Jacob? God
is not the God of the dead: but of þ liuing
And whē the people heard that, they were
astonied at hys doctryne.

¶ Whē the Pharises had heard, howe þ
he had put þ Saduces to spiere, they dre-
we together, & one of the whych was a doc-
tour of lawe, asked him a questio temptinge
him & saying: Master which is þ chefe cō-
maudemēt in the lawe? Jesus sayd to him

Loue the Lord thy god with al thine hert,
withall thy soule, and withall thy mynde.
This is the first and the chefe cōmaunde-
ment. And ther is another lyke vnto thys.
Loue thyn neybour as thy self. In these
two cōmaundementes hange all the lawe
and the Prophetes.

Whyl the Pharises were gathered to-
gether, Jesus asked the saying: what thin-
ke ye of Christ? whose sonne is he? The
sayde vnto hym, thee sonne of Dauid. He
sayd vnto them: how then doth Dauid in-
spyre, call hym Lord saying: The Lord
sayd to my lord, syt on my right hād b* tyll
I make thyn enemyes thy foote stole. Ye
Dauid call hym Lord: how is he then his
sonne? And none coulde answer hym a-
gayne one worde: nether durst any from
that daye forth, aske hym anye moo que-
stions.

The Notes

a* Of thys wedding garment is spoken
Esaye, lxi, d

b* Untyll I make thyn enemy thy foote
stole, &c, thys argueth not when the enemyes
of Christ are subdued/ that then Christ shall
no moze syt on the right hand/ but signifieth
no ende shalbe of that tyme/ as it oft doth ac-
cording to the maner of the Hebrewes/ as in
Math, i, d/ & b, d so that this worde untill is
taken for a tyme without ende/ or els shalbe
Christ haue an end of sytting with his father
in heauen/

¶ Christ repleth wo ouer the Pharises Scribes
and ypocrites, & prophesieth the destruction of Ie-
rusalem.

The. xliij. Chapter

He spake Jesus to the people,
and to hys disciples sayinge:

a* The Scribes & the Phari-
ses syt in Moyses scat. All ther-
fore whatsoeuer they byd you

observe, that observe & do: but after theyr
workes do not: for they say, & do not. Yea
they bynd heuy burthens and greuous to
be bozte, & laye them on mennes shoulders:
but they them selves wyll not heaue at the
wyth one of theyr fyngers. All theyr work-
kes they do, for to be sene of mē. They set
abroade their phylacteries, and make large
borders on their garmentes, & loue to sit by
perimost at feastes & to haue þ chefe seates
in the synagoges, & greetynge in the mar-
kettes, & to be called of men Rabbi.

But ye shal not suffre your selues to be
called Rabbi. for one is your master, that
is to wit Christ, and all ye are brythre. And
cal no man your father vpon the erth, for

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ther is but one your father, & he is in heuē. Be not called masters, for there is but one your master, & he is christ. He is greatest among you, shalbe your seruant. But who soeuer exalteth hym selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. Who be vnto you Scribes & Pharisees, ypocrites, for ye shut vp the kingdō of heauē before men: ye your selues gonot in, neyther suffre ye the that come to enter in.

Who be vnto you Scribes & Pharisees Ypocrites: ye deuoure widowes houses: and that vnder a coloure of praying long prayers wherfore ye shal receaue the greater damnation.

Who be vnto you Scribes & Pharisees Ypocrites, which cōpasse see and lande, to bringe one into your belefe: and whē he is broughte ye make him two folde more the child of hel, then ye your selues are.

Who be vnto you blind gydes, which say whosoever sweare by the temple: it is nothing: but whosoever sweareth by the gold of the temple, he offendeth. Ye soles & blinde: whether is greater, the gold or the temple that sanctifieth the gold? And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that lyeth on the altar, offendeth. Ye soles & blinde: whether is greater the offering, or the altar: which sanctifieth the offering? Whosoever therefore sweareth by the altar, sweareth by it and by all that thereon is. And whosoever sweareth by the temple, sweareth by it & by hym that dwelleth therein. And he that sweareth by heauen sweareth by the seate of God & by hym that sitteth thereon.

Who be to you Scribes & Pharisees, Ypocrites, which tye mynt, anyle, & cōmyn, & leaue the wayghter matters of the lawe vndone: iudgement, mercy, & faythe. These ought ye to haue done, & not to haue left the other vndone. Ye blind gydes which strayne out a gnat and swallowe a camel.

Who be to you Scribes & Pharisees Ypocrites, which make cleane the vtter syde of the cuppe, & of the platter: but within they are ful of hyberty and excess. Thou blind Pharise, cleanse fyrste the pynnesse of the cup & platter, that the outsyde of the maye be cleane also.

Who be to you Scribes & Pharisees Ypocrites, for ye are lyke vnto paynted tom-

bes which appere beautiful outwarde: but are within ful of dead bones & of all filthyness. So ar ye, for outward ye appere righteous vnto me, whē within, ye ar ful of ypocryse and iniquite.

Who be vnto you Scribes & Pharisees Ypocrites: ye bylde the tombes of the prophetes, & garnish the sepulchres of the righteous, & saye: yf we had bene in the dayes of our fathers, we wold not haue bene parteners with the in the bloud of the prophetes. So then ye be wytnesses vnto your selues, that ye are the children of the which kylled the prophetes. Full ye lyke wyse the measure of your fathers. Ye serpentes and generatio of vipers how shulde ye scape the dampnation of hell.

Wherfore, beholde I send vnto you prophetes, wyse men & scribes, of them ye shal kyl & crucifye: & of the ye shal scourge in your synagoges, & persecute fro citty to citty, that vpon you maye come all the righteous bloud that was shed vpon the earth, fro the bloude of righteous Abel, vnto that bloude of Zacharias the sonne of Barachias, who ye slew betwene the temple and the altar. Verely I say vnto you all these thynges shal lyght vpon this generation. Ierusalem, Ierusalem whiche kyllest the prophetes, & stonest the which ar sent to the: howe often wolde I haue gathered thy children together, as the henne gathereth her chickens vnder her wynges, but ye wold not: Beholde your habitatio shal be left vnto you desolate. For I saye to you, ye shal not se me hence forth, tyll that ye saye: blessed is he that cometh in the name of the Lorde.

The Notes

The Scribes and Pharisees tye in manyes feat &c, Erasmus in hys annotations noteth them that wresteth this text to that purpose/ that we shoulde obeye all thynges that the Bishopps commaunde/ or rulers (though they be wicked) for they offyce take whereto they are: where as Christe (sayeth he) speakech of them that doo truely teache the lawe of moyses/ and not of suche as wyappe them in the consuetudyns of men. And euen now happelle/ make the Bishoppe be heard that dothe truely teache the gospell/ though he tye skante gospell lyke: But who can suffer them agaynst Christes Doctrines for they owne poyntes to make and vnmakelawes/ & receyue vpon the people playne tyranny/ and measurenge all thynges for they owne aduantage and authorite/ they that

with tradypions ymagyned for they shone
loure & tyzanny do hamper the people, do not
set in þ chapre of the Gospel, but in þ chapre
of Symon Magus and Cappbas. These are
three verpe wordes of Erasmus vppon thre
place

b* Of bypers is spoke afore in Mat. iii. d
c* Under her wynges. We are byd vnder
the wynges of Christ, when euen withal our
bert we put our trust to hys deservynge and
mercy. Psalm, xli. c.

Christ sheweth his disciples the destructiō of the
temple, the ende of þ world & the tokens of þ latter
dayes, & warneth the to wake, for the world shall
sodenly verpe

The xxxiii. Chapter.

And Jesus went out & depar-
ted fro the temple: & his disci-
ples came to him, for to shew
him the buylding of the tēple
Jesus said vnto the: se ye not
al these thinges. Verely I saye vnto you:
ther shall not be here left one stone vppon
another, that shall not be cast downe.

And as he sat vpon the mount Olyuete
his disciples came vnto him secretly say-
inge. Tel vs when these thinges shall be: &
what sygne shall be of thy coming & of the
ende of the world: And Jesus answered &
said vnto the: take hede þ no mā deceaue
you, for many shall come in my name say-
ing: I am christ: & shall deceaue many. Ye
shall heare of warres, & of the fame of war-
res: but se that ye be not troubled. For all
these thinges must come to passe, but þ en-
de is not yet. For natiō shall rise agaynst
natiō, and realme agaynst realme: & there
shall be pestilence, hunger and erthquakes
in all quarters. All these are the beginning
of sorowes.

Thē shall they put you to trouble, & shall
kyl you: & ye shall be hated of al natiōs for
my names sake. And thē shall many be of-
fended, & shall betraye one another, & shall
hate one þ other. And many false pphetes
shall arise, and shall deceaue many. And be-
cause iniquitie shall haue the hyperhād, þ
loue of many shall abate. But he that endu-
rith to þ ende, shall be safe. And this
glad tydinges of the kingdō shall be prea-
ched in al the world, for a wytnes vnto all
nacions: and then shall the ende come.

Whē ye therfore shall se þ abhominaciō
that betokeneth desolatiō, spoke of by Da-
niel the Prophet, stand in þ holy place: let
him that redeth it, vnderstāde it. Then let
the which be in Turpe, flye into þ mountay-

nes. And lette hym which is on the house
toppe, not come downe to fetch any thyng
out of hys house. Neither let hym which
is in the feld, retorne back to fetch his clo-
thes. And shall be in those dayes to the that
ate with chyld, & to the þ geue sucke. But
praye that your flight be not in the winter,
neither on the Saboth daye. For then
shall be greate tribulatiō, soche as was not
from the beginninge of the world to this
tyme, nor shall be. Ye & excepte those dayes
shall be shortened, ther shall be no fleshe
be saued: but for þ choicē sake, those day-
es shall be shortened.

Then yf any man shall saye vnto you:
lo, here is Christ, or there is Christ: beleue
it not. For there shall arise false Christs,
and false Prophetes, & shall do great my-
racles and wonders. In so much that yf it
were possible, the very electe shall be de-
ceaued. Take hede, I haue tolde you befo-
re. Wherefore yf they shall saye vnto you:
* beholde he is in the deserte, go not forth:
beholde he is in the secrete places, beleue
not. For as the lighteninge cometh out of
the East, & shyneth into the west: so shall
the coming of þ sonne of mā be. For wher
soeuer a dead carcass is, euē thither wyll
the egles resorte. Immediatlye after the
tribulations of those dayes, shall the sunne
be darkened: & the mone shall not geue her
lyght, & the starrs shall fall fro heaue, & þ
powers of heaue shall moue. And thē shall
apcare the sygne of the sonne of mā in hea-
uē. And then shall al the kynredes of þ erth
mourne, and they shall se the sonne of mā
come in the cloudes of heaue with power
and great gloire. * And he shall sende hys
Angels with the great voyce of a trompet
and they shall gather together his chosen,
from the fower wyndes, and from the one
ende of the world to the other.

Lerne a symilitude of the fygge tree:
whē hys braunches are yet tender and his
leaves sprōg, ye know that somner is nye
So lyke wyll ye, when ye se al these thin-
ges, be ye sure that it is neare, euē at the
dores. Verely I saye vnto you, that this
generation shall not passe tyll all these be
fulfyllid. Heaue & earth shall perishe, but
my wordes shall abyde. But of that day &
houre knoweth nomā, no not the angelles
of heauen, but my father only.

As the

Mat. xiii. c.
Luce. xii. c.
Ioh. xvi. c.

Mat. xiii. c.
Luce. xii. c.
Ioh. xvi. c.

Dan. ix. a

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* As the tyme of Noe was, so lykwysle
shal the cōming of the sonne of mā be. For
as in the dayes befoze the floude: they dyd
eate & drinke, marye, & were married, euē vn
to the daye that Noe entred into the Arke,
& knew of nothing, tyl the floud came and
toke the al a way. So shal also the cōm-
ing of the sonne of mā be. The two shalbe
in the felde, the one shalbe receaued, & the
other shalbe refused, two shalbe grinding
at the myl the one shalbe receaued, & the o-
ther shal be refused. * Take therfoze, be-
cause ye know not what houre your map-
ster wyl come. Of this be sure, p̄ yf p̄ good
mā of the house knewe what houre p̄ these
wold come: he wold surely watch, and not
suffer his house to be brokē vp. Therfoze
be ye al so redy, for in the houre ye thinke
he wold not: wyl the sonne of mā come. If
ther be any faythfull seruaūt & wyle, whō
hys master hath made ruler ouer his hous-
hold to geue the meat in season conueniēt
happy is p̄ seruaūt whō his mapster (whē
he cometh) shal find so doyng. Verelpe I
saye vnto you, he shall make hym ruler o-
uer al hys goodes. But & yf that euyll ser-
uaūt shal saye in his hert, my mapster wyl
defer his cōming, & begynne to sleepe hys
felowes, ye & to eate & to drinke with p̄ dō-
ken: the seruantes mapster wyl come in a
daye when he loketh not for hym, & in an
houre that he is not ware of, & wyl deuyde
hym, and geue hym hys rewarde wth the p-
porcytes. And there shalbe weping & gna-
shinge of tecthe.

The Notes.

a* In the myster because it was such tra-
uapling / & on the Saboth because they were
cōmaunded as that day that they shuld go no
farther then a myle / and in that day dōd pō-
petus take the, Strabo. rbi. boke. And so dōd
Pytus & Iulian also, of whom Fronton
us wryteth

b* No fleshe / for no men,

The ten virgins, The talētes deliuered to p̄ ser-
uautes, and of the generall iudgement

The .xxv. Chapter.

Then the a* kingdō of heuē
shalbe likened vnto ten byr-
gins, which toke theyr lāpes
& went to mete the byrdēgrō:
fyue of them were folish, and
fyue were wysse. The folyshe toke theyr
b* lāmpes, but toke none oyle wth them,

But the wysse toke oyle wth them in theyr
vessels wth their lāmpes also. Whyle the
byrdēgrō tarped, al slombzed & slepte. And
euē at midnight, ther was a crye made: be-
hold, the byrdēgrō cometh, go out agaynst
hym. Then al those virgins arose, and pre-
pared theyr lāpes. And the folyshe sayd to
the wysse: geue vs of your oyle for our lā-
pes go out. But the wysse answered sayin-
ge: c* not so, lest there be not ynoughe for
vs & you: but go rather to them that sell &
bye for your selues. And whyle they went
to bye, the byrdēgrō came: & thet that were
ready, went in wth hym to the weddinge
and the gate was shutte vp. Afterwardes
came also p̄ other byrgins sayin: May-
ster, master, opē to vs. But he answered &
sayd, verely I say vnto you: I knowe not
you. Watche therfoze: for ye know nether
the daye nor yet the houre, when the sonne
of man shal come.

* A p̄cwi: as a certeyn mā (redy to take
his toyn) to a strāge countre, called his ser-
uautes & deliuered to the his goodes. And
vnto one he gaue, b. talētes, to another, ii.
& to another one: to euery mā after his abi-
litye & strāight way departed. The he that
had receaued p̄ b. talētes, wēt & bestowēd
the and wanne other fyue talētes. A p̄c-
wysse he that receaued, ii. gāyned o: her two
But he that receaued p̄ one, went and dig-
ged a pyt in the erth, & hūd his masters mo-
ney. Aft. r a long ceas. on the Lord of those
seruautes came & rekened wth the the. The
came he that had receaued fyue talētes, &
brought other fyue talētes sayin: master
thou deliueredst vnto me fyue talētes: be-
hold I haue gāyned wth the fyue talētes
moō. The his master sayd vnto hym: well
good seruaūt & faythful. Thou hast bene
faythful in lytle, I wyl make the ruler o-
uer moch: & enter in into thy masters toye
Also he p̄ receaued two talētes, came and
said: master thou deliueredst vnto me two
talētes: behold, I haue wōne two other ta-
lentes wth the. And his master sayd vn-
to him, wel good seruāt & faythful. Thou
hast bene faythful in lytle, I wyl make p̄
ruler ouer moche, goo in into thy masters
toye.

The he which had receaued the one ta-
lente came & sayde: master, I consydered
that thou wast an hard mā, which repest
wher

where thou sowdest not, & gatherest wher thou strawdest not, & was therfore afrayed & wot & hyd thy talent in the erth: beholde, thou hast thyn owne. Hys master answered & sayd vnto hym: thou enyl seruaunte and slothful, thou knewest that I reape wher I sowed not & gather where I strawed not: I oughteste therfore to haue had my money to the chaungers, & then at my coming shuld I haue receaued mine owne wth haunteage. Take therfore the talent fro him, and geue it vnto hym which hath ten talentes. * For vnto euery mā þ hatþ shalbe geuen, and he shal haue aboundance, and from hym that hath not, shalbe taken awaye, euen that he hath. And cast þ vnprofytable seruaunt into * better darknes: there shalbe wepyng and gnashynge of teethe.

* Whē the sonne of mā cometh in hys gloye, & al the holy angels with him, then shal he syt vpon the seate of his gloye, and before him shalbe gathered al natiōs. And he shal separte the one from another, as a shepheard deuydeth the shepe fro the goates. And he shal set the shepe on hys ryght hand, and the goates on the lyft. The shal the kyng saye to the on his ryght hande: Come ye blessed chyldre of my fathir, in heret ye the kyngedō prepared for you from the beginninge of the worlde. For I was an hongred & ye gaue me meate. I thurst, & ye gaue me drinke. I was herbourlesse, & ye lodged me. I was naked and ye clothed me. I was sicke & ye visyted me. I was in priso & ye came vnto me. The shal the righteous answe him sayinge: mayster, whē saw we the an hongred, & feed þe? or a thurst, and gaue the drinke? whē saw we the herbourlesse, and lodged the? or naked & clothed the? or whē saw we the sycke or in priso & came vnto the? And þ kyng shal answe and saye vnto the: verelye I say vnto you: in as moch as ye haue done it vnto one of the leest of these my brythre, ye haue done it to me.

The shal the kyng saye vnto the that shalbe on the lyft hand: depart from me ye cursed, into euerlastynge fyre: which is prepared for the deuyll and his angels. For I was an hūgred, & ye gaue me no meate. I thurst, & ye gaue me no drinke. I was herbourlesse, & ye lodged me not, I was na-

ked, & ye clothed me not. I was sycke & in priso, and ye visyted me not.

Then shal they also answe hym sayinge: mayster, when saw we thee an hongred, or a thurst, or herbourlesse, or naked, or sycke, or in priso, and dyd not minister vnto the? Then shal he answe the & saye wterly I saye vnto you in as moch as ye dyd it not to one of the leeste of these, ye dyd it not to me. And these shal goo into euerlastynge payne: & the rightcouste into lyfe eternall.

The Notes.

a* The kyngdom of heauen in this place/ spynpeth the whole congregation of beleuers, being yet cōuerst in this lyfe/ which God doth gouerne iustly/ as Luk. xii. c
b* Is lāpes wout opyl/ vnderstand woꝛc: kes wthout sayth, whych canot thyn because they are wthout lgyht

c* Not so/ least ther be not ynough. As te here þ they owne good woꝛkes sufficed w of for the selues/ & therfore remayned none to be distributed vnto the; felowes.

d* Enter into thy masters sope/ is as moch to saye as possesse the kyngdom: prepared for all such as are saythfull

e* To hym that hath, shalbe geuē/ loke afoꝛe/ Mat. xxi. b

f* After darknes/ doth not here spynpeth hell/ but the trouble & paynes in this world as in Esa. b. g

The Magdalene and yntereth chyl. They eat the Easter lambe and the supper of the lord. Chyke prayeth in the garden. Judas betrayeth hym. Peter denyeth of Helius case. Chyke is accused by false wytnesses. Peter denyeth hym

The xxvi. Chapter.

And it came to passe, whē Jē-
sus had finished al these say-
inges, he saide vnto his disci-
ples: * Ye know þ after two
dayes shalbe easter, & the sone
of mā shalbe deliuered to be crucified, the
assembled together the chiefe prestes & the
scribes & the elders of the people to þ pal-
lace of the hye prest, called Caphphas, & hel-
de a counsel, how they myght take Jēsus
by suttelte & kyll hym. But they sayd, not
on the holy daye, lest eny byproue aryse a-
mong the people.

Whē Jēsus was in Bethany, in the
house of Simon the leper, ther came vnto
him a womā, which had an alabastrer boxe
of precious oynment, & powꝛed it on hys
head, as he sat at þ bourd. Whē hys disci-
ples saw that, they had indignatiō saying
what neded thys wast? Thys oynment
myght

Mat. xxi. a
Luk. xxi. a

Mat. xxi. a
Luk. xxi. a

The Gospel of

might haue bene well solde, & geuen to the poore. When Iesus vnderstode þe, he said vnto the: why trouble ye the womā? She hath brought a good worke vpon me. For þe shal haue poore folke alwayes w you: but me shal ye not haue alwayes. And in that she casted this oymtūte on my body, she dyd it to burye me wythall. Verely I saye vnto you, wheresoeuer thys gospell shalbe preached throughout all the world there shal also thys that she hath done, be tolde for a memoriall of her.

¶ The one of the twelue called Judas Iscariot went vnto the chiefe prestes: & said what wil ye geue me, & I will deliuer him vnto you? And they appoynted vnto hym xxx. pences of siluer. And from the tyme he sought oportunitie to betraye hym.

¶ The first day of swete bryd þe disciples came to Iesus saying vnto him: wher wilt thou that we prepare for þe to eate the paschal lambe? And he sayd: go into the cytie, to such a mā, & say to him, þe master sayeth my tyme is at hand, I wyl kepe myne ester at thy house w my disciples. And the disciples dyd as Iesus had appoynted the, & made ready the esterlambe.

¶ When the euē was come he sate downe wth the. xii. And as they dyd eate, he said: Verely I saye vnto you, þe one of you shal betray me. And they were exceeding sorowful, & began euery one of the to saye vnto hym: is it I master? He answered & sayde: he þe deppeth his hāde w me in þe dish, the same shal betray me. ¶ The sonne of man goeth as it is wyttē of hym: but wo be to the mā, by whō the sonne of mā shalbe betrayed. It had ben good for the mā, yf he had neuer ben bozne. ¶ The Judas whiche betrayed him, answered & sayd: is it I mayster? He sayd vnto hym: thou hast said. As they dyd eate, Iesus toke bryd & gaue thākes, brake it, & gaue it to the disciples, and said: Take, eate, this is my body. And he toke the cup, & thāked, & gaue it the, saying: Drynke of it euery one. For thys is my blood of þe newe testamēt, that shalbe shed for many, for the remission of synnes. I say vnto you: I wyl not drynke hēce forth of thys fruyte of the vyne tree, vntyll that daye, when I shal drynke it new wth you in my fathers kyngdom.

And whē they had sayd grace, they wēt

out into mount oliuete. ¶ Then sayd Iesus vnto them: al ye shalbe offended by me thys night. For it is wyttē: I will smite þe shepe herd, & the shepe of þe flock shalbe scattered abroad. But after I am risen agayne, I wil go before you into Galile. Peter answered, & sayde vnto hym: though all men shulde be offended by the, yet wolde I neuer be offended. Iesus sayd vnto him: Verely I say vnto þe, that this same night before the cocke crowe, thou shalte denye me thysse. Peter said vnto him: If I shoulde die w þe, yet wold I not denie þe. Aþe wile also sayd the dyscyples.

¶ Then went Iesus with the into a place whiche is called Gethsemane, & sayde vnto the disciples, sitt ye here whyll I go and praye yonder. And he toke wth him peter & the two sonnes of zebede, & begaune to be sorowful & to be in an agony. ¶ Then sayd Iesus vnto the: my soule is heuy euē vnto the deeth. Cary ye here: & watche w me. And he went a lytel a parte, & fell flatte on hys face: and prayed sayinge: O my father, yf it be possible, let this cuppe passe fro me: neuerthelesse, not as I wyl, but as thou wylt. And he came vnto the disciples and founde them a slepe, and sayde to Peter: what, coulde ye not watche wythe me one houre: watche: and praye þe fall not into temptaciō. ¶ The spyte is wyllynge, but the fleshe is weake.

¶ He wente awaye once moare & prayed, sayinge: O my father, yf thys cuppe canot passe awaye from me, but that I dryncke of it, thy wil be fulfilled. And he came, and founde them a slepe agayne. For their eyes were heuy. And he left the & went agayne, & prayed the thyrde tyme sayinge the same wordes. ¶ Then came he to hys dyscyples & said vnto the: Slepe hence forth & take your rest. Take hede the houre is at hand, & þe sonne of mā shalbe betrayed into þe handes of synners. Rise, let vs be going: beholde, he is at hand þe shal betraye me. Whyll he yet spake: lo, Judas one of the. xii. came, & w him a great multitude wth sweardes & staves, sent from the chiefe prestes and elders of þe people. And he that betrayed him, had geuen a token, sayinge: whosoever I kysse, þe same is he, lay handes on him. And forth w al he came to Iesus, & saide, haile master: & kissed hi. And Iesus sayd vnto hym:

mar. xxi. b
Luk. xxi. a

mar. xxi. b
Luk. xxi. a

mar. xxi. c
Luk. xx. b
John. x. c

psalm. xli
Luk. xxi. c

1. Cor. x. c
Luk. xx. b
John. x. c

unto hym: frende, wherfore art thou come. Then came they & layde handes on Iesus and toke hym.

And behold, one of the which were with Iesus, stretched out his hand and drue hys sword, & stroke a scruaunt of þe hye p̄feste, & smote of his eare. The sayd Iesus vnto hym: put by thy swerde into hys sheathe.

* For al þe laye hande on þe swerd, shal perishe with þe swerde. Ether thinkest thou þe I cannot now pray to my father, & he shal geue me mo the. xlii. Legions of angelles? But how then shuld the scriptures be fulfilled: for so must it be. The same time sayde Iesus to the multitude: ye be come out as it were vnto a thefe, w̄ swerdes & staves for to take me. I sate dayly teachinge in þe tēple amōg you, & ye toke me not. All this was done þe scriptures of the p̄phetes myght be fulfilled. * The al þe disciples forsoke him & fled. And they toke Iesus & ledde him to Cayphas the hye p̄feste

wher the scribes & the elders were assembled. And Peter folowed hym a farte of, vnto the hye p̄festes place: & went in, & sate with the seruantes to se the ende.

The chefe p̄festes & the elders, & all the coucil, sought false witnes agaynst Iesus for to put him to death, but founde none: in so much that whē many false witnesses came, yet found they none. At þe last came two false witnesses, & sayd: This felowe sayd: I can destroye the tēple of God, & bylde it agayne in .iii. dayes. And the chefe p̄feste arose, & said to hym: answerest thou nothin ge: how is it þe these beare witness agaynst the? But Iesus helde his peace. And þe chefe p̄feste answered, & sayd to hym: I charge the in the name of the lyving God, þe thou tell vs, whether thou be Christ the sōne of God. Iesus sayd to hym: thou hast sayd. Neuertheles I saye vnto you * hereafter shal ye se the sōne of man sittynge on the ryght hand of power, and come in the cloudes of the skye.

Then the hye p̄feste rēt hys clothes sayynge: he hath blasphemed what nede we of any mo w̄p̄nckes? Beholde now ye haue hearde hys blasphemie: what thincke ye? They answered and sayd: he is worthy to dye. Then spat they in hys face and buffetted him w̄th fyngers. And other smote him w̄th the palme of theyr handes on the face

sayynge: tel vs thou Christ, who is he that smote the?

Peter sate without in þe place. And a dāfel came to him sayynge: Thou also wast with Iesus of Galile: but he denied befoze the al sayynge: I woot not what thou sayst. When he was gone out into the poozche, another wēche sawe him, & sayde vnto the that were ther. This felow was also with Iesus of Nazareth. And agayne he denyed w̄th an othe that he knew not the man. And after a whyle came vnto hym they þe sode by & sayde vnto Peter * suerly thou arte euen one of them, for thy speache betrayeth the. Then began he to curse & to sweare, þe he knewe not the mā. And ymmenidatly the cocke krew. And Peter reynembyred the wordes of Iesu which sayd vnto hym: befoze the cocke crowe, thou shalt deny me thysse: and went out at the doores & wepte bitterly.

The Notes

* Slepe hence forth and take your rest. Thys is an Arōp/ which is one thing spokē and another meant. As here in bydding them slepe/ he signified that it had bene more meete for them to haue gone aboute other busyness then to fall to sleppenge at thys tyme.

Christ is deliuered vnto Pilate. Judas hangeth him self. Christ is crucified among theues. He dyeth and is buryed. Watchmen kepe the grave.

The xxviii. Chapter.

When the morning was come al the chefe p̄festes & þe elders of the people held a counsaill agaynst Iesus, to put him to death, and brought him bound and deliuered hym vnto Pontius Pilate the debyte.

The whē Judas which betrayed him, sawe that he was cōdemned, he repented hym self, & brought agayne the .xxx. plates of syluer to the chefe p̄festes & elders sayynge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he cast downe þe syluer plates in the tēple & departed, & wēt and hounge hym self.

And the chefe p̄festes toke þe syluer plates & sayd: it is not lawfull for to putt the into þe tresure, because it is þe pryce of bloud. And thei toke counsell, & bought w̄th the a potters feld to bury strangers in. Wherfore þe feld is called the feld of bloud, vntyl thys day. The was fulfilled, þe whiche

cl. i. was

The Gospel of

was spoken by Ieremy the Prophet say-
ing: & they toke xxx. silver plates, the prise
of him þ was valued who they bought of
the childre of Israel, & they gaue the for þ
potters seld, as the Lord appoynted me. *
Jesus stode before þ debite: & þ debite as-
ked him saying: art þ the king of þ Jewes
Jesus sayde vnto him: Thou sayest. And
whē he was accused of þ these prestes & el-
ders, he answered nothig. The sayd Pilate
vnto him: hearest thou not, how mani thin-
ges they lape against the: And he answered
him on cuer a word: in so moch that the de-
bite inaturpled greatlye.

At that crasse, the debyte was wonte to
delyuer vnto the people a pzeformer, who
they wold desyer. He had the a notable pze-
fomer called Barrabas. And when they
were gathered together, Pilate sayd vnto
the: * whether wyl ye that I geue loofe vn-
to you: Barrabas or Jesus which is called
Christ: for he knewe well, that for enyus
they had delyuered hym.

Whē he was sett downe to geue iudge-
ment his wyfe sente to hym sayinge: haue þ
nothing to do with þ iuste mā. for I haue
suffred many thinges this daye in a dreame
about him. But þ chefe prestes & the el-
ders had perswaded þ people, þ they shuld
ake Barrabas, & shulde destroye Jesus.
The debyte answered & sayd vnto the
whether of the twayne wyl ye þ I let loofe
vnto you: And they said, Barrabas. Pila-
te sayd vnto the: what shal I do the with
Jesus which is called christ: They al said
to him: let hym be crucified. The said þ de-
bite: what euil hath he done: & they cried þ
more sayeg: let hi be crucified. Whē Pila-
te sawe þ he preuayled nothig, but þ more
busynes was made, he toke water & wat-
shed hys hādes before the people sayinge:
I am innocent of the bloud of this iuste
person, & þ ye shal se. The answered al the
people & sayd: his bloud be on vs, and on
our chyldren. Then let he Barrabas loofe
vnto them, & scourged Jesus, & delyuered
hym to be crucified.

Then þ souldiours of þ debite toke Je-
sus vnto þ comē hal, & gathered vnto hi al
the cōpany. And thei stripped him and put
on hym a purpil roobe, & platted a crowne
of thornes & put vpon hys head, & a rede in
hys right hād: & bowed their knees before

hym & mocked hym, sayinge: haile kyng of
the Jewes: & spytte vpon hym, and toke þ
rede and smote hym on the head.

And when they had mocked hym, they
toke the roobe of hym agayne, & putte hys
owne rayment on hym, & led hym a way to
crucifye hym. And as they came out, they
foūd a mā of Cyren, named Simon: hym
they cōpelled to beare hys crosse. And whē
they came vnto the place, called Golgotha
(þ is to saye, a place of dead mens sculles)
they gaue him bynegre to dryncke meyled
with gall. And when he had tasted therof
he wolde not dryncke.

When they had crucified hi, they parted
his garmentes, & dyd cast lottes: to fūlyl
that was spokē by þ prophet. * They deu-
ded my garmentes among the, & vpon my be-
sture dyd cast lottes. And they sate & wat-
ched him ther & they set vpon ouer his head þ
cause of his deeth writte. This is Jesus þ
king of þ Jewes. * And ther were two the-
ues crucified with hym, one on þ right hād &
and another on the lēfte.

They þ passed by, reupled hym, waggig
their heades & sayinge: þ that destropest þ
tēple of god & byldest it in. iij. dayes, saue
thy self. Yf thou be þ sonne of God, come
downe fro the crosse. A yke wyse also þ hye
prestes mocking hym with the scribes &
elders sayd: þe saued oþer, hym self he cā
not saue. Yf he be the kyng of Israel: lette
hym now come downe fro the crosse, & we
wyl beleue hym. He trusted in god, let him
delyuer hym now, yf he wyl haue him: for
he sayd, I am the sonne of God. That sa-
me also the theues which were crucified w
hym, cast in hys teeth.

Fro the syxte houre was ther dercknes
ouer all þ land vnto the ninth houre. And
about the ninth houre Jesus cryed with a
lowde voyce, sayinge: Eli Eli lama alba-
thani. That is to saye: * my God, my God
why hast thou forsaken me: Some of the
that stode ther, when they heard that, sayd
this mā calleth for Helias. And strepght
waue one of the rāne & toke a sponge & fil-
led it ful of bynegre & put it on a rede, and
gaue hym to dryncke. Oþer sayd, let be: let
vs se whether Helias wyl come & delyuer
hym. Jesus cryed agayne w a loude voy-
ce and yelded vpon the goost.

And behold the * hāple of the temple did
rynge.

Mat. xx. 13.
Luk. xxiii. 31.
Joh. xvi. 19.

Mat. xv. 14.
Joh. xvi. 19.

Yps. lxxvi.
Ps. lxxvi. 18.

Mat. xx.
Luk. xxiii.

Mat. xx.
Luk. xxiii.

Mat. xx.
Luk. xxiii.

Mat. xx.
Luk. xxiii.

rent in twayne frō the top to the bottome; and the earth dyd quake, & the stoncs dyd rent and graues dyd opē: & the bodyes of many saintes which slept, arose and came out of the graues after his resurrection, & came into the holy cytle, & apared vnto manny. * Whē the Centurio & they that were with him watching Iesus, sawe the earth quake & those thynghes whych happened, they feared greatly, sayinge: Of a surreyng this was the sonne of God.

* And many weine were ther, beholding him a farre of, whiche folowed Iesus frō Galile, inqyrryng vnto him. Among whyche was Mary Magdalen, & Mary the mother of Iames & Ioses, and the mother of Zebedeys childre. * Whē the eue was come, ther came a ryche mā of Aramathia named Ioseph which mā also was Iesus discypule. He wet to Pilate & begged the body of Iesus. The Pilate commaunded the body to be deliuered. And Ioseph toke the body & wrapped it in a cleue linnen cloth, & put it in hys newe tombe, which he had hewen out, euē in the rocke, & rolled a great stone to the doore of the sepulcre & departed. And there was * Mary Magdalen & the other Mary sytting ouer agaynst the sepulcre. The next day the folowed the daye of preparing the Saboth, the hye prestes & pharysees gat the ielues to Pilate & said: Syr, we remember, that this deceauer sayd whyle he was yet alyue. After thre dayes I wyl aryse agayne. Commaunde therfore the sepulcre be made sure vntill the thirde day, lest peraduenture his disciples come & scale hit away & saye vnto the people, he is rysē frō the death & the last erroure be worse the first. By late sayd vnto the. Take watch men: God & make it as sure as ye can. And they wet and made the sepulcre sure with watchmen and sealed the stone.

The resurrection of Christ. The hye prestes gave the soudiers large money to saye that Christ was stolen oute of hys graue. Christ appeareth to hys disciples, and sendeth them forth to preache and to baptize.

The xviii. Chapter

The Saboth day at euen whyche dauneth the morow after the Sabboth, Mary Magdalen & the other Mary came to se the sepulcre.

And behold ther was a great earthquake

For the angel of the lord descended frō heuen & came & rowlled backe the stone frō the doore, & sat vpon it. Hys countenance was lyke lightening, & hys raymēt whyte as snow. And for feare of him the keepers were astonyed, and became as dead men.

* The angel answered & sayd to the women, feare ye not. I knowe ye seeke Iesus which was crucified: he is not here: he is risen as he sayde. Come, & se the place where the Lord was put: & go quickly & tell hys disciples that he is risen frō death. And behold, he wil go before you into Galile, ther ye shal se hym. Lo I haue tolde you.

* And they departed quickly frō the sepulcre with feare & great Ioye: & dyd rūne to byng hys disciples worde. And as they wet to tel his disciples: behold, Iesus met the saying: Al hayle. And they came & held hym by the fete & worshipped hym. Then sayd Iesus vnto the: be not afrayde. God & tel my brethren, that they go into Galile, & there shal they se me. Whē they were gone beholde, some of the keepers came into the cytle, & shewed vnto the hye prestes, al the thynges that were happened. And they gathered the together with the elders, & toke counsell & gaue large money vnto the soudiers saying: Saye to his disciples came by nyghte and stole hym away whyle ye slepte. And if this come to the rulers eares, we wyl please hym, and saue you hatemelesse. And they toke the money and dyd as they were taught. And this saying is noyed among the Jewes vnto this daye.

* Then the xi. disciples went away into Galile, into a mountayne where Iesus had appoynted them. And when they saw hym, they worshipped him. But some of the doubted. And Iesus came & spake vnto the saying. Al power is geuen vnto me in heuen, and in earth. So therfore & teach al nacions, baptizinge the in the name of the father, & the sonne, and the holy goost: Teaching the to obserue al thynges, what soeuer I commaunded you. And lo, I am with you all waye, euen vntill the ende of the worlde.

Here endeth the Gospell of S. Mathewe.

α. ii. The

The Gospell of

The Gospell of

S. Marke.

The office of John the baptist, The baptisme of Christ, his fasting, his preaching, and the calling of Peter, And James & John. Christ healeth p mē wth the vnclene sprete, helpeth Petrus mother in lawe, and cleanseth the leper.

The first Chapter.

In the beginning of the Gospell of Iesu Christe the sonne of God as it is writte in p̄ p̄rophetes, * beholde I sende my messēger before thy face whych shall prepare the way before the. The voyce of a cryer in the wyldernes: * prepare ye the way of the Lorde, make hys pathes streyghte. John dyd Baptise in the wyldernes, & preache the baptisme of repentance, for the remission of synnes. And al that land of Iurie & they of Ierusalem, wēt oute vnto hym, and were all Baptized of hym in the ryuer Iordan, confessing their synnes.

John was clothed wth camelles heyre and with a gerdel of a skyn about his loynes. And he dyd eat locustes & wyld honny, & preached saying: a stronger then I cometh after me, whose shoo latchet I am not worthy to stoupe downe, & vnloose. I haue baptised you with water: but he shall baptise you with the holy ghost.

And it came to passe in those daies, that Iesus came fro Nazareth, a cytye of Galile: and was Baptised of John in Iordan. And as soon as he was come out of the water, * John sawe heauē open, & the holy goost descending vpon hym, like a doue. And ther came a voyce fro heuē. Thou art my dere sonne in whom I delyte.

And immediately the sprete draue hym into wyldernes: & he was ther in the wyldernes. xl. dayes, & was tēpted of Satā, and was with wilde beastes. And the angelles ministered vnto hym. After John was taken Iesus came into Galile, preaching the Gospell of the kingdō of God, & saying: the tyme is come, & the kingdō of god is at hand, repent & beleue the Gospell.

As he walked by the see of Galile, he sawe Simō & Andzew his brother, casting nettes into the see for they were fyshers. And Iesus sayd vnto the: folowe me, & I will

make you fysshers of men. And straightwaye, they forsoke theyr nettes & folowed hym. And whē he had gone a lyttel further thence, he sawe James the sōne of Zebede & John hys brother, euen as they were in the shyp mendinge theire nettes. And anon he called the. And they left their father Zebede in the shyp with his hyred seruantes and went theyr waye after hym.

And they entred into Capernaum: and straightway on the Saboth dayes, he entred into the sinagoge & taught. And they marvelled at hys learning. For he taught the as one that had power wth hym, and not as the scribes.

And ther was in their synagoge a man blynded wth an vnclene sprete, & cried saying let be, what haue we to do with the thou Iesus of Nazareth? arte thou come to destruye vs? I knowe the what thou arte, euen that holy of god. And Iesus rebuked hym saying hold thy peace & come out of hym. And the vnclene sprete tare hym, & cried with a loud voyce, & came oute of hym. And they were all amazed, in so much that they demaunded one of another among them selues saying: what thing is this? what newe doctrine is this? for he commaundeth the foule spirittes with power, & they obeye hym. And thynke diuinely hys fame spred abrode throughout al the region borderinge on Galile.

And forthwith, as soon as they were come out of the synagoge, they entred into the house of Symon & Andzew, with James & John. And Symōs mother in law laye sycke of a feuer. And anon they told hym of her. And he came & toke her by the hand & lft her vp: & the feuer forsoke her by & by: & she ministered vnto the. And at euen whē the sunne was downe, they brought to hym al that were diseased, & the that were possessed wth deuils. And all the cytye gathered together at the doore, & he healed manye the that were sicke of diuers diseases. & And he cast out many deuyls, & suffered not the deuyls to speake, because they knew hym.

And in the morning very early, Iesus arose & wēt out into a solitary place, & there prayed. And Symō & they that were wth hym folowed after hym. And whē they had found hym, they sayd vnto hym: al mē seke for the. And he sayd vnto the: let vs go in to the next townes, & I maye preache ther also

also: for truly I came out for þ purpose.
And he preached in their synagoges, throughout al Galile, & cast the devils out
* And ther came a leper to hi, beseeching him, & kneeled downe vnto him, & said to him: if thou wilt, þ canst make me cleane
And Iesus had compassion on hym, & put forth his hand, touched him, & said to him I will, be thou cleane. And as sone as he had spoke, immediatly þ leprosy departed fro him, & sent him away forth w & sayd vnto him: See þ say nothing to any mā: but get the hence, & shewe thy self to the priest, & offer for thy cleansing, those thinges whych Moses commaunded, for a testimony all vnto the. But he, as sone as he was departed, began to tel many thinges, & to publish þ dede: in so moche þ Iesus could nomore openly entre into þ citie but was withoute in desert places. And they came to hym fro euery quarter.

The Notes

- a* Locustes/loke in Mat. xxi, a
- b* John saw heuē open/ þ is he had many test knowledge of the godhede of Christ, & was fully certified þ it was euen he þ was sent of god to be the saviour of al that shulde beleue in hym as Ezechiel, i, a
- c* What newe doctrine is this, It was this new, & now after, x, c, cxi, vi, yeres is yit new, when wyl it then be older

¶ He healeth the man of the palsy, calleth him to supper, eateth with open synners, & exhorteth his disciples.

The .ii. Chapter.

After a fewe daies, he entred into Capernaum agayne, & it was noised that he was in a house. And anone many gathered together, in so moche þ now ther was no roume to receaue the no not so moche as aboute þ doore. And he preached þ word vnto the. And ther came vnto him þ brought one sicke of þ palsy borne of foure men. And because they could not come nye vnto hym for prease they vncouered þ rofe of the house wher he was. And when they had broke it open they let downe the bed wherin þ syncke of the palse laye. When Iesus sawe their faith, he sayde to the syncke of the palsey

* Some thy synnes are forgiven the.
And there were certayn of þ Scribes sitting ther, & reasoning in their hertes: how doth this fellow so blasphemē: who can forgeue synnes, but God only: And

immediatly when Iesus perceaued in his sprete þ they so reasoned in the selues he sayd vnto the: why thinke ye such thinges in your hertes: whether is it easier to saye to the syncke of the palsey, thy synnes are forgiven the: or to saye, arise take vp thy bed, & walke: * That ye maye know that the sonne of man hath power in earth to forgeue synnes, he spake vnto þ syncke of the palsey: I saye vnto the, arise & take vp thy bed, & gette the hence into thyne owne house. And by & by he arose, toke vp the bed, & wet forth before the al: in so moche that they were al amazed, and glorified God sayinge: we neuer sawe it on thys fashion.

And he wet agayne vnto the see, & al þ people resorted vnto hym, & he taughte the. And as Iesus passed by, he sawe Leui the sonne of Alphaeus sitt at the receypte of custome & sayd vnto hym: folow me. And he arose & folowed him. * And it came to passe, as Iesus sate at meat in his house, many publicans & synners sate at meat also w Iesus & hys disciples. For there were many þ folowed hi. And when þ Scribes & pharises saw hi eat w publicans & synners, they sayd vnto hys disciples: how is it, þ he eateth & drinketh w publicans & synners: * When Iesus heard that, he sayd vnto the, * The whole haue no nede of the phylisio, but the syncke I came not to cal the righteous, but the synners to repentance.

And the disciples of John & the pharises did faste: & therefore came & said vnto him. Why do the disciples of John & of the pharises fast, & thy disciples fast not. And Iesus sayd vnto them: can the childe of a wedding fast, whiles the byrdegroom is with the. As long as they haue the byrdegroom with them, they can not fast. But the dayes wyl come when the byrdegroom shalbe taken fro them & then shal they faste in those dayes.

Also nomā so weth a peece of new cloth vnto an olde garment, for then taketh he away þ new peece fro the olde, & so is the rēt worse. In lykewyse, nomā powyeth new wine into old vessels: for yf he do, þ new wine breaketh þ vessels, & the wyne runneth out, & the vessels are marred. But new wine must be powyed into new vessels.
¶ .iii. ch. Iels. And

math. ix. a
luke. v. c

math. ix. b
luke. v. c
and. xv. c

math. ix. b
luke. v. c

math. ix. a
luke. v. c

math. ix. a
luke. v. c

math. ix. a
luke. v. c

The Gospel of

sels. And it chaunced þ he went thozow
the royme felde on the Saboth daye: &
his disciples as they wet in their way, be
gan to plucke the cares of royme. And þ
Pharises sayde vnto him: beholde, why
do they on þ Saboth dayes þ whyche is
not lawfule. And he sayde to the: haue ye
neuer rede what Dauid did, whē he had
nede, & was an hōged bothe he & they þ
were w him. How he wet into the house
of god, in þ dayes of Abiathar þ he pre
ste, & did eate the halowed loaves, which
is not lawfule to eate, but for the þzelles
only: & gaue also to the which were with
him. And he sayd to them the Sabboth
was made for man, & not man for þ Sa
both. Wherfore þ sonne of man is Lord
euen of the Saboth day.

The Notes

a* When shal they fast, þ is, so long as I
am wth the they shal not feale þ trouble, &
great persecution of the world, but whē I
am taken from the then shal they fast, þ is /
then shal they moune for then they per
cution and trouble shal begyne.

¶ He helpe th the mī wth þ dy. d hand, cholet
his apostles, & reuerth out þ vnclene spīts, whych
the Pharises of, rībe vnto the deuyl. The brother
syler and mother of Chrs.

At he. iiii. Chapter.

And he entred againe into þ
synagoge, & ther was a mā
ther which had a widdered
hād. And they watched him
to se, whether he wold heale
hym on the Saboth daye, þ they mighte
accuse hym. And he sayde vnto the man
which had the widdered hād: arise & stād
in þ middes. And he said to the: whether
is it lawfule to do a good dede on the sa
both dayes, oz an euyl: to saue life, oz kil
But they helde their peace. And he looked
roun about on the angell mourning on
the blindnes of their hertes, & said to the
mā stretch forth thine hād. And he stret
ched it out. And hys hand was restozed,
euen as whole as the other.

And the Pharises departed, & straight
way gathered a coucel, w the þ beloged
to Herode, agāst hi þ thei might destroy
hi. And Jesus auoyded w his disciples
to þ see. And a great multitude folowd
hi frō Galile & frō Iurpe, & frō Ierusa
lē, & frō Idumea, & frō beyōd Iordā, &
they that dwelled about Tyre & Sidō a
great multitude: which whē thei had her
de what thinges he dyd, came vnto hym.

And he comāded his disciples, þ a ship
shuld wayt on him, because of þ people,
lest they shulde thzouge him. For he had
healed many, in so moche þ they preased
open hūn, for to touch hym as many as
had plages. And whē þ vnclene spītes
saw hūn, they fel down before hi, & cryed
sayinge þ arte the sonne of God. And he
strayly charged the that they shuld not
utter hym. * And he went by into a mou
ntayne, & called vnto hym whō he wold, &
they came vnto him. And he ordeyned þ
xii. that they shuld be with him, & that he
might send the to preache: and that they
myght haue power to heale sykkenesses,
& to cast out deuils. And he gaue Simō
to name Peter. And he called James the
sonc of Zebede and John, James bro
ther, & gaue the Bonatges to name, whi
che is to say the sonnes of thōndr. And
Andrew, & Philip, & Bartolmew, & Ma
thew, & Thomas, & James the sonne of
Alphey & Taddeus, and Symō of Ca
ne and Judas Iscariot, whyche same
also betrayed hym.

And they came vnto house, & the peo
ple assembled together agayne, so great
ly that they had not leyter so moche as to
eate byrad. And whē they that loged vn
to him heard of it, they went out to hold
him. For they thought he had ben beside
hi self. * And þ Scribes whych cam frō
Ierusalem, sayd: he hath Belzebub, & by þ
power of the chefe deuyl, casteth out de
uyls. And he called them vnto hym, and
sayd vnto them in symplytudes.

How can Satā dzyue out Satā: for
yf a realme be deuicided agāst it selfe, þ
realme cannot endure. Or yf a house be
deuyded agāst it selfe, that house cānot
cōtinue. So yf Satā make insurrectiō
agaynst hym self & be deuyded, he cānot
continue but is at an ende. How cān en
tre into a strōge māns house, & take away
hys goodes, except he first binde the strō
ge man & then spoyle hys house. Merely
I saue vnto you, al synnes shalbe forge
uen vnto mens children and blasphemie
wher w they blasphemie. But he þ a blas
phemeth the holy ghōst, shal neuer ha
ue forgeuens: but is in daūger of eter
nal dānatyon: because they sayd, he had
an vnclene spīte. Then came hys mo
ther and

math. xii. p

math. xii. p
luc. vii. c

math. xii. p
luc. vii. c
John. vi. c

math. xii. p
luc. vii. c

math. xii. p
luc. vii. c
John. vi. c

ther a his bzethzē, & stode without, & sent
vnto hym & called hym. And the people
sate about him, & sayd vnto him: behold
thy mother & thy * bzethzen seke for the
without. And he answered them saying:
who is my mother & my bzethzē? And he
looked round about on his disciples, whi
the sate in cōpasse about hym, & sayd: be
holde my mother & my bzethzē. For who
soeuer doeth the wyl of God, he is my bz
ther, my syster and mother.

The parable of the sower. *Chap. xiii. v. 1.*
The parable of the sower. *Chap. xiii. v. 1.*

The. xiii. Chapter.

And he begā agayn to teach
by the see side. And ther ga
thred together vnto hym
much people, so greatly he
entred into a ship, & sate in
see, & al the people was by the see side on
the shoore. And he taught the many thin
ges in similitudes and sayd vnto the in
his doctrine. Herke to: behold, ther went
out a sower to sow. And it fortunēd as
he sowēd, he some fel by the way syde, & he
fowles of the ayre came & deuoured it. By
some fel on stony grounde wher it had
not moche erth: & by & by sprāg vp, becau
se it had not depth of earth: but as sone
as the sunne was vp it caught heet, & be
cause it had not rooting, it withered away.

And some fel among the thornes, and
the thornes grewe by & choked it, so that
it gaue no frute. And some fel vpon good
ground, & byd yelde frute that sprong &
grew, a b: ought forth: some thyrty fold
some syrtie fold, & some an hundred fol
de. And he sayd vnto the: he that hath eares
to heare, let hym heare.

And when he was alone, they were a
bout him. Whiche asked him of the simili
tude. And he said vnto the. *Con** you is
it geue to know the mystery of the kingdō
of god. But vnto the that ar about shal
all thinges be done in similitudes: he whē
they se, they shal se, & not discerne: & whē
they heare, they shal heare, & not vndersta
de: lest at any tyme they shuld tourne, &
theyr synnes shuld be forgouen the. And
he sayd vnto them: perceauē ye not this
similitude: how then shuld ye vndersta
nd all other similitudes.

The sower soweth the word. And they
ar by the wayes side, wher the word is sowē

at they to whō, as sone as they haue herd
it. So at a cometh immediatly, & taketh a
way the word that was sowē in they: her
tes. And likewise they that ar sowē on the
stony ground, are they: which when they
haue herd the word, at once receaue it with
gladnes, yet haue no rotes in the selues,
& so endure but a tyme: & anon as trou
ble & persecucion aryseth for the wordes
sake, they fal immediatly. And they that
ar sowē among the thornes, ar such as hea
re the word: & the care of this world & the
discreetfulnes of riches & the lusses of o
ther thinges, entre in & chooke the word,
& it is made vnfertile. And those that
were sowē in good ground, are they that
heare the word & receaue it, & bring forth
frute, some thirty folde, some syrtie fold,
some an hundred folde.

And he said vnto the: is the candle light
ted to be put vnder a bushell, or vnder the
table, & not rather to be put on a candle
stick: for ther is nothing so pryncipal, that
shal not be opened: neither so secret, but
it shal come abroad. If any man haue
eares to heare let him heare. And he said
vnto the: take hede what ye heare. With
what measure ye mete, it shall be mea
sured vnto you agayn. And vnto
you that heare, shal moare be geuen.
For vnto hym that hath, shal it be ge
uen: & from hym that hath not, shal be ta
ken awaye, euen that he hath.

And he sayd: so is the kingdō of God,
euen as yf a mā shuld sow sēde in the ground
& shuld slepe & rise vp in night & daye: & he
sēde shuld spring & grow vp, he not wa
re. For the erth bringeth forth frute of her
self: first the blade, then the eares, after that
full corne in the eares. And as sone as the frute
is brought forth, anon he thrusteth in
the sickel, because the heruest is come.

And he sayd: wher vnto shal we lyken
the kingdō of god: or to what cōparisō
shal we cōpare it? It is lyke a grayne of
mustard sēde, which whē it is sowen in the
erth, is the leest of all sēdes that be in the
erth: but after it is sowē, it groweth vp
& is greatest of al yerbes: & beareth grea
te brāches, so that the fowles of the ayre
may dwel vnder the shadowe of it.

And to many such similitudes he prea
ched the worde vnto them, after as they
might

the gospel,
in whiche
taughte the
kingdom of
god, whiche
is our right
trouthe
peace & hope
in the holy
ghost. Whiche
is the
kingdom of
all mercie.
The kingdom
of forgiveness
of synnes
for the sake
of the
But vnto
the that are
not, his will
to make as
be curious
& trust more
in their owne
works than
the word of
the gospel, at all
times spokē
in parables
for this cause,
that they hear
the word as ob
scure & darke
he vnto the
as though he
that were in
darkness, & he
blest which
thynke that
therefore shal
they be
done, & whē
they se, they
shal se, & not
discerne, &c.
as it followeth
in the text.

* Iohē in
Mat. xiii. v.

The Gospell of

might heare it. And thout similitude spa
ke he nothig vnto the. But whē they we
re a part, he expounded all thinges to hys
disciples. And þ same day whē eue was
come, he saide vnto the: let vs passe ouer
vnto þ other syde. And they left þ people
& toke him eue as he was in þ ship. And
ther were also with him other shippes.

20 And ther arose a great storme of wynd
& dashed the waues into the ship, so þ it
was ful. And he was in the sterne a slepe
on a pelowe. And they awoke him, & saide
to him: Mayster carest thou not that we
peryshe? And he rose vp, & rebuked the
wynd, & sayd vnto the see: peace & be styl
And the wynd alayed, & there folowed a
great calme. And he sayd vnto the: why
are ye so fearful? How is it þ ye haue no
fayth? And they feared exceedingly, & say
de one to another: what fellowe is this?
for both wynd and see obeye hym.

*The delinereth the possesed fro þ vnclene spyre,
the womā from the blondy pisse, and rayseyth the
captaynes daughter.*

The .v. Chapter.

1 And they came ouer to the o
ther syde of the see into þ coun
tre of the Gadarenites. And
whē he was come out of the
ship, ther met him out of the
graues a man possessed of an vnclene
spyre, which had his abyding amōg the
graues. And no man could bind him: no
not with chaynes, because þ whē he was
ofte bound with fetters and chaynes, he
plucked the chaynes a sidre, & brake the
fetters in peces. Neether could any mā ta
me him. And alwayes both night & dawe
he cryed in the moūtaynes & in þ graues
& bet him self with stones. wōhen he had
sped Iesus a farre of, he rāne & a wor
shipped him, & cryed with a loude voyce
and sayd: what haue I to do with the Je
sus the sonne of the moost hiest God? I
requeze the in the name of god that thou
tormente me not. for he had sayde vnto
hym: come out of the mā thou foule spye
te. And he asked hym: what is thy name
& he answered saying: my name is Legi
on, for we are many. And he prayed him
instantly, that he wold not send them a
wayne out of the countre.

2 And ther was ther nye vnto þ moūtay
nes a great heerd of swyne feedinge, & al

the deuyls besought him sayinge: sende
vs into the heerd of swine. þ we may en
ter into the. And anon Iesus gaue the
leauē. And the vnclene spytes went out
& entered into þ swine. And the heerd star
teled, & ran hedding into þ see. Ther were
about .xliiij. swyne, & they were drownd
in þ see. And the swyne herderd fled & told
it in the citie & in the countre. And thei ca
me out for to se what hadde happened: &
came to Iesus, & saue him þ was brecd
in the fend & had the Legiō, for both clo
thed & in his right mynd, & were astraped
And they þ saw it told them, how it had
happened to hi that was possessed in the
deuyl: & also of the swyne. And they be
gan to praye him, that he wolde departe
fro their coostes. And whē he was to
me into þ ship, he þ had the deuyl, prayed
him that he might be with him. Now be it
Iesus wold not suffer hi, but sayd vnto
him: go home into thyne owne house & to
thy frendes, & shewe the what great thin
ges þ Lord hath done vnto the, & how he
had compassion on the. And he departed, &
began to publishe in the ten cittes, what
great thinges Iesus had done vnto him
and all men dyd merueyle.

And whē Iesus was come ouer again
by ship vnto the other syde, moche people
gathered to hi, & he was nē vnto þ see. And
behold, ther came one of þ rulers of
þ sinagoge, whose name was Jairus: &
whē he saw hi, he fel downe at his fete, &
besought hi greatly saying: my daugh
ter lieth at point of death, I wold þ wol
dest come & lay thy hand on her þ then ight
te be safe & liue. And he wēt with hym, &
moche people folowed hi, & thrōged him.

And ther was a certayn womā, which
was diseased of an yssue of bloude. xiiij.
yeres, & had suffred many thinges of ma
ny physicions, & had spent al þ she had, &
felt none amēdemēt at al, but waxed wor
se & worse. wōhē she had heard of Iesus
she came into þ preate behind him, & tou
ched his garnēt. for she thought: if I
may but touch his clothes, I shalbe who
le. And straight waye her fountayne of
bloud was dryed vp, & she felt in her bo
dy, that she was healed of the plage.

And Iesus immediatly felt in hi self, þ
vertue þ went out of hym, & turned hym
rounde

carpenter & Maryes sonne & the brother
of James & Iosef & of Iuda & Simō-
n & at not his sisters here w^{ch} vs. And they
were offended by him. And Iesus sayde
vnto them: a prophet is not despised but
in his owne countrey, & among hys owne
kynne, & amonge them that are of the sa-
me household. And he could there shewe
no myracles, but layd his handes vpon a
fewe sycke fowle and healed them & he
marueyled at theyr vnbelefe. R

And he went about by the townes that lay on euery syde, teachinge. And he called the twelue, & began to set e them two & two, & gaue them power ouer vnclene spertes. And commaunded them, that they shuld take nothing vnto their iorney saue & a rode onely nether scrip, nether bzed nether money in their pourses, but shuld be shod w sandals. And that they shuld not put on two cootes. And he sayd vnto the: whersoener ye entre into an house, there abyde til ye departe thence. And whosoener shal not receaue you nor ben re you, whē ye depart thēre, shake of the dust of is vnder your fete, for a wytnesse vnto the. I say verely vnto you, it shal be easier for zodō & Gomoz at the daye of iudgmēt, the for the litte. And thei wēt out & preached, & they shuld repēt: & thei cast out many deuils. And thei anoynted many that were spake with oyle, & healed them

And kynge Herode herde of hym (for
hys name was spread abroad) and say-
de: John Baptiste is ryen agayne from
death, & therefore myracles are wrought
by him. Other sayd it is Helpas: & some
sayd: it is a prophete or as one of the pro-
phetes. But when Herode hard of hym, **C**
he sayde: it is John who I beheaded, he
is ryen from death agayne.

✠ For Herode him selfe had sent forth
a had taken John, a bound him a caste
hi into prison for Herodias sake, which
was his brother philippes wife: for he
had married her. John said vnto Herode
It is not law ful for the to haue th^e bro
thers wife. Herodias layd wait for him,
a wolde haue kyled him, but she coulde
not. for Herode feared John, knowing
that he was a iust mā a an holy: a gaue
hi reuerence: and when he harde hym, he
vndid many thinges, a heard him gladly.

2541

as To worship here, is not to geue þe deu
honour that pertaineth vnto god/ but sech
reuerence as pertaineth vnto me/as bowin
ge the knee o; making of curtesie.

¶ Christ sendeth his apostles to heare & see were
offended. Of John and Herode. & f. b. lous &
us. And of the walpyng on the sea.

The, vi. Chapter ✠

And he departed thence, & came into his owne countrie, & his disciples folow'd him. And whē the Sabbath day was come, he begā to teach in the synagoge. And many that heard hī were astonied, & sayd: from whence hath he these thinges? & what wysdom is this that is geuē vnto him: (such vertues that are wrought by his hādes: Is not this the

The Gospell of

But when a conuenient day was come: Herode on his birth day made a supper to his lordes, captaines & chiefe estates of Galyle. And the daughter of his sayde Herodias came in & daūsed, & plesed the rode & the king sate at board also. The the king said vnto his maid: aske of me what that I will, & I will geue it. And he swaie vnto her, whatsoeuer I shalte aske of me, I will geue it. & cūe vnto his one halfe of my kyngdō. And she went forth & sayde to her mother: what shal I aske? And she said: John Baptistes heed. And she cā in streight way to haue vnto the king, & asked sayig: I wil: that I geue me by & by in a charger the heed of John Baptiste. And the king was sorowful: how best for his othes sake, & for thesakes which sate at supper also, he wold not put her beside her purpose. And immediatly the king sent the hāgmā & cōmaūded his heed to be brought in. And he wente & beheded him in the p̄sō & brought his heed in a charger, & gaue it to the maiden and the maiden gaue it to her mother. And when his disciples heard of it, they came & toke by his body, & put it in a tōmbe.

And the Apostles gathered the selues together to Iesus, & told him al thiges, both what they had done, & what they had taught. And he said vnto them: come a part into the wilderness, & rest a while. For there were many comers & goers, that they had no leasure so moche as to cate. And he wēt by ship out of the way into a desert place. But the people spied the whē they departed: & many knew him, & ran a fote thither out of all citles, & came thither before the, & came to geder vnto him. And Iesus wēt out & saw moche people, & had cōpassiō on the, because they were like shepe which had no shepherde. And he began to teache them many thynges.

* And whē the day was now farre spent, his disciples came vnto him sayig: this is a desert place, & now the daye is farre passed, let the depart, & they may go into the countrey round about & into the townes, & b̄ie the b̄yed: for they haue nothing to cate. He answered & sayde vnto them: geue ye the to cate. And they said vnto him: shal we go and bye .ii. c. peny worth of b̄yed, & geue the to eat? He sayd vnto the: how many lōues haue ye, & so a lōke. And when

they had serched, they said, v. & two fishes. And he cōmaūded the to make the al spe downe by rōpanies v̄pō the grene gras. And they sate doune here arow & ther arow, by hundredes, & fifties. And he toke the .v. lōues & the two fishes, & loked v̄p to heuen: & blessed & brake the lōues and gaue them to his disciples to put before the: & the .ii. fishes he deuīded among them al. And they al did eat, & were satisfied. And they toke by .xii. baskettes full of the gobets and of the fishes. And they that ate were about fīue thousand men.

And streight way he caused his disciples to go into the ship, and to go ouer the water before vnto Bethsaida, whyl he sent away the people. * And as sone as he had set the away, he departed into a mountaine to pray. * And when euen was come the ship was in the middes of the see, & he alone on the lād & saw them troubled in rowing, for the wind was cōtrary vnto the. And about the fourth quarter of the night, he came vnto them, walkyng v̄pō the see, & wold haue passed by them. Whē they saw him walkyng v̄pō the see, they supposed it had bene a sp̄ite & cryed out: for they al saw him, & were afrayed. And anon he talked v̄ them & said vnto them: be of good chere, it is I, be not afrayed. * And he went by vnto the into the ship & the wind ceased, & they were sore amazed in the selues beyōde measure, & maruelled, for they remēbred not, of the lōues, because their hertes were blinded.

And they came ouer, and went into the lād of Genazareth, and d̄re v̄p into the haue. And as sone as they were com: out of the shyppe, streight they knew him, and ran forth through out all the regiō round about and begā to cary about in beddes al that were syck, to the place where they herd tel that he was. And whither soeuer he entred into townes cities, or villages, they laid their sick in the streates, and prayed him that they might touche, and it were but the edge of his besture. And as many as touched him, were safe. &

The Notes.

a * Bethern lōke gene. xiii. b
b * Saue a rode only. Although in math. x. a. & Luke. ix. a. he shuld seme to saye v̄pō the the a rode, yet the text meneth not so in dede, but forbyddeth cote, shoes, rode & c. by a figure, so the entes only they shuld betterly put from

Mat. xiii. c.
Luke. ix. c.
John. vi. a

Math. ix. b

Mat. xiii. b
Luke. ix. b
John. vi. a

math. ix. b

math. ix. b
John. vi. a

Math. ix. b

John. vi. a

John. vi. a
John. vi. a
John. vi. a

fed the al carefultnes of any foch p:ouiffos. for p he had fo meant p they fould haue taken no foch thinges w the / the fould it not now be lawfull for any preacher to haue any of thofe thinges wch them when they go to preach. And therfore Marke expreflynge ch:iffes mynde moze playnly geuech lybertie to take a rode or a walkynge ftaffe to cafe them felfe wch when they are wery. c* Blyffed / that is / he gaue thanks, d* The fourth quarter is the .iiij. watch as in Mat. xiii. c

The difciples ate w vnwafhen handes. The comendement of god is trasgrefsed by manes tradicions. Of the woman of Syrophenicia, Of the

The .vii. Chapter.

And pharifes came to godder vnto hi, a diuers of the fcribes which came fro Ierufale. And whe they fawe certaine of his difciples eat breed w comen handes / that is to faye, w vnwafhen handes / they complained. for p pharifes a all the Jewes, excepte they wafh their handes pte, cate not, obferuing the tradicions of p elders. And whe they come fro p market, excepte they wafhe, they eat not. And many other thinges ther be, which they haue take bpō the to obferue, as p wafhing of cuppes & cruces, & of bzafen beffels and of tables.

Then asked him the pharifes & fcribes why walk not thy difciples accordyng to p tradicions of the elders, but cate breed w vnwafhen handes? He answered & laid vnto them: wel prophesied Efa: as of you pporitiz, as it is writte: & this people honoureth me w their lippes, but their herte is farre from me. In bayne they worfhip me, teachyng doctrynes whych ar nothing but p comaundemētes of men. for ye lay the comaundemēt of god apart, & obferue the tradicions of me, as the wafhing of cruces and of cuppes, & many other fuche lyke thynges ye do.

And he fayde vnto them: wel, ye caſte a fpece p comaundement of god, to mainteyne your owne tradicions. * For Moyses fayde honour thy father & thy mother: & whofoeuer curſeth father or mother, let hi die for it. But ye fay: a mā ſhal fay to father or mother Corbā: which is: p p deſtreyt of me to helpe the w is geuen god. And ſo ye ſuffre hi no moze to do ought for his father or his mother makyng thee worde of god of none effecte, throughe

your owne tradicions whych ye haue ordeyned. And many ſuche thynges do ye.

And he called al the people vnto hym, & fayd vnto them: herke vnto me, euery one of you & vnderſtand. * There is no thing without a mā that cā defile hi whe it entereth into him: but thoſe thinges whi che procede out of him, ar thoſe which defile p mā. If any mā haue eares to heare, let hi heare. And when he came to houſe away fro p people, his difciples asked him of p ſimilitud. And he laid vnto the ar ye ſo wout, vnderſtādyng? Do ye not yet perceaue, that whatſoeuer thing fro wthout, entrecche in to a man, it can not defyle him, becauſe it entrecche not in to hys hert, but into p belly: & goeth out ito p draught that pourgeth out al meates.

And he fayd: p defyleth a man which cometh out of a man. for fro with in, euen out of the hert of me procede euil thoughtes, aduoutre, fornicacion, murder, cheft, couetouſnes, wickednes, decepte, vnclemmes, & a wicked cle, blaſphemy, pride, foliſhnes: al theſe euil thinges come fro w in, & defile a mā. & And fro thece he roſe & wet into the bordere of Tirc & Sidō, & entred into an houſe, & wolde p no mā ſhuld haue knowē. But he could not be hid. for a certaine womā whoſe daughter had a foule ſprite hard of him & came & fel at his fet. The womā was a greke out of Syrophenicia. & ſhe beſought him p he wold caſt out p deuil out of her daughter. And Jeſus laid vnto her: lett the childz fiſt be fed. for it is not meete to take p chyldzens breed, and to caſte it vnto whelpes. She answered & laid vnto him: cue ſo Maſter. * neuertheles, the whelpes alſo eate vnder p table of p chylzens croumes. And he laide vnto her: for this ſaying go thy way, p deuil is gone out of thy daughter. And whe ſhe was come home to her houſe, ſhe found p deuil departed, & her daughter lyg on the bed.

* And he departed againe fro p coſtes of Tirc & Sidō, & came vnto the ſee of Galile thozow p middes of p coſtes of p cities. And they brought vnto him one p was deſſe & ſtūdyed in his ſpeche, and prayed hi to pnt his hāde bpō him. And he toke hi a ſide fro the people, & put his fingers in his eares & did ſpit & touched hys

C
math. xv. 8

math. xv. 2

D
math. xv. 2

math. xv. 2
math. xv. 2

The Gospel of

his touge & loked vp to heuē & syghed, & said vnto him: Ephatha, that is to say be opened. And streyght way hys eares were opened, & the stringe of his tounge was loosed, and he spake plaine. And he comaunded the that they shuld tel no mā. But the moze he forbad them, so moch þ moare a greate deale they published it: and were beyonde measure astonied, sayynges: He hath done all thynges well, and hath made booth the deffe to heare and the domme to speake.

Geno. 12
eccl. 12

The miracles of the seven loues, The pharises a like a sygne, The leuen of the pharises. The blind receaueth hys syght.

The. viii. Chapter.

math. 8. 1

In the dates whē ther was a very greate company, and had nothing to eate, Iesus called his disciples to hym & said vnto the: I haue compassion on this people, because they haue now bene w me. iiii. dayes, and haue nothing to eate: & yf I shuld sed the awaye fasting to their owne houses, they shuld faynt by the waye. For diuers of the came from farre. And his disciples answered hym: wher shuld a man haue bread here in þ wilderness to satisfie these? And he asked the: howe many loues haue ye? They sayd, seuen. And he comaunded þ people to spt downe on the ground. And he toke þ. vii. loues, gaue thākes, brake & gaue to hys disciples, to set befoze the. And they did set the befoze þ people. And they had a fewe smal fishes, And he blessed the & comaunded the also to be set befoze the. And they ate and were suffised. And they toke vp of the broken meate þ was left. vii. baskets ful. And they that ate, were in nomber aboute fower thousand. And he sent them awaye.

math. xvi. 1
luke. 9. 17
john. 6. 1

And a none he entred into a ship with his disciples, & came to þ parties of dalmanutha. * And þ pharises came forth, & began to dispute with him, seekinge of hym a sygne fro heauen & tempting hi. And he syghed in hys sprete & sayde: why doth this generacyō seke a sygne? Vereli I sai vnto you, ther shal no sygne be geue vnto this generaciō. And he left them and went into the ship againe, & departed ouer the water.

And they had forgotte to take bread w the, nether had they in þ ship w the moze

then one loofe. And he charged the sayyng: Take hede, & beware of þ leuen of the pharises, & of the leuen of Herode. And they reasoned amōg them selues sayyng: we haue no bread. And when Iesus knewe þ, he said vnto them: why take ye thought because ye haue no bread? perceaue ye not yet, nether vnderstand: haue ye your hertes yet blinded. Haue ye eyes & se not? & haue ye eares and heare not? Wo ye not remember? When I brake. v. loues amōg. v. m. How many baskets ful of broken meate toke ye vp? They sayde vnto him, twelue. When I brake. vii. a mōg. iiii. m. How many baskets of þ leuinges of broken meate toke ye vp? They sayd, seuen. And he said vnto the: how is it that ye vnderstande not.

And he came to Bethsaipe, & they brought a blind mā vnto hi, & desired hi to touch him. And he caught þ blind by þ hand, & leade him out of the toun & spat in his eyes & put hys hādes vpon him, & asked hi whether he saw oughte. And he loked vp & said: I se þ men: for I se the walk, as they were trees. After þ he put his hādes againe vpon his eyes, & made hi se. And he was restored to hys sight, & saw euery mā cleerly. And he sent hi home to his house sayyng: nether go into þ toun, nor tel it to eny in the toun.

And Iesus went oute & his disciples into þ tounes that lōg to the cūpe called Cesarea Philippi. And by the way he asked his disciples sayyng: whō do men say þ I am? And they answered: some say that þ art John Baptiste: some say Helias: & some one of the prophetes. And he sayd vnto the: but whō say ye þ I am? Peter answered & said vnto hi þ art very christ. And he charged the, þ they shuld tell no mā of it. And he began to teach the, how that þ sōne of mā must suffre many thynges, & shuld be reprobued of þ elders & of the hie prestes & scribes, & be kyled, & after. iiii. dayes arise agayne. And he spake that sayyng openly. And Peter toke him asyde, and began to chyde him. When he tourned aboute, and loked on hys disciples, and rebuked Peter sayyng. Wo after me Satā. For thou sawest not the thynges of god but the thynges of men.

And he called the people vnto him, w his

his disciples also, & said vnto the. Whoso-
uer will folow me, let him forsake him self
& take vp his cros, & folow me. For who-
soeuer wyl saue hys lyfe, shall lose it. But
whosoever shall lose his life for my sake &
for the Gospels, I same shall saue it. What shall
it profet a mā, yf he shuld winne al þe worlde
de a lose his owne soule: or els what shall a
mā geue to redeme his soule agayne? Who-
soever therfore shall be ashamed of me & of
my wordes, among this aduoutrous & sin-
ful generaciō: of him shall the sōne of man
be ashamed, when he cometh in þe glozpe of
hys father with þe holy angels. And he say-
de vnto the: Verely I say vnto you: There
be some of them þe stād here, which shall not
tast of deeth, tyl they haue sene the kyng-
dom of god come with power.

*The transfiguration, The sun and the moon is healed. The
disputation who shuld be the greatest. & Denies are
forþe shewen.*

The. ix. Chapter.

After, bi daies Iesus toke
Peter, James & John, & ledde
the vp into an hie mountayne
out of þe weye alone, & he was
transfigured before them. And
his raimēt did shine, & was made veri whi-
te, euē as snowe: so whyte as no fuller can
make vpon the erth. And there apereð vn-
to them Moyses & Aarōn: & thet talked w
Iesu. And Peter answered and sayd to Je-
su: Master here is good beyng for vs, let
vs make. iii. tabernacles, one for þe, one for
Moyses, & one for Helias. And yet he wist
not what he sayde: for they were as trayde.
And ther was a cloude that shadowed the.
And a voyce came oute of the cloude say-
inge: * This is my deare sōne, heare him.
And sodenly they looked rounde about the,
and saue no man moze then Iesus onelye
wythe them.

And as they came downe frō the hyl, he
charged them that they shulde tel no man
what they had sene tyl the sonne of mā we-
te rysh frō deeth agayne. And they kepte
that sayinge with them, & demaunded one
of another, what þe rising frō deeth agayne
shuld meane. And they asked him saying:
why then saue the Scribes, that Helias
must first come? He answered & saide vnto
the: * Helias vereli shall first come & restore
al thinges. And also the sonne of man as it
is wyrtten, shall suffre manye thynges and

shalbe set at nought. Wherefore I say vn-
to you that Helias is come, and they haue
done vnto him whatsoeuer pleased the, as
it is wyrtten of hym.

And he came to his disciples & saw moch
people about them, and the Scribes dys-
putynge with them. And streight way al þe
people whē they beheld hym, were amased
and rā to hym, & saluted him. And he sayde
vnto the Scribes: what dyspute ye wyth
them? * And one of þe cōpanye answered
& sayd: Master I haue brought my sonne
vnto the, which hath a domine spzite. And
whensoeuer he taketh him, he teareth hym,
and he someth, and gnasheth wyth his te-
the, and pyneth away. And I spake to thy
dyscyples that they shuld caste hym out, &
they coulde not.

He answered hym and sayde: O genera-
ciō without faith, how longe shall I be w
you: how longe shall I suffre you? Bryn-
ge hym vnto me. And they broughte hym
vnto hym. And as sone as the spzite sawe
hym, he tare him. And he fell downe on the
grounde walowynge and fowynge. And he
asked his father how long is it a goo, sens
thys hath happened hym? And he sayde, of
a chyldre: and ofte tymes casteth him in to
the fyre, and also into the water, to destroy
him. But yf thou canst do eny thyng, haue
mercy on vs, and helpe vs. And Iesus say-
de vnto hym: yf thou couldest beleue, al thi-
ges are possyble to hym that beleueth. And
streight way the father of the chyld cryed
wyth teares saymge: Lorde I beleue, help
myne vnbelefe.

When Iesus saw that the people came
runnyng to geather vnto hym, he rebu-
ked the foule spzite, sayinge vnto hym:
Thou domine and desse spzite, I charge þe
come oute of hym, and entre no moze in to
hym. And the spzite cryed, and rente hym
fore & came oute: & he was as one that had
bene deed, in so moche that many sayde, he
is deed. But Iesus caught hys hande and
lyfte hym vp: and he rose. And when he
was come into the house, hys dyscyples as-
ked him secretly why coulde not we cast hi
oute? And he sayde vnto them: thys kynde
cā by no nother meanes come forth, but by
prayer and fastynge.

* And they departed thens, & toke thez
toorney thowow Galile, & he wold not þe npe
man

*Mat. xlii
Luk. ix. c.*

D

*Mat. xlii
Luk. ix. c.*

The Gospell of

Mat. 26. 13.
Luce. 19. 4.

man shuld haue knowen it. For he taughte his discipples, & said vnto them: * the sone of man shalbe deliuered into shādes of mē, and they shall kyl hym and after that he is killed he shal aryse agayne & thyrday. But they wyfte not what he sayng meāt, & were assayed to aske him. And he came to Capernaum. And whē he was come to house, he axed them: what was it he ye disputed bitwene you by & way? And they held their peace: for by the waye they reasoned amonge the selues, who shuld be the chiefe. * And he sate downe & called the twelue vnto him & said to the yf any man desire to be fyrste, the same shalbe last of all, & seruaunte vnto all. And he tok a chyld, & set him in the middes of the, & toke him in his armes and sayd vnto them: whosoever receaueth enye soche a chyld in my name, receaueth me. And whosoever receaueth me, receueth not me, but him that sent me.

mat. 23. 11.
Luce. 19. 4.

¶ John answered hym sayng: * Master, we saw one castynge out deuyls in thy name, whych foloweth not vs & we forbade him because he foloweth vs not. But Iesus said forbidd him not. For ther is no mā that shall do a myracle in my name, that cā lyghtely speake euill of me. Whosoever is not agāst you, is on your part. And whosoever shall geue you a cup of water to drynke for my names sake, because ye belonge to Chryste, verely I saye vnto you, he shal not lose hys * reward. And whosoever shall offende one of these lytel ones, that beleue in me, it were better for hym, that a myllstone were hanged aboute his necke, and that he were cast into the see, wherfore yf thy hāde offende the, cutt hym of. It is better for the, to enter into lyfe maymed, the hauynge two handes go into hell, into fyre that neuer shalbe quenched, where their worme dyeth not, and the fyre neuer goeth out. Like wyse yf thy fote offend the, cutt hym of. For it is better for the to go halte into lyfe, then hauynge two fete to be caste into hell, into fyre that neuer shalbe quenched: wher their worme dyeth not, and the fyre neuer goeth out. Euen so yf thyne eye offend the, plucke hym out. It is better for the to go in to the kyngdome of God wth one eye, the hauynge two eyes to be caste into hel fyre: where they worme dyeth not, and the fyre neuer goeth out.

What for
net is done
for chylde
sake shalbe
rewarded
with the re
warde that
chylde hat
deserued
for vs.

¶ And when he was come into the way, ther came one running and kneled to hym, & asked hi: good Master, what shal I do: that

Euery man therfore shalbe salted wth fyre. And euery sacryfyce shalbe seasoned w salt. Salt is good. If ut ye salt be vn- saury, what shall ye salt ther w? Se that ye haue salt in your selues: & haue pece amonge youre selues, one wth another.

¶ And wher he was, he sayde mē a question with Chyrt. Of the sonnes of Iherusalem. Barthimeus & blynde man.

The .x. Chapter.

¶ And he rose from thence and went into the costes of Turpe through the regyō that is beyond Jordan. And the people resorted vnto hym a freshe: & as he was wonte, he taught them agayne. And the Pharyses came and asked hym a questyon: whether it were lawefull for a man to put away hys wyfe: to proue hym. And he answered & said vnto them: * what dyd Moyses byd you do? And they sayde Moyses suffered to wyte a testymonyall of deuorment, and to put her away. And Iesus answered and sayde vnto them: for hardness of youre hertes he wrote this precepte vnto you. But at the fyrste creatyon God made them man and woman. * And for thys thynges sake shall man leue hys father and mother & byde by his wife and they twayne shalbe one fleshe. So then at they nowe not twayne but one fleshe. Therfore what God hath coupled, let not man separate.

¶ And in the house his discipples asked him agayne of that matter. And he sayde vnto them. Whosoever putteth away his wife & marryeth another, breaketh the wedlocke to herwarde. And yf a womā forsake her husband and be marryed to another: she comyt tethe aduoutryce. * And they brought chyl- dzen to hym, that he shoulde touche them. And hys discipples rebuked those that brought them. When Iesus sawe that, he was dyspleased and sayde to them: Suffer the chyl- dzen to come vnto me, & forbidd the not. For of such is the kyngdom of God. Verely I saye vnto you whosoever shall not receaue the kyngdom of God as a childe, he shal not enter therein. And he toke the by in his armes, & put his hādes vpon the, and blessed them.

¶ And when he was come into the way, ther came one running and kneled to hym, & asked hi: good Master, what shal I do: that

mat. 23.
Luce. 19.
Luce. 19.

that I maye enherett eternall lyfe: Jesus sayde to hym: why calleste thou me good? There is no man good but one, whyche is god. Thou knowest the commaundementes: breake not matrymony: kyl not: steale not, bere no false wytnes: defraude no mā: honour thy father & mother. He answered & sayde to hym master al these I haue obserued fro my yowthe. Jesus beheld him, & had a fauour to hym & sayd vnto him: one thyng is lackyng vnto þe. Go & sel al that thou hast, and geue to the poore & thou shalt haue treasure in heuen & come & folowe me, & take vp the crosse. But he was discunforted with that sayyng, & went away mournyng, for he had greute possessions.

And Jesus looked round about, & sayd vnto his disciples: what an hard thyng is it for the þe haue ryches, to entre into the kyngdome of God. And his disciples were astonied at hys wordes. But Jesus answered agayne & sayd vnto the: chyldren how herde is it for the, þe trust in rycheesse, to entre in to the kyngdom of God. It is calper for a camel to go thorow the eye of an nedle, then for a ryche man to entre into the kyngdom of god. And they were astonied out of measure, sayyng betwene the selues: who then can be saued? Jesus lokyd vpon the, & said: with men it is vnpossible, but not w god: for wyth god al thynges are possible.

And Peter beganne to say vnto him: Lo, we haue forsaken all, and haue folowed the. Jesus answered & sayde: Verely I say vnto you, ther is no mā that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, other chyldren, or landes for my sake and the gospelles, whych shal not receaue an hundred fold more in this lyfe: houses and brethren, and sisters, & mothers, and chyldren, and landes with persecutions: and in the worlde to come, eternall lyfe. Many þe are fyrst, shalbe last, & þe last, fyrst. And they were in the waye goyng vp to Iherusalem. And Jesus went before the: and they were amased, & as they folowed, were afrayde.

And Jesus toke the. xiii. agayne, & began to tel them what thynges shuld happē vnto him, & beholde we go vp to Iherusalem, and the sonne of man shalbe deliuered vnto þe hye prestes and vnto the Scribes: and they shal condempne him to deethe, & shal

deliuer him to the gentylles: and they shal mocke him, and scourge him & spytte vpon hym, and kyl hym. And the thyrde daye he shal ryse agayne.

And then James and John the sones of zebede came vnto him, sayyng: Master: we wold that thou shuldest do for vs whatsoeuer we desyre. He sayde vnto them: what wold ye I shuld do vnto you? They said to him: graunt vnto vs that we maye sit one on thy ryght hande, & the other on thy lyfte hand, in thy glory. But Jesus said vnto the. Ye wot not what ye aske. Can ye dryncke of the cup that I shal dryncke of, and be baptised in the baptisme that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shal dryncke of the cup that I shal dryncke of, & be baptised in the baptisme that I shalbe baptised in: but to sit on my ryght hand and on my lyfte hande is not myne to geue, but to the for whom it is prepared.

* And when the. x. herd that, they begā to disdayne at James & John. But Jesus called them vnto him, & sayde to them: ye knowe þe they which seme to beare rule among the gentils, raigne as lordes ouer the. And they that be greute amonge them, exerceyse auctorite ouer the. So shal it not be amonge you, but whosoever of you wilbe greute among you, shalbe your minister. And whosoever wilbe chefe, shalbe seruaunt vnto al. For euē the sonne of mā came not to be ministered vnto: but to minister, & to geue his lyfe for the redemption of many.

And they came to Hiericho. * And as he wēt oute of Hiericho wyth his disciples, & a great nombre of people: Barthymeus þe sonne of Thimeus which was blynde, satte by the hye wayes syde beggyng. And whē he hearde that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus thee sonne of Dauid, haue mercye on me. And many rebuked hym, that he shoulde holde hys peace. But he cryed the more a grete deale, thou sonne of Dauid haue mercye on me. And Jesus stode still, and commaunded hym to be called. And they called the blynde, sayyng vnto hym: Be of good cōforthe: ryse, he calleth the. And he threwe away hys clooke, and rose and came to Jesus. And Jesus answered, & saide vnto him: what wylt thou that I do vnto thee? The blynde

Mat. 23. 34

Math. 22. 9
Lu. 22. 14

Math. 23. 34
Lu. 22. 14
Mat. 23. 34

The Gospel of

blind said vnto him: Master, that I might se. Jesus sayde vnto hym: go thy way, thy faith hath saued þ. And by a by he receued his sight, and folowed Jesus in the waye.

The Notes.

a* So let al þ þ hast/that is pluck thy herke from al that þ doest possesse, & so forlake them w al thy hearte so that in thy mynde thou sell them, and be readye also in deade to sel them w the necessite of thy neighbour requere it. The affecte and truste in thynges possessed muste we euer renounce oꝝ elles are we not perfect as Mat. xix. b

Christ rideth to Ierusalem. The figge tree dyeth vp. The biere and sellers are cast out of the temple. The Pharisees question with christ.

The xi. Chapter.

And when they came nye to Ierusalem vnto Bethphage and Bethany, besyde mount Olyuete, he sente forth the two of his dysciples, and sayd vnto them: Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred in to it, ye shall fynde a colt, bounde, whercon neuer man sate: lose hym and byrynge hym. And if enye man saye vn to you: why do ye so? Saye that the lord hath neede of hym: and preyghte way he wil sende hym hydder. And they wente their waye & founde a colte tyed by the doze without in a place where two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: what do ye loosinge thee colte? And they sayde vnto them: euen as Jesus had commaunded the. And they let them go. And they brought þ colte to Jesus, and caste theyr garmentes on him: & he sate vpon him. And manye sprede their garmentes in þ way. Other cut downe braunches of the trees, & strewed the in the waye. And they that went before and they that folowed, cryed sayinge: Hosanna: blessed be he that cometh in the name of the Lord. Blessed be thee kynngdome that cometh in the name of hym that is Lord of oure father. Dauid: Hosanna in thee hyeste.

And the Lord entred into Ierusalem & into the temple. And when he had looked round about vpon al thinges, & howe thee euen tyde was come, he went oute vnto Bethany, w the twelue. And on the morow when they were come out fro Bethany, he hungred, & spied a figge tree a farre of hauinge leues, & wet to se whether he myght fynde eny

thing thereon. But when he came therto, he founde nothyng but leues: for the tyme of fyngges was not yet. And Jesus answered and sayd to it: neuer man eate frute of thee here after whyl the world standeth. And his dysciples hearde it.

And they came to Ierusalem. And Jesus went into the temple, and beganne to caste out the sellers and byers in the temple, and ouerthelwe the tables of the monye chaungers, and the stoles of them that solde doues: and wolde not suffre that eny man carryed a bestell thowow the temple. And he taught sayinge vnto them, is it not written: my house shall be called the house of prayer vnto al nactons: But ye haue made it a den of theues.

And the Scribes and hye prestes heard it and sought howe to destrote him, for they feared him, because all the people marueled at his doctrine. And whē cūe was come, he went out of þ cite. And in þ moynge as they passed by, they saw þ figge tree dyed vp by the rotes. And peter remembred & sayde vnto him: master, beholde, þ figge tree which thou cursedest, is wyled away. And Jesus answered & said vnto the: haue cōfydens in god. & verily I saye vnto you, þ whosoever shall say vnto thys mountayne take awaye thy selfe, & cast thy selfe into the see and shall not wauer in his herke, but shall beleue those thynges which he sayeth, shall be done to him. Therefore I say vnto you, & whatsoeuer ye desyre when ye pray, beleue þ ye shall haue it, & it shall be done vnto you. And when ye stand and pray, forgeue, yf ye haue eny thyng agaynst eny mā: þ your father also which is in heuē, may forgeue you your trespasses.

And they came agayne to Ierusalem. And as he walked in þ temple, they came to him the hye prestes, & þ Scribes, & the elders, & sayde vnto hym: by what auctoryte doest þ these thynges: and who gaue the this auctoryte, to do these thinges? Jesus answered & said vnto them: I wil also aske of you a certayne thyng & answer ye me: & I will tel you by what auctoryte I do these thynges. The baptyme of John, was it from heuē oꝝ of men? Answer me. And they thoughte in the selues sayinge: yf we shall say fro heuē: he wyl saye, why then dyd ye not

Mat. xxi. a.
Luce. xix. b.

John. vi. b.

Mat. xxi. b.

Mat. xxi. b.

Mat. xxi. b.

Mat. xxi. b.

Mat. xxi. b.

not beleue hi: but yf we shal say, of me: then feare we þ people. For al men coun- ted John, that he was a vertie Prophete. And they answered & sayde vnto Iesu: we cannot tel. And Iesus answered, and sayd vnto them: nether wyl I tel you by what auctorite I do these thynges, &

The Notes.

- a* Hosanna loke in Mat. xxi. b
- b* figge tree loke in Mat. xxi. b
- c* Of men oz of heuen/loke Mat. xxi. c

The vineyard is let oute. True to Cesar that belongeth to Cesar. Of the Saduces, of the doct- ry of lawe, pphcytes must be estewed, the offerin- ge of the poore wedome.

The. xii. Chapter.

And he begā to speake vnto the in similitudes. A certay- ne mā plāted a vyneyard, & cōpalled it w an hedge & oz- deined a wine presse, & hyle a towre in it. And let it oute to hire vnto husbādmē, & went into a straūg cōūtre. And whē the tyme was come, he sente to þ tenaūtes a seruaūt, þ he might receaue of þ tenaūtes of the frute of the vyneyar- de. And thei caught him & bet hi, & sēt hi agayne emptye. And mozeouer he sente vnto the another seruaūt, & at hi thei cast stones & brake his heed, & sent him agai- ne al to reupled. And agayne he sent ano- ther, & him they kylled: & many other, be- tyng some and kyllyng some.

Yet had he one sonne whō he loued ten- derly, him also he sente at þ last vnto the sayng they wyl feare my sōne. But þ te- naūtes said aūōgest the selues: this is þ heire: come let vs kil him & þ inheritaūce shal be oures. And they toke hi & kylled him, & cast hi out of þ vyneyarde. What shal then the Lord of the vyneyarde do? He wil come and destroye the tenātes, & let out þ vyneyard to other. Haue ye not redde this scripture? * The stone which the bylders did refuse, is made the chefe stone in þ corner: thys was done of thee lord, and is meruelous in our eyes. And thei went about to take him, but thei fea- red the people. For they perceaued that he spake that symplytude agānst them. And they left him and went their waye. * And they sent vnto hi certaine of the pharises w Herodes seruaūtes, to take hi in his wordes. And as sone as they we- re come they sayde vnto him: master we

know that þ art true, & carest for nomā: B- for thou consyderest not þ degre of men but teachest the way of God trulpe: Is it laulful to pay tribute to Cesar, oz not? Ought we to geue, oz oughte we not to geue? He vnderstode their simulation & said vnto them. Why tempt ye me? Wi- ge me a peny, that I maie se it. And they brought. And he said vnto the: whose is thys ymage and superscrypcyon? And they sayd vnto him, Cesars. And Iesus answered and sayd vnto them: The ge- ue to Cesar that which belōgeth to Ce- sar: and to god, that which pertaineth to god. And they meruelled at hym.

Then came þ Saduces vnto hi, whi- che say, ther is no resurrection. And they asked him saying: * After, Moses wro- te vnto vs yf any mans brother dye, & le- ue hys wyfe behid hym, and leue no chyl- dre: that then his brother shuld take his wyfe, and reple vp seed vnto his brother. There were seuen brythzen: & the fyrste toke a wyfe, & when he died left no seed behind him. and þ second toke hir, & dy- ed: nether left eny seed. And the thirde ly- kewyse. And seue had her & left no seed behind the. Last of al the wyfe dyed also. In the resurrectiō then whē they shal ry- le agayne: whose wyfe shal she be of the? For seuen had her to wyfe. Iesus answe- red & said vnto them: Ye not therfoze decaued & vnderstande not the scrip- tures, nether the power of god: For when they shal rise agayne fro deeth, they nry- ther mary nor ar married: but are as the angels which ar in heuen. As touchyng the deed, that they shal rise agayne: haue ye not redde in the boke of Moses, howe in the bush the God spake vnto hi sayn- ge: I am the god of Abraham and god of Isaac, & the god of Jacob: He is not þ god of the deed, but the god of the lyuin- ge. Ye are therfoze greatly decaued.

* And ther came one of þ Scribes that had herd the in disputing together, & per- ceaued that he had answered them wel, & asked him: which is þ fyrst of al the cō- māndementes? Iesus answered him: the fyrst of all þ cōmāndementes is. Heare Israel: * The lord god, is one lord. And thou shalt loue the Lord thy god w al- thy hert, & with al thy soule, and wyth al

D. i. thy

Rom. xii. b
math. xxi. c

math. xxi. a
luke. xxi. b
den. xxi. b

Exod. xxi. b

math. xxi. d

mat. xxi. d.
Exod. xxi. a
Deute. vi. a

The Gospel of

ben. xxi. d
math. xxi. d
Rom. xiii. c
Galat. v. v.

thy mynd, & with all thy strength. This is the first commaundment. And the second is lyke vnto this: * Thou shalt loue thy neyghbour as thy self. There is none other commaundment greater then these.

And the Scribe sayd vnto him: well maister, thou hast said the truth, that ther is one God and that ther is none but he. And to loue him withal þ hert, & withall the mynd & withal the soule, & withal the strength: & to loue a mãs neyghbour as him self, is a greater thing then al burnt offeringes & sacrifices. And whē Jesus saw that he answered discretly, he sayde vnto him: * Thou art not farre frō the kingdom of God. And nomā after that durst aske hym any questyon.

And Jesus answered & said, teaching in the temple: how say the Scribes that Christ is þ sonne of Dauid: for Dauid him self inspyred with þ holi goost, said: The Lord sayd to my Lord, syt on my ryght hand & * tyl I make thyne enemyes thy fote stole. Then Dauid him selfe calleth hym Lord: and by what meanes is he then hys sonne? And moche people hearde hym gladly.

And he sayd vnto thē in his doctrine: beware of þ Scribes which loue to goo in lōge clothynge, and loue salutacions in the market places, and the chiefe seates in the synagoges, and to syt in the upper most rowmes at feastes, & deuoute wydowes houses, & that vnder a coloure of longe prayng. These shal receaue greater dampnatyon.

* And Jesus sat ouer agaynst the treasury, & beheld how the people put money into the treasury. And many that were ryche cast in moch. And ther came a certayne poore wydowe, & she threw in two mytes, whych make a farthinge. And he called vnto hym his disciples & sayd vnto the: Verely I saye vnto you, that this poore wydowe hath cast more in, then al they which haue cast into the treasury. For they all dyd caste in of theyr superfluyte: but she of her pouerte, dyd cast in al that she had, euen al her lyuynge.

The Notes

* Thou art not farre frō the kingdom of God, that is, thou hast the true knowledg of the law & lackest nothing: but sayth & trust in me, by whych onely cometh euerting lye.

b* Tyl I make thyne enemyes thy fote stole &c, Luke in math, xxi. d
The case of the wydowe, & he dyd vnto the house is unknown.

The xiii. Chapter.



As he wēt out of the temple, one of his disciples said vnto hym: Master, se what stoness, & what bildinges are here. And Jesus answered & sayd vnto him: Seest thou these greates byldinges? Ther shal not be left one stone vpon another, that shal not be throwe downe. And as he sate on mount Oliuete ouer agaynst the temple, Peter, & James and John, and Andzew asked him secretly: tel vs, whē shal these thinges be? And what is the sygne when al these thynges shalbe fulfilled? And Jesus answered them, and began to saye: * take hede lest any man deceaue you, for many shal come in my name sayng: I am christ, and shal deceaue many.

When ye shal heare of warre & * pōmges of warre, be ye not troubled. For such thinges must nedes be. But þ ende is not yet. For there shal nation aryse agaynst nation, & kingdom agaynst kingdom. And ther shalbe erthquakes in all quarters, & famishynge and troubles. These are the begynnynges of sorowes. * But take ye hede to pour selues. For they shal bringe you vp to the counsels & into the synagoges, & ye shalbe beatē: ye and shalbe brought before rulers & kynges for my sake for a testimoniall vnto them. And the Gospel must fyrst be published among all natyons.

* But whē they leade you & present you take no thought afore hād what ye shal saye nether ymagion: but whatsoeuer is geuen you at þ same tyme, þ speake. For it shal not be ye that shal speake, but the holi goost. Yea & þ brother shal deliuer þ brother to death, & the father the sonne & the chyldre shal ryse agaynst the fathers & mothers, & shal put thē to death. And ye shalbe hated of al mē for my names sake. But who soeuer shal endure vnto the ende, the same shalbe safe.

* Moreouer whē ye se the abhominatiō on þ betokeneth desolatiō, wherof is spoken by Daniel the prophet, stand wher it ought not, let him that readeth vnderstand.

Then

Then let the p be in Fury, he to the mou-
taines. And let him p be on the housetop
not descend downe into the house, nether
entre therein, to fetch any thing out of his
house. And let him p be in p feld, not tur-
ne back agayne vnto the thinges whych
he left behind him for to take his clothes
with him. And shalbe then to the that at
xpij chylde, & to the that geue soucke in
those dayes. But pray, a that your sight
be not in the winter. For ther shalbe in
those dayes soche tribulatio, as was not
fro the begynning of creature which god
created vnto thys tyme, nether shalbe.
And except the Lord shuld shorten tho-
se dayes, no mā shuld be saued. But for
the electes sake, which he hath chosen, he
hath shortened those dayes.

¶ And then, yf any mā saye to you: lo,
here is Christ: lo, he is there, beleue not.
For false Christes shal ryse, & false p-
phetes, & shall shewe myzacles & won-
ders, to deceaue yf it were possible, euē p
electe. But take ye hede: behold, I haue
shewed you al thinges before.

¶ And soouer in those dayes, after that
tribulatio the sunne shal waxe darcke, &
the moone shal not geue her light, and the
starres of heauen shal fal: & the powers
which are in heuen shal moue. And then
shal they se the sonne of man comynge in
the cloudes, with great power and glory.
And then shal he sende his angelles, and
shal gather together his elect fro p four-
te wyndes, and from the one ende of the
world to the other.

¶ Learne a similitude of p fig tree, whē
his brāches are yet tender, & hath brought
forth leues, ye know that sommer is neare.
So in like maner whē ye se these thinges
come to passe: vnderstand, p it is nye euē
at the doores. Verely I say vnto you, that
this generatio shal not passe, til these thi-
ges be done. Heuē & erth shal passe, but
my wordes shal not passe. But of p day
& the houre knoweth none: no not the
angelles which are in heauē: b nether the
sonne him self: saue the father only.

¶ Take hede, watch & pray, for ye know
not whē the tyme is. As a man whych is
gone into a straunge countrey, & hath lefte
his house, & geue auctozite to his seruā-
tis, & to every mā his worke, & commaun-

ded the portre to watche. And the therfo-
re, for ye know not whē the master of the
house wyl come, whether at euen or mid-
night, whether at the cock crowing or in
the dauning: lest ye come sodenly he
shuld fynd you sleeping. And that I say
vnto you, I say vnto al men, watche.

The Notes

a* That your sight be not in the win-
ter, loke in Math, xxiii, b

b* Nether the sonne hym selfe &c, As
concerning his māhode he was lesse the hys
father: & therefore knew it not: al though
by hys godhed he knew it.

¶ Mary Magdalen anoynteth Christ: The other
lambe is eaten: Christ is taken. Peter denieth him
with many other thinges that were demaunded
of Christ.

The xliii. Chapter.



After two dayes folowed Es-
ther, and the dayes of Iwete
bred. And the hye prestes &
the scribes sought mea-
nes howe they mighte take
hym by craft and put him to death. But
they sayd: not in the feast daye, lest any
busynesse arys among the people.

¶ And whē he was in Bethania, in p house
of Simon the leper, euē as he sat at mea-
te, ther came a womā hauing an alaba-
ster boxe of oynment called narde, p was
pure & costly: & she brake the boxe & pow-
red it on his head. And ther were some p
were not cōtent in them selues, & sayde:
what neded this waste or ointment: for
it might haue bene solde for moze the.iii
hundred pens & bene geue vnto p poore.
And they grudged agaynst her.

¶ And Iesus sayd: let her be in rest, wch
trouble ye her: she hath done a good
worke on me. For ye shal haue poore w-
ch you all wayes: & when soeuer ye wyl ye
may do the good: but me ye shal not ha-
ue al wayes. She hath done p she could
the came afore hand to anoynt my body
to hys burying warde. Verely I say vnto
you: wheresoeuer thys gospel shal be
preached thorow out the whole worlde:
this also that she hath done, shalbe reher-
sed in remembraunce of her.

¶ And Judas Iscarioth, one of the. xii. w-
wet away vnto the hye prestes, to betray
him vnto the. And when they herd that, they
were gladd, & promised that they wold ge-
ue him money. And he soughte, howe he
might conueniently betraye hym.

¶ And

Mat. x. 1-6
Luce. 22. 1-6

Mat. 23. 1-6
John. 12. 1-6

Mat. 27. 1-6
Luce. 22. 1-6

The Gospell of

And the fyfth day of swete bred, when men offer the pascal lambe, his disciples sayd vnto hym: wher wilt thou þ we go & prepare, that thou mayst eate the ester lā be: And he set forth two of hys disciples and sayd vnto them, Go ye into the citte and ther shall a mā mete you bearinge a pitcher of water, folow hi. And whether soeuer he goeth in, say ye to the good mā of þ house, the master asketh wher is the geest chāber, wher I shal eate the ester lā be with my disciples. And he wyl shewe you a greate parlour, paued & prepared: there make readye for vs. And his disciples went forth & came to the ctye & fōnd as he had sayd vnto thē: & made readye the Ester lambe.

C & And at euē he came with the. xii. And as they sate at borde & ate, Iesus sayde: Verely I saye vnto you: that one of you shall betraye me whiche eateth with me. And they beganne to moune, and to say to hym one by one: is it I? And another sayd: it is I. He answered & sayde vnto them: It is one of the. xii. & the same depeth with me in the platter. The sōne of man goeth, as it is wrytten of hym: but wo be to that man, by whom the sōne of man is betrayed. Good were it for hym: yf that man had neuer bene borne.

And as they ate, Iesus toke bred, blessed & brake & gaue to them & said: Take eate, this is my body. And he toke þ cup, gaue thanks, & gaue it to thē, & they all dranke of it. And he said vnto thē: This is my bloud of the newe Testamēt whiche is shed for many. Verely I say vnto you: I wyl drinke no more of this frute of the vyne, vntill that daye, that I drinke it new in the kyngdome of God. And when they had sayde grace: they wēt out to mount Olyuete.

And Iesus said vnto thē: Al ye shalbe offended thowoe me this nighte. for it is wrytten: I wyl smyte the shepheard, & the shepe shalbe scattered. But after þ I am rysen agayne, I wyl go into Calde before you. Peter sayde vnto him, And though al mē wuld be offended, yet wolde not I. And Iesus sayd vnto him, Verely I say vnto the, this daye euē in this night before þ cock crowe twyle, þ shalt denye me thryse. And he spake boldly:

no, yf I shuld dye with the, I wil not denye the. A ykewyse also sayd they all.

& And they came into a place named Gethsemani. And he said to his disciples Syt ye here whyl I go apart and pray. And he toke wth hym Peter, James & John, & he began to waxe abashed, & to be in an agony & sayd vnto thē: My soule is very heuy euē vnto the death, tarpe here & watch. And he went forth a lytle & fel downe on the groude & prayed, þ yf it were possible, þ houre might passe fro him. And he sayd: & Abba rather al thynges are possible vnto the take away this cup fro me. Neuerthelesse not I wyl: but that thou wylt, be done.

And he came & found them sleeping, & sayd to Peter: Simō sleepest thou? Couldest not thou watch with me one houre? watch ye, & praye lest ye enter into temptaciō, the sperte is ready, but the fleshe is weake. And agayne he wēt away & prayde & spake þ same wordes. And he returned & fōund thē a slepe agayn for their eyes were heuy: nether wist they what to answer him. And he came the thyrde tyme & sayd vnto thē: slepe a whiles forth, & take your ease, it is ynough. The houre is come, behold þ sōne of mā shalbe deliuered into þ hādes of synners. Kysse by let vs go. Lo he that betrayeth me, is at hande.

And immediately whyl he yet spake, came Judas one of the twelue, & wth hym a great nōber of people wth sweardes & stauies fro the hye p̄restes & s̄crybes & elders. And he that betrayed him had geuen them a general token saying: whoso euer I do kysse, he it is: take him & leade hi away warely. And as sone as he was come, he wēt streyght way to hym, & said vnto hym: master, master, & kysed hym. And they layd theyr hādes on hym, & toke him. And one of them þ stode by, dyue out a swearde, and smote a seruante of the hye p̄reste, and cut of hys eare.

And Iesus answered & sayd vnto thē: ye be come out as vnto a thefe wth sweardes & wth stauies, for to take me. I was dably wth you in the tēple teachinge, & ye toke me not: but þ the scriptures shuld be fulfilled. And they al forsoke hym & ran away. And ther folowed him a certayne yonge mā, clothed in lynnē vpo þ bare, & they

Mat. xxvi. b.
Luce. xxii. b.
John. xiii. c.

Mat. xxvi. c.
Luce. xxii. d.
John. xiii. d.

D
mat. xxvi.

mat. xxvi.

a. Mat. xxvi.
cc. Luce. xxii.
cc. John. xiii.

mat. xxvi.

mat. xxvi.

the ponge men caught him, & he left hys
lyme, & fled fro the naked. And thei led
Jesus a way to the hyest prestes of all, & to
him came al the hye prestes, & the elders, &
the scribes. And Peter folowed him a
great way of euen into the pallys of the
hye preste, & sate with the seruantes, and
warmed him selfe at the fyre.

And the hye prestes & all the counsell
sought for witness agaynst Jesu, to put
hym to death & found none. Yet many bare
false witness agaynst hym, but thei wit-
nes agreed not together. And ther arose
certayn & brought false witness agaynst
him saying. We herde him saye: I wyll
destroy this temple made with handes, and
with in thre dayes I wyl bylde another,
made wpythoute handes. But thei wpy-
nes agreed not together.

And the hyest preste stode vp amongest
the, & asked Jesus saying: answered thou
nothing? Howe is it that these bare wpy-
nes agaynst the? And he helde his peace, &
answered nothing. Agayn the hyest preste
asked him & sayd vnto him: Art thou christ
the sonne of the blessed? And Jesus said

I am. And ye shal se the sonne of man syt
on the right hande of power, & come in the
cloudes of heauē. The hyest preste ret
his clothes & said: what neede we any fur-
ther of witness? Ye haue hearde blasphemie,
what thinke ye? And thei al gaue sen-
tence that he was worthy of death. And
some begā to spit at him, & to couer hys
face, & to beate him with fistes, & to saye
vnto him, arde vnto vs. And the seruā-
tes boffetted hym on the face.

And as Peter was beneath in the pal-
lys, ther came one of the wyches of the hie-
ste preste: & the she saw Peter warminge
him selfe. She looked on hym, & sayd: wast
not thou also with Jesus of Nazareth?
And he denyed it sayings: I knowe hi not
nether wot I what thou sayeste. And he
wet out into the porche, & the cock crewe
And a damsel saw him: & agayne began
to saye to the that stode by, this is one of
the. And he denyed it agayne. And ano-
ne after, they the stode by, sayd agayne to
Peter: surely thou art one of them, for the
acte of Galile, & thy speech agreeth ther
to. And he began to curse and to sweare
sayinge: I knowe not thys man of who ye

speake. And agayne the cock crewe, & Peter
remembred the worde that Jesus
sayde vnto hym, before the cocke crowe
twyse, thou shalte denye me thysse, & be-
ganne to wepe.

The Passyon of Christ. Of hys death and
buryall.

The. xv. Chapter.



And anon in the dawninge
the hye prestes held counsell
with the elders & the scri-
bes, & the whole congregatio
& boude Jesus & ledde hym
away and deliuered hym to Pilate. And
Pilate asked hym: art thou the kyng of
the Jewes? And he answered & sayd vnto
him: thou sayest it. And the hye prestes
accused him of many thinges. Wherefo-
re Pilate asked hym agayne sayinge: An-
swerest thou nothing? & holde howe
manye thinges they laye too thy charge.
Jesus yet answered neuer a worde, so the
Pilate merueled.

At that feast Pilate was wont to de-
lytuer at their pleasure a psoner: whom
souer they wolde desyre. And ther was
one named Barrabas, whych lay boude
w the that made insurrection, & in the
reccion comitted murder. And the peo-
ple called vnto him, & began to desyre ac-
cording as he had euer done vnto them.
Pilate answered them & sayd: wyll ye
that I lowse vnto you the king of the Je-
wes? For he knewe the hye prestes had
deliuered him of enuy. But the hye prestes
had moued the people the he shuld rather
deliuer Barrabas vnto them.

And Pilate answered agayne, & said
vnto the: what wyll ye then that I do
wpyth hym who ye cal the kyng of the Je-
wes? And they cryed agayne: Crucifye
him. Pilate sayde vnto the: what euyll
hath he done? And they cryed the moare
feruently: Crucifye hym. And so Pilate
wpylling to content the people lowsed the
Barrabas, and deliuered Jesus whiche
had scourged him, for to be crucified.

And the soudiars led hym away into the
come hal, and called together the whole
multitude, & they clothed hym with pur-
ple, & they platted a crowne of thornes &
crowned hym withal, and begā to salute
hym, Hail kyng of the Jewes. And

D. iii. they

mat. xxvii. 2
luk. xxi. 9

mat. xxvii. 2
luk. xxi. 9
Joh. xviii. 2

mat. xxvii. 2
luk. xxi. 9

mat. xxvii. 2
luk. xxi. 9

The Gospel of

they smote him on the head with a reede, & spat vpon him, & worchipped hym.

And whē they had mocked hym, they toke the purple of him, & put his own clothes on him & ledde him out, to crucifye hym. And they compelled one that passed by, called Simō of Cyrene (which came out of the felde, & was fa- her of Alexander and Rufus) to beare his crosse. And they brought hym to a place named Golgotha (which is by interpretaciō, the place of dead mens scoules) and they gaue him to drinke, wyne mingled with myrrre but he receaued it not.

mat. xxv. 19
luk. xxi. 17, 18

cap. 14. 10

mat. xxv. 19
luk. xxi. 17, 18

And whē they had crucified hym, they parted his garments, castinge lottes for the, what euery man shulde haue. And it was about the thyrde houre, & they crucified hym. And the tyle of his cause was writte: The kyng of the Jewes. And they crucified w hym, ii. theues: the one on the right hand, & the other on his left. And the scripture was fulfilled which sayth: the was counted among the wycked.

And they that wet by rayled on him: wagging their heades & saying: A wretche, that destroyest the temple, & byldest it in thre dayes: saue thy self, & come down fro the crosse. Lyke wyse also mocked him the hye prestes among the selues wpyth the scribes & sayd, he saued other men hym self he cannot saue. Let Christe the kyng of Israell now descende from the crosse, that we maye se and beleue. And they that were crucified wpyth hym, chetked hym also.

And when the fyrte houre was come darkenes arose ouer al the erth vntyll the nyght houre. And at the nyght houre Jesus cried with a loude voyce saying: Eli, Eli, lamaa sabachani which is yf it be interpreted: my god, my god, why hast thou forsake me. And some of the people stode by, whē they heard that, sayd: beholde he calleth for Helias. And one ran & fylled a sponge ful of byneger, & putt it on a reede, & gaue him to drinke, sayinge: let hym alone, let vs se whether Helias wyl come and take hym downe.

psal. xxi. 2
D

But Jesus cryed wpyth a loude voyce & gaue by the goost. And the balcyve of the temple dyd rē in two peces, fro the toppē to the bottome. And whē the Cēturi-

on which stode before him, sawe he so cryed & gaue by the goost, he sayd: truly this mā was the sonne of god. Ther were also wēme a good way of beholding him among whō was Mary Magdalen and Mary the mother of James the lyttle, & of Ioses, & Mary Salome: whych also whē he was in Galile, folowed him & ministered vnto hym, & manye other women which came by with him vnto Ierusalem.

And now whē night was come (because it was the euē that goeth before the Saboth) Ioseph of Arimathea a noble counsellour whych also looked for the kyngdō of God, came & wet in boldly vnto Pilate, & begged the body of Iesu. And Pilate merueled that he was already dead, & called vnto him the Cēturiō, & asked of him, whether he had ben any whyle dead. And when he knew the truth of the Cēturiō, he gaue the body to Ioseph. And he bought a linnē cloth, & toke him down, & wrapped hym in the linnē cloth, & layd him in a tombe that was hewen out of the sepulchre. And Mary Magdalen, & Mary Ioses behelde where he was layde.

eternit
a capti
of an

The Notes

* The baple of the temple rent in, ii. peces, & the baple was a certen cloth that hanged in the temple deuyding: the most holy place fro the rest of the temple, as our clothe that is hanged by in lent/deuydeth the aulter fro the rest of the church. The rentyng of which baple signified that the shadowes of Moyses lawe shuld banishe awaye at the rising light of the Gospell.

Christ is risen agayne and appered to the apostles to whom he committed the preaching of the Gospell.

The xvi. Chapter



And when the Saboth day was past, Mary Magdalen & Mary Jacobi, & Salome boughte odoures, that they might come & anoynt hym.

And early in the mornyng the next daye after the Saboth daye, they came vnto the sepulchre, when the sunne was risen. And they sayde one to another: who shal rolle vs awaye the stone from the doore of the sepulchre? And when they looked, they sawe how the stone was rolled awaye: for it was a verye greate one. And they went into the sepulchre, and sawe a yonge man syttinge on the ryghte syde, clothed in a longe whyte garment, and they were abashed.

mat. xxv. 19
luk. xxi. 17, 18

The Gospel of

S. Luke.



As moche as many haue take in hād to cōpyl a trea-
tyse of those thynges, which
ar surely knowē amōg vs,
euē as they declared thē vn-
to vs whych frō the beginning sawe thē
they selues, & were ministers at the do-
myne: I determined also as soone as I
had searched oute diligently all thynges
frō the beginning, & then I wolde wyte
vnto y^e good Theophilus: & y^e myghtest
knowe the certente of those thynges wher
of thou arte informed.

The conceit & byrth of Iohn the baptist. The
conceit of Christ, & the thankfull songes of Ma-
ry and zachary

The. I. Chapter.



There was in the dayes of He-
rode the king of Iury a cer-
tainne prest named zachary
as of y^e course of Abia. And
hys wife was of the daugh-
ters of Aarō: & her name was Elisabeth
Both were perfecte before God, & walk-
ed in al the lawes & ordinaunces of the
Lorde, that nō man coulde fynde faute
wyth them. And they had no chyldre, be-
cause that Elisabeth was barren & both
were well stricken in age.

And it came to passe, as he executed y^e
prestes office before God, as his course
came (according to the custome of y^e pre-
stes office) hys lot was to burne incense
And he went into the tēple of the Lorde, &
the whole multitude of the people were
without in prayer whyle the incense was
a burninge. And ther appered vnto hym
an Angel of the Lorde standinge on the
right syde of the altier of incense. And
when Zacharyas sawe hym, he was a-
bashed, & feare came on hym.

And the angel sayde vnto hym: feare
not Zachary, for thy prayer is heard: &
And thy wyfe Elisabeth shal beare the
sonne, & thou shalt cal his name Iohn, &
thou shalt haue ioye & gladnes, & many
shall reioyce at his byrth. For he shall be
great in y^e sight of the Lorde, & shal neither
drynke wyne ner stronge dryncke. And he
shall

The ende of the Gospel of
S. Marke.

abashed. And he sayde vnto thē, be not
afraid: for I seeke Iesus of Nazareth, whi-
che was crucified. He is risen, he is not
here. Behold y^e place, wher they put hym
But go your waye, & tell his disciples, &
namely Peter: he wyl go before you into
Calile: ther shal ye se hym, as he said vn-
to you. And they went out quickely &
fled frō the sepulchre. For they trembled &
were amazed. Neither sayd they any thyng
to any mā, for they were afraid.

When Iesus was risen the morow
after the Saboth daye, he apered fyrste
to Mary Magdalen, out of whō he cast
seuen deuyls. And she went & tolde them
that were wyth hym, as they mourned &
wepte. And though they herde & he was
alyue & had appered to her, yet they bele-
ued it not. After & he appered vnto thow
of thē in a straunge fygyre, as they walk-
ed & wente into the countrey. And they
went & tolde it to the remnait. And they
beleued them neyther.

After & he appered vnto thee eleuen
as they sat at meat: & cast in theyr teeth
their vnbelefe & hardnes of hert: because
they beleued not thē which had sene hym
after his resurrectiō. And he sayde vnto
thē: Go ye into all the world, & preache
the glad tidinges to al creatures, he that
beleueth and is baptised, shalbe saued.
But he y^e beleueth not, shalbe dampned.

And these thynges shall folowe thē y^e
belue. In my name they shal caste oute
deuyls & shal speake with new tōges, &
shal kyll serpentis. And yf they dryncke
any deadly thyng, it shal not hurte them.
They shal laye theyr hādes on the sicke,
and they shall recouer.

So then when the Lorde had spoken
vnto them, he was receaued into heauen
and sat hym downe on the ryght hande
of God. And they went forth, & preached
euery where. And the Lorde wroughte wth
them, & confyrmed the worde with myra-
cles that folowed.

The Gospell of

To make
chyliden ha
ue soche an
heart to god
as Abrahā
and the fa-
thers had

shalbe fylled wth p^r holy goost, eue in hys
mothers wombe: & many of the chyliden
of Israel shal he tourne to the^r Lorde
god. And he shal go before hi in p^r spete
& power of Hellas, to tourne p^r hertes of
the fathers to p^r chyliden, & p^r vbleuers
to the wysdom of the iuste men: to make
the people redy for the Lorde.

And zacharias said vnto p^r angel: wher
by shal I know this: seig that I am old
& my wyfe wel stryken in yeres. And the
angell answered & said vnto him, I am
Gabriel p^r stand in the presens of God, &
am sent to speake vnto the: & to shew the
these glad tidynge. And behold p^r shalt
be do^{ne} in, & not be able to speake, butyl p^r
tyme p^r these thynges be perfozmed, be-
cause p^r beleuest not my wordes whyche
shalbe fulfyllid in their season.

And the people wayted for zacharias &
metueyled p^r he taried in the temple. And
whē he came out, he could not speke vnto
the. wherby they perceued p^r he had
sene some visio in p^r tēple. And he becke-
ned vnto them, & remained speechles.

And it fortunid, allone as p^r tyme of
his office was out, he departed home in-
to his owne house. And after those day-
es, his wyfe Elizabeth cōceued, & byd her
self fīne moneths sayig: This wyfe hath
God dealt wth me in p^r dayes whē he
loked on me, to take frō me the rebuke p^r
I suffred a mōg mē. And in the syxt mo-
neth the angel Gabriel was sente from
god vnto a cytle of Galyle, named Na-
zareth, to a virgyn spoused to a mā who-
se name was Joseph, of p^r house of Da-
uid, & p^r virgins name was Mary. And
p^r angel wēt in vnto her, & said: Hail
ful of grace, the Lorde is wth the: blessed
arte thou amonge women.

whē she sawe hi she was abashed at
his sayig: & cast in her mynd what ma-
ner of salutiō that shuld be. And p^r an-
gel said vnto her: feare not Mary: for p^r
hast found grace wth God. Lo, p^r shalt
conceave in thy wombe, & shalt beare a
sōne, & shalt cal his name Iesus. He shal
be greate, & shalbe called p^r sonne of thee
hies. And p^r lord god shal geue vnto hi
the seate, of his father Dauid, & he shal
raygne ouer p^r house of Jacob for euer, &
of hys kyngdom shalbe none ende.

The sayd Mary vnto the angel: how
shal this be, seying I knowe not a man?
And the angel answered & said vnto her
The holy goost shal come vpoⁿ the, & the
power of the hysht shal ouershadow the.
& Therfore also p^r holy thing which shal
be borne, shal be called p^r sonne of God.
And behold thy cōsē Elizabeth she hath
also conceaued a sonne in her age. And
thys is her syxte moneth, though she be
called barren: for wth god can nothing
be vnpōssible. And Mary sayd: behold
the handmayden of the Lorde, be it vnto
me euen as thou hast said. & And the An-
gel departed from her.

And Mary arose in those dayes, &
wēt into the moūtayns with hast, into a
cytle of Iury, & entred into the house of
zachary, & saluted Elizabeth. And it for-
tuned, as Elizabeth heard the salutiō of
Mary, the babe sprōge in her belly. And
Elizabeth was fylled wth p^r holy goost
& cryed wth a loude voyce, & said: blessed
art thou amonge the women & blessed is
the frute of thy wombe. And whē hap-
peneth this to me that the mother of my
Lorde shuld come to me: for lo, as soone
as p^r voyce of thy salutiō souēd in my
ne cares, p^r babe sprange in my belly for
ioye. And blessed art p^r that beleuedst: for
those thynges shalbe pfozmed which were
tolde p^r frō the Lorde. And Mary sayde:

My soule magnifieth the Lorde. And
my spyt reioyseth in god my sauour. & fīc
for he hath looked on the pooze degre of
hys hādmayde. Behold now from hence
forth shal al generatiōs call me blessed
for he p^r is mighti hath done to me grei-
te thynges, & holy is hys name. And hys
mercy on the p^r feare him thorow out al
generatiōs. He sheweth strength wth his
arme, he scatcreth the p^r at proude in
the ymaginatio of their hertes. He put-
teth down p^r mighty frō their seates, & ex-
alteth the of low degre. He fylleth the hō-
gry wth good thynges: & sendeth alwaye a
rych empty. He remembreth mercy: & hel-
peth hys seruaunt Israel.

& Eue as he promysed to our fathers
Abrahā & to hys sēde for euer. And Ma-
ry abode wth her about a.iii. monethes
and returned agayne to her owne house

& Elizabeths tyne was come that
she

she should be deliuered and she brought forth a sonne. And her neighbours and her cosins heardel tel how the Lord had shewed great mercy vpon her. and they rested with her.

And it fortuned the eighth day: they came to circuncise the chyld: and called hys name zacharyas. after the name of his father. Forbeit his mother answered and sayde: not so. but he shalbe called John. And they said vnto her: Ther is none of this kin. that is named in this name. And they made signes to his father. howe he wold haue him called. And he asked for writing tables. & wrote saying: his name is John. And they inuencied al. And hys mouth was opened immediatly. & his tong also. & he spake lauding God. And feare came on al the that dwelt nye vnto them. And also these sayinges were noised abroad throughout al the countre of Iude. & al they that herd the laide the by in their hertes saying: What manner childe shal this be? And the hand of the Lord was with hym.

And his father zacharyas was filled with the holy goost. & prophesied saying.

Blessed be the lord god of Israel. for he hath visited & redeemed his people. &

And hath reysed vp an hoyme of saluacion vnto vs in the house of his seruante Dauid.

When as he promysed by the mouth of hys holy prophetes which were sens the worlde began. That we shoulde be saued fro oure enemyes & from the handes of al that hate vs.

To fulfill the merci promised to our fathers. & to remeber hys holy couenante.

And to performe the othe whiche he swate to our father Abraham. for to geue vs.

That we deliuered oute of the handes of our enemyes. might serue him wythout feare. al the dayes of our lyfe. in such holynes & ryghtewesnes as at acceptace before hi. And thou chyld shalt be called prophet of the hest: for thou shalt go before the face of the Lord. to prepare his wayes: And to geue knowledge of saluacion vnto his people for the remission of synnes. Through the tender merci of oure God. wherby the daye spyunge

from an hye hath byspected vs.

To geue light to the that sate in darcknes & in shadowe of death. & to geue our fete into the waye of peace. And the chyld grew & waxed strong in spete. & was in wyldernesse. tyll the daye came when he should shewe hym selfe vnto the Israelites.

The Notes

a* When he looked vpon me / or. & is. why he shewed fauoure or grace to me

b* Bayle full of grace: that is. bayle as one to whome the Lord hath shewed a bold dante fauoure

c* He sheweth strength wpth his arme. &c. The arme is Christ. as it is expounded. Chap. ii. c

d* He hath visited / that is he hath remembred his people as in Gene. i. d

e* Christ is the daye spring that geueth lyght to them that sate in darcknes of the ignorance of God

The birth & circuncysion of christ how he was reared into the world how named & how prophesied of him. & how he was founde in the temple among the doctours.

The ii. Chapter.



And it chaunced in those dayes: that ther went out a commaundement fro August the Emperour. that al the world shuld be taxed. And this taxing was the first. & executed wherby Syrenius was leftenant in Syria. And euery man went vnto hys owne cytye too be taxed. And Joseph also ascended from Galilee out of a citie called Nazareth. into Iude vnto the citie of Dauid whych is called Bethleem. because he was of the house & linage of Dauid. to be taxed in Marye his spoused wife which was with chyld.

And it fortuned whyl they were thither tyme was come that she shuld be deliuered. And she broughte forth her first begotten sonne. & wrapped him in swete linge clothes. & layde hym in a manger. because ther was no rowme for the with in the yerne.

And ther were in the same regio shepherdes abiding in the feld & watching their flocke by night. And lo an angel of the Lord stode harde by the. & the brightnes of the Lord shone round about the. & they were sore afrayed. But the angell sayde vnto the: Be not afrayed. For behold. I bringe you tidinges of great ioye. that shall come too all thee people: for vnto you is borne

The Gospell of

borne this day in þe cite of Dauid, a sa-
uour which is christ the lord. And take
this for a signe: ye shall fynd the chyld
swadled & laid in a māger. And streight
way ther was to the angell a multitude
of heuently so wyders, laudyng god and
sayig: Glozy to god on hye, and * peace
on the erth: & vnto men reloyng.

And it fortuned, aſſone as the angels
were gone away fro the into heuē, & the
shepherdz said one to another: let vs go
euē vnto Bethleem, & se this thinge þe is
hāpened, which the lord hath shewed vnto
vs. And they came in hast and found
Mary and Joseph and the babe layd in
a manger. And whē they had sene it, they
published abroad þe sayig which was tolde
the of þe chyld. And al þe herd it, wōd: vnto
at those thinges which were tolde the of
þe shepperdes. But Mary kept al those
sayiges, & pōdered them in her hert. And
þe shepperdes retourned, praisig & lau-
ding god for al þe they had herd & sene,
euen as it was told vnto them.

* And when the eyght daye was come
that the chyld shuld be circumcised, his
name was called Iesus, which was na-
med of þe Angel before he was cōceaued
in the wombe.

D And when the tyme of their purifyca-
ciō (after the lawe of Moyses) was come,
they brought him to Ierusalem, to pre-
sent him to the Lord (as it is wyrtē in þe
lawe of the Lord: euery mā chyld þe fyrst
openeth thee * in matrix, shalbe called ho-
ly to þe lord) & to offer (as it is sayd in the
lawe of the lord) a payre of turtle doves
or two yonge pigions. And behold there
was a man in Ierusalem whose name
was Symeon. And the same man was
iust & feared god & longed for the conso-
laciō of Israel & the holy goost was in
hi. And an aſſwere was geuen hi of þe ho-
ly goost, that he shuld not se deeth, before
he had sene the lordys christ. And he came
by inspiracyon into the temple.

And when þe father & mother brought
in the chyld Iesus, to do for hi after the
custome of the lawe, then toke he him vp
in his armes and said, Lord, now lettest
thou thy seruānt depart in peace accordyn-
ge to thy promes. For myne eyes haue
sene the sauour sent from the, which þe

hast prepared before the face of all peo-
ple. A light to lighten the gentylles, and
the glozy of thy people Israel.

* And his father & mother intrewled
at those thynges which were spoken of
him. And Symeon blessed them, & sayd
vnto Mary his mother: behold, this chil-
de shalbe þe sal and resurrection of many
in Israel, & a signe which shalbe spoken
agaiste. And mozeouer, * the sword shal
peare thy soule, þe þe thoughtes * of ma-
ny hertes may be opened.

And ther was a prophetesse, one Anna,
the daughter of Phanuell of þe tribbe of
Asser: which was of a great age, & had ly-
ued in an husband, vii. yeres to her byr-
ginite. And she had ben a widow about
iii. score & iiii. yere, which wēt neuer out
of the temple, but serued god in fasting &
prayer nyght & day. And the same came
forth that same houre, & prayed the lor-
de, & spake of him to al that looked for re-
dempcyon in Ierusalem.

And aſſone as they had performed al
thynges accordyng to the lawe of þe Lord,
they returned into Galile to their owne
crite Nazareth. And the chyld grewe
and waxed strong in spere, and was fyl-
led wyth wysdome, and the grace of god
was wyth hym.

And his father & mother went to Ieru-
salem euery yere at the feste of ester. *
And when he was, xii. yere old, they wēt
vp to Ierusalem after the custome of þe
feste. And whē they had fulfilled þe day-
es, as they returned home, þe chyld Je-
sus boode stil in Ierusalem vnknowing
to his father & mother. For they suppo-
sed he had bene in the cōpany, & therfore
came a dayes tozney & sought hym amo-
ge theyr kynfolke & acquaintance. And
when they found hym not, they went back
agayne to Ierusalem, & sought hi. And
it fortuned after iiii. dayes that they found
hi in the temple, sitting in the middes
of the doctours, both hearyng them and
posynging them. And al that heard hym,
intrewled at his wit and answeres.

And when they sawe him, they were a-
stonied. And his mother said vnto him:
sonne, why hast thou thus dealt wth vs?
Beholde thy father & I, haue soughte þe,
sorrowinge. And he sayd vnto the: howe
is

¶ And
mattis.

¶ And
mattis.

¶ And
mattis.

is it that ye sought me? Wilt ye not that I must go aboute my fathers busines? And they vnderstode not hys sayinge þe spake to the. And he went to them, & came to Nazareth, & was obediēt to them. But his mother kept al these thinges in her bert. And Iesus increased in wysdō & age & in fauour with God & man.

The Notes

a* First begotten sonne, loke in ma / i. b / d* And peace on the erth. Peace here sygnifyeth reconcylacyō & remysyon of our synnes / as paul calleth chryste oure peace. eph ii. c

c* Al that first open þe matris / loke in eph. i. c. and Gene. xxi. i. g

d* The sword that pearce thy soule & c. þe / because þe sonne of god / whom þe reforsēt that thou hast doyne / & þe trust wherby he shal preach, & those that shal leane vnto hym / shalbe agayne sayd of the wycked, the sword of great greife & sorow shal pearce thy soule, that is thy selfe.

e* That the thoughtes of manys heartes may be opened & c. The vnbelcypinge do agayne saye hym, the fapthfull ar thurst thow wylth þe swerde of so: owsfulness / when he is agayne sayd, and so by this sygne chryste, are the dyners thoughtes and effectes of me dyfclōsed and made open, both of the wycked and of the fapthful.

The preachinge, baptisme, & p̄fōmēt of John in hys baptyme of chryste, and a rebekal of the generation of the fathers.

The. iiii. Chapter.

In the fyftene yere of þe ragne of Tiberius the Emperour Pontius Pilate beyng leftenaunt of Iurpe, & Herode beyng Tetrach of Galile, & his brother Philyppe* Tetrach in Iurea & in the region of Traconitz, & Lisantah the Tetrach of Abilene, whē Anna & Caiphas were the hie prestes þe worde of god came vnto John the sōne of zacharias in the wildernes. And he came into al the costes about Iordan, preachinge the baptyme of repentaūce for þe remysyon of synnes, as it is wyrtte in þe boke of thee sayinges of Esayas þe Prophet which sayeth. The voyce of a cryer in wildernes: prepare þe way of þe lord, make his pathes strayght. Euery valey shalbe filled, and euery mountayne & hil shalbe brought lowe. And croked thynges shalbe made streight: & þe rough watres shalbe made smoth: & al fleshe shal se the sauour sent of God.

Then sayde he to the people that to come

to be baptised of hym. b* & generacio of vipers, who hath taught you to kille frō þe wrath to come? Bying forth due frutes of repentaūce, & begimme not to say in your selues, we haue Abraham to our father. For I say vnto you: God is able of these stons to reple vp childe vnto Abraham. Now also is þe axe leyd vnto þe rote of þe trees: so that euery tree whiche bringeth not forth good frute, shalbe hewen downe, & caste into the fyre.

And þe people asked hym sayig: what shal we do then? He answered & sayd vnto them: He that hath two rates, let hym part with him that hath none: & he that hath ineate, let hym do lyke wyse.

The cam ther publicas to be baptised, & sato vnto hym: Master, what shal we do? And he said vnto the: require no more the þe which is apoynted vnto you.

The soudiours likewise demaūded of hym sayig: & what shal we do? And he said vnto the. Do violence to no māne: ther trouble eny mā wydgfully: but be content with your wages.

As the people were in a doute, and all me disputed in thei hartes of John, whē ther he were very chryst: John answered & said to the al: I baptise you with water but a stronger the I comethe after me, whose shoe latcher I am not worthye to vnloose: he wyl baptise you wylth the holy goost, & wyl fyre: which hath his fenne in his hand, and wyl pouрге hys flooze: & wyl gather the coine in to hys barnes: but the: chaffe wyl be bourne wyl fyre that neuer shalbe quenched. And many other thinges in his exhortacio preached he vnto the people.

The Herode the Tetrach (whē he was rebuked of hi for Herodias his brother Philippes wyfe, & for al the euyls whiche he had done) added thys aboue al, and leyd John in p̄eson.

And it fortunēd as al the people receaued baptyme (a when Iesus was baptised and dyd pray) þe heuen was opened & þe holy goost came downe in a bodeli shapeli like a doue vpo hym, and a voyce came frō heuen sayig: Thou art my dere sonne, in the do I deyle.

And Iesus him self was about thyrty yere of age whē he began, beyng as men supposed

C

D
Math. iii. 12
marke. i. 8

math. iii. 12
marke. i. 8

Math. iii. 12
John. i. 8

The Gospel of

supposed þ sonne of Joseph: which was the sonne of Meli: which was the sonne of Mathat: which was þ sonne of Leui: which was the sonne Melchi: which was the sonne of Janna: which was þ sonne of Joseph: which was the sonne of Mathatthias: which was þ sonne of Amos: whych was þ sonne of Rahum: which was þ sonne of Eli: which was the sonne of Haggai: which was the sonne of Maath: which was the sonne of Mathathias: whych was þ sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: which was þ sonne of Johana: which was the sonne of Rhesia: which was the sonne of Zorobabel: which was the sonne of Salathiel: which was the sonne of Aheri: which was the sonne of Melchi: which was þ sonne of Addi: which was þ sonne of Cosai: which was the sonne of Helmadani: which was the sonne of Her: which was the sonne of Jelo: which was the sonne of Heliczer: which was þ sonne Jorai: which was þ sonne of Mathat: which was the sonne of Leui: which was the sonne of Simeon: which was þ sonne of Juda: which was þ sonne of Joseph: whych was the sonne of Jonai: which was þ sonne of Melachim: which was the sonne of Melca: which was the sonne of Menai: which was the sonne of Mathathai: whych was the sonne of Nathai: which was the sonne of David: which was þ sonne of Jesse: which was the sonne of Obed: which was þ sonne of Boos: which was þ sonne of Saloni: which was the sonne of Naason: which was the sonne of Ami nadab: which was the sonne of Ara: which was the sonne of Esro: which was the sonne of Phares: which was the sonne of Juda: which was the sonne of Jacob: which was the sonne of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was the sonne of Nachor: which was þ sonne of Saruch: which was the sonne of Ragau: whych was the sonne of Phalec: which was þ sonne of Heber: which was þ sonne of Sala: which was the sonne of Cainai: whych was þ sonne of Arphaxat: which was the sonne of Ser: which was the sonne of Noe: which was the sonne of Lamech: which was the sonne of Mathusala: whi

ch was the sonne of Enoch: which was þ sonne of Jareth: which was the sonne of Mahalehel: which was þ sonne of Cainai: which was the sonne of Enos: which was the sonne of Seth: which was þ sonne of Adai: which was the sonne of god.

The Notes

- a* Tetrarcha/loke in Math. iii. a
- b* Generactis of bippers. loke in Math. iii. b
- c* But the ch. the well be boorne/looke in Math. iii. c

¶ Jesus is led into þ wilderness: and fasteth al þ time of his temptaciō. our cometh the deuyl, goeth into Galile preachteth at Nazareth Capernaum, the Jewes despyse hym, the deuyls knowledg his he cometh into peters house, healeth his mother in law, and doth grete myracles.

The. iiii. Chapter.

Iesus then ful of the holpe goost returnid from Jorda & was caried of the sprete into wilderness, & was. xl. daies tempted of the deuyl. And in those daies ate he nothings. And whē they were ended, he after ward hongred. And the deuyl said vnto him, yt þ be the sonne of god commaūd this stōne that it be bred. And Jesus answered him sayig: It is writtē. mā shall not liue by bred onely, but by every word of God.

And the deuyl toke hi into an hye mountayne, and shewed him al the kyngdome of the world euē in the twinkling of an eye. And the deuyl sayde vnto hym: all this power wyl I geue the euery whi & the glope of the: for that is deliuered to me & to whosoever I wil, I geue it. If þ therfore wylt worchyppe me, they shal be al thyne. Jesus answered him & said: hence from me Satan. For it is writtē. Thou shalt honoure the Lord thy God and hym only scue.

And he caried him to Ierusalem, & sett him on a pynacle of the temple, & said vnto hym: Yf thou be the sonne of god cast thy selfe downe from hens. for it is writtē, he shall geue his Angels charge ouer the to kepe the, & w they bades they shal say the vp that thou dalt not thy fote agaynst a stōne. Jesus answered and sayde to him, it is sayd: I shal not tēpt the Lord thy god. Allone as the deuyl had ended all hys temptacions: he departed from hym for a season.

¶ And Jesus retourned by þ power of the sprete into Galile, & ther wet a fame of

of him thozow out all the regio rounde about. And he taught in their synagoges & was commended of all men.

mark. vi. 10 * And he came to Nazareth where he was nourished & as his custome was, wet into the synagoge on s̄ Saboth dayes: & stode by for to rebe. And ther was delivered vnto hi the boke of s̄ prophete Esayas. And whē he had opened s̄ boke he found the place, wher it was wyrtē. * *mark. vi. 11* The spete of s̄ lord bpō me, because he hath anointed me to preach s̄ gospell to s̄ poore: he hath sent me: & to heale s̄ boles: he hath sent me: to preach deliuerance to s̄ captiue, & sight to the blind, & frely to sett at libertye the that are bynded, & to preach the acceptable yere of the Lorde.

mark. vi. 12 And he closed the boke, & gaue it agayne to the minister, & satte downe. And the eyes of al s̄ were in the synagoge, were fastened on hym. And he began to say vnto the. This day is this scripture fulfilled in your eares. And al bare hym wtynges, & wōded at the gracypusse wordes which proceded out of his mouth. & & said: Is not this Josephs sonne?

And he said vnto the: Ye mai very wel say vnto me this prouerb. Whisicō, heale thy self. & What ouer we haue heard done in Capernaum, do the same here likewise in thine owne countie. And he sayde verely I saye vnto you: No prophet is accepted in his owne countie.

mark. vi. 13 But I tel you of a truthe, * many wydoones were in Israel in s̄ daies of Helias, whē heuē was shut thre yeres and syre monethes, whē greate famishmente was througħ out al the lād, & vnto none of them was Helyas sent, saue into Sarepta besydes Sidon vnto a woman s̄ was a widow. * And many lepers were in Israel in the tyme of Eliseus s̄ prophete: and yet none of the was heled, saue yng Naaman of Syria.

mark. vi. 14 And as many as were in the synagoge whē they herd that, were filled w̄ wrath: & rose vp, & thrust him out of the cite, & ledde him euen vnto the edge of the hill, wher on their cite was bilte, to caste hym downe hedling. But he wet his way euē thozow s̄ middes of the: & * & came in to Capernaum a cite of Galile, & there taught them on the Saboth dayes. And

they were astounded at his doctryn: for his preachynge was with power. * And in s̄ synagoge there was a man whiche had a spete of an vncleane deuyl, & cryed w̄ a loude voīce sayinge: lett me alone, what hast thou to do w̄ vs, s̄ Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euē the holy of god. And Iesus rebuked hym sayig: hold thy peace, & come out of hym. And s̄ deuill threwe hi in the middes of the & came out of hym, & hurte hym not. And feare came on the al, & they spake among the selucs sayig: what maner a thyng is this. For w̄ auctorite & power he comaūdethe the foule spetes, & they come out. And s̄ fame of him spreed abrode thozow out all places of the countie round aboute.

mark. vi. 15 * And he rose vp & came out of s̄ synagoge, & entred into Simons house. And Simons moetherlaw was taken w̄ the a great feuer, & they made intercessiō to hi for her. And he stode ouer her, & rebuked the feuer: and it left her. And immediatly she arose & ministered vnto them.

mark. vi. 16 When the sonne was downe, all they that had sycke taken w̄ diuers diseases, brought them vnto hym: & he layde his hādes on euery one of the, & healed the. * And deuyls also came out of manye of the cryng and sayig: thou art Chryste the sonne of god. And he rebuked the & suffered the not to speake: for they knew that he was Chryst.

After as it was daye, he departed and wet away into a desert place, & s̄ people soughte him & came to hym, & keppe hym that he shuld not depart frō them. And he said vnto the. I must to other cyties also preache the kingdome of god: & fortherfoze am I sent. And he preached in s̄ synagoges of Galyle.

mark. vi. 17 ¶ Chryst preacheth in s̄ synagoge. The disciples forsoke he al, and folow him. He clensethe the leper, healeth the man of the palsey, calleth Mathew s̄ euangelist, and eateth w̄ open synners.

The. v. Chapter.



mark. vi. 18 ¶ It came to passe as the people praised bpō him, to heare the word of God, that he stode by the lake of Genesareth: * & saw two shippes stād by the lake syde, but the fischermen were gone out of them, & were washyng theyr

The Gospell of

their nettes. And he entred into one of þe
shippes, which perteyned to Simō, and
prayed him, that he wold thrust oute a ly
tel frō þe land. And he sate downe & tau-
ght the people out of þe ship. And he had
lefte speaking, he said vnto Simō, Lau-
che out into þe depe, & let slip your nettes
to make a draught. And Simō answered
and sayd to hym: Master, we haue labo-
red al night, & haue taken nothinge. Ne-
uerthelater at thy word I wil lose forth
the net. And when they had so done, they
inclosed a greate multitude of fysshes.
And their net brake: but they made signy
to their felowes which were in the other
shipp, that they shuld come & helpe them
And they came: & filled both the shippes
that they soncke agayne.

When Simon Peter saw that, he fel
downe at Jesus knees saying: Lord go
fro me, for I am a sinful mā: for he was
bitterly astonied and al that were wythe
him, at þe draught of fysh which they to-
ke: & so was also James & John the son-
nes of Zebede which were patteners to
Simō. And Jesus said vnto Simō fea-
re not fro hence forth þe shalt catch men.
And they brought þe shippes to laude, &
followed al, and folowed hym.

And it fortuneth as he was in a cer-
tainne cite: behold, ther was a mā full of
leprosy: & whē he had spied Jesus, he fel
on his face, & besought him saying: Lord
de ye thou wilt, thou cāste make me clea-
ne. And he stretcheth forth his hād, & tou-
ched hym saying: I will, be thou cleane.
And immediately þe leprosy departed fro
hym. And he warned hi, that he shuld tel
no mā: but that he shuld go & shewe hi
self to the prest, & offer for hys cleansing
accorpyng as Moyses comaundemente
was, for a wytnes vnto them.

But so moche the more went there a
fame abroade of him, & moch people ca-
me to gether to here, & to be healed of hi,
of theyr infirmities. And he kepte hym
selfe a parte in the wyldernes, & gaue
hym selfe to prayer.

And it hapened on a certayne daye,
þe taught: & ther sate the pharises and
doctours of lawe, which were come oute
of al þe townes of Galile, Iurie, & Ieru-
salem. And the power of the Lorde was to

heale the. And behold, men broughte a
mā lying in his bed which was take in
a pallie: & sought meanes to bypnyge him
in & to lay hi before him. And when they
coude not fynde by what way they my-
ght bring hi in, because of þe people, they
wet vp on the top of the house, & let him
downe thow the tpyng, beed & al, in þe
midde before Jesus. And he saw their
faith, he said vnto him: man, thy synnes
ar forgiven the. And the scriybes & þe pha-
rises began to thinck saying: what fe-
low is this which speaketh blasphemy?
* Who cā forgive synnes but god only.

When Jesus perceaued theyr thoughtes,
he answered & said vnto the: what
thinke ye in your hertes: whether is ea-
sier to say, thy synnes ar forgiven thee, or
to say: rise & walk. But that ye may kno-
we that þe sone of mā hath the power to for-
geue synnes on erth, he sayd vnto the spe-
ke of þe pallie: I say to þe, arise take vp
thy bed & go home to thi house. And im-
mediatly he rose vp before the, & toke vp
his bed wheron he lay, & departed to his
owne house prapling god. And they we-
re al amased & they lauded god, & were
fylled wyth feare saying: we haue sene
straunge thynges to daye.

And after that he went forth & sawe
a publycan named Leui, sptyng at the
recepte of custome, & sayd vnto him: fo-
lowe me. And he lefte all, rose vp, & folo-
wed him. And þe same Leui made hym a
great feast at home in his owne house.
And ther was a great cōpany of publy-
cāns & of other þe sate at meat wyth him, &
And þe scribes & pharises murmured a-
gainst his disciples, saying: why eat ye &
drynck ye in publicās & synners? Jesus
answered & said vnto the: they that are
whole nede not of the phisicion: but they
that are syck. I came not to cal the ryght
telwes, but sinners to repentance.

Then they said vnto him: why do the
disciples of John faste often & praye, &
the disciples of the pharises also: & thine
eate & drynck. And he said vnto the: Cā
ye make the children of the wedding fast,
as long as the bypdygrome is present to
them? The dayes wil come, whē þe byde-
grome shalbe taken awaye fro the: then
shal they fast in those dayes.

Then

Then he spake vnto the a similitude:
No man putteth a pece of a new garnē
te into an olde vesture: for yf ye do: then
breaketh he the new, & the pece that was
taken out of y^e new, agreeth not wth the ol
de. Also, no mā poureth newe wyne in to
old vessels. For yf he do, the newe wyne
breaketh y^e vessels, & runneth out it selfe,
& the vessels perishe: But newe wine must
be poured into newe vessels, & bothe are
preserued. Also, no mā y^e drynke the olde
wine, straight way cā away wth newe for
he saith, the olde is pleasaunter.

*¶ He exhorteth the disciples, that pluck y^e eares of
corne he breake the mā with the withered hād, cho
seth his twelue apostles, maketh a swete sermō, &
teacheth to do good for euē.*

The. vi. Chapter.

IT hapened on an after Sa
both, that he went thorow y^e
corne feld, & y^e his disciples
plucked the eares of corne,
& ate, & rubbed the in they^r
handes. And certaine of the pharises sai
de vnto them. Why do ye that which is
not lawfull to do on the Saboth dayes?
And Iesus answered them & said: I haue
ye not redde what Dauid dyd, when he
him self was an hungred and thei which
were wth him: how he went into the house
of God, & toke and ate the loues of ha
lowed bread, & gaue also to them whych
were wth him: whiche was not lawfull to
eate, but for the prestes only. And he say
de vnto them: The sōne of mā is Lord
of the Saboth daye.

¶ And it fortunēd i another Saboth
also, y^e he entred into the synagoge & tau
ght. And ther was a mā whose ryght hā
de was dyed bp. And the scribes & pha
rises watched him, to se whether he wol
de heale on y^e Saboth day, y^e they might
fynde an accusacyon agaynst him. But
he knewe thei thoughtes, & said to y^e mā
which had the wyddered hād: Ryse vp, &
stand forth in the middes. And he arose
& stepped forth. The sayd Iesus vnto
the: I wil aske you a questio: Whether
is it lawfull on y^e Saboth dayes to do good
or to do euill: to saue lyfe or for to destro
yett? And he beheld the al in cōpas, and
said vnto the mā: Stretch forth thy han
de. And he did so: & his hād was restored
& made as whole as the other. And they

were killed full of madnesse, & comuned
one with another, what they might do to
Iesu.

¶ And it fortunēd in those daies, that he
went out into a mountayne for to pray,
& continued al night in prayer to God.
And assone as it was day, he called hys
disciples, & of them he chose twelue, whi
che also he called apostles. Shūō whom
he named Peter, & Andrew his brother.
James & John, philip and Bartlemeu,
Mathew & Thomas, James y^e sōne of
Alpheus & Simon called zelotes, & Ju
das James son: & Judas Iscariot, whi
che same was the traytoure.

¶ And he came downe wth them & stode
in the playne felde wth the cōpany of hys
disciples, & a great multitude of people
out of al parties of Iurie & Ierusalem,
& frō y^e sec coast of Tyre & Sydo, whych
came to here hi, & to be healed of they^r dy
scases: & they also y^e were veyed wth foule
spretes, & thei were healed. And al y^e po
ple prea sed to touch him: for ther wente
vertue oute of him, and healed them all.

And he lifted vp his eyes vpo the disci
ples, and said: Blessed be ye: *poore: for
yours is y^e kyngdō of god. Blessed ar ye y^e
hōger now: for ye shalbe satisfied. Bles
sed ar ye y^e wepe now: for ye shal laugh.
Blessed ar ye whē mē hate you, & thrust
you out of they^r cōpanie, & ralle, and ab
voze your name as an euil thige, for the
sonne of mānes sake. Retoyse ye then, &
be glad: for behold, your reward is grea
te in heuen. After thys maner thei fa
thers entreated the Prophetes.

But wo be to you that are: *rych: for
ye haue therin youre cōsolacton. Wo be
to you that are ful: for ye shal hōger. Wo
be to you that nowe laugh: for ye shal
wayle and wepe. Wo be to you when al
men praise you: for so did they^r fathers
to the false Prophetes.

But I saye vnto you which heare: Lo
ue your enemies. Do good to the which
hate you. Blesse them y^e curse you. And
pray for the which wōgfullpe trouble
you. And vnto hi that smiteth y^e on y^e one
cheke, offer also y^e other. And hi y^e taketh
away thy gowne, forbide not to take thy
cote also. Cūe to euery mā that asketh
of the. And of him that taketh away thy
goodes,

*¶ Mat. xxi. &
marke. vi. &
John. vi. &*

¶

¶

The Gospel of

mat. vi. b.

goodes aske the not againe. And as ye wold that men shuld do to you: so do ye to them lyke wyse.

If ye loue the which loue you: what thā he at ye worthy of: for þ̄ veri sinners loue their louers. And yf ye do for the whiche do for you: what thāke at ye worthy of: for þ̄ very synnes do euē þ̄ same. If ye lend to them of whome ye hope to receaue: what thāke shal ye haue: for þ̄ veri sinners lend to sinners to receaue as muche againe. Wherefore, loue ye your enemyes, do good & lēd, lōking for nothig a gaine: & your reward shalbe greate, & ye shalbe þ̄ chyldre of the hieft: for he is kyd vnto the vnkynnde and to the euyl.

Be ye therefore mercifull, as your father is mercifull. Judge not, and ye shal not be iudged. Condeinne not: & ye shal not be condemned. Forgeue, and ye shalbe forgeuen, &eue, and it shalbe geue vnto you: good measure, pressed downe, shaken to gerher & runnyng ouer, shal me geue into your bosomes. For with what measure ye mete, w the same shal men mete to you agayne.

mat. vi. a
Mar. iiii. c.

And he put forth a similitude vnto the: Can the blynd leade þ̄ blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery mā shalbe pfect, euē as his master is. Why seyst thou a moote in thy brothers eye, & cōsyderest not the beame that is in thyne owne eye? Either how canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: whē thou perceauest not the beame þ̄ is in thyne owne eye? Why cast out the beame oute of thyne owne eye fyrst, and then shalt thou see perfectly, to pull out the moote out of thy brothers eye.

Mat. vii. b.

It is not a good tree þ̄ bringeth forth euyl frute, neyther is that an euyl tree, þ̄ bringeth forth good fruite. For euerye tree is knowē by his fruite. Neyerther of thornes gather me figges, nor of bushes gather they grapes. A good mā out of þ̄ good treasure of his hert, bringeth forth þ̄ which is good. And an euyl mā out of þ̄ euyl treasure of his hert, bringeth forth that which is euyl. For of the aboundaunce of the hert, his mouth speaketh.

Why cal ye Master, Master: and do

not as I byd you: whosocuer cometh to me, & heareth my sayinges, & doth the same, I wyl shewe you to whō he is lyke. He is lyke a man which bylt an house: & dygged depe & layde the foundation on a rocke. When the waters arose, & floud bet vpo that house, & could not moue it. For it was groundēd vpo a rock. But he that heareth & doth not, is like a mā that without foundatiō bylt an house vpon the erth, agaynst which þ̄ floud dyd beat and it fell by and by. And the fal of that house was greate.

The Notes

a* Whiche cal'eth ch̄ here poore wyche are poore in spirite: þ̄ is, which trust in no worldly thinges & ar forsaikē & despyed of other, being poore & cōtryte in hert, whiche oīe do not prosper in the world because they leaue a godly lyfe and put their hole trust & cōfydence in God, as in Mat. v. a, b* Who be vnto you that are ryche, &c Of this ryche is spoken, Mat. xix. a

He healeth the Captaynes seruāte whiche by the wchewes soune'ed death to lyfe, in foumēt the disciples whō John Baptist sente vnto hym, & commendeth John, & sepponeth the Jewes for their vnfaithfulness. He eateth with the Pharise. The woman washeth his feet with h. & teares, & he foggeth her. h. x. p. n. c.

The. vii. Chapter.

When he had ended all his sayinges in the audience of þ̄ people, he entered into Capernaum. And a certayn Centurion was sick of a seruāte. And he had ended all his sayinges in the audience of þ̄ people, he entered into Capernaum. And a certayn Centurion was sick of a seruāte. And he had ended all his sayinges in the audience of þ̄ people, he entered into Capernaum. And a certayn Centurion was sick of a seruāte.

And when he was not farre from the house, the Centurion sent frendes to hym saying vnto hym: Lord trouble not thy self: for I am not worthy þ̄ thou shuldest enter vnder my roffe. Wherefore I thought not my self worthy to come vnto þ̄: but saye the word, & my seruāte shalbe whole. For I lykewyse am a mā vnder power, and haue vnder me souldiers, & I saye vnto one: go, & he goeth. And to another, come: & he cometh. And to my seruāte, do this: & he doth it. Whē Iesus heard

herade this, he merueyled at hym, & turned hym about & sayd to the people that folowed I. i. I say vnto you, I haue not founde so great faythe, no, not in Israell. And they that were sent, turned back home agayne, and found the seruaunt that was sycke, whole.

* And it fortuneth after that, þ he wēt into a cite called Nain, & manye of hys disciples went with him & moche people. And he came nye to the gate of þ ctyte: behold ther was a dead man carped out which was þ only sonne of his mother, & she was a widowe, & moche people of the ctyte was w her. And whē the Lord saw her, he had cōpassiō on her, & sayde vnto her, wepe not. And he wēt & touched the coffin, & they þ bare him, stode still. And he sayd: Yonge mā, I say vnto þ, aryse. And the dead sate vp, & begā to speake.

* And he deliuered hym to hys mother. And ther cam a fcare on the al. And they glorified God saying: a great Prophet is risen amōg vs, & god hath visited his people. * * And this rumoz of hym wēt forth thzoughout al Jurf, & thozowout al the regions which lye rounde about.

And þ disciples of John shewed hym of al these thinges. And John called vn to hi. ii. of his disciples, & sent the to Iesus saying: Art thou he þ shuld come: or shal we loke for āother? And he þ me were come vnto him they sayd: John baptist sent vs vnto þ, saying: Art þ he that shuld come: or shal we wayt for āother? And at that same time he cured many of their infirmities & plages, & of euyl spztes, & vnto many þ were blynde he gaue sight. And Iesus answered, & sayd vnto the: Go your wayes & shewe John what thinge ye haue sene & herde, how that the blind se, þ halt go, þ lepers are cleansed, the deafe heare, the dead aryse, to the poore is the glad tydinges pzached, & a happy is he, that is not offended by me.

And whē the messengers of John were departed, he begā to speake vnto þ people of John. What wēt ye out into þ wildernes for to se, went ye to se a rede shaken w þ wind? But what wēt ye out for to se a mā clothed in soft ratimēt, behold they which are gorgeously appatelled, & lyue delicatlye, are in kynges courtes. But

what went ye forth to se? A prophet? Ye say to you, & moze then a prophet. This is he of whō it is writte: Behold I send my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater prophet then John, amōg womens childzen is ther none. Neuerthe lesse * one that is lesse in the kyngdom of God, is greater then he.

And al the people that heard, and the publicans, iustified God, & were baptised wth the baptisme of John. But the Pharises and Scribes despyed the cōsell of God agaynst them selues, & were not baptised of hym.

And the Lord sayd: wether vnto shal I lyken the men of this generation, and what thinge are they lyke? They are lyke vnto chyldzen sytting in the market place, & cryng one to another, & saying: We haue pyped to you, & ye haue not daūsed: we haue mourned to you, & ye haue not wept. For John Baptist came, nether eatinge bred nor drynking wyne, & ye saye: he hath the deuell. The sonne of man is come and eateth and drynketh, & ye saye: beholde a man which is a glotten, and a dryncker of wine, a frende of publicans and synners. Yet is * wysdō iustified of hys chyldzen.

* And one of the Pharises despyed hi that he wold cate with hym. And he wēt into the Pharises house, & sate down to meat. And behold a womā in that ctyte, which was a sinner, as sone as she knew that Iesus sat at meat in the Pharises house, he brought an alabastrer boxe of oynment, & she stode at his fete behinde him wepyng, & began to washe hys fete wth teares, & dryd wyppen them wth the haires of her head, & kyssed his fete, and anoynted them wth oynment.

When the pharise which bade hi, sawe þ, he spake wth him self, saying: If this mā were a pphete, he wolde surely haue knowen who & what maner womā this is which toucheth him, for she is a sinner. And Iesus answered & sayd vnto hym: Simō I haue somwhat to say vnto the. And he said: master say on. Ther was a certen lender which had. ii. detters, þ one ought fyue. C. pence, & the other. i. And whē they had nothing to paye he forgauē the

¶ i. bothe.

The Gospel of

both, which of the tell me, wyl loue him moost: Simon answered & sayd: I suppose that he to whom he forgaue moost And he sayde vnto him: Thou hast true lye iudged.

6 And he returned to the wdmā & sayd vn to Simō: Seist thou this womā: I entered into thy house, & thou gauest me no water too my fete: but she hath washed my fete w teares & wipped the w p hearis of her head. Thou gauest me no kisse: but she, sence p time I came in, hath not ceased to kysse my fete. Whynce head w oyle p didest not anoynt: but she hath anointed my fete w oynment. Wherefore I say vnto the: many synnes are forgiven her: for she loued mocht. To whom lesse is forgiven, the same doth lesse loue. And he sayd vnto her, thy synnes are forgiven the. And they that sate at meat w him, began to faye wythin them selues: who is this which forgiveth synnes also: And he sayd to the womā: Thy faith hath saved the: Go in peace.

The Notes

a* Happeneth he p is not offended by me &c. To be offended in Christ, is to wyl neyther to know christ nor yet to beleue in him: and not to be offended in hym is to receaue hym and knowledg by a pfect fapth that he is our saviour.

b* One p is lesse in the kingdō of heaue is greater then he. &c. Loke in Math. xi. b.

c* Wpdom is iustified of her chyliden Loke in Math. xi. c.

d* Many synnes are forgiven her because she loued mocht. &c. Not that her loue obtained remission of her synnes, but fapthe out of whiche she loue proceeded: and therefore Christ openly asseymeth, thy fapth hath made the safe. For as fapth saynt Paul, wch out fapth is it impossible to please god. He bryue xi. a. And whatsoeuer is not of fapth, the same is synne. Rom. xiiii. b.

e Christ with his apostles goeth from towne to towne & preacheth, & with the parable of p seed, telleth who is his mother & his brother, & telleth p saying of the see, deliuereth the possessed, and byrmeth the deuils into the herde of swyne, helpeth the sycke woman and Iacobs daughter.

The. viii. Chapter.

And it fortuned after p, that he him self wnt throughout cyties & townes, preaching, & shewing the kingdom of God, & the twelue with him And also certayne women, whiche were healed of euyl spytes, infirmities: Mary called Magdalen, out of whom went seuen deuyls, & Joanna p wyfe of Chusa

Herodes steward, & Susāna & many other: whiche trusted vnto the of theyr substance. & & wch mocht people were gathered together, & were come to hym out of al cyties, he spake by a similitude A sower went out to sowe hys seed: & as he soweth some fell by the waye syde, & it was trode vnder fete, & the foules of the ayre deuoured it by. And some fel on stōne, and as sone as it was spronge by, it withered away, because it lacked moystnes. And some fel among thornes, and p thornes sprange by wyth it, & choked it. And some fel on good ground & sprange by, & bare fruite, an hundred folde. And as he sayde these thinges, he cryed: He p hath eares to heare, let hym heare.

And his disciples asked him sayinge: what maner similitude is this: And he sayd: & vnto you is it geue to know the secretes of the kyngdom of God: but to other in similitudes: p when they se they shuld not se, & when they heare they shuld not vnderstande.

The similitude is this. The seed is p word of God. Those p are besyde p waye are they that heare, & afterwarde cometh the deuyl & taketh away the word out of theyr hertes lest they shulde beleue & be saved. They on the stōnes, are they which when they heare, because the word w soy But these haue no rotes, which for a whyle beleue, and in tyme of temptaciō go awaye. And that which fel among thornes are they which heare, & go forth, & are choked with cares and with ryches, and bo luptuous lyaunge, & bying forth no fruyte. That in the good ground, are they whiche wyth a good and pure hert, heare the worde and kepe it and bying forth fruyte wyth pacience.

f & No mā lighteth a candel, & couereth it vnder a vessel, nether putteth it vnder the table but setteth it on a candelsticke, that they that enter in, may se the lyght. Nothing is in secret that shall not come abroad: Neyther any thing hyd, p shal not be knowe, & come to lyght. Take heed therefore how ye heare: for whosoeuer hath, to hym shalbe geuen: And whosoeuer hath not, fro him shalbe take, euen p same which he supposed that he hath.

He came to him his mother & his brethren,

then, & could not come at him for pzease. And they told him saying: Thy mother & thy brethren stand without, & wold se þ. He answered & sayd vnto them: my mother & my brethren are these whych heare þ worde of God and do it.

And it chanced on a certayne dape þ he went into a ship & his disciples also, & he sayd vnto the: Let vs go ouer vnto þ other syde of the lake. And they lanchyd forth. And as they sayled, he fel a slepe, & ther arose a storme of wynde in the lake, and they were fylled with water, & were in leopardy. And they went to him & awoke him sayinge: Master, Master we are loost. The he arose & rebuked the wynde & the tepest of water, & they ceased, and it waxed calme. And he sayd vnto the: wher is your fayth? They feared & wondered saying one to another: what fellow is this for he comaundeth both the wyndes and water, & they obey him? And they sayled vnto the region of the Gadarenites, whych is ouer agaynst Galile.

And as he went out to lande, ther met hym a certayne mā out of þ cytie, whych had a deuyl lōge tyme, & ware no clothes nether abode in any house: but amonge graues. When he saw Iesus, he cryed, & fell downe befoze hym, and with a loude voyce sayd: What haue I to do with the Iesus the sonne of þ god moost blest? I beseech the tozmet me not. Then he comāded the foule sprete to come out of þ mā. For ofte tymes he caught him, & he was bound with chaynes, & kept with fetters, and he brake the bondes and was caried of the fende, into wyldeernesse.

And Iesus askyd him saying: What is thy name? And he sayd: b. Legion. because many deuils were entred into him. And ther besought him, þ he wold not comaunde them to go out into the depe. And ther was theryn an herde of many swine feeding on an hyl and besought him, that he wolde suffer them to enter into them. And he suffered them. Then went the deuyls out of the man, and entred into the swyn: And the hearde toke theyr course and ran hedlinge into the lake, and were choked. When the heedmen sawe what had chaunced, they fled and told it in the cytie and in the byllages.

And they came out to se what was done: & came to Iesus, and found the man out of whō the deuyls were departed, sitting at the fete of Iesus, clothed & in his right mynde, & they were afrayed. They also whych saw it told the by what meanes he þ was possessed of the deuyl, was healed. And al the whole multitude of þ cōterey of the Gadarenites, besought him þ he wold depart fro them: for they were takē wth great feare. And he gate him into þ ship & returned back agayne. The mā out of whō þ deuyls were departed, besought him þ he might be wth him. But Iesus sent him away sayinge. Go home agayne into thyne own house, and shewe what great chinges god hath done to the. And he wēt his way, & pzeched thozowout al the cytie what greates chinges Iesus had done vnto hym.

And it fortunyd when Iesus was come agayne that þ people receaued hym. For they all wayted for hym: & behold ther came a mā named Jairus (and he was a ruler of þ synagoge) and he fell downe at Iesus fete, & besoughte hym þ he wolde come into his house, for he had but a daughter only, ypon a twelue yere of age, and she laye a dyinge. And as he went the people thronged hym.

And a womā hauing an issue of bloud xii. yeres (whych had spent al her substance among þ phisicians, nether could be holpen of any, came behind him, & touched the hem of his garment, & immediately her yssue of bloud staunched. And Iesus sayde: Who is it that touched me? Whē euery mā denyed, Peter & they that were wth him, sayd: Master þ people thrust the & bere thee: & sayest þ who touched me? And Iesus sayd: some body touched me. For I perceauē þ vertue is gone oute of me. Whē the womā sawe þ she was not hyd, she came trebling, & fel at his fete, & told him befoze al þ people for what cause she had touched hi, & how she was healed immediately. And he sayde vnto her: Daughter be of good cōfort. & thy faythe hath made the hole, go in peace.

Whyl he yet spake, ther came one fro þ rulers of þ synagoges house whych sayd to him: thy daughter is dead, discease not thee mayster. When Iesus hearde that,

et. ii. he

f
marks, b, b;

math, fr, c
marks, b, b,

math, fr, b;
marks, b, b

The Gospell of

mark. ix. v.
marks. v. b

He answered þe father, saying: Fear not
believe only and she shalbe made whole.
And whē he cam to þe house he suffred no
mā to go in to him, save Peter, James &
John, & the father & the mother of þe mai
de. Every body wept & sorowed for her.
And he sayde: Weepe not: for she is not
dead, but slepeth. And they leugh him to
scorne. For they knew þe she was dead.
And he thrust the al out, & caught her by
the hand: & cryed saying: Mayde aryse.
And her spret came agayne, and she rose
straght way. And he comaunded to geue
her meat. And þe father & þe mother of her
were astonied. But he warned the þe they
shuld tel no man what was done.

The Notes

a* Unto you is it given to know the se-
crets of God. ec. Luke in mar. xiii. b
b* whosoever hath, to hym shalbe given
ec. Luke in mar. xiii. b
c* another & brethren, as touching bre-
thren Luke in Gene. xiii. b
d* Legion after Begecius comprehendeth
at the least xl. vii. hundred and. cxxii.
¶ sendeth out the xii. Apostles to preach. He
to us heareth tell of hym he sebeth fye thousand
men with synchaues and two synchs, the dysci-
ples confesse hym to be the sonne of God. he teals
by gawth how selfe vpon the mounte, delivareth
thee poss. sed, and teacheth his dysciples to be
lowpe They desyre vengeance, but he reproveth
them.

The ix. Chapter.

mark. ix. v.
marks. vi. a

U

He called he þe xii. together
& gaue the power, & auctori-
te over al devils, & that thei
myghte heale diseases. And
he sent the to preach þe king-
dom of God, & to cure the sycke. And he
sayd to the: Take nothing to sucke you
by the way: nether staffe, nether scripe,
nether bread, nether money, neither haue
two cotes. And what soever house ye en-
ter into, ther abyde & thence depart. And
whosoever wyll not receaue you, whē ye
go out of that cytte, shake of þe very dust
fro your fete, for a testimonye agaynste
the. And they wet out, and went thoro
the townes, preachinge the Gospell and
healyng euey wheate.

And Herode the tetrarch heard of
al þe was done by him, & douted, because
þe it was sayd of some, þe John was ryse
agayn fro death: & of some, that helyas
had appered: & of some, that one of þe old
prophetes was ryse agayn. And Hero-
de sayd: John haue I beheaded: who the
is this of whom I heare soche thinges:

And he desyred to se hym.

And þe Apostles returned: & tolde hym
what great thinges they had done. & And
he toke the & wet aside into a solitarie pla-
ce, nye to a citte called Bethsaida. And þe
people knew of it, & folowed hym. And he
receaued the, & spake vnto the of þe king-
dō of God & healed the þe had neede to be
healed. And whē þe day begā to wane a-
way, the came the. xii. & sayd vnto hym:
send the people away, þe they may go in-
to townes & villages round about & lod-
ge, & get meat, for we at here in a place of
wyldernes. But he sayd vnto the. Geue
ye the to eat. And they said. We haue no
mo but. v. loaves &. ii. fishes, excepte we
shuld go & bye meat for all this people.
And thei were about a. v. mē. And he
sayd to his disciples. Cause the to sytte
down by. l. in a cōpany. And they dōd so,
& made the al syt downe. And he toke the
fyue loaves, & the. ii. fishes, & looked vp to
heuen, & blessed the, & brake & gaue to the
disciples, to sette before the people. And
they ate, and were al satisfied. And there
was take vp of that remayned to the. xii.
baskettes ful of broken meat.

And it fortunēd as he was alone pray-
ing, his dysciples were wth hi & he asked
the sayig: who say þe people þe I am: thei
answered & said: John baptist: Some say
heliyas. And some say, one of the old pro-
phetes is ryse agayn. He sayd vnto the
who say ye þe I am: Peter answered and
sayd: þe art þe christ of God. And he war-
ned & comaunded the þe they shuld tel no
mā þe thing sayig: þe the sōne of mā must
suffre many thinges, & be reprovēd of the
elders, & of the hye priestes & scribes & be
slayne, and the thyrde day ryse agayne.

And he sayd to them al, yf any mā will
come after me, let him denye hym selfe, &
take vp his crosse dayly & folowe me. c*
Whosoever wyll saue his lyfe, shal lose
it. And whosoever shal lose his lyfe for
my sake, the same shal saue it. for what
auauntageth it a mā to wstune the whoale
worlde, yf he lose hi selfe or rīne in doma-
ge of him selfe: for whosoever is a sha-
med of me, & of my sayinges: of hi shal
the sōne of mā be ashamed, whē he co-
meth in his owne glory, & in the glory of
his father, & of þe holy angels. And I tel
you of a suert, c* Ther be some of them

that stande here whyche shal not taste of death, till they se the kyngdom of God.

And it folowed about an viii. dayes after those saynges, þ he toke Peter, James, & John & went by into a mountayne to praye. And as he prayed, the fashio of his countenance was chaunged, & his garment was whyte & shone. And behold, if men talked with him, & they were Moses & Helias which appered gloriously, & spake of his departing, whych he shulde ende at Jerusalem. Peter & they þ were with him, were heavy with slepe. And whē they woke, they saw hys glorie, and two men standinge wpyth hym.

And it chauned as they departed fro hym, Peter sayd vnto Jesus: Master, it is good being here for vs: Let vs make the tabernacles, one for þ & one for Moses, & one for Helias: & wist not what he sayd. And whyl he thus spake, there came a cloude and shadowed them & they feared when they were come vnder þ cloude. And ther came a voyce out of the cloude sayig: This is my deare sonne heare hym. And as sone as þ voyce was past, Jesus was founde alone. And they kepte it cloose: & tolde no man in those dayes any of those thynges whych they hadde sene.

And it chauned on the next day as they came down fro the hyl, moch people met hym. And behold a mā of þ cōpany cried out sayig: Master, I beseeche þ beholde my sonne, for he is al þ I haue: and se, a spert taketh hym & sodenly he crieth, & he teareth hym þ he someth agayne, & wpyth moch payn departeth fro hi, whē he hath rēt hi, & I besought thy disciples to cast hym out, & they could not. Jesus answered & sayd: O generatio without fayth, & croked: how long shal I be with you: & shal I suffre you: bring thy sōne hither. As he pet was a coming, they send rent him, and tare him. And Jesus rebuked þ vnclene sperte, & healed the chyld, and deliuered him to his father. And they were al amazed at the myghty power of God.

And whyle they wondered euery one at all thynges which he dyd, he sayd vnto hys disciples: Let these saynges synke downe into your eares. The tyme wyl come, when þ sonne of mā shalbe deliuered into the hādes of men. But they wiste not what that word meant, & it was hyd fro

them, that they vnderstode it not. And they feared to aske hym of that sayng.

¶ Then there arose a disputatio among them who shulde be the greatest. When Jesus perceaued the thoughtes of their hertes, he toke a chyld, & sett him hard by hym, & sayd vnto thē. Whosoever receaueth this chyld in my name, receaueth me. And whosoever receaueth me, receaueth hym þ sent me. For he that is leaste among you al, the same shalbe greate.

And John answered & sayd: Master, we sawe one castinge oute deuyls in thy name, & we forbade hym, because he foloweth not with vs. And Jesus sayd vnto hym: forbyd ye hym not. For he that is not agaynst vs, is wpyth vs.

And it folowed whē þ tyme was come that he shuld be receaued by, then he sett his face to go to Jerusalem, & sent messengers before him. And they went & entered into a cite of the Samaritans to make redy for hym. But they wold not receaue him, because his face was as though he wold go to Jerusalem. And whē his disciples James & John saw þ, they sayd. Lord, wilt þ that we comaunde, that fyre come downe fro heuē & consume them, euē as Helias did? Jesus turned about, & rebuked thē sayig: ye wote not what maner sperte ye are of. The sonne of man is not come to destroye mens lyues, but to saue thē. And they wēt to another town. ¶ And it chauned as he went in the waye, a certayn mā sayd vnto him: I wyl folowe þ whether soeuer thou go. Jesus sayd vnto him: foxes haue holes, & byrdes of the ayre haue nestes: but the sonne of man hath not whereon to laye his head.

And he sayd vnto another: folowe me And the same sayd: Lord suffre me fyrst to go & burye my father. Jesus sayd vnto hym. Let the dead burye theyr dead but go thou and preache the kyngdome of God.

And another sayde: I wyl folowe the lord: but let me fyrst go by the fare wel whyche are at home at my house. Jesus sayd vnto him: No mā that puttereth his hand to the plowe, & loketh back, is apte to the kyngdom of God.

¶ he notes
* Neither sette of rodde. Luke in mar. vii. b
* Tetrarcha is appoynted in mar. viii. c
G. iii. c. * Wob

mat. xviii. a
mark. ix. c
Luke. xxi. c
G

The Gospel of

17 * Whosoever will save his lyfe, &c. p. 15; whosoever (in this world) regardeth to his life, p. he will not put it in jeopardy for me: whē tyme requyret h, the same shal lose hys lyfe eternally. &c.

18 * Ther be some of the p. 15. &c. shal not tast of death tyl they se p. kingdō of god. &c. This kingdō of god which Mark in p. dist. chap. d. writeth to come w. power, is p. kingdō of christ which som of the dōd the se, whi ch were Peter, John & James, whyle they saw p. cloud & the glori of christ transfigured & heard p. testimony & witness of p. father of heuē, of moyses, & Elias, for the dōd at these aboundantly testify that christ was a king and the sonne of God.

19 * Let p. dead bury they: dead. &c. p. 15, let the infidels alone w. their infidelite, & so lowe p. me, p. is belome thou in me. &c. And so preache the kyngdom of God. &c.

20 * He sendeth the senetie before him to vouch. & geuerth them a charge how to behaue the selues, prayeth his heauyly father, & wereth the Scrithe p. tempted him, & by the exple of the Samaritanā sheweth who is a mā nych: our, Martha recea ueth the Lord into her house. Mary Magdall is seruent in hearinge hys woide.

The .x. Chapter.



After these thynges, p. lord appointed other. lxx. also, & set the two & two before hi in to euery cytye & place, whether he him self wold come.

And he said vnto the, p. harvest is great but p. labourers ar fewe. Pray therfore the lord of the harvest, to sende forth labourers into his harvest. So your wayes: behold, I send you forth as labes among woluy. Beare no wallet, nether scrip, nor shoes, & salute no mā by p. wape. Into whatsoener house ye enter, first say peace be to this house. And yf p. sōne of peace be there, your peace shal rest vpon hym: yf not, it shal turne to you agayne. And in the same house tary tyl, eating & dyinking such as they haue. For the labourer is worthy of hys rewarde.

Go not frō house to house: & into what soener citie ye enter, yf they receaue you, cate such thynges as are set before you, & heale the synke that ar ther, and say vnto the: the kingdō of God is come npe vpo you. & But into whatsoener cytie ye shal enter, yf they receaue you not, goo youre wapes out into the stretes of p. same and say: eue the very dust, which cleaueth on vs of poue citie, we wipe of against you. Nothwithstanding, marke this p. the kyngdom of God was come npe vpo you. Ye and I say to you: that it shalbe easier in that day for Zebome, then for that citie,

21 * Who be to the Chorazin: two be to thee Bethsaida. For yf the myracles had ben done in Tyre & Sidō, whych haue bene done in you, they had a great whyle ago ne repented sitting in heare & athes. Ne uertheles it shalbe easier for Tyre & Sydon, at the iudgement, then for you. And thou Capernaū whych art exalted to heuē, shalt be thrust downe to hell. & He p. heareth you, heareth me: & he p. despiseth you, despiseth me: & he that despiseth me despiseth hym that sent me.

22 * And the scuentie turned agayne with loye, saying: A dōd euen the very deuyls ar subdued to vs thozow thy name. And he said vnto the: I saw Satā, as it had ben lightening, fall downe frō heuē. & he holde I geue vnto you power to treade on serpentis & scorpions, & ouer al maner power of the enemye: & nothing shal hurte you. Neuerthelesse, in this reioyse not, that the synkes are vnder youre power: but reioyse, because your names ar wryt ten in heauen.

23 * That same tyme reioysed Iesus in the synke, & sayde: I cōfesse vnto the father: & Lord of heauē & earth, that thou haste hyd these thynges frō the wise & pruden, and hast opened the to the babes. Euen so father, for so pleased it p. All thynges are geuen me of my father. And no man knoweth who the sonne is, but p. father: nether who the father is, saue the sonne, & he to who the sonne wyl shewe hym.

24 * And he turned to his disciples, & said secretly: & happy are the eyes whiche se that ye se. For I tell you that many prophetes & kinges haue desyred to se those thynges whiche ye se, and haue not sene them: & to heare those thynges whiche ye heare, and haue not heard them.

25 * And behold a certayn laweer stode by and tempted him saying: & After what shal I do to inheret eternal lyfe. He said vnto hym: what is wrytten in the law: howe readest thou. And he answered and sayd: & I loue thy Lorde God, wth all thy hert, and wthal thy soule & wth al thy strength, & wthal thy mynde: and thy neyghbour as thy self. And he said vnto hym: Thou hast answered ryghte. This do & thou shalt liue. & He willing to iustifye hym selfe, sayd vnto Iesus: 26 * Who

Who is then my neyghbour?

Jesus answered & sayd: A certayn mā descended fro Hierusalem into Hierico, & fel into the handes of theues, which robbed him of his raymēt & wounded hym, & departed leuyng him halfe dead. And by chaunce ther came a certayne prestē of same waye, & whē he saw him, he passed by. And lykewyse a Leuite, whē he was come nye to the place, went & looked on him and passed by. Thē a certayn Samaritanē, as he loyned, came nye vnto hym & whē he saw him, he had cōpassion on him, & went to a bound by his woundes, and powred in oyle & wine, & put him on his owne beast, & brought him to a cōmē ynne, & made prouision for him. And on the morowe whē he departed, he toke out two pēce & gaue thē to the host, & said vnto him: Take cure of hym, & whatsoeuer thou spendest more, whē I come agayn I wyl recompence the. Whiche now of these thre thinkest thou, was neyghbour vnto him that fel into the theues handes? And he sayd: he that shewed mercye on hym. Then sayd Jesus vnto hym: God and do thou lykewyse.

¶ It fortunēd as they wēt, that he entered into a certayn towne. And a certayn womā named Martha receaued him in to her house. And this woman had a sister called Mary, which sat at Jesus feet, & heard his preachinge. And Martha was cōbzed about moche scruting, & stode & sayd: matter, doest thou not care, & my sister hath left me to minister alone? Syd her therfore, & she helpe me. And Jesus answered, & sayd vnto her Martha, Martha, thou carest, & art troubled about many thynges: verely one is nedeful. ¶ Mary hath chosen her that good part which shal not be taken awaye from her.

The Notes

a* He wyllynge to iustifie him selfe. &c. That is, he wyllynge to set forth hym selfe as iuste and as one that was learned, sayde who is my neyghbour. &c.

b* Mary hath chosen her good part, &c. That is, she hath chosen the hearing of the worde of God, whych euer endureth, & is the only way to euerlastinge lpe

¶ The teacher hys disciples to praye, & prayeth out a deuyl, and rebuketh the blasphemous Pharisees. They requyre signes & tokens. He eateth with the Pharisees & reprehendeth the hypocrytes of the Pharisees, & pharisees and hypocrytes.

The .xii. Chapter.



And it fortunēd as he was praying in a certayne place whē he ceased one of his disciples sayd vnto hi: Master teach vs to pray, as Iohn taught his disciples. And he sayd vnto thē: whē ye praye, saye: Our father which art in heuē, halowed be thy name. Thy kingdō come. Thy will be fulfilled euē in erth as it is in heuē. Our daylye bred geue vs euermore. And forgeue vs our synnes: for euē we forgeue euery mā that trespaseh vs. And leade vs not into temptacion. But deliuer vs from euill.

And he sayd vnto thē: ¶ If any of you shuld haue a frend, & shuld go to him at midnight, & say vnto him: frend lend me thre loues, for a frend of mine is come out of the way to me, & I haue nothing to set before him: & he wyl shuld answer & say, trouble me not, I doze is now. But, & my seruātes ar wth me in the chāber, I can not ryse & geue thē to the. I say vnto you, though he wold not aryse & geue him, because he is his frend: yet because of hys importunite he wold ryse, & geue him as many as he neded. And I say vnto you: ¶ aske & it shalbe geuen you. Seke, & ye shal fynd, knocke, & it shalbe opened vnto you. For euery one that asketh receaueth: & he that seketh, findeth: & to hi that knocketh, shal it be opened. ¶ If the sonne shal aske bred of any of you that is a father: wyl he geue hi a stone? Or if he aske fysh, wyl he geue hi a serpent? Or if he aske an egge: wyl he offer him a scorpion? ¶ If ye thē which are euill, can geue good gyfts vnto your chyldre, how moche more shal the father of heauen geue an holpe spete to them, that desyre it of hym.

¶ And he was casting out a deuyl, whiche was dōme. And it folowed when the deuyl was gone out, & dōme spake, & the people wondred. But some of thē sayd: he casteth out deuyls by the power of Beelzebub the chefe of deuyls. And other tēpted him sekig of him a sygne fro heuē. But he knew their thoughtes, and sayd vnto them: Euery kingdō deuided with in it self shalbe desolate: & one house shal fal vpon another. So if Sata be deuyled within hi self: how shal his kigdō endure? Because ye saye that I cast out deuyls.

math. vii. 8
John. xvi. 7
Jacob. ii. 16

The Gospell of

deuils by spowter of Belsebub. Yf I by
 þ power of Belsebub cast out deuils: by
 who do your childre cast the out, & the
 fore shal they be your iudges. But yf I
 by þ finger of god cast out deuils, no dou
 te the kingdō of god is come vpon you.

When a strong mā armed watcheth
 hys house: that he possesseth is in peace.
 But when a stronger then he cometh vp
 on him & ouercometh hym: he taketh fro
 him hys harness wherein he trusted & de
 updeth hys goodes. He that is not wyth
 me, is agaynste me. And he þ gathereth
 not wyth me, scattereth.

When the vnclene spere is gone out of
 a man, he walketh thorough waterlesse
 places, seeking reste. And whē he findeth
 none, he sayth: I wyl returne agayn vn
 to my house whēce I came out. And whē
 he cometh, he fyndeth it swept & garni
 shed. The goeth he & taketh to hym seuē
 other spers: & worse the him selfe: & they
 enter in, & dwel there. And þende of that
 man, is worse then the beginninge.

And it fortunēd as he spake those thin
 ges, a certayn womā of the cōpany lyfte
 vp her voyce, & sayd vnto hym: Happye
 is the wombe that bare the, and the pay
 pes whych gaue the surke. But he sayd:
 Yea, happy are they that heare the word
 of God and kepe it.

When the people were gathered thicke
 together: he began to saye: This is an e
 uil nacio: they seke a signe, & ther shal no
 signe be geuen the, but the sygne of Jo
 nas þ pphet. For as Jonas was a signe
 to the Ninuites, so shal þ sonne of man
 be to this nacio. & The quene of the south
 shal rse at iudgemēt, w the men of this
 generatio, & cōdempne the: for she cam fro
 the ende of the world, to heare the wisdō
 of Salomō. And behold a greater then
 Salomon is here. The men of Ninine
 shal rse at the iudgement w thys gene
 ration: & shal cōdempne the: for they re
 pentēd at the preachinge of Jonas. And
 behold a greater then Jonas is here.

Mat. 23. 13.
 Luc. 11. 30.
 Mark. 12. 40.

Mat. 23. 13.
 Luc. 11. 30.
 Mark. 12. 40.

¶ No mā lighteth a candel, & putteth
 it in a pzeup place, nether vnder a bushel
 but on a candellstick, þ they that come in
 may se the light. The light of thy bodye
 is the eye. Therefore whē thine eye is sin
 gle: then is al thy body ful of light. But
 yf thine eye be euyl: the shal al thy body

be ful of darckenes. Take hede therefore
 that the light which is in the, be not dar
 kenes. For yf all thy body shalbe lyght,
 hauinge no parte darke: then shal all be
 full of light, euen as when a candel doth
 light the with hys brightnes.

And as he spake, a certayn Pharise be
 sought him to dynce with hym: & he wete
 in a late downe to meate. When the Pha
 rise sawe that, he inuueyled that he had
 not fyrst washed befoze dynce. And the
 Lord said to him: & How do ye pharises
 make clene þ outsyde of the cup, & þ plat
 ter: but your inward partes ar ful of ra
 ueninge & wyckednes. Ye soles, dyd not
 he þ made that which is withoute: make
 that which is within also. Neuerthelesse
 geue almosse of þ ye haue, & behold all is
 clene to you. But wo be to you Pharises
 for ye tithē þ mynt & rewe, & al maner er
 res, & passe ouer iudgemēt and the loue
 of God. These ought ye to haue done &
 yet not to haue lefte the other vndone.

Wo be to you Pharises: for ye loue þ
 hyppermost scates in the synagoges, and
 greet ages in the markets. Wo be to you
 scribcs & Pharises & Porcrites, for ye are
 as graues which appere not, & the men
 walke ouer the ar not ware of the. Then
 answered one of the laweares & sayd vnto
 him: Master, thus sayng, þ puttēst vs
 to rebuke also. The he said: wo be to you
 al: o ye laweares: for ye lade me with bur
 thens greuous to be bozne, & ye pour sel
 ues touche not þ packes w one of poure
 fingers. Wo be to you: ye byld the sepul
 cres of the prophetes, & pour fathers kil
 led the, truly ye bare witnesse, þ ye alowe
 the dedes of pour fathers: for they killed
 the, & ye byld the sepulcres. Therefore
 sayd the wisdō of god: I wyl send them
 Prophetes & Apostles, & of the thei shal
 see & persecute: þ the blood of al prophe
 tes, whych was shed fro þ beginninge of
 the world, may be requyred of this gene
 ratio fro þ blood of þ Abel vnto þ blood
 of Zachary, which perished betwene the
 aulter & the temple. Verely I saye vnto
 you: it shalbe requyred of this nation.

Wo be to you laweares: for ye haue ta
 ken away þ kepe of knowledge, ye entred
 not in poure selues, & the that came in ye
 forbade. When he thus spake vnto them
 the

Gen. 12. 10.

the laweers and the pharises began to
wre busly about hym, and to stoppe hys
mouth with many questyōs, laying wat-
te for hym, and schynge to cathe some
thyng of hys mouth, wherby they might
accuse hym.

The Notes.

a* Of Belzebub reade, Math. x. c
b* If I by the synger of god cast out de-
uils & c/ that is/ yf I by the power of god
cast them out & c.

The leuen of the pharises. Christe comforte the
his disciples against persecution when the them
to beware of couetousnes, by the symilitude of a
certaine ryche man: he wyl not haue the to hange
vpo earthly thynges, but to watich and to be redy
agaynst hys commenge.

The. xxi. Chapter.

Alther gathered togeather
an innumerable multitude
of people (in so moche þ they
trode one another) he began
to saye vnto his dyscyples:
fyrst of al beware of the a* leue of þ pha-
ryses whiche is ypocrysy. for ther is no
thyng couered, that shal not be vncou-
red: nether hyd that shal not be knowen.
for whatsoeuer ye haue spoken in dark-
nes: that same shal be herd in the lyght.
And þ which ye haue spokē in þ eare eue
in secret places, shal be preached euen on
the top of the houses.

I saye vnto you my frēdes: be not a-
fraid of them that kyll þ body, and after
that haue no more that they can do. But
I wil shew you, whome ye shal feare. fea-
re hym whych after he hath kyllēd, hath
power to cast into hel. Ye I say vnto you
hym feare. Are not fyue sparowes bou-
ght for two farthinges? And yet not one
of them is forgotten of god. Also euen þ
very heares of your heedes are nou. bryd.
feare not therefore: ye are moze of value
then many sparowes.

I say vnto you: whosoever confesseth
me before men, euen hym shal the sōne of
man confesse also before the angelles of
god. And he that denieth me before men:
shal be denied before þ āgels of god. And
whosoever speaketh a word agaynst me
the sōne of mā it shal be forgiven hi. But
vnto hi þ blasphemeth þ holy goost, it shal
not be forgiven. When thei bring you on
to the synagoges, & vnto þ rulers & offy-
cers, take no thought how or what thyn-
ge ye shal answer or what ye shal speake

for the holy goost shal teach you in þ sa-
me houre, what ye ought to saye.

+ One of the company said vnto him:
After hyd my brother deuilde þ enheri-
tance w me. And he said vnto him: Whā,
who made me a iudge or a deuyder ouer
you? wherfore he said vnto the: take he-
de, & beware of couetousnesse. * for no
mans lyfe standeth in the aboundance of
þ thynges whiche he possesseth. And he put
forth a similitude vnto the saying: The
ground of a certayne ryche man broughte
forth frutes plenteously, & he thought in
him self saying: what shal I do? becau-
se I haue no roume wher to bestowe my
frutes. And he said: This wyl I do. I
wyl destroye my barnes, & bulde greater,
& therin wil I gather all my frutes, and
my goodz: & I wyl say to my soule: Sou-
le þ hast moche goodes layde vp in sto-
re for many yeares, take thine ease: cate,
drick, & be mery. But god sayd vnto hi:
Thou fool, this nyght wil they fetche a
way thy soule agayne fro þ. Then whose
shal those thynges be whiche þ hast prou-
ided? So is it with hi that gathereth the ry-
ches: & is not ryche in God.

And he spake vnto his disciples: Ther-
fore I say vnto you: Take no thoughts
for your life, what ye shal eat, nether for
your body, what ye shal put on. The life
is moze then meat, & the body is moze the
rayment. Considre the rauens, for they
nether sowe nor reape, whych nether haue
stoor house ner barn, and yet God fe-
deth them. How moche are ye better then
fowles. Whiche of you w takig thought
can adde to hys stature one cubyt? If ye
then be not able to do that thing whych
is lest: wbt take ye thought for þ renaū-
te? Consydre þ lilies how they grow. They
laboure not: they spin not, & yet I say vn-
to you, þ Salomon in all thys royalte,
was not clothed lyke to one of these.

If the grashe whiche is to day in the fel-
de, & to morow shal be cast into þ forna-
ce, god so clothe, how moche moze wyl he
clothe you, o ye endued w lytle faythe:
and alke not what ye shal eat or what ye
shal dryk, nether clyme ye vp an hys: for
al such thynges þ herthen people of þ worl-
de seke for. Your father knoweth what
ye haue neede of such thynges. wherfore
seke

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seke ye after the kingdom of god, and al these thinges shalbe ministred vnto you. * Feare not lytel flocke, for it is your fathers pleasure, to geue you a kyngdom. * Wel ye haue, & geue alynes. And make you bagges, whiche were not olde, & treasure ye sayleth not in heuen, wher no these cometh, nether mothe corrupte the. For wher poure treasure is, there wyl poure hertes be also.

Et let your loynes be girded about, & your ce lightes brenning, & ye your selues like vnto men that wait for their master, whē he wil retorne fro a wedding: that allone as he cometh & knocketh, they may open vnto him. Happy at those seruantes, whiche the lord whē he cometh shal find waking. Verily I say vnto you, he wil gyf de hym self about & make the to sit doune to meat, & walke by & minister vnto the. And yf he come in the secōd watch, ye yf he come in the thyrde watch, & shal finde them so, happy at those seruantes. Thys vnderstonde, & yf a good man of a house knew what houre the these wold come, he wolde surely watche: & not suffre hys house to be broken up. & ye prepared therfor: for the sonne of man wyl come at an houre when ye thynke not.

mat. xxiii. 1.
mar. xiii. 35.

Then peter sayd vnto hym: * Master, tellest thou this in all thyng vnto vs, or to al men? And the lord said: If ther be a faythful seruante & wise, whome his lord shal make ruler ouer his household, to geue them their durie of meat at due season, happy is that seruante, whō hys master when he cometh, shal find so doing. Of a truth I say vnto you: that he wil make hi ruler ouer al that he hath. But a yf a cuil seruante shal say in his hert: My master wil deferre his coming, and shal begine to sympe the seruantes & maypens, & to eate & dryncke and to be drownden: the lord of that seruante wil come in a day when he thynketh not, and at an houre when he is not ware, & wil deuide him, & wil geue hi his rewarde to the vnbelerers.

The seruante that knew his masters wil & prepared not hi self, nether dyd according to his wil, shalbe beten w many stripes. But he that knewe not, and yet did comit thynges worthy of stripes, shal be beatē w few stripes. For vnto whō

much is geuen, of hym shalbe moche requyred. And to whom men moche comyt, the more of hym wyl they aske.

I am come to send fyre on erth: & what is my desyre, but that it were all tradye kyndled: notwithstanding I must be baptysed w a baptisme: & how am I payned till it be ended? Suppose ye that I am come to send: * peace on earth: I tel you naye, but rather debate. For fro hence forth there shalbe, v. in our house deuyded, thre against two, & two against thre. The father shalbe deuided against the sonne, & the sonne against the father. The mother against the daughter, & the daughter against the mother. The motherelaw against hys daughterelawe, and the daughterelawe agaynst her motherelawe.

Then said he to the people: when ye se a cloude ryse out of the west straight way ye saye: we shal haue a shower, and so it is. And when ye se the fourth wynde blowe, ye saye: we shal haue heet: and it cometh to passe. Ypocrytes, ye can skyl of the fallō of the earthe & of thee skye: but what is the cause, that ye cannot skyl of this time? Ye and why iudge ye not of youre selues what is ryghte.

Whyl thou goest with thyne aduersary to the ruler: as thou art in the way, geue dylgencce that thou mayst be deliuered fro hym, leaste he bynge the to the iudge, & the iudge deliuer the to the iapler, & the iapler cast the in to presō. I tel the, thou departest not thence tyll thou haue made good the: * vtmost mynte.

The Notes.

a* What leuen a faithful must be warre of: is more euidently shewed in Math. xvi. wher he teach is vnderstanded a doctrine & inuency on of pharises / & of al other mlike conuicions vnto the, here it is noted by the name of ypocryse because it is de craftul / false / & vngodly / & maketh all the louers therof ypocrytes:

b* To speake a trewe agaynst a sonne of māys, to be offendid w a hūman type of māhed of Iesus christ for hys hūble & lowe degree, as were many of the Jewes John. bil. Math. xxi. c. Marc. xiii. d

c* Sel al ac. of thys loke Marc. x. c

d* Such peace as this world loueth (whiche is then at peace when mens appetites & desires are satisfied, & when they euel agree w the euel) came I not to send on the earth, but therfore came I, w a wordes of berpe peace, to destrōpe the peace of thys world: for lyth a doctrine of a gospel, which teacheth

eth at peace: shalbe enuied of many, it can
not be but debate must rise euen amongst
greateste frendes / while they that loue thys
world wyl soner exerceise crueltie towardes
the they loue best / then leaue the biers whi-
che they haue bene accustomed vnto. And
agayne / those whom the spere of the chazpce
belonging to þ gospel hath touched / wyl
by no means suffre the selues to be deuicid
fro that which they haue begonne to cleane
to, betwixt these am I not come to set pea-
ce, but debate,

¶ Of thys math. b. d

¶ Or th: Galileans who Pilate slew, a of those
that died in Siloe. The similitude of þ figge tre.
¶ That beareth þ such woman, The parable of þ
mustard seede plant. Few entre into the kyngdome.
¶ Christ reprimeth Herode and Jerusalem.

Chc. xlii. Chapter.

There were present at þ same
seaso þ shewed him of þ ga-
lileans, whose bloude Pilate
teingled w their owne sa-
crifice. And Iesus answe-
red, & said vnto the: Suppose ye þ these
Galileans were greater siners then all þ
other Galileans, because they suffered su-
ch punishment: I tel you naye: but ex-
cept ye repent, ye shal all likewise perishe
w those, xliii. vpon which the toure in
Siloe fel, & slew the. thynke ye that they
were siners aboue al me þ dwel in Jeru-
salem: I tel you naye: But except ye repen-
te, ye al shal lyke wyse perishe.

¶ He put forth this similitude: a certayn
ne mā had a figge tre plantid in his vine-
yard & he came & sought frute thereon, &
found none. Then said he to the dyesser of
his vineyard: behold, this thye pere haue
I come & sought frute in this figge tree,
& fynd none: cut it downe: why cōbyethe
it þ ground: and he answered & said vnto
him: Lord let it alone this yere also, tyl
I dogge rounde about it, & dog it, to se
whether it wyl beare frute: & yf it beare
not the, after that, cutte it downe. And he
taught in one of theyr synagoges on the
Saboth daies. And behold there was a
woman which had a spere of infirmitie
xliii. yeres: & was bowed together & coul-
de not lyft vp her self at all. When Ie-
sus saw her, he called her to him, & sayde
to her woman thou art deliuered fro thy
dyscase. And he laid his handes on her, &
immediatly she was straight, and glorify-
fied god. And þ ruler of the synagoge a-
nswered w the indignacion (because that
Iesus had healed on the Saboth daye)

and sayde vnto the people. Ther are, vi.
dayes in which men ought to worke: in
them come and be healed, and not on the
Saboth daye.

Then answered hym the Lord, and sai-
de: þ hypocrite, doth not eache one of you
on the Saboth day, lowse his oxe or his
asse from the stall, & leade him to the wa-
ter: And ought not this daughter of A-
braha, whom Satan hath bound lo xliii
yeres, be lowsed fro this bond on þ Sa-
bath day: And when he thus sayd, al his
aduersaries were ashamed, and al þ peo-
ple reioysed on all the excellent dedes, þ
were done by hym.

math. xlii. a
Luk. xlii. a

Then sayd he: what is the kyngdome
of God lyke: or wherto shal I compare
it: It is lyke a grayne of mustard seede,
which a mā toke and sowd in his gar-
den: and it grewe & waxed a great tree, &
the foules of the ayre made nestes in the
braunches of it.

And agayne he sayd: wher vnto shal I
liken the kyngdom of god: it is lyke le-
uen, which a womā toke, and hyd in thre
busshels of flour, tyl al was thorow le-
uended. And he wet thorow al maner of
cypres and townes teaching, and torey-
nge towardes Jerusalem. Then sayde
one vnto hi: Lord, at ther feaw þ shalbe
saued: And he sayde vnto the: stryue w
your selues to enter in at the strait gate:
for many I say vnto you, wil seke to en-
ter in, and shal not be able.

¶ When the good mā of the house is
se þp, and hath shet to the doze, ye shal be-
ginne to stand wout, & to knock at the
doze saying Lord Lord, open vnto vs: &
he shal answer & say vnto you: I know
you not whete ye ar. Then shal ye begin
to saye: we haue eaten in thye presence &
drack, & thou hast taught in our stretes.
And he shal saye: I tel you I know you
not whence ye ar: departe from me all ye
workers of iniquitye. Ther shalbe we-
ping & gnashyng of teth, when ye shal se
Abraha and Isaac & Jacob, and al the
prophetes in the kyngdome of God, and
your selues thrust out at dozes. And they
shal come, fro þ east & from the weste &
fro þ north & from the southe, and shal
sit downe in the kyngdome of god. And
beholde, ther are last, which shalbe first.

And

The Gospel of

And there are fyfth which shalbe last.

C The same daye ther came certayne of **p** pharisses and sayd vnto him: get **p** oute of **p** way, and departe hence: for Herode wil kyl the. And he sayde vnto them. Go ye and tel **p** fore, behold I cast oute de- uils and heale **p** people to daye and to mo- row, and the third daye I make an ende. Neuertheles, I must walke to daye & to morowe, & the daye following: for it can- not be, that a prophet perishe enye other wher, saue at Ierusalem.

1008.5.1.114.9.

A Jerusalem, Jerusalem, which kil- lest prophetes, & stonest the that ar sent to the: how often wolde I haue gathered thy chyldre together, as the hen gathered her nest vnder her wynges, but ye wold not. Behold your habytacyō shalbe left vnto you desolate. For I tel you, ye shal not se me vntil **p** time come that ye shal saye, blessed is he that commeth in the na- me of the Lorde.

The Notes.

A When the couenant made in **p** blood of chryst is blynded / then men payne them selues wth the holpe woordes / trustinge ther by to enter / but al in vayne.

C Iesus retheth wth **p** pharisses, healeth the dysp- sy upon the Saboth, teacheth to be lowly, telleth of the great supper, & warneth them that wil folow hym, to lay thei accēptes before what it wil cost them. The salt of the earth.

The. xlii. Chapter

A As it chaunced that he wēt into **p** house of one of **p** che- se pharisses to eate brede on a Saboth daye: and they watched hym. And beholde ther was a mā before him, which had the dyspse. And Iesus answered & spake vnto **p** laweys & pharisses sayng: is it lawfull to hele on the Saboth daye? And they held thei peace. And he toke hym & healed hym, and lett hym go: and answer- ed them sayng, which of you shal haue an asse or an ore fallen into a pytte, and wil not straight way pul him out on the Saboth daye? And they coude not an- swer him agayne to that.

He put forth a similitude to **p** gesses, whē he marked how thei pleased to **p** hi- est rounes, & said vnto the: when **p** art bidden to a wedding of eny mā, sytt not doune in the hiest rounne, lest a moze ho- norable mā then **p** be bidden of hym, & he

that bade both hym & the, come and saye to the: geue this mā rounne, & **p** then be- gin to shame to take the lowest rounne. But rather when **p** art bidden, go & syt in **p** lowest rounne, **p** whē he that bade **p** cometh, he may say vnto the: frende syt vp hier. Then shalt thou haue woꝝshipe in **p** presence of them that sit at meat wth the. **F**or whosoever exalteth him selfe, shalbe brought lowe. And he that hum- bleth him selfe, shalbe exalted.

Then sayde he also to him that had de- sired him to dīner: **W**hen thou makest a dīner or a supper: call not thy frendes, nor thy brethzen nether thy kinsme or yet rygh neighbours: lest they byd the agay- ne, & a recompence be made the. But when thou makest a feast, call thee pooze, thee maimed, **p** lame & the blind and thou shalt be happy, for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

When one of them that sate at meate also herd that he said vnto him: happy is he that eateth breed in the kingedome of god: **T**hen sayd he to him. **A** certayne man ordned a great supper, & bade ma- ny, & sent his seruaūte at supper time, to say to them that were bidde, come: for al thinges ar now redy. And they al at once begā to make excuse. The first sayd vn- to hi: I haue bought a ferine, & I muste nedes go & se it, I pray **p** haue me excu- sed. And another said: I haue bought, b yocke of oxen, and I go to proue the, I pray **p** haue me excused. The thyrde sayd I haue maryed a wyfe & therfore I can not come. And the seruaunte wente, and brought his Master word e therof.

Then was the good mā of the house dyspleased, & said to his seruaūte: Go out quickly into the stretes & quarters of **p** cypre, and brynge in hither **p** pooze & the maimed & the halt & the blind. And **p** ser- uaunt said lorde it is done as thou com- maūdest & yet ther is rounne. And **p** lord said to the seruaunt: Go oute into **p** hye wayes & hedges, and compel the to come in, that my house may be fylled. For I say vnto you, that none of those mā whi- ch were bidden, shal tast of my supper.

Ther went a great cōpany to him, and he turned and said vnto the. **I**f a mā come

so cat dyen
p in to dme
or to taken
repate, as
it is sayd.
wth a thil

Part 1
made it
114.9.11

mat. xlii
114.9.11

mat. xlii
114.9.11

mat. xlii
114.9.11

come to me, & hate not his father and mother & wife and children, & brethren, & sisters: moreouer and his owne lyfe, he cannot be my dyscypyle. And whosoever beare not his crosse, and come after me can not be my dyscypyle.

¶ Which of you disposed to bld a toure, sitteth not downe before & countethe the cost, whether he haue sufficte to performe it: lest after he hath laide the foundacion & is not able to performe it, al he beholde it, beginne to mock him saying: this mā beganne to bld, and was not able to make an ende. ¶ What king goeth to make battail against another king, and sitteth not downe fyrst, and casteth in hys mid, whether he be able with ten thousand, to mete him that cometh against him with xx. thousand. ¶ Els whyl he other is yet a great way off, he wil sed abasscatours, and desyre peace. So lykwyse one of you that forsaketh not all that he hathe, can be my dyscypyle.

* Salt is good, but yf salt haue losse hys saltnes, what shall be seasoned therewith? It is nether good for the lād nor yet for the donge byll, but men cast it out at the doores. He that hath eares to heare, let hym heare.

¶ The louing mercy of God is opene sit for the in the parable of the hundreth shepe, & of the sonne that was lost.

The xv. Chapter.

Then resorted vnto hym al the publicans and sinners, for to heare hym. And the pharisees and scribes murmured sayinge: he receauethe to hys company sinners, and eateth with them. Then put he forth this similitude to them sayinge: What man of you hauinge an hundred shepe, yf he loose one of them, dothe not leue nynty and nyne in the wyldernes, and go after that whyche is losse, untill he fynde hym? And when he hath found him, he putteth him on hys shulders wythe ioye: And assone as he cometh home, he calleth to gather his louers and neighbours saying vnto them: Reioyse wyth me for I haue founde my shepe which was lost: I say vnto you, he likewise ioye shall be in heuē ouer one sinner that repēte, more then ouer a nynty & nyne iuste persons, whiche nede

no repentaunce. ¶ Other what woman hauinge a grote yf she lose one, doth not lyght a candel, & swepe the house, & seke diligently tyll she fynd it: And whē she hath founde it she calleth hir louers & her neighbours sayinge: Reioyse wyth me, for I haue founde the grote which I had lost. ¶ Likwyse I say vnto you, ioye is made in the presence of the angels of god ouer one synner that repēte.

* And he sayd: A certayne man had, thē sonnes, & the yonger of them sayd to his father: father geue me a part of the goodys that to me belongeth. And he deuided vnto them his substance. And not long after, the yonger sonne gathered al that he had together, & toke his iorney in to a farre countrey, & ther he wasted his goodes in riotous luyng. And when he had spent all that he had, ther arose a great dearth thorough out al the same lād, & he began to lack. And he went & claued to a cyrclyn of that same countrey, which sent him to his felde, to kepe his swine. And he wold faine haue filled his bely with the coddies that the swine ate: and no man gaue to hym.

¶ When he came to him self he said: how many byred seruantes at my fathers haue byred ynough, & I dy for hōger. I will aryse & go to my father, & will say vnto him: father I haue synned against heuē & before the, & am no more worthy to be called thy sonne, make me as one of thy byred seruantes. And he arose and went to his father. And when he was yet a great way off, hys father sawe him, and had compasyō, & ran & fell on his neck & kyssed him. And the sonne said vnto him: father, I haue sined against heuē, & in thy sight, & am no more worthy to be called thy sonne. But his father said to his seruantes: bring forth that best garment & put it on him, & put a rynge on his hand, & shooes on his fete. And bringe hyther that fatted caulfe and kil hit, & let vs eat & be merry: for this my sonne was deed, & is aloue agayne, he was lost, and is now founde. And they beganne to be merry. ¶ The elder brother was in the feld, & when he cam & drew nie to the house, he herd musing & daunsing, and called one of his seruantes, & asked what those thynges meante. And he sayde vnto him: thy brother is come

The Gospell of

come, & thy father had killed the fatted
caulfe, because he hath receued hi safe &
solid. And he was angry, & wold not go
in. The came his father out & entreated
him. He answered & sayde to hys father:
Lo these many yeares haue I done þ ser
uice, nether brake at any time thy comaū
demēt, & yet gaucst þ me neuer so moche
as a kyd to make mery wth the my louers:
but as sone as this thy sonne was come,
which hath deuoured thy goodes w hat
lotes, þ hast for his pleasure killed þ fat
ted caulfe. And he said vnto him: Sōne,
thou wast euer w me, and al that I haue
is thine, it was mete that we shuld make
merpe and be glad: for thys thy brother
was deed, and is a lyue agayne: & was
losse, and is founde.

*The parable of the wicked māmon. Not one
title of gods word shal perissh. Of the ryche man,
and poore lazarus.*

The xvi. Chapter.

And he said also vnto his dis
cyples. & Ther was a certai
ne ryche mā, which had a ste
ward, that was accused vn
to hym, that he had wasted
his goodes. And he called him: & said vn
to him: How is it, that I heare this of þ?
Geue a comptes of thy steward shyppe:
For thou mayst be no longer steward.
The steward said w in hym self: what
shal I do: for my master wyl take away
fro me the steward shyppe. I cannot dig
ge, and to begge, I am ashamed. I wote
what to do, that when I am put oute
of the steward shyppe, they maye receaue
me into their houses.

Then called he al his masters detters,
& sayd vnto the first: howe moche owest
thou vnto my master? And he sayde an
hūdzd tonnes of oyle. And he said to hi:
take thy byl, & sit downe quickly & wy
te fyfty. The said he to another: what o
west thou? And he sayd: an hūdzd quar
ters of wheat. He said to him: Take thy
byl, and wyte foure scoze. And the Lord
comēded the vntrust steward because he
had done wisely. For the chyldre of thys
world ar in their kynde, wiser then þ chil
dre of lyght. And I saye also vnto you:
make you frēdes of þ wicked māmon,
þ when ye shal ce parte, they maye receaue
you into euerlastyng habitacions.

& He that is saythful in that whych is
lest the same is saythful in moch. And he
that is vnfaithful in that least: is vnfaith
ful also in moch. So then yf we haue
not ben faithful in þ wicked māmon, who
wil beleue you in that which is tru. And
yf ye haue not bene faithfull in another
mānes business: who shal geue you your
owne? No seruaūt can serue .ii. masters,
for other he shal hate þ one & loue the o
ther, or els he shal lene to the one & despy
se þ other. Ye cannot serue god & māmon.

Al these thinges herde the pharyses al
so whych were couetous, & they mocked
hi. And he said vnto the: Ye ar they whi
ch* iustify your selues befoze me: but
God knoweth your hertes. For that whi
che is hyghly esteemed among me, is ab
hominable in the sight of god.

The law & the prophetes raygned vn
til the tyme of John: and sence that tyme
þ kyngdom of god is preached, & euerye
man stryueth to go in. Soner shal heue
& erth perissh then one title of the lawe
shal perissh. Whoso euer forsaketh his
wyfe & marryeth another, brake the ma
trimony. And euery man whych marryeth
her that is deuoried fro her husband, co
mitteth aduourty also.

& Ther was a certayne ryche man, why
ch was clothed in purple and fyne bysse,
& fared deliciously euery day. And there
was a certayne begger named Lazarus,
whyche laye at hys gate ful of soores be
strige to be refreshed w the cromes why
che fel fro the ryche mannes bord. Ne
uetheles, þ dogges came & licked his so
res. And it fortuned that the begger dy
ed, and was carryed by the angelles vnto
Abrahams bosome. The ryche man al
so dyed, and was buryed.

And being in hel in tormētes, he lift bp
his eyes and saw Abraham a faire of, & la
zarus in his bosome, & he cried & said: a
ther Abraham, haue mercy on me, & send
Lazarus þ he may dip the tpype of hys
finger in water, & cole my tōge: for I am
tormēted in this flame. But Abraham say
de vnto hi: Sōne, remēber þ thou in thy
lyfe tyme, receued thy plesure, & contra
ry wyle Lazarus payne. Now therfore
is he cōforted, & thou art punisshed. Re
ponde al this, byt wene you and vs there

is a great space set, so þ they which wold go from hence to you cannot: nether mal come from thence to vs.

Then he saide I praye the therfore farther, sende him to my fathers house. For I haue five brethren: for to warne the lest they also come into the place of torment. Abrahā said vnto hi: they haue Moyses & the prophetes let them heare the. And he said: nay father Abraham, but yf one came vnto them frō the deed, they wolde repent. He sayde vnto hym: If they heare not Moyses and the Prophetes, nether wyl they beleue, though one rose frō dea the agayne.

The Notes

ax Make you frendes of þ wicked Mammon. This word Mammon is a word of þ Spēriā spech, & signifieth riches. So that the tēpt meaneth. Bewote your riches accordig to þ word of god: þ god be pleased w your doinges & not deceitfully as this felow doth b* pe or they þ iustifie your selues & c. Of this is spoken afore in the .x. chap. r.

cx Some by the holome of Abrahā do vnderstand the fapth of Abrahā, other some al so vnderstand it of þ place wher the elect & chosen that folow þ fapthe of Abrahā do rest after their death. But tohere that place is (because þ scripture doth not expressly determine it) cā we not tel & therfore may no man be so bolde as to despyne it.

Chyist teacheth his disciples to auoyde decaſy one of euil, one to forgiue another. Redſative to trust in god & no mā to pꝛeſume in his owne worke. He healeth the ten lepers, ſpeaketh of þ lates dayes, and of the ende of the worlde.

The .xvii. Chapter.

THe sayd he to his disciples, it canot be auoided but that offences wyl come. Fewer theſeſſe wo be to hym thoꝝ we whome they come. It were better for him that a implſtome were hāged aboute his necke, & that he were caſt into the ſee, then that he ſhuld offend one of theſe lit. lōs. Take hede to you re ſelues. * If thi bzother trespas againſt the, rebuke him and yf he repēte, forgiue him. And though he ſinne againſt the ſe uē times in a day, & ſeuē times in a day tourne agayne to the ſaying: it repētethe me, forgiue hym.

And the Apoſtles ſayd vnto the Lord: increaſe our faith. And the lord ſayd: yf ye had faith like a graine of muſtard ſed & ſhuld ſay vnto this ſicamine tree, plucke thy ſelfe by þ rootes, & plāte thy

ſelf in the ſee: he ſhuld obey you.

Who is it of you yf he had a ſeruaūte plowing or ſedynge catel, that wolde ſay vnto him when he were come from the felde: Go quickly and ſpe downe to mea te: & would not rather ſaye to him, Dyſſe wher I may ſup, and gred by thy ſelf and ſerue me, til I haue eaten & dyſſen: & afterwarde, eate þ, and dyꝛncke thou? Soeth he thāk that ſeruaūte becauſe he did that which was cōmaūded vnto hi? I know not. So lykwylſe ye, whē ye haue done al thoſe thynges whych ar cōmaūded you ſay, we are vnproſſtable ſeruaūtes. We haue done that which was oure duety to do.

+ And it chaūſed as he went to Jeruſale, þ he paſſed thoꝝow Samaria & Galyle. And as he entred in to a certayne town, there met him ten men þ were lepers. Which ſtoode a ſarte of & put forth theiꝝ voices & ſaid: Jeſu maſter, haue mercy on vs. Whē he ſaw the, he ſaid vnto the: Go and ſhewe your ſelues vnto þ Pꝛeſtes. And it chaūſed as they wēt, thei wēt cleaſed. And one of the, when he ſawe þ he was cleſed, touned back agayne, & w a loude voyce prayſed God, & ſel boune on his face at his ſete, and gaue hi than kes. And the ſame was a Samaritane. And Jeſus aſwered & ſaid: ar ther not te cleſed? But wher ar thoſe nine? There ar not ſoude that returned agayne, to geue God prayſe ſaue only thys ſtraūger. And he ſaid vnto him: ariſe, & go thy wa ye thy ſapth hath made the whoale.

+ When he was demaūded of þ Pha riſes, whē the kyngdō of god ſhuld come he aſwered the & ſaid: The kyngdom of god cometh not w wayting for, Nether ſhal men ſai: Lo here, lo ther. For behold the kyngdom of God is with in you.

And he ſayde vnto the diſciples: theſe dayes wyl come, when ye ſhal deſyre to ſe one daye of the ſonne of mā, & ye ſhall not ſe it. And they ſhal ſaye to you: Se here, Se there. Go not after them, nor ſo low the, for as the lyghtenynge that a pereth out of þ one parte of heuen: & ſhy neth vnto þ other parte of heauen. * So ſhall the ſonne of man be in his dayes. But fyrſt muſt he ſuffre many thyges, & be reſuſed of hys nacyon.

In whiche may be ſayd that he ſuffered for them no mā is in ſiſſed before god, but by Chyſtes blood onle

The kyng dom of god is to loue god with al thyne hert, & to put thy hōle truſt in hym accordig to the cōuenēt made in thys. & for a thē ſake to loue thi ney bour as thy ſelfe loue þ And al this is wꝛthe in the. * Mat. xlv. & Mar. viii & Luk. xxi.

The Gospel of

As it happened in the tyme of Noe: so shal it be in the tyme of the sone of mā. Thei ate they druncke, they maryed wyues, & were married, eue vnto that same daye, & Noe wēt into the Arcke: & the flood came & destroyed them all. Likewise also, as it chaunced in the daies of Lot. They ate, they drāke, they bought they sold, they plāted, they blyt. And eue then same day that lot went out of Sodom it rained fyre & brimstone fro heuen, & destroyed the al. After these ensamples, shal it be in the day whē the sone of mā shal appere.

6 At that day he that is on the house top & his stuffe in the house: lett him not come doune to take it out. And likewise let not he that is in the felde, turne bak againe to that he lefte behinde. Remēber lottes wyfe. Whosoever will go about to saue his lyfe, shal lose it: & whosoever shal lose his lyfe, shal saue it. I tel you in the nyght, ther shalbe two in one bed, & one shalbe receaued & the other shalbe forsaaken. Two shalbe also agryndig together: the one shalbe receaued, & the other forsaaken. And they answered, & sayde to him: where Lord? And he said vnto the: wher soeuer the body shalbe, thither wil the egles resorte.

The Notes.

* Wher soeuer the body shalbe / thither wil the egles resorte / is / ther as the sone of mā shalbe to iudge the world, thither shal al gather together vnto me.

The teacheth to be feruent in prayer continually. Of the pharises & the publican. The kyngdom of God belongeth vnto chylde. Christ answereth the ruler, and promyseth reward vnto al so: he as suffre losse for his sake, and folow him. The blyssed man is reioyced to his syght.

The xviii. Chapter.

And he put forth a similitude vnto the, signyfing the me ought alwayes to praye & not to be wery, sayig: Ther was a Judge in a certayne citie, whiche feared not god nether regarded mā. And ther was a certayne we dow in the same citie, whiche came vnto hi sayig: aueng me of myne aduersarie. And he wold not for a while. But afterward he said to hi self: thoughe I feare not god nor care for mā, yet because this we do wronbleth me, I wil auēg her lett at the last she come & hagge on me. And the Lord seide heare what the byrght

wes Judge sayeth. And shal not god auēge his elect, whych crye daye and night vnto him, ye though he deferre the? I tel you he wyl auenge them and that quickly. & Neuerthelesse, whē the sone of mā cometh, suppose ye, that he shal fynd fayth on the erth.

* And he put forth this similitude, vnto certayne which trusted in the selues & they were perfect, & despised other. Two men went vp into the temple to praye: the one a pharise & the other a publicā. The pharise stode & prayed thus vnto him self. God I thanke the that I am not as other men are, extorsioners, vnjuste, aduoutres, or as this publicā I faste twise in the week, I geue tithe of al that I possesse. And the publican stode a farte of, & wold not lift vp his eyes to heuen, but smote his brest sayig: God be mercyfull to me a sinner. I tel you thys mā departed home to his house iustified moare then the other. * For euery man that exalteth hym selfe, shalbe brought low: And he that humbleth hym selfe, shalbe exalted.

* They brought vnto him also babes, that he shuld touche the. Whē hys disciples saw that they rebuked the. But Iesus called them vnto hi, & said: Suffre children to come vnto me, & forbyd them not. For of such is the kyngdom of god. Verely I saye vnto you: whosoever receaueth not the kyngdom of god as a child: he shal not entre therein.

And a certayne ruler asked hym sayig: good master: what ought I to do, to obtayne eternal lyfe? Iesus sayde vnto hi: wōht callest thou me good: none is good saue God only. Thou knowest the commandementes: Thou shalt not committe aduoutry: thou shalt not kill: thou shalt not steale: thou shalt not beare false witness: Honour thy father & thy mother. And he sayd al these haue I kept fro my yowth. Whē Iesus heard the, he sayd vnto him. Yet lackest thou one thyng. * Sel al that thou hast, & distribute it vnto the poore, & thou shalt haue treasure in heuen and come, & folow me. Whē he hard that, he was heuy: for he was very ryche.

Whē Iesus saw him moorne, he sayde: wō what difficulte shal thei that haue ryches, enter into the kyngdom of God: it is easier

eaſter for a camel to go thorow a needles eye, then for a ryche man to enter into the kingdō of God. Then ſaid they þ heard that. And who ſhal the be ſaued? And he ſayd: Chinges which are impoſſible w men are poſſible wth God.

Then Peter ſayd: Lo we haue left al and haue folowed the. And he ſaid vnto them: Merely I ſaye vnto you, there is no mā that leaueh houſe, other father & mother, oꝝ brethren, oꝝ wyfe, oꝝ chyldren for the kingdōm of Goddes ſake, which ſame ſhal not receaue moch moze in this worlde: and in the worlde to come, lyfe cuculafynge.

He toke vnto hym the twelue, & ſayd vnto them. Behold we go by to Jeruſalem, & all ſhal be ful fylled that ar wyttē by the Prophetes of theſe ſonne of man. He ſhal be deliuered vnto the gentyles, & ſhal be mocked and ſhal be deſpytfully entreated, and ſhal be ſpetted on: & when they haue ſcourged hym, they wyl put hi to death, and the thyrde day he ſhal aryſe agayn. But they vnderſtoode none of theſe chinges. And this ſaying was hyd fro thim. And they perceaued not theſe thyn- ges whych were ſpoken.

And it came to paſſe, as he was come nye vnto Hierico, a certayne blinde man ſate by the waye ſyde begging. And whē he hearde theſe people paſſe by, he asked what it meant. And they ſayd vnto hym, that Jeſus of Nazareth paſſed by. And he cryed ſayinge: Jeſus þ ſonne of Dauid haue þ mercy on me. And they why- che went befoze rebuked hym, þ he ſhuld hold hys peace. But he cried ſo moche the more, & þ ſonne of Dauid haue mercy on me. And Jeſus ſtoode ſtyll, & cōmaunded hym to be brought vnto hym. And when he was come neare, he asked hym ſaying what wilt thou that I do vnto the? And he ſayde: Lord that I may receaue my ſyght. Jeſus ſaid vnto hym: receaue thy ſyght: thy fayth hath ſaued the. And immediately he ſaw, and folowed hym, pray ſinge God. And al the people when they ſawe it, gaue laude to God.

The Notes

Sel al that þ haſt. ſc. loke in mar. x. c. Of iacchus, and the ten ſeruautes to whō the talentes were deliuered. Chyſt rydeth to Jeruſalem and weperh ouer it.

The. xii. Chapter



And he entred in & wēt thorow Hierico. And beholde, ther was a mā named Zachheus, which was a ruler among the Publicans, & was ryche alſo. And he made meanes to ſe Jeſus, what he ſhuld be: & coulde not for þ pzeace, becauſe he was of a low ſtature. Soherfoze he ran befoze, & clymbed by in to a wyld ſyg tree, to ſe hym: for he ſhulde come þ waye. And when Jeſus came to the place, he loked by, & ſawe hym, and ſaid vnto hym: ſache, come downe atonce for to dape I muſte abyde at thy houſe. And he came downe haſtely & receaued hym ſoyfully. And when they ſaw þ they al grudged ſaying: He is gone in to lary wth a man that is a ſynner.

And ſache ſtoode forth and ſayd vnto the Lord: beholde Lord, the halfe of my goodes I geue to the poore, and yf I haue done any man wronge, I wyl reſtoze hym ſower fold. And Jeſus ſayd to hym thys daye is helth come vnto thys houſe, for as moche as he alſo is become the chyld of Abraham. **F**or the ſonne of mā is come to ſeke and to ſaue that whych he was loſte.

As they hearde theſe chinges, he added thereto a ſymplitude, becauſe he was nye to Hieruſale, & becauſe alſo they thoughte that the kyngdō of God ſhuld ſhortely appere. He ſayd therfoze: & a certayne noble man went into a ſarre countre, to receaue hym a kyngdō, & then to come agayne. And he called his ten ſeruautes and deliuered them ten pounce, ſayinge vnto the: by and ſell tyl I come. But his cyteſens hated hym, and ſent meſſengers after hym ſayinge: we wyl not haue this man to raygne ouer vs.

And it came to paſſe, when he was come agayne & had receaued hys kyngdō, he cōmaunded theſe ſeruautes, to be called to hym (to whō he gaue his money) to wlt what euery mā had done. The came the firſt, ſaying: Lord, thy poude hath encreaſed ten pound. And he ſayd vnto hym: wel good ſeruat becauſe þ waſt faith- ful in a very littel thing, take thou au- tozite ouer. x. cytyes. And the other came ſaying: Lord thy pound hath encreaſed fyue pound. And to the ſame he ſayde: &

A. I. be thou

math. xxi. b

math. xxi. b
ſp. ac. ſ. i. b

math. xxi. b

The Gospel of

as he thou also ruler ouer fyne cytyes.

D
math. xxv. c.

And the third came & said: Lord beholde here thy pouer, whych I haue kepte in a naphya, for I feared the, because thou arte a strait man: thou takest by þe thou laydest not downe, & repest that thou diddest not sow. And he sayde vnto hym: Of thine owne mouth, iudge I the þe up! seruaur. Kneweste thou that I am a strait mā takyng by that I laid not doune, & repyng that I dyd not sow? Moher fore then gauest not thou my money into þe bank, that at my cōmynge I myght haue requyred mine owne wth vantage.

E
to him þe
behold that
be gen^{er}. 10
he in math.
xxv. d

E
math. xxv. a.
Mark. xi. a

And he said to them that stode by: take fro him that pouer, & geue it hi that hath ten pound. And they sayd vnto hym loz de he hath ten pounce. I saye vnto you, that vnto all them that haue, it shall be geuen: & fro him that hath not, euen that he hath shall be takē fro hym. Moher ouer those mine enemies, which wold not that I shuld raigne ouer them byng byther, & see them befoze me. And whē he had thus spoken, he procedeth forth befoze, assendyng by to Ierusalem.

And it fortunēd, whē he was come nīe to Bethphage & Bethany, besydes moūt Oliuete, he sent two of his disciples sayyng: go ye into the towne which is ouer agaynst you. In the which assone as ye ar come, ye shall fynd a colt tied, whereon yet neuer mā sate. Louse him and byng him byder. And yf any mā aske you, whi that ye louse him: thus saye vnto hym, the Lord hath nede of hym.

They that were sent, wēt they: wape & foud, euen as he had sayd vnto the. And as they were alosyng the colt the owners said vnto them: why louse ye the colt? In they said: for the Lord hath nede of him. And they broughte hym to Iesus. And they cast their rayment on the colt, and set Iesus thereon. And as he wente, they spredde, their clothes in the way.

And when he was now come, where he shuld go downe fro the moūt Oliuete, þe whole multitude of the disciples begā to reioyce, & to laude god wth a loude voyce, for al the miracles that they had sene, sayyng: blessed be the kyng that comethe in the name of the lord: peace in heauen, & glory in the hieft. And some of þe pharyses of the cōpany sayd vnto hi: Hasten

rebuke thy disciples. He answered, & sayd vnto the: I tel you yf these shuld holde thei peace, the stones wold crye.

And when he was come nere, he beheld the cite, & wept on it sayyng: If thou haddest knowen those thinges which be lōg vnto thy peace, euen at this tyme I me: But now at they dyd fro thine eyes. For the dayes shall come vpon thee, that thy enemyes shall cast a banke about þe, and compass the rounde, & kepe thee in on euery side, & make the euen wth þe ground, with thy chyldren whych are in thee. And they shall not leue in the, one stone vpo another, because thou knowest not the tyme of thy bystacyon.

And he went into the temple, & begāne to cast out them that solde therein, & them that bought sayyng vnto them, it is writ ten: my house is the house of prayer: but ye haue made it a den of theues. And he taught dall in the tēple. The he preles & the scribes and the chiefe of þe people went about to destrope hi: but could not fynd what to do. For all the people stak by him, & gaue hym audyence.

The Notes:
a* That belonge vnto thy peace. ac. here peace is takē for health as in esa. xlviii. v/ They aske chyst one question, & he aske the the another. The parable of the bynegard. Of trybu te to be gemen vnto Iesus. and how chyst dopeth the monethes of the badnes.

The xx. Chapter.

And it fortunēd i one of the se daies as he taught þe people in the tēple & preched þe gospel: the hye prestes & the scribes came wth þe elders & spake vnto hi sayyng: Tel vs by what auctoryte þe doeste these thinges? ether who is he þe gaue þe this auctoryte? He answered & said vnto them: I also wil aske you a question, & answer me. The baptyne of Iohn: was it from heauen or of a* uen? And they thought wth in the selus sayyng: yf we shall say fro heuē: he wyl say: why then beleued ye hi not. But and yf we shall say of men, al the people wyl stōne vs. For they be perswaded þe Iohn is a prophet. And they answered that they could not tel whence it was. And Iesus sayde vnto them: nether tell I you by what auctoryte I do these thynges.

Thē begā he to put forth to the people thys

John. xxi. m. m. m.

math. xxi. d

a. Of the
of the
of the

math. xxi. d

his similitude. & A certayne man platted a vineyard, & let it forth to farmers and went hym self into a straunge countre for a great season. And when the tyme was come, he sent a seruante to his tenants & they shuld geue hym of the frutes of the vineyard. And the tenants dyd bette hym, & sent him away empty. And agayn he sente yet another seruante. And they dyd bett hym, & foule entreated him also, & sent him away empty. Moreover, he sent the thyrde, & hym they wounded, & cast out. Then sayd the lord of the vineyard: what shall I do? I will send my deare sonne, him peraduenture they wyl reverence, when they se hym.

But when the farmers saw hym, they thought in the selues saying: this is the heyre, come let vs kyll hym, that the heritage may be oures. And they cast him out of the vineyard: & kylled him. Now what shall the lord of the vineyard doo vnto them? He wyl come and destroy the se farmers, & wyl let oute his vineyard to other. When they heard that, they sayde: God forbidde.

And he beheld the & sayde: what meaneth this then that is writte: the stone which the bylders refused, the same is made the head corner stone: whosoever stobbe at that stone shall be broke: but on whosoever it fall vpon, it wyl grinde him to powder. And the hye prestes & the scribes & same houre went aboute to laye handes on hym, but they feared the people. For they perceaued that he had spoken thys sympletyde agaynst them.

And they watched hi, & set forth spies, which shuld fayne the selues perfecte, to take him in his wordes, & to deluyer him vnto the power & autorite of the debite. And they asked him saying: Master, we knowe thou sayest & teachest right, neyther cōspydest thou any māns degree, but teachest the way of god truly. Is it lawfull for vs to geue Cesar tribute or noo? He perceaued their craftines, & sayd vnto the: why tempt ye me? Shewe me a penny. Whose ymage & superscriptiō hath it? They answered & said: Cesars. And he said vnto the: geue the vnto Cesar which belongeth to Cesar: & to god which belongeth to god. And they could not re- proue his saying before the people, but they

marueled at his answer, & held their peate. The came to hi certayn of the Saducees which denye that ther is any resurrectiō. And they asked hi saying: Master, Moyses wrote vnto vs, if any mans brother die hauing a wyfe, & he same dye without issue: then his brother shuld take his wyfe, & rayse vp sede vnto his brother. Ther were, six brethren, & the first toke a wyfe, & dyed without childre. And the secōde toke the wyfe, & he dyed without childre. And the thyrde toke her, & in lykewyse the residue of the seuen, & left no childre behind the & dyed. Last of al the woman dyed also. Now at the resurrectiō whose wyfe of the shall she be: for seuen had her to wyfe.

Jesus answered & said vnto the. The childre of this world mary wyues, & are married, but that which shall be made wor- thy to enioye the world, & the resurrectiō fro deeth, nether mary wyues nor are married nor yet cā die any more, for they are equal vnto the angels: & at the sonnes of god in as moch as they at the childre of the resurrectiō. And the dead shall ryse agayne, euē Moyses signified besydes the bush, whē he sayd: the Lord God of Abraham & the God of Isaac, & the god of Jacob: for he is not the god of the dead, but of the which liue. For al liue in hi. The certayne of the Pharisees answered & sayd: Master thou hast wel said. And after that durst they not aske him any questyon at all.

Then sayd he vnto the: how say they that christ is dauids sonne? And he said hym self saith in the booke of the psalmes: The Lord sayd vnto my Lord, sit on my right hand, tyl I make thine enemyes thy fote stole. Seinge Dauid calleth him Lord: how is he then his sonne?

And in the audience of al the people, he sayde vnto his disciples: beware of the scribes, which desyre to go in longe clothing: and loue greetings in the market, & the hyest seates in the synagoges, and the chefe rowmes at feastes, whiche deuoure widowes houses & that vnder a colour of long prayng: the same shall receaue greater damnation.

Christ comē with the poore wyddowes, & helpe of the destructiō of Ierusalem, of false teachers, of tokens & troubles for to come, of the ende of the worlde, and of his owne commynge.

The xxi. Chapter.

The Gospell of

mark. xii. 2



As he beheld, he saw & cryche me, how they cast in their of fringes into & treasury. And he saw also a certayn pooze wyddow, which cast in thyr. ii. mites. And he sayd of truth I say vnto you, this pooze wyddow hath putt in more then they all. for they al haue of theyr superfluyte added vnto the offeringe of God: but she, of her penurye hath cast in al the substance that she had.

mat. xxiii. 23
mark. xii. 4

As some spake of the temple, howe it was garnished with goodly stones & Jewels, he sayd: The dayes wil come, whē of these thinges whiche ye se, shal not be lefte stone vpon stone, that shal not be throwe downe. And they asked him sayinge: Master when shal these thinges be and what signe wyl there be when soche thinges shal come to passe.

And he sayd: take hede, & ye be not deceaued. for many wyl come in my name sayinge: I am he, & the tyme draweth nēare. folow ye not the therfore. But when ye heare of warre & dissention: be not affrayed. for these thinges must fyrst come: but the ende foloweth not by and by.

The sayde he vnto the: Passio shal cōse agaynst nacio, & kingdō agaynst kingdōm, & greate earthquakes shalbe in all quarters, and hunger, and pestilēce: and fearful thinges. And great sygnes shal there be from heauen.

But before al these, they shal lay their hādes on you & persecute you, deliueringe you by to the Synagoges & into prison, & bring you before kinges & rulers for my names sake. And this shal chaunce you for a testimonial. Let it stick therfore fast in your hertes, not once to stody before, what ye shal answer: for I wyl geue you a mouth & wyl dō, wher agāst all your aduersaries shal not be able to speake nor resist. Yea & ye shalbe betrayed of your fathers & mothers, & of youre brethren, & kynsmen, and louers, & some of you shal they put to death. And hated shal ye be of al men for my names sake. Yet ther shal not one heyre of your heades perishe. wylth your patience possesse your soules.

And when ye se Ierusalem beseged with an hoste, the vnderstāde that & desolaciō

of the same is nye. Then let the which are in Jewry fflye to the moūtaynes. And let the which are in the middes of it, depart out. And lette not them that are in other countreyes, enter therein. for these be the dayes of vengeaunce, to fulfyll all that are writte. But too be to them that be wyl chylde, & to them that geue socke in those dayes: for ther shalbe great trouble in & lande, & wrath ouer all thys people. And they shal fal on the edge of the swerde, and shalbe lecd captiue, into all naciōs. And Ierusalem shalbe troden vnder foete of the genty's: vntyll the tyme of thee gentyls be fulfylled.

& And ther shalbe sygnes in the sunne and in the mōne, & in the starres: & in the erth, the people shalbe in forch perplexite, that they shal not tel which way to turne the selues. The see & the waters shal roze, and mēces hertes shal fayle the for feare, and for lokyng after those thinges which shal come on the erth. for & powers of heauen shal moue. And then shal they se the sonne of man come in a cloud wylth power & great gloyre. When these thinges beginne to come to passe: then loke by, & lifte by your * * * heades for your redemption draweth nye.

And he shewed the a similitude: behold the fyg tree, & all other trees, when they shout forth their budes, ye se & knowe of poure owne selues & somner is then nye at hand. So lykwylse ye (whē ye se these thinges come to passe) vnderstāde, that & kingdō of God is nye. Verely I say vnto you: this generatiō shal not passe, wyl all be fulfylled. Heauen & erth shal passe but my wordes shal not passe.

& Take hede to your selues, lest your hertes be ouercome wylth surffeting and drowkenness & cares of this world: & that, & daye come on you vnwares. for as a snare shal it come on al the that sit on the face of the erth. Watche therfore cōtinu ally & praye, that ye may obtayne grace to fflye al this that shal come, and that ye may stand before the sonne of man.

In the daye tyme, he taught in the temple & at midnight, he wente out, and had abyding in the mount oliuete. & And al & people came in the morninge to him in & temple, for to heare hym.

The

The Moes

at With pacifce possesse your soules, &c. The soule is possessed that is, perished not, but is saved by patience, & it is the joye saythe in Christe do patiently suffer all adversities.

✱ Lift vp your heades &c. To lyft vp y^e head, is to haue remembrance of, or to reioyce.

Christ is betrayed. They ate the ester lambe. He instituted of the sacrament. They knewe, who shalbe greatest, he reponeth the chalice upon the tynes of y^e moult. They take him & bring him to the hye prestes house: Peter denieth hym thysse, & they bringe hym before the councell.

The xxii. Chapter

The feast of swete bzed dwe nye which is called Ester, & the hye prestes & scribes sought how to kill hym, but they feared y^e people. Then entred Sata into Judas, whose surname was Iscariot (which was of y^e nobre of y^e xii.) & he wet his way & comuned wth y^e hye prestes & officers howe he might betraye hi to the. And they were glad: & promised to geue hi money. And he cōsented, & sought oportunitie to betraye him vnto them when the people were awaye.

✱ The came the day of swete bzed, whē of necessity the esterlabe must be offred. And he sent Peter & John saying: goo & prepare vs the esterlabe, y^e we maye cate. They sayd to hi. Wher wilt y^e, y^e we prepare? And he said vnto the. Behold whē ye be entred into the citie, there shal a mā mete you bearing a pitcher of water, him folow into y^e same house y^e he entred in, & say vnto y^e good mā of the house. The master sayth vnto y^e, wher is the gest chāber, wher I shal cate mine esterlabe with my disciples? And he shal shewe you a great parlour paved. There make redy. And they wet & found as he had sayd vnto the: & made redy the esterlabe.

And whē the houre was come, he sate downe & the twelue Apostles wth him. And he sayd vnto the: I haue inwardly desyred to cate this esterlabe wth the you before y^e I suffer. For I saye vnto you: hence forth I wyl not cate of it any moze vntill it be fulfilled in the kingdō of god. And he toke the cup & gaue thanckes, & sayd. Take thys, and deuyde it amonge you. For I saye vnto you: I wyl not dryncke of the fruyte of the vyne, vntyll the kyngdom of God be come.

And he toke bzed, gaue thākes, & gaue to the, saying: This is my body which is geue for you. This do in the remembrau-

ce of me. Likewise also, when they had supped, he toke the cup sayig: Thys cup is the newe testament in my bloud, whiche shal for you be shedde.

Yet behold, y^e hand of him y^e betrayeth me is wth me on the table. And the sonne of man goeth as it is apoynted: But wo be to y^e mā by whom he is betrayed. And they begā to enquire among the selues, which of the it shuld be, y^e shuld do that.

✱ And ther was a stryfe among them, which of the shuld be take for y^e greatest. And he said vnto the: y^e kinges of y^e gentyls raygne ouer the, & they y^e beare rule ouer the, as called gracious lordes. But ye shal not be so. But he y^e is greatest among you, shalbe as the yōugest, & he y^e is chiefe, shalbe as y^e mynister. For whether is greater, he y^e sitteth at meat: or he y^e serueth? Is not he y^e sitteth at meat? And I am among you, as he y^e ministrereth. Ye at they which haue biddē wth me in my tēptatiōs. And I apoynt vnto you a kingdō as my father hath apoynted to me: y^e ye maye cate & dryncke at my table in my kingdō, and sit on seates, and iudge the twelue trybes of Israel.

And the Lord sayd: Simon, Simon behold Satan hath desyred you, to sitte you, as it were wheat: but I haue prayed for the, that thy faith faile not. And whē thou art conuerted, strength thy brethren. And he sayd vnto him. Lord, I am ready to go with the into prison & to death. And he sayde: I tell the Peter, the rocke shal not croue thys dape tyll thou haue thysse denyed that thou knewest me.

And he sayd vnto the: when I sent you without wallet & scrippe & shoes: lacked ye any thing? And they sayd no. And he sayd to the: but nowe he y^e hath a wallet let hi take it vp, & likewise his scrip. And he y^e hath no sword, let him sel his coote & bye one. For I saye vnto you, that yet that which is wyrtē, must be performed in me: & euē wth the wycked was he nobred. For those thinges whych ar wyrtē of me, haue an ende. And they said: lord: beholde here are two swordes. And he sayde vnto them: It is ynough.

And he came out, & wente as he was wonte to mouite Oliuete. And the disciples folowed hym. And when he came to

A.iii. the

mat. xvi. 18
marc. x. 28
luke. x. 28

mat. xvi. 18
marc. x. 28
luke. x. 28

mat. xvi. 18
marc. x. 28
luke. x. 28

The Gospel of

the place, he sayde to them: praye lesse ye fall into temptation.

And he gate hym selfe fro the, about a stoness cast, & kneled down, & prayed, saying. Father yf thou wilt, withdraue this cup fro me. Nevertheless, not my wil, but thyne be fulfilled. And ther appered an angel vnto hym fro heuē, confortyng hi. And he was in an agony, & prayed som what longer. And his sweate was lyke droppes of blood, trickling downe to the ground. And he rose vp fro prayer & came to hys disciples, & found the sleeping for sorowe, & sayde vnto them: why slee ye? Rise & praye, lest ye fall into temptation.

Whyl he yet spake: behold, ther came a company, & he was called Judas one of the. xiiij. went before them, and preased nye vnto Iesus to kisse him. And Iesus said vnto hi: Judas, betrayest thou sone of mā to a kisse? Whē they which were aboute hym sawe what wold folow, they said vn-

Mat. xxvi. c.
Mar. xiii. c.
Joh. xvi. c.

to hi: Lord, what we sinne in swerdes. & And one of the smote a seruāt of the hyest prest of al, & smote of his right eare. And Iesus answered & said, suffer ye thus far forth. And he touched hys eare, & healed hym. The Iesus sayd vnto the hyest prestes & rulers of the tēple & the elders which were come to hym. Be ye come out, as vnto a thefe to sweardes & stauces: when I was dayly wth you in the tēple, ye sterted not forth hādes agāst me, but this is euē yourē bette houre, & the power of darknes. The toke they hym, & led hym, & brought hym to the hye Priestes house. And Peter folowed a farre of.

Mat. xxvi. c.
Mar. xiii. c.
Joh. xvi. c.

Whē they had kyndled a fyre in the myddes of the palis, & were set down together: Peter also satte downe amonge the. And one of the wēches, beheld hym as he satte by the fyre, & set good eye sight on hi & said this same was also wth hym. The he denyed hym saying: womā I knowe hym not. And after a lyttel whyle, another saw hym & sayd: thou art also of the. And Peter said mā I am not. And about the space of an houre after, another affirmed saying: verily euē this felow was wth hym for he is of Galile. & Peter sayde: mā I wote not what thou sayest. And immediately while he yet spake, the cock crew. And the Lorde turned back & looked vpon Peter. And Peter remembred the wordes of the Lorde,

how he sayde vnto hym, before the cocke crowe, thou shalt denye me thysse. And Peter went out, and wepte bitterly.

And the men that stode about Iesus: mocked hym, & smote hym, & blynsfolded hym, and smote hys face. And asked hym saying: arte thou who it is thou smootest? And many other thinges despytfully sayd they agāst hym.

And as sone as it was day the elders of the people & the hye Priestes & Scribes, came together, & led hym into their counsell saying: arte thou very christ? tell vs. And he sayd vnto the: yf I shal tel you, ye will not beleue. And yf also I aske you, ye will not answer me or let me go. Hereafter shal I sonne of mā sūt on the right hāde of the power of god. The sayd they al: arte thou then the sonne of God? He sayd to the: ye saye & I am. Then sayde they: what neede we any further witness? We ourselues haue herde of hys owne mouth.

Iesus is brought before Pilate & Herod. & he wānt make lamentation for hym he prayeth for his enemies. for geueth the thefe vpon his right hāde, and dyeth on the crosse, and is buried.

The. xxiij. Chapter

And the whole multitude of the arose, & led hym vnto Pilate. And they begā to accuse hi saying: we haue founde this felow peruertering the people, & forbiddinge to paye tribute to Cesar: saying, that he is christ a king. And Pilate apposed hym saying: arte thou the king of the Jewes? He answered him & sayd: thou sayest it. Then sayde Pilate to the hye Priestes, & to the people: I fynde no faulte in this mā. And they were the more farse saying. He moueth the people, teaching thorow out Iewry, and began at Galile, euen to thys place.

Whē Pilate heard mencion of Galile he asked whether the mā were of Galile. And as sone as he knew the he was of Herodes iurisdiction he sent hym to Herode, which was also at Ierusalem those daies. And whē Herod saw Iesus, he was exceedingly glad. for he was desyreous to see hi of a longe season, because he had heard many thinges of hym, & trusted to haue sene som myracle done by hi. The questiōned he wth hym of many thiges. But he answered hi not one word. The hye Priestes and Scribes, stode forth & accused

Mat. xxi. c.

Mat. xxi. c.
Mar. xiii. c.
Joh. xvi. c.

Mat. xxi. c.
Mar. xiii. c.

Mat. xxi. c.
Mar. xiii. c.
Joh. xvi. c.

Mat. xxi. c.
Mar. xiii. c.

Mat. xxi. c.
Mar. xiii. c.
Joh. xvi. c.

him wrathly. And Herode wyth his men of warre, despised him, & mocked hym, & arayed him in whyte, & sent him agayn to Pilate. & And that same daye Pilate and Herod were made frendes to gether for befoze they were at variaunce.

And Pilate called together þe hye prestes & the rulers, & the people, & sayd vnto them: ye haue brought this man vnto me, as one that peruerter þe people. And behold I haue examined him befoze you and haue founde no faute in this man, of those thinges wherof ye accuse him. No noz yet Herode. For I sent you to hym: and lo nothing worthy of death is done to him. I wyl therfore chasten him, & let him louse. & for of necessity, he must haue let one louse vnto them at that feast.

And al the people cryed atonce saying away with him, & deliuer to vs Barrabas: which for insurrectio made in the cytie & mozt her, was cast in prison. Pilate spake agayn to the wylling to let Iesus louse. And they cryed saying: Crucifye hym, Crucifye hym. He sayd vnto the the thyrde tyme. What euill hath he done? I fynd no cause of death in hi. I wyl therfore chasten him, & lett hym louse. & And they cryed w a loude voyce, & required þe he myghte be crucified. And the voyce of them & of the hye prestes preuayled.

And Pilate gaue sentence þe it shulde be as they requyred & let louse vnto the, hym that for insurrectio & mozt her, was cast into prison, whō they desyred: & deliuered Iesus to do with him what they wolde. & And as they led him away, they caught one Symō of Syrene, cominge out of the felde: & on hym layde they the crosse, to beare it after Iesus.

And ther folowed him a great cōpany of people & of wemen, which wemen bewailed & lamented hym. But Iesus turned backe vnto them, & sayd: Daughters of Ierusalem, wepe not for me: but wepe for your selues, & for your children. For behold, þe dayes wil come, whē me shal saye tha ppp at the barre & the wōbes that neuer: here & the pappes which neuer gaue suck. & Then shal they beginne to say to the m: outaynes, sal on vs: & to the hylles couer vs. for yf they do thys to a grene tree, w hat shalbe done to the drye.

And there were two euyl doers led w hym to be slayne. & And when they were come to the place, which is called Caluery, ther they crucified him, & the euyl doers, one on the ryght hand & the other on the left. & He sayd Iesus: father forgue them, for they wote not what they doo. And they parted his raiment, & cast lots. And the people stode & beheld. And rulers mocked him w the saying: he holpe other mē, let him helpe him selfe, yf he be chryst & chose of god. & The souldiars also mocked him, & cam & gaue him beneger & sayd: yf þe be king of the Jewes saue thy self. And his superscriptio was written ouer hym, in Greke, in Latyn, & Hebrew: This is the king of the Jewes.

And one of þe euyl doers which haged, railed on him saying: Yf þe be chryst saue thy self & vs. & The other answered and rebuked him saying: Rather fearest þe god because thou art in the same damnatio? We ar righteously punished, for we recceue accordyng to our dedes: & ut thys mā hath done nothig amisse. And he sayde vnto Iesus: Lord remēber me whē þe comest into thy kingdō. And Iesus sayde vnto him: Verely I save vnto the, to daye shalte þe be with me in a Paradyse.

And it was about þe first hour. And ther came a darknes ouer al the lād, vntill the ninth houre, & the sunne was darkened. And þe bayle of the tēple dyd rēt cūe thro the middes. And Iesus cried with a great voyce & sayd. Father, into thy handes I comēd my spret. And whē he thus had sayd he gaue vp the goost. & whē the centurio saw what had happened, he glorified god saying: Of a sūrtre thys mā was pfect. And al þe people þe came together to þe sight, beholding þe thinges whyche were done, smoot their brestes, & returned home. And al his acquayntāce, & the wemen þe folowed him frō Galile stode a farre of beholding these thinges.

And behold ther was a mā named Joseph, a counsellour, & was a good mā & a iuste, & did not cōsent to the counsellā dede of the, which was of Aramathia, a cyrie of the Jewes: whyche same also wayted for the kingdō of god: he went vnto Pilate & begged the body of Iesus, & toke it down, & wrapped it in a linnen clothe;

¶.liiij. and

The Gospell of

layed it in an hewē toūbe, wherin was neuer man befoze layed. And that day was ꝑ saboth euen, & the Sabothe due on. The wemē ꝑ folowed after which came to him frō Galyle, beheld the sepulcre & how his body was leyd. And they returned & prepared oboures and opintmentes: but rested ꝑ Saboth day, accor dyng to the commaundement.

The Notes.

* By Paradyse (as affirmeth Erasmus in his annotations upon this text) is understood a place of singular quietnes & pleasure.

¶ The wemē come to the grave, whist appeareth vnto the two disciples that go toward Emmaus, & both in ꝑ middell of all his disciples, openeth vnto them vnderstanding in the scriptures, & giveth them a charge, & ascendeth vp to heauen.

The xxiii. Chapter.

Mat. xxi. a.
Mark. xvi. a.
John. xxi. a.

On the morow after ꝑ saboth, early in ꝑ mornig, they came vnto ꝑ toūbe & brought ꝑ oboures which they had prepared & other wemē to the.

Mat. xxiii. a.
Mark. xvi. b.

And they found ꝑ stone rolled away frō ꝑ sepulcre, & went in: but founde not the body of ꝑ lord Iesu. And it hapened, as they were amazed therat: Behold, ii. men stode by the in shynig vestures. And as they were afraid, & bowed downe theyr faces to the ground: they sayd to the: why seeke ye the living among the dead? he is not here: but is risen. Remember how he spake vnto you, when he was yet in you in galyle, saying: ꝑ the sōne of mā must be deliuered into the hādes of synful men, & be crucified, & the third day rise agayne.

Mat. xxiii. b.
Mark. xvi. c.

And they remembred his wordes, & returned frō ꝑ sepulcre, & tolde al these thynges vnto ꝑ eleuen & to al the remnait. * It was Mary Magdalen & Joanna, & Mary Jacobi, & other that were with the, which told these thynges vnto the apostles, & their wordes seemed vnto them sayned thyng, nether beleued they he. The arose peter & ran vnto the sepulcre, & stowed in & saw the linne clothes layd by them self, & departed wondryng in hym selfe at that which had happened.

* And behold, ii. of them went that same day to a towne whiche was frō Jerusalem about. iii. score forlōges, called Emmaus: & they talked togethr of all these thynges that had hapened. And it chaulsed, as they comened together and reasoned, that Iesus hi selfe due neare, & wet

with the. But their eyes were holdē, that they could not knowe him. And he sayde vnto the: What maner of cōmunicatiōs are these ꝑ ye haue one too another as ye walke, & are sadde? And the one of them named Cleophas, answered & said vnto him: art thou only a straūger in Jerusalem, & hast not knowē the thynges which haue chaūsed therin in these dayes? To whom he sayd: what thynges?

And they sayd vnto him: of Iesus of Nazareth which was a prophet, mighty in dede & word befoze God, & al the people. And how the hye Priestes, & our rulers deliuered hym to be condemned to death: & haue crucified hym. But we trusted that it shuld haue ben he that shuld haue deliuered Israel. And as touchyng al these thynges to daye is euen the third daye, that they were done.

Yea & certayne wemē also of our company made vs astoned, which came early vnto the sepulchre, & found not his body: & came sayinge, that they had sene a vision of angels, whiche sayd that he was aloue. And certayn of the which were with vs, went their waye to the sepulchre, and found it euen so as the wemen had sayd but hym they sawe not.

And he sayd vnto the: O fooles & slowe of hert to beleue al that the Prophetes haue spokē. Ought not christ to haue suffered these thynges, & to enter into his glory? And he began at Moyses, & at al the Prophetes, & interpreted vnto the in al scriptures which were writte of him. And they due nye vnto ꝑ towne whych they wete to. And he made as though he wolde haue gone further. But they constrained hym saying, abyde with vs, for it draweth towardes night, & ꝑ daye is farre passed. And he went in, to tary with the.

And it came to passe as he sat at meat with the, he took bread, blessed it, brake & gaue to the. And their eyes were opened & they knew him: and he banyshted out of their sight. And they said betwen the selues: dyd not our hertes burne within vs whyl he talked with vs by ꝑ waye, & as he opened to vs the scriptures? And they rose vp ꝑ same houre, & returned agayn to Jerusalem, & found the eleuen gathered together, & them that were with the

which

which sayd: the Lorde is rysen in dede, & hath appered to Simon. And they told what thinges was done in þ way, & how they knew him in bryakynge of breed.

As they thus spake & Jesus him selfe stode in the middes of the, and said vnto the: peace be to you. And they wer eabafshed & afraid, supposyng that they had sene a sprete. And he said vnto the: why are ye troubled, & why do thoughtes arise in your hertes? Beholde my handes & my fete, þ it is euen my selfe. Handle me and se: for spretes haue not fleish & bones, as ye se me haue. And whē he had thus spoken he shewed them his handes and his fete. And whil they yet beleued not for to ye & wōd: he said vnto them: Haue ye here any meat? And they gaue hi a pcece of a bryolen fysh, and of an honye cōbe. And he toke it, and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whil I was yet to you: that al must be fulfilled which were wyrtten of me in the law of Moyses and in the Prophetes, and in þ Psalmes: * Then opened he theyr wyrttes, that they myght vnderstand þ scrip-tures, and sayde vnto them: Thus is it wyrtten, & thus it behoued christ to suffer, & to ryle agayne from deeth þ thirde day, and that repentaunce and remission of synnes shuld be preached in his name amōg al naciōs, & must be beginne at Ierusalem. And ye are witnesses of these thinges. And beholde, I wyl send the promise of my father vpo you. * But tary ye in the citie of Ierusalem, vntill ye be endewed with power from an hye.

And he led them out into Bethani, and lift vp his handes & blessed the. * And it came to passe, as he blessed the, he departed from the, and was carryed vp into heuen. And they worshipped hi, and returned to Ierusalem with greate ioye, and were continuallye in the tēple prapling & law- dyng God: Amen.

¶ Here endeth the Gospel of Saynt Luke,

The Gospel of S. John.

¶ The everlasting byrth of Christ, & how he became man. The testimony of John. The calling of An-drew, Peter, &c.

The .I. Chapter.



In the beginninge was the word, & the word was with God: & the word was God. The same was in the beginning with God. All thinges were made by it, and without it, was made nothinge that was made. In it was lyfe & the lyfe was the light of mē, & the lyght shyneth in the darckenes but the darckenes comprehended it not.

¶ Ther was a mā sente fro God, whose name was John. The same came as a witnes to beare witness of þ light, that al mē through hym myght beleue. He was not þ light: but to beare witness of þ light. That was a true light which lighteth al men þ come into the worlde. He was in þ worlde, & the worlde was made by hym: & yet þ the worlde knewe hym nor.

¶ He cam among hys owne, & hys owne receaued him not. But as many as receaued hym, to the he gaue power to be the sonnes of God in þ they beleuid on hys name: whiche were borne, not of bloude nor of the wyl of the fleshe, nor yet of the wyl of man: but of God.

And þ word was made fleshe & dwelt among vs, & we saue the glozpe of it, as the glozpe of the only begotten sonne of þ father, whiche worde was full of grace and verite.

¶ John bare witness of him and cryed saying: This was he of whō I spake, he þ cometh after me, was before me, because he was yet then I. And of his fulnes haue al we receaued, euē & grace for grace. For þ law was geuen by Moyses, but grace and truthe came by Jesus Christ. ¶ No man hath sene God at any tyme. The only begottē sonne, whiche is in the bosome of þ father, he hath declared hi &.

¶ And this is þ record of John when the Iewes sent prestes & Leuites fro Ierusalem, to aske hym, what arte þ? And he cōfessed & denyed not & sayd playnly: I am not christ. And they asked hi: what

thene

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the art of Helias. And he said: I am not
Arte of the prophete. And answered no.
Then said thei vnto him: what art thou
that we may geue an answer to the that
sent vs: What sayest thou of thy selfe. He
said I am the voice of a crier in the wyl-
dernes, make straight the way of the Lord.
as sayd the Prophete Esaias.

And they which were sent, were of the
pharises. And they asked hym, and said
vnto him: whi baptisest thou the people if thou be
not christ, nor Helias, nether a prophete.
John answered the saying: I baptise with
water: but one is come among you, whom
ye know not, he it is that cometh after me,
which was before me, whose shoe latchet
I am not worthy to vnloose. These thinges
were done in Bethabara beyond Jordan
where John did baptise.

The next day John saw Iesus com-
ing vnto him, and said: behold the lambe
of god, which taketh away the sinne of the
world. This is he of whom I said. After
me cometh a man, which was before me,
for he was before me, which was before me,
but he should be declared to Israel, ther-
fore am I come baptising with water.

And John bare record saying: I saw the
spirit descend from heuen, like vnto a dole
and abide vpon him, and I knew him not.
But he that set me to baptise in water, the
same sayd vnto me: upon whom thou
shalt see the spirit descend and tarry styll on
him, the same is he which baptiseth with
the holy goost. And I saw and bare re-
cord that this is the sonne of god.

The next day after, John stode again,
and of his disciples. And he beheld Je-
sus as he walked by, and said: beholde the
lamb of god. And the disciples herde
him speake and folowed Iesus. And Iesus
turned about, and saw them folow, and sayd
vnto the: what seke ye. They said vnto
him: Rabbi (which is to say by interpre-
tacio, Master) wher dwellest thou. He sayd
vnto them: come and se. They came and saw
wher he dwelt: and abode with him that day.
For it was about the tenth houre.

One of the disciples which herd John speake
and folowed Iesus, was Andrew Simon
peters brother, the same found his brother
Simon firste, and saide vnto hym: we haue
found Messias, which is by interpretacio,
anointed: and brought him to Iesus. And

Iesus beheld him and said: thou art Si-
mon the sonne of Jonas, thou shalt be called
Cephas: which is by interpretacio, a stone.

The day folowing Iesus wold go in
to galilee, and found phylipp, and sayd vnto hi,
folow me. Phylipp was of Bethsaida the
cittie of Andrew and Peter. And phylipp
found Nathanael, and sayd vnto hym,
We haue found hym of whom Moses
in the lawe, and the Prophetes dyd write
Iesus the sonne of Joseph of Nazareth.
And Nathanael said vnto him: can there
any good thing come out of Nazareth.
Phylipp sayd to him: come and se.

Iesus saw Nathanael coming to hi,
and said of him. Behold a right Israelite,
in whom is no guile. Nathanael said vnto
him, wher knewest thou me. Iesus an-
swered, and said vnto him: Before Phylip
called thee, where thou wast vnder the fig
tree, I saw thee. Nathanael answered and
said vnto him, Rabbi: thou art the sonne
of god, thou art the king of Israel. Iesus an-
swered and said vnto him. Because I said
vnto thee, I saw thee vnder the figge tree,
thou beleeuest. Thou shalt see greater thinges
than these. And he saide vnto him: verely
verely, I say vnto you, hereafter shall ye
see the sonne of man ascending
ge and descending ouer the sonne of man.

The Notes

a* The light shyneth in the darkness. &c
By the light is vnderstanded: and by the
darknes vngodly & vndeuyng man, among
whom christ came & they receaued him not
as Eph. iiii. b

b* The two: do knew him not the wo: lde
is here take for the people of the wo: lde / as
after in the, bii. a and Marc. xvi. c

c* Grace for grace. By grace vnderstande
fauour. The meaning is / for the fauour that
god the father hath to his sonne Ch: yste /
hath he receaued vs into fauour: so that as
ch: yste is beloued of his father, euen so are
we beloued for his sake as rom. v. c

d* No man hath seene god at any tyme, &c.
Ther can no bodily eye beholde the maiesty of
god in his excellente nature as he is as we
haue declared in exo. xxxiii. b

e* Worke that is, I am that I preache I
am sent to youe you sinners & to crye on
you to amend, that ye may receaue Ch: yste
and his grace.

f* Iust turneth the water vnto wine, & dyeth
the brenge & sellers out of the temple.

The. ii. Chapter.

And the third day, was there a
marriage in Cana a citie of ga-
lilee, and the mother of Iesus was
ther

Math. i. b
Mark. i. b
Luke. i. b

ther. And Jesus was called also and his disciples vnto þ marriage. And whē the wine failed, þ mother of Jesus said vnto hi, they haue no wine. Jesus sayde vnto her: womā what haue I to do w the: my ne houre is not yet come. His mother said vnto the ministers: whatsoeuer he say eth vnto you, do it. And ther were standin ge ther, sxx waterpots of stone after þ manner of the purifying of þ Jewes, co tainynge two or thre fyrkins a pece.

And Jesus said vnto the: fyl þ water pottes w water. And thei filled the vp to þ bym. And he said vnto the: draw oute now, & beare vnto þ gouernour of þ feast. And they bare it. Whē þ ruler of þ feast had tasted the water þ was turned vnto wine, & knew not whence it was (but the ministers which dꝛue the water knewe) he called the bydgrome, & said vnto hi: Al men at the beginning, set forth good wine, & when men be dꝛonck, then that which is worse. But thou hast kept backe the good wine, but yll now.

a whē men be dꝛonck, then that which is worse, but thou hast kept backe the good wine, but yll now.

þ dꝛonck, then that which is worse, but thou hast kept backe the good wine, but yll now.

This beginning of miracles dōd Jesus in Cana of Galile, & sheweth his glori, & his disciples beleued on hi. & After þ he descended into Capernaū, & his mother, & his brethren, & hys disciples, but continued not manye dayes there.

And the Jewes etter was euē at hād, & Jesus went vp to Jerusalem, & found sitting in the temple those that sold oxen & shepe & doves & chaungers of money. And he made a scourge of sinall cords, & dꝛaue the al out of the tēple, w the shepe & oxē, & poured out the chaungers monie, & ouerthꝛue the tables, & said vnto them: I sold doves: haue these thiges hence, & make not my fathers house an house of marchandise. And his disciples remembꝛed, how that it was writen: the zeale of thyne house hath euen eaten me.

þ dꝛonck, then that which is worse, but thou hast kept backe the good wine, but yll now.

þ dꝛonck, then that which is worse, but thou hast kept backe the good wine, but yll now.

Then answered the Jewes and sayde vnto hym: what token shewest thou vnto vs, seing that thou dost these thiges? Jesus answered & sayde vnto them: I de stroye thys temple, and in thye dayes I will reare it vp agayne. Then sayd þ Jewes: xlvi. yerz was this tēple abiding: & wilt thou reare it vp in. iiii. dayes? But he spake of the temple of his body. As sone therfore as he was risen frō deith agayne

his dyscyples remembꝛed þ he thus say de. And they beleued þ scripture, and the wordes whych Jesus had sayde,

When he was at Jerusalem at ester in the fest, many beleued on hys name, whē they sawe hys myꝛacles whych he dꝛd. But Jesus, put not hym self in theꝛ hā des, because he knew al men, and neded not, that any mā shuld testifie of hi. For he knew what was in man.

The smynge of chꝛy & w Nicodemus. The doctrine and baptysme of John, and what myne he beareth of chꝛy.

The. iiii. Chapter.

Then was a mā of the phari ses named nicodemus a ru ler amōg the Jewes. Thee same came to Jesus by ny ght, and sayd vnto hi. Rab by, we know þ thou art a teacher whych art come frō god. For no man coulde do such miracles as thou dost, except God wer w him. Jesus answered & said vnto him: Verely verely I say vnto the: except a mā be bozen a new, he canot se the kīg dom of god. Nicodemus said vnto hi: how can a mā be bozen when he is olde: cā he enter into his motheres wōbe & bee bozen agayne, Jesus answered: verely be rely, I say vnto þ: except þ a mā be bo ren of water & of þ sprete, he canot enter into þ kingdō of god. That which is bo ren of þ flesh is fleshe: & þ which is bozē of the sprete, is sprete. What canple not þ I sayd to the, ye must be bozen a new. The winde bloweth wher he lyteth, & þ hearest hys sound: but canst not tel whēre he cometh & whether he goeth, So is eu ry mā that is bozen of the spꝛyte.

And Nicodemus answered and sayde vnto hym: howe can these thynges bee? Jesus answered & sayde vnto hym. art thou a master in Israhel, & knoweste not these thynges: Verely, verely, I say vnto the, we speke þ we know, & testyfy þ we haue sene: and ye receaue not our wit nes, If when I tell you earthly thiges, ye beleue not: how shuld ye beleue, yf I shal tel you of heuenly thynges.

And no mā ascēdeth vp to heuē, but he þ came downe frō heauen, that is to say, the sonne of mā whych is in heuen.

And as Moyses lyft vp the serpet in þ wyldernes, euē so must þ sone of mā be lyfte

The Gospel of

lyft by, that none that beleueth in hi per-
ryſhe: but haue eternall lyfe.

* For god ſo loueth the world, that he
hath geue his only ſone, that none ſhould
beleue in hi, ſhould perſhe: but ſhould haue
euerlaſtig life. For god ſet not his ſone
into the world, to condepn the worlde: but
the world through hi, might be ſaned.
He ſo beleueth on him, ſhal not be condepn-
ned. But he ſo beleueth not, is condepn-
ned already, becauſe he beleueth not in
the name of the only ſone of god. And this
is the condepnacion that lyght is come into
the world, & the men loued darknes more
then lyght, becauſe their dedes were euil.
For euery man that euil doeth, hateth the
light: nether cometh to light leſt his dedes
ſhould be reprovied. But he ſo doeth truth
cometh to the light, & his dedes might be
knowen, how ſo they are wrought in god.

After theſe thynges came Jeſus & his
diſciples into the Jewes land, & ther he
habited with them & baptiſed. And John
alſo baptiſed in Enon beſydes Salim,
becauſe ther was moche water there, &
ther cam & were baptiſed. For John was
not yet caſt into priſon.

* And ther aroſe a queſtion betwene
Johns diſciples and the Jewes about
purſyng. And they came vnto John, &
ſaid vnto him: Rabbi, be that was in the
beyond Jordan, to who thou bareſt wit-
nes. Behold the ſame baptiſeth, & al men
come to hym. John answered, & ſayde, a
man can receaue nothing at al excepte it be
geuen him fro heuen. Ye your ſelues are
wittneſſes, how that I ſaid: I am not chriſt,
but am ſent before him. He ſo hath the
bryde, is the brydegroom. But the friend of
the brydegroom, which ſtandeth by & hea-
reth hym reioyseth greatly of the bryde-
groomes voyce. This my ioy is fulfilled
he muſt increaſe: & I muſt decreaſe.

He that cometh fro an hie is aboue all
he that is of the earth, is earthly, & ſpeaketh
of the earth. He ſo cometh fro heauen,
is aboue al, & what he hath ſene & herde:
he teſtifieth: but no man receueth his
teſtimony. Howbeit, he ſo hath receaued
his teſtimony: hath ſet to his ſele that
god is tru. For he who god hath ſet, ſpe-
keth the wordes of god. For god geueth
not the ſperryte by meſure (vnto hi). The fa-

ther loueth the ſone & hath geuen al thynges
into his hand. He ſo beleueth on the ſonne,
hath euerlaſting life: & he that beleueth
not the ſonne, ſhal not ſe liſe, but the wrath
of god abydeth on hym.

The Notes

a* Excepte a man be borne of water & of the
ſperryte &c. By this is ſignified the baptiſme,
which is the mortification of the fleſhe pre-
ached by John baptiſt. & the reneyung of the
ſperryte which is remiſſion of ſinnes obta-
ined by chriſt.

b* No man aſcendeth into heuen: but he
ſo came from heu & c. That is, no man can
come in heuen but by chriſt the ſone of god
that came fro heu, &c. Only by his righte-
ouſnes muſt we aſcende.

c* But that the world through hi might be
ſaned &c. The world here doth only ſignify
that ſo choſen and thoſe that do beleue.

d* Hath ſet to his ſele. & c. That is, hath ſe-
parated in his beleue, as it were in a ſcale.

e* God geueth not the ſperryte by meſure &c.
How the ſperryte or the giftes of the ſperryte are
geuen by meſure, read roma. viii. & i. cor. xii.
And euen ſo is the ſperryte it ſelf geuen
forth thorow al chriſtendom by meſure:
but to chriſt, which alone hath put awaye
all ſperrytes and deathe was it geuen aboue
meſure, as in Eptu. lii.

f* The louing communicacion of chriſt with the
woman of Samaria by the well ſyde. Howe he
healeth the ruleres ſonne.

The. iiii. Chapter.

As ſone as the lord had kno-
wledge, how the phariſes had
heard, that Jeſus made &
baptiſed many diſciples then
John (thought that Jeſus
hi ſelf baptiſed not: but his diſciples) he
left Jewry, & departed agayne into gall-
le. And it was ſo the he muſt nedes go tho-
row Samaria. The came he to a cite of
Samaria called Sichar, beſides the poſ-
ſeſſion that Jacob gaue to his ſonne Jo-
ſeph. And ther was Jacobs well. Jeſus
the wrold in his iorney, ſate thus on the
wel. And it was about the ſixt houre,
& ther came a woman of Samaria to dra-
we water. And Jeſus ſaide vnto her: ge-
ue me drinck. For his diſciples were go-
ne away vnto the toun to bye meat. The
ſayd the woman of Samaria vnto him:
how is it, the thou being a Jew, aſkeſt drin-
ke of me, which am a Samaritanie: for
the Jewes medle not with the Samari-
tans. Jeſus answered & ſayd vnto hir: yet
thou knoweſt the gift of god, & who it is
that ſaith to the geue me drinck. thou wol-
deſt haue asked of hym, & he wolde haue
geuen

geuen þ water of life. The womā sayde vnto him. **S**yr þ hast nothyng to drawe, & the well is depe: from whence then hast thou þ water of life? Art thou greater then our father Jacob which gaue vs þ wel, & he him self dranke thereof, and his children, and his catel?

Jesus answered & said vnto hir: who-soeuer drinketh of this water, shal thirste againe. But who-soeuer shal drinke of þ water that I shal geue hi, shal neuer be more a thirst, but þ water þ I shal geue him, shal be in hi a wel of water, springing vp into euertlastinge life. The womā said vnto hi: Sir geue me of that water, þ I thirst not, neither come hider to drawe.

Jesus said vnto her. Go & call the husbande, & come hither. And the womā answered & said to him. I haue no husband. Jesus said to her. Thou hast wel sayde, I haue no husband. For þ hast had, v. husbands, & he whom þ now hast, is not thy husband. What saydest thou truly.

The womā said vnto him: Sir I perceaue þ þ arte a prophete. Our fathers worshipped in this mountaine: & ye say þ in Ierusalem is þ place wher me ought to worship. Jesus said vnto her: womā beleue me, þ houre cometh, whē ye shal neither in this mountayne nor yet at Ierusalem, worship the father. Ye worshyppe ye wot not what: we knowe what we worshyp. For saluatiō cometh of the Iewes. But þ houre cometh & now is, when the true worshippers shal worship þ father in þ spete, & in trouthe. For verely suche the father requireth to worship hi, God is a spete, & they that worshyp hi, must worshyp him in spete and trouthe.

The womā said vnto him: I wot well Messias shal com, which is called chryst. When he is come he wil tel vs al thynges: Jesus said vnto hir: I that speke vnto þ am he. And eue at þ poit came his disciples, & merueled þ he talked w the woman. Yet no mā said vnto hi: what meanest thou, or why talkest thou withe her? The womā the left her waterpot, & went her way into the cite, & said to thee men. Come se a mā which told me al thynges þ euer I did. Is not he chryst? The they wēt out of the cite, and came vnto hym. And in þ mene while his disciplz praised him sayng: After, cate. He sayde vnto

them: I þ haue meate to eat, that ye knowe not of. Then said the disciples betwene the selues: hath any mā brought him to eat? Jesus said vnto the: my meate is to do the will of him þ sent me. And to finish his worcke. Say not yetther at yet foure monethes, & then cometh haruest? Behold I say vnto you, Iyst by your eyes, & loke on the regions: for they are whyte already vnto haruest. And he þ reapeth receueth reward, & gathereth frute vnto li fe eternal: þ both he þ soweth, & he that reapeth might reioyce together. And heri is þ saying true, that one soweth and another reapeth. I set you to reape þ whercom ye be stowed no labour. Other men labored, & ye are entred into their laboures.

Many of the Samaritans of that cite beleued on him, for þ saying, of the womā, which testified: he told me al thynges that euer I dyd. The when the Samaritans were come vnto him they besought hi, that he wold tary wth the. And he abode ther two dayes. And many more beleued because of his owne wordes, & sayd vnto þ womā: Now we beleue not because of thy saying: for we haue herd hi ou selues, and know that thyng is eue in dede chryst the saviour of the world.

After two dayes he departed thence, & went a way into Galile. * And Jesus hi self testified that a prophete hath the none honour in his owne countree. The as sone as he was come into galile, þ Galileans receaued him whych had sene al þ thynges that he dyd at Ierusalem at the fest. For they wēt also vnto the feast daye. And Jesus came againe into Cana of galile, wher he turned þ water into wyne.

* And ther was a certayne ruler, whose sone was syck at Capernaū. As sone as þ same herde þ Jesus was come out of Jewry into Galile, he wēt vnto hi, & besought hi, that he wold descend, & heale his sonne. For he was euen ready to die. The saide Jesus vnto him: except ye se thyng & wōdres, ye canot beleue. The ruler said vnto hi. Syr come a way or etter that my child die. Jesus said vnto hi, go thy way, thy sone liueth. And the mā beleued the wordes þ Jesus had spokē vnto him, & wēt hys way. And anone as he wēt on his way his seruantes met hym, and

Mat. xxi, 9
mark. vi, 6
Luce. x, 1

The Gospell of

he told him saying: thy child lyueth. The enquired he of them the houre whē he began to amend. And they said vnto him: Yester day & seueneth houre, the feuer left te hi. And & father knewe that it was the same houre in which Iesus said vnto hi Thy sonne lyueth. And he beleued, & all his household. This is againe the secōd miracle that Iesus dyd, after he was come out of Ieremy into Galyle.

The Notes,

a. About the fyrst houre &c. The Jewes rekened & houres of their dai from the sonne rpyng to the sonne setting, so that the fyrst houre was, vi. houres after the sonne rpyng which at that tyme of the pyre was about none.

b. I haue meat to eate &c. his meat is to do the will of his father. and the chiefe thing of his fathers will is to preach & gospell to all the worlde, which thing was euen now at hand to be done: as when the corne is ripe men must tal to harueth.

c. He heareth the man that was syck eight & thye: the pyre. The Jewes accuse he n. he answered, for hym self and reproach them.

The. v. Chapter.

After that there was a feaste of & Jewes, & Iesus wente vp to Ierusalē. And ther is at Ierusalē, by the slaughtert house, a pole called in the Chyue tōge, & bethesda, hauing. v. porches, in which saue a great multitude of syck folk, of blinde, halt and wyddered, wayting for the mouyng of the water. For an angel went downe at a certayne ceasō into the pole and troubled the water. Whosoener then first after & stirring of the water, stepped in, was made whole of whatsoeuer diseale he had. And a certayne mā was ther which had bene dyseased. xxxviii yerres. Whē Iesus saw hi lye, & knew that he now longe tyme had bene diseased, he said vnto him. Wilt thou be made whole? The syck man answered hi: Syr, I haue no mā when & water is troubled, to put me into & pole. But in & meane time, whil I am about to come, a nother steppeth doune befoze me.

And Iesus said vnto hi: rise, take vp thy beed & walk. And immediately the mā was made whole, & toke vp his beed, & wente. And & same day was & sabothe daye. The Jewes therfore said to him & was made whole. It is & Sabothe daye, it is not lausful for the to cary thy beed. He answered the he & made me whole, sayd vn

to me: take vp thy beed, & get & here. The asked they hi what mā is that which said vnto & take vp thy beed & walk. And he that was heled, wist not who it was. For Iesus had gotten hi self awat, because & ther was pzeace of people in & place.

And after that, Iesus found hym in the temple, & said vnto him: behold & art made whole, synne no more, lest a worse thing hapē vnto the. The mā departed and told & Jewes that it was Iesus, whyche had made hi whole. And therfore & Jewes did persecute Iesus, & sought pines to see hi, because he had done these thingz on & saboth day. And Iesus answered the & b. my father worketh hider to, & I work, therfore & Jewes sought & more to kil hi, not only because he had broken & Saboth: but said also & god was his father & made hi self equall to god.

Then answered Iesus & said vnto them verely, verely, I say vnto you: & sōne cā do nothig of him self, but that he seeth & father do. For whatsoeuer he doth, & doeth the sōne also. For the father loueth & sōne & sheweth hym al thinges whatsoeuer he hi self doeth. And he wil shew hi greter works then these, because ye shal de maruaille. For likewise as the father raiseth vp & deed, & quickneth the, euen so the sōne quykkeneth whō he will. Neither iudgeth the father any mā: but hath cōmitted al iudgment vnto the sōne, because & al mē shuld honour the sōne, eue as they honour & father. He that honoureth not & sōne, & same honoreth not & father which hath sent hi. Verely, verely I say vnto you: He that hereth my wordes & beleueth on hi that sent me, hath euerylasting life, & shal not come into dampnation: but is scaped from deeth vnto life.

Verely, verely I say vnto you: the time shal come, & now is, whē the deed shal here & voice of the sōne of god. And they & heare, shal liue. For as the father hath life in hi self, so likewise hath he geue to the sōne to haue lyfe in hym self: & hath geuen him power also to iudge, in that he is the sōne of mā: Maruaille not at this: & houre shal come in & which, & al that are in the graues, shal here his voice, & shal come forth: they & haue done good vnto the resurrectiō of life: & they & haue done euyl

The geke hath theye houses place where they sit the docters that were offered

He is in & geuen the power of & sōne to al mē that geueth the resurrection which shal be in & last daye.

euyl vnto þe resurrectiō of dāpnatiō. **I** can of myne owne selfe do nothing at al. As I heare, I iudge, & my iudgemēte is iust, because I seke not myne own will but the wyl of þe father whych hath sente me. If I beare witness of my self, my witness is not true. Ther is another þe bareth witness of me, & I am sure that the witness which he beareth of me, is true.

Ye set vnto John, & he bare witness vnto þe truth. But I receaue not the recorde of mā. Nevertheless, these thinges I say, þe ye might be safe. He was a burning, & a shyning light, & ye wold for a seasō haue reposed in his light. But I haue greater witness thē the witness of John, for þe workes which þe father hath geue me to fi nish: þe same workes þe I do, bare witness of me, þe the father sent me. And þe father hi self which hath set me, beareth witness of me. Ye haue not herd his voice at any tyme nor ye haue sene hys shape: thereto his wordes haue ye not abyding in you. For whō he hath sent: him ye beleue not.

Search þe scriptures, for in the ye thike ye haue eternal lyfe: & they ar they which testify on me, & yet wil ye not come to me þe ye might haue life. I receaue not pray se of ane. But I know you, & ye haue not þe loue of god in you. I am come i my fathers name, & ye receaue me not. Yet another shal come in his owne name hi wyl ye receaue. How cā ye beleue which receaue honour one of another, & seke not the honour that cometh of God onely?

Do not thike þe I wil accuse you to my father. Ther is one þe accuseth you, euen moles i whō ye trust. For had ye beleued moles, ye wold haue beleued me: for he wrote of me, but seing ye beleue not his writing: how shuld ye beleue my word? **I**

The Notes

* Bethsaida: as some wyseth bethsaida is as much to say as a spittle or an hospital, where as poore folkes hath their beinge. Which place was by a pole wher the shepe wat were offred in þe temple were kept. And the sick remayned ther looking for the mōuinge of the water. &c.

* My father wyseth herbert to & I wold say, þe is, my father kepeth not þe Saboth day, no more do I, but my father blesch no childe merchaunt on þe Saboth, & no more do I.

* The deed shal heare þe voyce of þe sōne of god &c. Here he speaketh of þe resurrectiō of iustificatiō, wherby þe wicked ariseth fro his wickednes & wherby þe sinner is brought fro þe death of his synes into þe life of righte

ousnes, & specially of þe calling of þe gētyls, which was done after þe cōming of the holy goost: for þe gētyls ar reputed as dead mē in cōpariō to þe Jewes, and afterward when he sayth &c.

¶ Iesus seboth, v. m. mē. departeth away, þe they wold not make him king, & reppoueth þe fleshy hearers of his word. The carnal ar offended at him,

The. vi. Chapter

After these thinges Iesus wēt his way ouer the see of Galilee. And a great multitude folowed him, because they had sene his myracles whych he dyd on the that were diseased. And Iesus went by into a mountayne, & there he sate with his disciples. And efter, a seasō of þe Jewes was nye. **I** ¶ Then Iesus lift his eyes, & saw a great cōpany come vnto hym, & sayde vnto Philip: whence shal we bye bread that these might eate. This he sayde to proue hym: for he hym selfe knewe what he wold do.

Philip answered him, two hundred peny worth of bred ar not sufficient for the: þe euery mā haue a litrel. Then sayd vnto hi one of his disciples. Andrew Simon Peters brother. Ther is a lad here, whiche hath, v. barley loaves & ii. fishes: but what is that among so many? And Iesus sayd: Make the people sit downe: Ther was moche grasse in the place, & the men sate downe, in nōbre, aboute, v. th. And Iesus toke the bred, & gaue thākes and gaue to the disciples, & hys disciples to them that were set downe. And lykewise of the fyshes as moche as they wolde.

Whē they had eate ynough he said vnto his disciples, gather by þe broke meat that remaineth: þe nothing be loost. And they gathered it together, & filled twelue baskets with the broke meat, of the fyue barley loaves: which broke meat remained vnto the þe had eatē. Then the men, whē they had sene þe myracle þe Iesus did, sayde: this is of a truth the Prophete that shuld come into the worlde. **I**

Whē Iesus perceaued þe they wold come & take hi by to make hi kynge, the departed agayn into a mountayne him selfe alone. And whē eue was come hys disciples wēt vnto þe see & entred into a ship & wēt ouer the see vnto Capernaū. And anon it was darcke, and Iesus was not come to them. And the see arose wyth a greates wynde

mat. xlviii. b.
marke. vi. c.
luke. ix. b

mat. xlviii. c.
marke. vi. c.
luke. vi. c.

The Gospel of

Cwynd that blew. And when they had rowed about a. xxb. or a. xxx. furlonges, thei saw Iesus walk on the see, & drawe nye vnto þe ship, & were afrayed. And he said vnto the: It is I, be not a frayd. The wold they haue receaued hym into the ship, & the ship was by and by at the lād whither they went.

The daye folowynge, the people whiche stode on the other syde of the see, saw þat ther was none other shippe there, saue that one wher into his disciples were entered, & that Iesus went not in wth his disciples in the ship: but that his disciples were gone away alone. Howbeit, ther came other shippes fro Ciberias nye vnto þe place, wher they ate bryde, when þe lord had blessed. Then when þe people sawe þat Iesus was not ther nether his disciples, they also toke shippyng & came in Capernaum sekynge for Iesus.

And whē they had founde hi on þe other syde of þe see, they said vnto him: Rabbi, whē camest þu hither. Iesus answered the & said: verely, verely I saye vnto you: ye seke me, not because ye sawe s^h myracles: but because ye ate of þe loues, & were fylled. Labour not for the meate whiche perissheth, but for the meate that endureth vnto euerlastyng lyfe, which meate þe sonne of man shal geue vnto you. For hym hath god the father sealed.

DThen said thei vnto him: what shal we do that we might worcke the worckes of God. Iesus answered & sayd vnto the. Thys is þe work of God, that ye beleue on him, whō he hath sent. They sayd vnto hi: what sygne shewest thou the, that we mai se & beleue the. What doest thou worcke. Our father dyd eate Manna in the desert, as it is wyten: he gaue the bryde from heauen to eate. Iesus sayde vnto the: verely, verely I saye vnto you Moses gaue you not bryde from heauen: but my father geueth you the true bryde fro heauen, for the bryde of god is he whiche cometh downe fro heauen, and geueth lyfe vnto the worlde.

The said they vnto him: lord, euer more geue vs this bryde. And Iesus said vnto the: I am þe bryde of lyfe. He that cometh to me shal not hunger: and he that beleueth on me shal neuer thirst. But I say

de vnto you: þe ye haue sene me, & yet beleue not. Al that the father geueth me shal come to me: & him that cometh to me, I cast not away. For I cam downe fro heauen: not to do myne owne wyll, but hys wyll whiche hath sent me. And thys is the fathers wyll whiche hath sente me, that of al whiche he hath geue me, I shuld loose nothing: but shuld rayse it vp agayne at þe last day. And this is þe wyll of hi þe sent me: þe euery mā whiche seith the sōne & beleueth on hi, haue euerlastyng life. And I wil rayse him vp at þe last day. The Jewes the murmured at hi, because he sayde: I am that bryde whiche is come downe fro heuen. And they said: Is not this Iesus the sōne of Ioseph, whose father and mother we know. How is it then that he saileth, I came downe fro heuen. Iesus answered & said vnto the. Murmur not betwene your selues. For no mā can come to me except þe father whiche hath sēt me drawe hi. And I wil rayse him vp at þe last day. It is writē in þe prophetes, that they shal be al caught of god. Euery mā therfore that hath herd & hath larned of the father cometh vnto me. Not that any mā hath sene þe father, saue he whiche is of god, the same hath sene the father.

Verely verely I say vnto you, he that beleueth on me, hath euerlastyng lyfe. I am that bryde of lyfe. Your fathers dyd eate Manna in the wyldernesse and are dede. This is that bryde whiche cometh from heuen that he whiche eateth of it, shuld also not dye. I am that lyuing bryde whiche came downe from heuen. If any mā eate of this bryde, he shal liue for euer. And the bryde that I wil geue is my flesch, whiche I wil geue for the lyfe of the worlde.

And the Jewes stroue among them selues saying: How cā thys fellow geue his flesch to eate. Then Iesus said vnto the. Verely, verely I say vnto you, excepte ye eat þe flesch of þe sonne of mā & dryncke his bloude, ye shal not haue life in you. Whosocuer eateth my flesch & drynketh my bloud, hath eternal life, & I wil rayse hi vp at the last day. For my flesch is meat in dede: & my bloud is drynk in dede. He that eateth my flesch & drynketh my bloud, dwelleth in me & I in him. As the

meth. 4.
John. 6.

meth. 4.
John. 6.

the lyving father hath sent me, eue so ly-
ue I by my father: and he that eateth me
shal lyue by me. Thys is the bred whych
came fro heauē: not as your fathers ha-
ue eaten Manna & are dead. He ꝑ cateth
of this bread, shal lyue euer. **†**

These thinges said he in the synagoge
as he taught in Capernaū. Many ther-
fore of his disciples: whē they had herde
this, sayd: this is an hard saying: who cā
abyde ꝑ hearing of it? Jesus knew in hi
self, ꝑ his disciples murmured at it, and
sayd vnto the: **¶** Doth this offend you?
what & yf ye shal se the sonne of mā as-
cende vp where he was before? It is the
spere ꝑ quickeneth, ꝑ fleshe profeteth no
thing. The wordes ꝑ I speake vnto you
are spere and lyfe. But ther are some of
you that beleue not. For Jesus knew fro
the beginning, which they were that bele-
ued not, & who shulde betraye him. And
he sayd: therfore sayde I vnto you: that
noman can come vnto me, except it were
geuen vnto him of my father.

fto ꝑ tyme many of his disciples wēt
backe & walked no moze with him. The
sayd Jesus to the twelue: wyl ye also go
away? The Simō Peter answered: Ma-
ster to whō shal we go? Thou haste the
wordes of eternall lyfe, & and we beleue
and know that thou art Christ the sonne
of the lyving God. Jesus answered the:
Haue not I chosen you twelue, & yet one
of you is a deuyll: He spake it of Judas
Iscariot the sonne of Symon. For he it
was that shoulde betraye hym, and was
one of the twelue. **†**

The Notes

* (Sealed) hat is: he hath put his marke
of the holy ghost on hym whych testifieth
wyth myracles what he is.

a* The bred of God is he whych cometh
down fro heuē &c. The word of the gospell
(whych is Christ) is the true & lyuely bred
of heauē ꝑ geueth lyfe to the whole world.

b* Doth thys offende you &c. That is yf
my wordes do so offend you, what wyl the
ꝑ performace of the doo: whē ꝑ sonne of mā
shal do in dede that he hath now spoken.

¶ Jesus cometh to Ierusalem at the feast, teacheth
ꝑ lawes & reponeth the: & her ar diuers opinio-
ns of hym amōg the people, the whar: ses rebuke the
officer & because they haue not takē hym, & chyd-
wyth Nicodemus for takinge hys part.

The. vii. Chapter

After that, Jesus went aboute
into Galile, & wolde not go a-

bout in Jewry for the Jewes sought to
kyl hi. The Jewes tabernacle feast was
at hand. Hys brethre therfore sayd vnto
him: get the hence & go into Jewrye that
thy disciples may se thy woꝝkes ꝑ thou
doest. For ther is noma ꝑ doeth any thin-
ge secretly, & he him self seketh to be kno-
wen opely. Yf thou do soch thinges, the-
we thy selfe to the world. For as yet hys
brethren beleued not in hym.

The Jesus sayd vnto the: My tyme
is not yet come: but your tyme is allway
redy. The world cānot hate you. But me
it hateth: because I testifye of it, that the
woꝝkes of it ar euyl. So ye vp vnto this
feast. I wil not go vp yet vnto this feast
for my tyme is not yet full come. These
wordes he sayd vnto the, & abode styl in
Galile. But as sone as his & brethre we-
re gone vp, the wēt he also vp vnto ꝑ sca-
re: not opely, but as it were pꝛeuell. The
sought hi the Jewes at the feast: & sayde
where is he. And moche murmuringe
was ther of him amōg ꝑ people. Some
said: He is good. Other said nay, but he
deceaueth ꝑ people. Howbeit no mā spa-
ke opely of him, for feare of ꝑ Jewes. **†**

* In ꝑ middes of the feast, Jesus wēt
vp into the tēple & taught. And ꝑ Jewes
matueled sayig: How knoweth he ꝑ scri-
ptures, seyng ꝑ he neuer learned? Jesus
answered the, & sayd: My doctrine is not
myne: but his ꝑ sent me: If any mā wyl
do his ꝑ wyl, he shal know of ꝑ doctrine,
whether it be of god, or whether I spea-
ke of my self. He ꝑ speaketh of hym self,
seketh hys owne praysse. But he ꝑ seketh
his praysse that sent him, the same is true
and no vnrighteousnes is in him.

¶ I sayd not: Moles geue you a law, and
yet none of you & kepeth the law: why
go ye about to kyl me. The people answered
& sayde: thou hast the deuyll: who go-
eth aboute to kyl the? Jesus answered &
sayde to them: I haue done one woꝝke,
and ye al meruaile. Moles therfore ga-
ue vnto you circūcission not because it is
of Moyses: but of ꝑ fathers: And yet ye
on the Saboth daye, circūcise a mā. Yf
a mā on the Saboth day receaue circūci-
sion without breaking of ꝑ law of Mo-
ses: disdayn ye at me, because I haue ma-
de a man eueri whyt whole on the Sa-

G. L. borth

He ꝑ seareth
ꝑ wyl of
god to kepe
his law: he
same vnder-
standeth the
doctrine

The Gospel of

D both day: Judge not after þe bitter appea-
raunce: but iudge righteous iudgement.

The sayd some of them of Ierusalem: is
not this he whō they go about to kille? He
hold he speaketh boldly, & they saye no-
thing to him. Do þe rulers know in dede
þe this is very Christ: howbeit we know
this mā whē he is: but whē christ com-
meth, noma shal know whence he is.

Then cried Iesus in the temple as he
taught saying: ye know me, & whence I
am ye knowe. And yet I am not come of
my self, but he that sente me is true, whō
ye know not. I knowe hym: for I am of
him, & he hath sent me. The they sought
to take him: but no man layd handes on
him, because his tyme was not yet come.
Many of the people beleued on him and
sayd: whē Christ cometh, wyl he do moo
myacles then thys mā hath done?

C The Pharises heard þe people mur-
mured such thinges about him. Wherfo-
re the Pharises & hye priestes sent mini-
sters forth to take him. The sayd Iesus
vnto the: Yet am I a little whyle w you,
& then go I vnto him þe sent me. Ye shall
seke me, & shal not fynde me: & wher I am
thither ca ye not come. The sayd the Je-
wes betwene the selues: whither wyl he
go, that we shall not fynde him? wyl he
go among the gentils which are scattered
al abroade, & teache the gentilles: what
maner of sayng is this þe he sayd: ye shall
seke me, & shal not fynde me: and wher I
am, thither can ye not come.

I In the last daye: the great day of the
feast Iesus stode and cryed saying: Ye
any man thys, let hym come vnto me, &
drynke. He that beleueth on me, as sayth
the scripture out of hys belly shall flowe
ryuers of water of lyfe. Thys spake he
of the sprete whych they that beleued on
hym, shuld receaue. & For the holy ghost
was not yet there, because þe Iesus was
not yet glorified.

Many of the people, whē they heard
this saying, sayd: of a truth this is a pro-
phet: other sayd, this is christ: som sayd:
shal christ come out of Galile: & sayeth
not þe scripture þe christ shall come of the
sede of Dauid: & out of þe town of Beth-
leem wher Dauid was? So was there
dissenciō among the people about hi. And

some of the wolde haue take him: but no
mā layd handes on him. Then came the
ministers to the hye priestes & Pharises.
And they sayde vnto them: why haue ye
not brought him? The seruantes answered
neuer mā spake as this mā dooth. Then
answered the the Pharises: ar ye also dis-
ceaued? Doth any of the rulers or of the
pharises beleue on hi? But the comē peo-
ple which know not þe law: ar cursed. At
codemus sayd vnto the: He þe came to Je-
sus by nyght, & was one of them. Doth
our law iudge any mā before it heare hi,
and know what he hath done? They an-
swered & sayd vnto him: art thou also of
Galile? Seache & loke, for out of Gal-
le aryseth no prophete. And euery man
went vnto his owne house.

The Notes

a* Of Bethzen, loke in Gen. xlii. b

b* None of you kepeth the law, &c. Of þe
keeping of the lawe Mat. v. c

C A woman is take in aduoutry. Christ deloureth
her. The frend of such as folowe christ, whō they
strive to haue the deapty with him, go about to
stone hym.

The. xlii. Chapter.

And Iesus went vnto moose
solituer, & early in the mornynge
came agayn into the temple & al the people came vn-
to him, & he sate downe and
taught the. And the scribes & pharises
brought vnto him a woman taken in ad-
uoutry, & set hye in the middes & sayd vn-
to him: After this woman was take in
aduoutry, euē as the dede was adoung.
Wholes in þe law comaūded vs that such
shuld be stoned. What sayest thou ther-
fore? And this they sayd to tempt him: þe
they might haue wherof to accuse hym.
Iesus stouped downe, & with his finger
wrote on the ground. And whyle they co-
tinued asking him, he lyfte hym selfe vp,
& sayd vnto the: let him þe is among you
withouth synne, cast the first stonē at her.
And agayne he stouped downe & wrote
on the ground. And as some as thet hear
de that, they wēt out one by one, þe eldest
first. And Iesus was left alone, & þe wo-
man standing in the middes. When Je-
sus had lyfte vp hym selfe agayne, & saw
noo man, but the woman, he sayde vnto
hye: woman where are those thynne accu-
sers? Hath noo man condemned the
she

Mat. v. a
Mat. xlii

She sayd: No man Lorde. And Iesus sayd: Neither do I condeþne the. ^a * So, and synne no moze. ^t

* Then spake Iesus agayne vnto the saying: I am the light of þ world. He þ foloweth me, shal not walke in darknes: but shal haue the light of lyfe. The Pharisees sayd vnto him: þ bearest recorde of thy self, thy recorde is not true. Iesus answered & sayd vnto the: though I beare recorde of my selfe yet my recorde is true: for I know whẽce I cam & whetþer I go. But ye canot tel whẽce I come & whither I go. Ye iudge after þ selfe, I iudge no mā. And yf I iudge, my iudgemēt is tru for I am not alone: but I & the father þ sent me. It is also writtē in your lawe, þ the testimony of two mē is true. I am one þ bare witness of my selfe, & the father þ sent me, beareth witness of me. The sayd they vnto him: wher is thy father? Iesus answered: ye nether know me, nor yet my father, yf ye had knowē me, ye shuld haue knowē my father also. These wordes spake Iesus in þ treasury, as he taught in the temple, & no mā layde hādes on him, for his tyme was not yet come. ^t

Then sayd Iesus agayne vnto them: * I go my way, & ye shal seeke me, & shal dye in your synnes. Whycher I go, thycher can ye not come. Then sayd the Jewes: wyl he kyl hym self, because he sayeth, whetþer I go, thycher can ye not come? And he sayd vnto them: ye are from beneath, I am from aboue. Ye are of this world, I am not of this world. I sayde therfore vnto you, that ye shal die in your synnes. For except ye beleue that I am he, ye shal dye in your synnes.

Then sayd they vnto him, who art þ? And Iesus sayd vnto the: Eue the very same thinge þ I saye vnto you. I haue many thinges to saye, & to iudge of you. Yea & he that sent me is true. And I speake in þ world, those thinges which I haue heard of him. Howbeit they vnderstoode not that he spake of his father. Then sayd Iesus vnto the: when ye haue lyfte vp an hye þ sonne of mā, the shal ye knowe that I am he, & that I do nothinge of my selfe: but as my father hath taughte me, eue so I speake: and he that sent me, is w me. The father hath not left me a

lone, for I do alwayse those thinges that please him. & As he spake these wordes many beleued on him.

* Then sayde Iesus to those Jewes which beleued on him. Yf ye continue in my wordes, then are ye my very disciples and shal know the truth: & the truth shal make you free. They answered hym: We be Abrahames sede, and were neuer bonde to any mā: why sayest thou then, ye shal be made free.

Iesus answered the: verely, & verely I saye vnto you þ whosoever committeth synne, is the seruāt of synne. And the seruāt abideth not in þ house for euer: But the sonne abideth euer. Yf the sonne therfore shal make you free, then are ye free in dede. I know þ ye are Abrahames sede: but ye seke meanes to kil me, because my saynges haue noo place in you. I speake þ I haue sene with my father: & ye do that which ye haue sene w your father. Thei answered & said vnto him: Abraham is our father. Iesus sayd vnto the. Yf ye were Abrahames chyldren ye wold do the dedes of Abraham. But now ye go about to kyl me, a mā þ haue tolde you þ truth which I haue herde of god: this dyd not Abraham. Ye do þ dedes of your father. Then sayd they to hi: we were not bozne of fornication, we haue one father, whych is god. Iesus said vnto them: yf god were your father, the wolde ye loue me, for I pceeded forth & come frō God. Neither came I of my selfe, but he sent me. Whych do ye not know my speech: Eue because ye canot abyde the hearing of my word.

Ye are of your father the deuyll, & the lustes of your father ye will do. He was a murderere frō the beginning, & abode not in the truth, because ther is no truth in him. When he speaketh a lye, the speaketh he of his owne. For he is a lyar, & þ father ther of. And because I tel you the trueth, therfore ye beleue me not.

* Whych of you can rebuke me of synne: Yf I saye thee trueth, why do not ye beleue me: & he that is of God heareth the Gods wordes: & Ye therfore heare them not, because ye are not of God. Then answered the Jewes & sayd vnto hi: Saye we not wel that þ art a Samaritan and hast the deuyll? Iesus answered: I haue

The Gospell of

not the deupl: but I honour my father, and ye haue dishonoured me. I seke not myne owne prayse: but there is one that seeketh and iudgeth.

Verely, verely I saye vnto you, yf a man kepe my saynges, he shal neuer see death. Then sayde the Jewes vnto him. Now know we that thou hast þe deuil. Abraham is dead, and also the Prophetes, and yet thou sayest yf a mā kepe my saynges, he shal neuer taste of death. Arte þe greater then our father Abraham, which is dead: & the Prophetes are dead. Whō makest thou thy selfe.

Jesus answered, Yf I honoure my selfe, myne honour is nothing worth. It is my father that honoureth me, whythe ye saye, is yofit God, & ye haue not known hym: but I knowe hym. And yf I shuld saye, I know hym not, I shuld be a lyar lyke vnto you. But I know hym, and kepe hys saynge.

Your father Abraham was glad to se my *dāpe, & he sawe it and reioysed. The sayd the Jewes vnto him: thou art not yet .l. yere olde, and hast thou sene Abraham: Jesus sayd vnto the: Verely verely I saye vnto you: yet Abraham was I am. Then toke they by stones to caste at hym. But Jesus byd hym selfe & wēt out of the temple.

The Notes

a* God & spenne nomore, &c. The gospell preacheth not so remissio of sinnes vnto vs that we shulde continue in synne, but þe shuld chaunge our lyfe & walke in a new lyfe of the spyrte, neuer purpofunge to synne any more.

b* My dāpe &c. all the holy fathers that were before þe coming of christ frō þe beginning of the worlde, hadde the same sayth in christ, that we haue which he called christ.

c* I make the man to se that was boine blind.

The .ix. Chapter.

As as Jesus passed by, he saw a man which was blind from hys birth. And his disciples asked him saying: Master who dyd sinne: this man or his father & mother, that he was boine blinder. Jesus answered: Neithur hath this man synned, nor yet his father & mother: but þe workes of God shulde be shewed on him. I must worcke the workes of hym þe sent me, whyl it is day.

* The night cometh whē nomā cā worke. As long as I am in the worlde, I am the lpyght of the worlde.

As soon as he had thus spokē, he spatt on the ground & made claye of the sperle and rubbed the claye on the eyes of the blynde, & sayd vnto him: Go walke the in the pole of Siloe, which by interpreta- cion, signifieth sent. He went his way & washed and came agayne sayinge. The neyghbours & they that had sene him before how that he was a begger, sayde: is not this he þe late & begged. Some sayd this is he. Other sayd: he is lyke hym.

But he hym self sayde: I am euen he. They sayd vnto him. How art thine eyes opened thine. He answered & sayde. The man that is called Jesus, made claye, & anointed mine eyes, & sayd vnto me. Go to the pole Siloe & walke. And I wēt & washed & receaued my sight. They sayd vnto hi: wher is he. He sayd: I canot tel.

Then brought they to the Pharises, hym that a lytle before was blynde: for it was the Saboth day whē Jesus made the claye & opened hys eyes. Then agayne the Pharises also asked him how he had receaued his syght. He sayd vnto the: He put claye vpon myne eyes and I washed, & do se. Then sayd some of the Pharises: this mā is not of God, because he kepeth not the Saboth day. Other sayd: how can a man that is a synner, do soch myracles. And ther was strife amonge them. Then spake they vnto the blind agayne. What sayest thou of hym, because he hath opened thine eyes. And he sayd: He is a Prophet.

But the Jewes dyd not beleue of þe fellow, whō þe was blind & receaued hys syght, vntyl they had called the father & mother of him þe had receaued his syght. And they asked them sayinge: Is thys your sonne, whō ye say was boine blind. How doth he now se then. Hys father & mother answered the and sayd, we wote wel that thys is our sonne, & that he was boine blind: but by what meanes he now seyth that can we not tel, or who hath opened his eyes, can we not tel. He is old enough, aske hym, lette him answer for him self. Soch wordes spake his father and mother, because they feared the Jewes.

mes, for the Jewes had cōspyrred al rea-
dy that yf any man dyd cōfesse þ he was
christ he shuld be excommunicat out of the
synagoge. Therfore said his father and
mother: he is olde ynough, aske hym.

Then agayn called they the mā þ was
blinde, & sayde vnto hym: Geue God the
praple: we know þ thys man is a sinner.
He answered and sayd: Whether he be a
sinner or no, I cannot tel: One thinge I
am sure of, þ I was blinde, & nowe I se.
The said they to him agayn: What dyd
he to þ? How opened he thine eyes? He a-
nswered the, I told you yre while, & ye did
not heare. Whetherfore wold ye heare it a-
gayn: Wyl ye also be hys disciples? The
cated they him, & sayd: Thou art his dis-
ciple. We be Moses disciples. We ar su-
re that God spake with Moses. This se
low we know not frō whence he is.

Thec man answered & sayd vnto the:
thys is a meruelous thinge that ye wote
not where he is, seing he hath opened my
ne eyes. For we be sure þ god heareth not
a sinner. But yf any mā be a worchip-
per of god & do his wyl, him heareth he.
Sence þ world began was it not hearde
that any mā opened the eyes of one that
was borne blind. Yf thys man were not
of god, he could haue done nothig. Thei
answered & sayd vnto hym: thou arte all
together borne in synne, & doest þ teache
vs? And they cast hym out.

¶ Jesus heard þ they had excommunicate
him: & allone as he had found him, he said
vnto hym: doest þ beleue on the sonne of
God? He answered and sayd: Who is it
Lord, þ I might beleue on him? And Je-
sus sayd vnto him: Thou hast sene hym
& he it is that talketh to the. And he said
Lord I beleue, & worchipped him. ¶ Je-
sus sayd: I am come vnto iudgement in-
to this world: þ they which se not might
se, & they which se might be made blinde
And some of þ Pharises whych were to
hym, hearde these wordes and sayd vnto
him: are we then blind? Jesus sayd vnto
them: yf ye were blinde ye shuld haue no
synne. But nowe ye saye, we se, therfore
your synne remaineth.

The Notes

¶ The night &c. is. whē þ true knowled-
ge of christ, how he only sufficeth, is lost:
the cōnōmā worke a good worke in sight

of god, how glōfous to enen hys worckes
appare.

¶ God heareth no sinners &c. that is, he
heareth none that repent not no; is not in
mynde to leaue they; euill lyfe.

¶ Christ is þ true shepheard. & the noye of þ shepe
some say: Christ hath þ deat, & is made. Some
say: he speaketh not the wordes of one þ hath the
deat. Because he tellath the truth, the Jewes take
vp stones to cast at him, cal his preaching blasphemie
my and go about to take hym.

The .x. Chapter.



¶ Crely, herelye I saye vnto
you, he þ entretch not in by þ
doze into the shepfold, but
climeth by some other way
þ same is a thefe & a robber
He þ goeth in by þ doze, is þ shepheard
of þ shepe: to him the portre openeth, & þ
shepe heare his voyce, and he calleth hys
own shepe by name, & leade the out. And
whē he hath sent forth his owne shepe, he
goeth before the, & the shepe folowe him
for thei know his voyce. A strainger they
wyl not folowe, but wyl flye frō him: for
they know not the voyce of a strainger is.

This similitude spake Jesus vnto them
But they vnderstode not what thinges
they were which he spake vnto the. The
said Jesus vnto the agayn. Verely here-
ly I saye vnto you: I am the doze of the
shepe. Al, eue as many as cam before me
are theues & robbers: but þ shepe did not
heare the. I am þ doze: by me yf any mā
enter in, he shal be safe, & shal go in & out
& find pastur. The thefe cometh not but
for to steale, kyl & destroye. I am come þ
they mighte haue lyfe, and haue it more
abundantly.

¶ I am the good shepheard. The good
shepheard geueth hys lyfe for the shepe
An hyzed scruat, which is not the shepe-
herde, neither the shepe are his owne, seith
the wolfe cōming, & leueth the shepe, and
flyeth, & þ wolfe catcheth the, & scattereth
the shepe. The hyzed scruat flyeth, becau-
se he is an hyzed scruate, & careth not for
the shepe. I am þ good shepheard, and
knowe myne, & am knowe of myne. ¶ As
my father knoweth me: euen so knowe I
my father. And I geue my life for þ she-
pe: & other shepe I haue, whych ar not of
this fold. The also must I bring, þ they
may heare my voyce, & þ they may be one
flocke & one shepheard. ¶ Therfore doth
my father loue me, because I put my life

G.iii. frō

John. xi. d
Lukes. x. d.
math. xx. d

The Gospel of

freo me, that I might take it agayne. No man taketh it from me: but I putte it awaye of my self. I haue power to put it fro me, & haue power to take it agayne: Theys comaundement haue I receaued of my father. And ther was a diffencion agayne among the Jewes for these saynges, & many of them sayd. He hath the deuyl, & is mad: why heare ye hi? Other sayd, these ar not the wordes of him that hath the deuyl. Can the deuyl open the eyes of the blinde?

And it was at Ierusalem the feast of p̄ dedicatio, & it was winter: & Iesus wal-
Eked in Salomons porche. The came the-
 Jewes coude about him, and sayd vnto
 him: How long doest thou make vs doute?
 If thou be Christ, tel vs plainly. Iesus
 answered the: I told you & ye beleue not.
 The workes that I do in my fathers name,
 they beare witness of me. But ye beleue
 not, because ye are not of my shepe. As I
 sayd vnto you: my shepe heare my voice
 & I know the, & they folowe me, & I ge-
 ue vnto the eternal life, & they shal neuer
 perishe, neither shal any man plucke them
 out of my hande. My father whiche gaue
 them me, is greater then all & no man is a-
 ble to take them out of my fathers hande.
 And I and my father are one.

The Jewes agayne toke up stones,
 to stone him withall. Iesus answered the:
 many good workes haue I shewed you
 fro my father: for which of them wyl ye
 stone me? The Jewes answered hi saying
 for thy good workes sake we stone the
 not: but for thy blasphemie, & because thou
 being a man, makest thy self god. Je-
 sus answered the. Is it not writen in your
 law, & I say, ye are gods? If he called the
 Gods vnto who the worde of God was
 spokē (& scripture cannot be broke) saye
 ye the to him, who the father hath sancti-
 fied, & sent into the world, thou blasphe-
 mest, because I sayde I am the sonne of
 God? If I do not the workes of my fa-
 ther, beleue me not. But if I do, the thou
 ghe ye beleue not me yet beleue the wor-
 kes, that ye may knowe & beleue that the
 father is in me, and I in hym.

Agayne they wete about to take hym:
 but he escaped out of theyr handes, & wet
 awaye agayne beyond Iordan, into the

place where Iohn before had baptised, &
 ther abode. And many resorted vnto him
 and sayde, Iohn dyd no myracle: but all
 thynges that Iohn spake of this man, are true.
 And many beleued on hym there.

*Capit. xxi. th. Lazarus fro death. The hie p̄-
 res & wharries gather a counsell agayn him, he
 getteth hym out of the waye.*

The xi. Chapter.



Certain man was sicke, na-
 med Lazarus of Bethania
 the towne of Mary & her sy-
 ster Martha. It was that
 Mary which anoynted Je-
 sus with oymēt & wiped his fete with
 her haire, whose brother Lazarus was
 sicke, & his sisters sent vnto him saying
 Lord behold he whom thou louest, is sicke.
 When Iesus heard that, he sayde: this
 infirmite is not vnto death, but for the
 laude of God, that the sonne of God might
 be praysed by the reason of it. Iesus lo-
 ued Martha & her sister and Lazarus.
 Then after he had heard that he was sic-
 ke, yet abode he two dayes still in the sa-
 me place where he was.

The after that, said he to his disciples: let
 vs go into Bethany agayne. His disciples
 sayd vnto him: Master, the Jewes latelye
 sought meanes to stone the, & wilt thou
 thither agayne? Iesus answered, are ther
 not twelue houres in the day? If a man
 walke in the daye, he stoblet not, because
 he seyth the light of this world. But if a
 man walke in the night, he stoblet, because
 ther is no light in hym. This said he, & af-
 ter that, he sayd vnto the: our friend La-
 zarus slepeth, but I go to wake him out
 of slepe. Then sayd his disciples: Lorde
 if he slepe, he shal do wel ynough. Howe-
 beit Iesus spake of hys death: but they
 thought that he had spoken of the naturall
 slepe. Then sayd Iesus vnto the playn-
 ly, Lazarus is deed, & I am glad for you
 re sakes, that I was not there, because ye
 may beleue. Neuerthelesse let vs go vn-
 to hym. The sayd Thomas which is cal-
 led Didimus, vnto the disciples: let vs al-
 so go, that we may die with him. The went
 Iesus, & foude that he had lyne in hys gra-
 ue foure dayes alreadye. Bethanie was
 nyg vnto Ierusalem, about .xv. furlonges
 of, and many of the Jewes were come to
 Martha and Mary to comforte the: the ower
 theyr

their brother. Martha assone as she her
de that Iesus was comyng, went & mett
him: but Mary sate syl in the house.

* Then said Martha vnto Iesus: loz
de yf thou haddest bene here, my brother
had not ben deed: but neuertheles, I kno
we þ whatsoeuer thou askest of god, god
will geue it the. Iesus said vnto her Chi
brother shal rylse agayne. Martha sayd
vnto him: I know þ he shal rylse agayne
in þ resurrection at the last day. Iesus sai
de vnto her: * I am þ resurrection & þ ly
fe: he that belcueth on me, ye thought he
were deed, yet shal he liue. And whooeu
er lyueth & beleueth on me, shall neuer
die: beleuest þ this: She sayd vnto hi:
ye lord, I beleue that þ art Chryst þ son
ne of god whiche shuld come into þ worl
de.

¶ And assone as he had so sayde, she
went her way & called Marye her syster
secretly saying: The master is come and
callethe for the. And she assone as she her
de that, arose quicklye, & came vnto him
Iesus was not yet come into the toun:
but was in the place wher Martha met
him. The Jewes then which were w her
in the house & comforted her, when they
saw Mary, that she rose vp hastily, and
went out, folowed her, saying: She go
eth vnto the graue, to wepe ther.

¶ When whē Mary was come wher Je
sus was & saw him, she fel downe at his
fete, saying vnto him: Lord yf thou had
deste bene here, my brother had not bene
deed. Whē Iesus saw her wepe, & þ Je
wes also wepe, which came w her, he gro
ned in þ spere, & was troubled in hi self
& said: wher haue ye layed hym. They
sayde vnto hym: Lord come & se. And
Iesus wept. Then said the Jewes. Be
hold how he loued hym. And some of the
said: could not he which opened the eyes
of the blind, haue made also, þ this man
shuld not haue dyed. Iesus againe gro
ned in him selfe, & came to the graue. It
was a caue & a stone layde on it.

¶ And Iesus sayd: take ye away þ stone.
Martha the syster of hi þ was deed, sai
de vnto him, Lord by this tyme he stinc
keth. For he hath bene deed foure daies:
Iesus said vnto her: Saide I not vnto
þ, that yf þ didest beleue: thou shuldeste
se þ gloz of god. Then they toke away

the stone fro þ place wher the deed was
layd. And Iesus lift vp his eyes & sayd.
father I thank the because that þ hast
heard me. I wot that thou hearest me al
wayes: but because, of the people that
stand by I said it that they may beleue,
that thou hast sent me.

¶ And when he thus had spokē, he cryed
w a loude voice. Lazarus come forth. ¶
And he that was deed, came forth, bound
had and fore with graue bōdes, & his fa
ce was bound with a napkin. Iesus sayd
vnto the lowse him, & let him go. Then
many of þ Jewes which came to Mart,
& had sene þ thinges which Iesus dyd,
beleued on hi. But some of them went
their wayes to þ pharyses, & tolde them
what Iesus had done.

* Then gathered þ hye prestes & the
pharyses a coucel and said: what do we:
this mā doth many miracles. If we les
hi scape thus, al men wil beleue on him,
and þ Romaines shal come & take away
our coultre & the people. And one of them
named Caiphas which was þ hye preste
that same yere, said vnto the: Ye percea
ne nothing at al noz yet consyder þ it is
expediēt for vs, þ one man die for þ peo
ple, & not al þ al þ people perishe. Thys
spake he not of hi self, but beig hie prest
þ same yere, he prophesied þ Iesus shul
de die for þ people, & not for þ people on
ly, but that he shuld gather togeather in
one the childze of god which were scatte
red abrode. * fro that dai forth thei held
a coucel together, for to put hi to deeth.

¶ Iesus therfore walcked no moze opē
ly among the Jewes, but wēt hys waye
thēre vnto a coultre nie to a wildernes, in
to a citie called Ephraim, & ther haūted
w his dysciples. * And the Jewes efter
was nīe at hād, & many wente out of the
coultre vp to Ierusalem before the efter, to
purifi the selues. Then sought they for
Iesus, & spake betwene them selues as
they stode in þ tēple: what thiike ye, sein
ge he cometh not to the fest. The hie pre
stes & pharyses had geuē a cōmāndeme
te, that yf any mā knew wher he were, he
shuld shew it, that thei might take hi. &

The Notes

a * I am þ resurrection & lyfe. &c. That
is I am þ auctor of resurrection and lyfe
so: those that beleue in me wyl I rylse vp

G. Will.

mat. xxvi. a
mar. xiii. a

mat. xxvi. a
mar. xiii. a
luke. xxi. a

The Gospell of

at the laste daye into lyfe everlasting, & those that are deed shal liue by me because they beleue in me.

¶ Mary anoynteth christes fete. Judas murmureth, Christ receiveth her & rideth into Ierusalem.

The xii. Chapter.

mat. xxvi. 6.
mar. xiiii. 8.
luke. vii. 37.

Then Iesus sixe dayes before easter, came to Bethan where lazarus was, which was deed & whom Iesus rased fro death. There they made him a supper, & Martha serued: but Lazarus was one of them that sate at the table wth him. Then toke Mary a pounde of ointment called Nardus, perfect and precious, & anointed Iesus fete, & wypte his fete wth her heer & the house was fylled wth the sauer of the ointment. ¶ The sate one of his disciples named Judas Iscariot the synners sonne, which after ward betrayed hi, why was not this ointment sold for the hundred pence and geuen to the poore. This said he, not for he cared for the poore: but because he was a thefe, & kept the bagge, & bare that which was geue. ¶ The said Iesus: Let her alone, against the day of my burying she kepte it. ¶ The poore al wayes shal ye haue wth you, but me shal ye nor al wayes haue.

mat. xxvi. 6.
mar. xiiii. 8.

¶ Much people of the Jewes had knowledg that he was ther. And they came, not for Iesus sake only, but for they myght se Lazarus also whom he rased fro death. ¶ The hye prestes therfore held a counsell that they might put lazarus to death also because that for his sake many of the Jewes wente a waye, and beleued on Iesus.

mat. xxi. 8.
mar. xxi. 8.
luke. xxi. 8.

¶ On the morow, moche people were come to the feast when they herd that Iesus shuld come to Ierusalem, toke boughes of palme trees & wete & met him, & cryed Hosanna, blessed is he that in the name of the lord, cometh hig of Israel. ¶ And Iesus got a poge alle & sate thereon, accordig to that which was wryten: feare not daughter of syon, behold thy kynge cometh: lytting on an asses colt. ¶ These thinges vnderstode not his disciples at the first: but when Iesus was glorified, then remembred they that such thynges were wrytten of hi, & that such thynges they had done vnto hi. ¶ The people that was wth him when he called Lazarus out his graue, & rased hi from

death, bare recorde. ¶ Therefore met him the people, because they heard that he hadde done such a myracle. ¶ The pharises therfore sayde amonge the selues pettreauye ye how we preuayle nothinge: Beholde the world goeth away after hym.

¶ Ther were certayne ceciles amonge them, that came to praye at the feast: the same came to philip which was of Bethsaida a cite in galyle, & despyed him saying: Syr we wolde sayne se Iesus. philip came & tolde andrew. And agayn andrew & philip tolde Iesus. And Iesus answered them saying: the houre is come that the sonne of man must be glorified.

¶ Verely verely I say vnto you, except the wheat corne fall into the ground & dye, it bydeth alone. ¶ If it dye, it bringeth forth the much fruite. ¶ He that loueth his lyfe shal destroy it: & he that hateth his lyfe in this world shal kepe it vnto lyfe eternall. ¶ If any man minister vnto me, let him folowe me & where I am ther shal also my minister be. And if any man minister vnto me hym wyl my father honoure.

¶ Nowe is my soule troubled, and what shal I saye: father deliuer me fro this houre: but therfore cam I vnto this houre. father glorify thy name. ¶ Then came ther a voyce fro heauen: I haue glorified it & wil glorifye it agayne. ¶ The said the people that stode by & heard: it thoundreth. ¶ Other sayd an angell spake to hym. ¶ Iesus answered & sayd: this voyce came, not because of me, but for your sakes.

¶ Nowe is the iudgement of this world now shal the prince of this world be caste out. And I, if I were lyft vp fro the earth wyl drawe al men vnto me. ¶ This sayde Iesus, signifying what death he shulde dye. ¶ The people answered him: we haue heard out of the law that christ bydeth euer and how sayest thou then that the sonne of man must be lift vp: who is that sonne of man. ¶ The Iesus sayd vnto them: yet a lytle whyle is the lyghte wth you. walke whyl ye haue light, lest darkness come on you. ¶ He that walketh in the darcke, woteth not whither he goeth. ¶ Whyl ye haue light beleue on the light, that ye maye be the chyldren of the lyght.

¶ These thinges spake Iesus & departed & hid him self fro them. And though he had done so many myracles before them,

pet beleued not they on him, & the saying of Esaias & Prophet might be fulfilled & he spake. & Aorde who shal beleue oure saying: And to who is & arme of & Aorde opened: Therefore could they not beleue because & Esaias sayth agayne: he hath blinded theyr eyes & hardened theyr hertes, & they shuld not se wth theyr eyes, & vnderstand wth theyr hertes & shuld be couered, & I shulde heale the. Soch thynges sayd Esaias wth he saw his gloyp, & spake of hi. Neuertheles amog the chesc rulers many beleued on hi. But because of & Pharisees they wold not be a knowe of it lest they shuld be excommunicate. For they loued the praple & is geuen of men, more then the praple that cometh of god.

And Jesus cryed & sayd: he & beleueth on me, beleueth not on me, but on hym & sent me. And he & selth me, seith him that sent me. & I am come a light into & world that who soeuer beleueth on me, shuld not hyde in darknes. And yf any man heare my wordes, & beleue not, I iudge him not. For I cam not to iudge & world: but to saue & world. He & refuseth me & receaueth not my wordes, hath one & iudgeth hi. The wordes & I haue spokē thei shal iudge him in & last daye. For I haue not spokē of my self: but & father which sent me, he gaue me a comaūdemēt what I shuld saye, & what I shuld speake. And I know & this comaūdemēt is lyfe euer lasting. Whatsoeuer I speake therfore, euē as the father bade me, so I speake &

The Notes

* Be that hateth his lifse &c. & is, he that can be cōtēt to lose his rēpozall lyfe in thys world for chrystes sake & his word, shal liue for euer as in Mat. x. Mar. xiii. Luk. ix.

¶ Chylt watheth the disciples fete, tellerth the of Judas the traytour, & comaūderth the earnestly to loue one another.

The. xliii. Chapter.

BEfore & feast of Ester whē Jesus knew that his houre was come, & he shuld departe out of this world vnto & father. When he loued hys which were in & world, vnto & ende he loued the. And whē supper was ended, after that the deuill had put in & hert of Judas Iscarioth Sūnes sonne, to betraye him: Jesus knowing that the father had geue all thynges into hys handes, & that

he was come fro god, & went to God: he rose fro supper, & layd a syde his bypper garmentes, & toke a towel, and gitde hym selfe. After that, he poured water into a basin, & began to washe his disciples fete, & to wipe the wth the towel, wherewith he was gyrde.

Then came he to Symon peter. And peter sayd to him: Lord shal thou washe my fete: Jesus answered & sayde vnto him: what I do, thou woteste not now, but & shalt know hereafter. Peter sayd vnto hi: & shalt not washe my fete whyl & world stādeth. Jesus answered hi: yf I wash & not, thou shalt haue no parte w me. Symō peter sayde vnto him: lord de, not my fete onli: but also my hādes & my heed. Jesus saide to him: he & is wel shed, nedeth not saue to wesch his fete, & is clene euery whil. And ye ar clene: but not al. For he knew hys betrayer. Therefore said he: ye are not al clene.

After he had wescheth their fete, & receaued his clothes, & was set doune agayne, he sayd vnto them: wot ye what I haue done to you. Ye cal me master & lord, & ye say wel, for so am I: Yf I then poure lord and master haue wescheth your fete, ye also ought to wesch one anothers fete, for I haue geue you an ensāple, & yeshul de do as I haue done to you. & Werclī be tely I say vnto you, & seruauit is not greater then his master, nether the messenger greater then he that sent hym.

Yf ye vnderstand these thynges happy are ye yf ye do them. I speake not of you al, I know who I haue chose. But that the scripture be fulfilled: he that eater he breed w me, hath & lift vp his hele agai n me. Now tel I you before it come: & when it is come to passe ye might beleue & I am he. Werclī be tely I saye vnto you. He that receueth who soeuer I send receaueth me. And he that receaueth me, receaueth him that sent me.

Whē Jesus had thus said, he was troubled in & sprete, & testified saying: herell verely I saye vnto you, that one of you shal betraye me. And when the disciples looked one on another doubting of who he spake. Ther was one of his disciply, whi ch lned on Jesus bosom, who Jesus loued. To hi beckened Symō peter that he shulde

The Gospell of

Shuld aske who it was of who he spake. He the as he lened on Iesus brest, sayde vnto him: Lorde who is it? Iesus answered, he it is to who I geue a sopp, whē I haue dypt it. And he wet a sop, & gaue it to Judas Iscarioth Simōs sōme. And

After the sop * Satan entred into hym.

The sayd Iesus vnto him: that I doeste do quickly. That wilt nomā at the table for what intē he spake vnto him. Som of them thought, because Judas had the bag, & Iesus had sayd vnto him, bpe tho se thing? I we haue nebe of agais I feest or I he shuld geue some thing to I pooze. Allone the as he had receaued the sop, he wet immediatly out. And it was nyght, whē he was gone out. Iesus sayd: nowe is I sonne of mā glorified. And God is glorified by him. If god be glorified by him, God shall also glorifye hym in him self: & that straght waye glorifye hym.

* Deare chylde, yet a littell whyle am I w you. Ye shall seke me, & as I sayde vnto I Jewes whyther I go, thither can ye not come. Also to you I saye nowe. A new cōmaūdemēt geue I vnto you, & ye loue together, as I haue loued you, & eue so ye loue one another. So this shall al mē know that ye ar my disciples, if ye shall haue loue one to another. Simon Peter sayd vnto him: Lorde whyther goeste I? Iesus answered hym: whyther I goo I canst not folow me now, but thou shalt folowe me afterwarde. I Peter sayde vnto hym: Lorde, why cannot I folowe the now? I wyl geue my lyfe for thy sake. Iesus answered him: wilt thou geue thy lyfe for my sake? Verely, verely I say vnto the, the cokē shall not crow, tyll thou haue denyed me thryse.

The Notes

a* Begā to washe sc. He washeth these feet to declare I he came to minister to ocher & not to be ministered vnto: And further to teache by this washing I hys ministration was to purge & washe away I filth of sinne which is done by the shedding of hys blood, for the blood of Christ spinkled into oure hertes by the word of hys Gospell, & receaued by faith, cleaseth vs from all spāne.

b* To lyfte vs by hys hēle, is, to oppresse by violence, for who ye thrust or crosse wpyth the hēle, him do ye betterly ouerthrowe.

c* After the sop Satan entred, sc. Satan was entred into hym before, as this Euan gelist affirmeth in I begynning of this chap. But now begā he more to enforce his stren gthe, & more openly to shew hē selfe. In lyke

maner as I apostles had the holpe ghoū be fore christes resurrectiō. whē they beleued in him, whē they cōfessed him to be the sōne of god &c. But the euidently receaued hym when Christ was ascended. actum. it. a. I we armeth his disciples with cōsolatiō agayn I trouble, & promyseth the the holy goost, the spy rite of comforte.

The xiiii. Chapter.



And he sayd vnto hys disci- ples: let not your hertes be troubled. Beleue in God, & beleue in me. In my fathers house are many mansions.

If it were not so, I wold haue told you I go to prepare a place for you. And if I go to prepare a place for you, I wyl come agayne, & receaue you euen vnto my selfe that where I am, ther may ye be also. And whyther I go ye knowe, & the waye ye knowe.

Thomas sayde vnto hym: Lorde we know not whether thou goest. Also how is it possible for vs to know the way? Iesus sayd vnto hym: I am the waye, the truth & I lyfe. And nomā cometh vnto I father, but by me. If ye had knowen me ye had knowe my father also. And now ye know him, & haue sene hym.

Philip sayd vnto him: Lorde shew vs the father, & it sufficeth vs. Iesus sayde vnto him, haue I ben so longe tyme with you: & yet hast I not knowe me? Philip, he I hath sene me, hath sene I father. And howe sayest I then: shewe vs the father? Beleueit I not that I am in the father, & I father in me? The wordes that I spea ke vnto you, I speak not of my self: but the father that dwelleth in me, is he that doth the workes. Beleue me that I am in I father, & the father in me. At the leest beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, the same shall he do, & greater workes then these shall he do, because I go vnto my fa ther. And what soeuer ye aske in my na- me, I wyl I do, that I father might a be glorified by the sōne. If ye shall aske a ny thinge in my name, I will do it.

* If ye loue me kepe my cōmaūdemen- tes, & I wyl pray the father, & he shall ge- ue you another cōforter, I he maye hyde I you euer: which is the I spere of tru the who the world cannot receaue because the

þ world seeth hi not, nether knoweth hi. But ye know him. For he dwelleth with you, & shalbe in you. I wil not leaue you comfortless: but wyl come to you:

Yet a lytell whyle and the world seeth me no more: but ye shall se me. For I lyue and ye shall lyue. That daye shall ye knowe that I am in my father, & you in me, and I in you.

C He þ hath my comaundemētes & kepeth them, the same is he þ loueth me. And he þ loueth me shalbe loued of my father: & I wil loue him, & wyl shewe myne othe selfe to him. Judas sayde vnto him (not Judas Iscariot) lord what is the cause þ thou wylt shew thy self vnto vs, & not vnto þ world: Iesus answered & saið vnto him: yf a mā loue me & wil kepe my saynges, my father also wil loue hi, & we wyl come vnto hym, and wil dwell with hym. He that loueth me not, kepeth not my saynges. And þ wordes whych ye here, are not mine, but the fathers whiche sent me.

D This haue I spokē vnto you being yet presēt w you. But þ comforter which is þ holy gost (whō my father wyl sēd in my name) he shal teach you al thynges, and bring al thynges to your remembraunce whatsoeuer I haue told you.

Peace I leue w you, my peace I geue vnto you. Not as þ world geueth, geue I vnto you. Let not your hertes be grieved, nether feare ye. Ye haue herd how I sayd vnto you: I go & come againe vnto you. Yf ye loued me, ye wolde verely reioyce, because I said I go vnto þ father. For the father is greter thē I. And now haue I shewed you, befor it come, þ whē it is come to passe, ye might beleue. Here after wil I not talcke many wordes vnto you. For þ ruler of this world cometh & hath nought in me. But þ þ world may know that I loue the father: therfore as þ father gaue me comaundement, euē so do I. & I wyl let vs go to hence.

The Notes.

* That the father myghte be glorified. The father is glorified by the sone, whē we knowledg and geue thanks that he gaue vs his sonne for vs to saue vs.

* Which is the spere of truth, he is called þ spere of truth, not only because he is true: but because he maketh ther men in to whom he entreteth, true, where as al þ they do wout þ spere is no nother thig but lies

The true vyne, the husbandman & the brawn: the p. & doctrine at loue & a swete comfort agaynst p. recutpon.

The .xv. Chapter. *



I am þ true vyne, & my father is an husband mā. Euerye bzaūche þ beareth not frute to in me, he wyl take away. And euery bzaūche þ beareth frute, wyl he pource, that it may brynge moze frute. Now as ye cleane thorow the wordz which I haue spokē vnto you: byde in me, & lett me byde in you. As þ bzaūche cānot beate frute of it selfe, except it byde in the vyne: no moze cā ye, except ye abide in me. I am the vyne, & ye are the bzaūches. He that abyde the in me, & I in him, the same bryngeth forth moche frute. For wout me can ye do nothing. Yf a mā byde not in me, he is cast forth as a bzaūch, & is wyddered: & men gather it & cast it into the fyre, and it burneth. * Yf ye byde in me & my wordes al so byde in you: aske what ye wyl, & it shal be done to you. * Herein is my father glorified, that ye bare moche frute, and be made my dyscyples.

As the father hath loued me, euē so haue I loued you. Continue in my loue. Yf ye shal kepe my comaundemētes, ye shal byde in my loue, euē as I haue kept my fathers comaundementes, and byde in his loue. These thynges haue I spoken vnto you, that my ioy might remaine in you, & that your ioy myght be full.

* * This is my comaundemēt: that ye loue together as I haue loued you. Greter loue thē this hath no mā, then that a mā bestow his lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I comaūde you. Hereforth cal I you not seruaūtes: for the seruaūte knoweth not what his lord doeth. But you haue I called frendes: for al thiges that I haue herde of my father I haue opened to you.

Ye haue not chose me, but I haue chose you & ordeined, that ye goo and brynge forth frute, & that youre frute remaine, that whatsoeuer ye shal aske of the father in my name, he shuld geue it you. * This comaūde I you, that ye loue together. Yf þ world hate you, ye knowe þ he hated me before he hated you. Yf ye were of þ world, the world wold loue his owne:

math. xxi. 1. Job. xiv. 7.

To kepe þ law maketh vs comyners in the loue and fauour of chyl. 1. 1. ph. 1. 6.

The Gospel of

Matt. x. c.
Luce. xxi. c.
Mark. x. c.

olone. Howbeit because ye are not of the world, but I haue those you oute of the world, therefore hateth you the world. Remember the saying that I sayd vnto you the seruaut is not greter then the Lord. * If they haue persecuted me, so wil they persecute you. If they haue kept my saynges, so wyl they kepe youres.

But al these thinges wyl they do vnto you for my names sake, because they haue not knowe hi I sent me, If I had not come & spokē vnto them they shulde not haue had sime: but now haue they nothi ge to cloke they synne. I haue I hateth me, hateth my father. If I had not done works amōg them which none other mā did, they had not had sime. But now haue they sene, & yet haue hated bothe me & my father: euē that the saynge mighte be fulfilled I it is writē in their law: they hated me wout a cause. * But when the comforter is come, whom I wil send vnto you frō the father, which is the sprete of truth, which proceedeth of the father, he shall testifie of me. And ye shall beare a witness also, because ye haue bene w me from the begynnyng.

The Notes.

* Wher as in the xv. chaptre of John ch: itt saith I he receaueth no wytnes of mā It is to be vnderstand, I for mys owne parte he neede none: but for oure cause it was expedient that his dysciples shulde testifie by a truth vnto vs, & therfore saith, ye shall beare wytnes of me also.

¶ Consolacion agaynst trouble. Whayners at her de thow Chyrl.

The xvi. Chapter.

I these thinges haue I sayde vnto you, because ye shuld not be offended. They shall excommunicat you: ye shal tyme shall come that whosoever killeth you, wil thinke that he doth God seruice. And such thinges wil they do vnto you, because they haue not knowe the father nether yet me. But these thynges haue I told you, that when that houre is come, ye might remember then, that I tolde you so. * These thinges said I not vnto you at the begynnyng because I was present wyth you.

But now I go my way to hym that set me, & none of you asketh me: whither goest thou? But because I haue sayde such

thinges vnto you, your hertes are ful of sorow. Nevertheless I tel you the truth it is expedient for you that I go away. For yf I goo not away, that comforter wil not come vnto you. But yf I departe, I wyl send hym vnto you. And when he is come, he wil rebuke the world of synne, & of rightwelsnes, & of iudgement. * Of synne, because they beleue not on me: of rightwelsnes, because I go to my father, & ye shal se me no moare: of iudgement, because the chiefe ruler of this world, is iudged already.

I haue yet many thinges to saye vnto you: but ye cannot bearethem away now. Howbeit whē he is come (I meane the sprete of truthe) he wil leade you into al truthe. He shal not speake of hym selfe: but what soeuer he shal here, that shal he speake, and he wyl shewe you thinges to come. He shal glorify me, for he shal receaue of myne & shall shewe vnto you. Al thinges that the father hath are mine. Therefore said I vnto you, that he shall take of mine and shewe vnto you.

* After a while ye shal not se me, & againe after a while ye shal se me: for I go to my father. The said some of his disciples betwene the selues: what is this that he saith vnto vs, after a while ye shal not se me, & againe after a while ye shal se me: & that I go to the father. They sayde therfore: what is this that he saith after a while, we cannot tel what he saith. Iesus perceued that they wold aske hi, & sayd vnto the: This is it that enquire of betwene your selues, that I said after a while ye shal not se me, & againe after a while ye shal se me. Verely verely I say vnto you: ye shal wepe & lament & I wylde shal reioyce. Ye shal sorow: but your sorow shalbe turned to ioye.

A womā whē she trauaileth hath sorow, because her houre is come: but also ne as she is deliuered of the child, she remembereth no moze paine, for ioy that a man is borne into the world. And ye now we are in sorow: but I wyl se you againe, and your hertes shal reioyce, & your ioy shal no mā take frō you. * And in that daye shal ye aske me no questio. * Verely verely I saye vnto you, what soeuer ye shal aske the father in my name, he wil geue

I geue it you. Whereto haue ye asked nothing in my name. * Aske a ye that receiue it: that your foie may be full.

These thinges haue I spokē vnto you in prouerbis. The time will come whē I shal no more speake to you in prouerbis: but I shal shew you plainly from my father. At that daye shall ye aske in my name. And I saie not vnto you that I will speake vnto my father for you. For the father him self loueth you, because ye haue loued me, and haue beleued that I came out fro god. I wēt out fro the father, and came into the world: and I leue the worlde agayn, and go to the father.

His disciples said vnto him: loo nowe spekest thou plainly, & thou blessest no prouerb. Now know we that thou vnderstandest al thinges, & needest not that any mā shulde aske thee any questyon. Therefore beleue we that thou comest fro god. Iesus answered the: Now ye do beleue. * Behold I haue draweth nē, & is already come that ye shalbe scattered euery mā by his wayes, & shal leaue me alone. And yet am I not alone, for the father is with me.

These wordes haue I spoken vnto you that in me ye might haue peace. For in the world shal ye haue tribulaciō: but be of good chere, I haue ouertome the worlde.

The Notes

* Of synne because they beleue not on me, & beleue is synne that condemneth the world (By the world vnderstand the wicked reprobous, and vnfaithful, not al creatures that be in the world) and sayeth is synne because of belcuers, Whys then be cause the worlde and naturall reason wyl not know, but wyl be susped and faued by thei owne woꝝkes is euen it, wherof the holy goost shal rebuke the worlde and shew that it shalbe iudged condemned.

The most hartie & louyng prayer of chrys to his father, for al such as receiue the truth.

The xvii. Chapter.

These wordes spake Iesus & lift vp his eyes to heuen, & said: father thou houre is come glorify thy sōne, that the sōne may glorify thee: as thou hast geuen him power ouer al flesh, that he shal be geue eternal lyfe to as many as thou hast geue him. Whys is life eternall, that they might know the that only very god, & whom thou hast sent Iesus Chrys.

I haue glorified the on the erth. I haue finished the woꝝke which thou gauest me to do: And now glorify me that father in thine owne self, in the glory which I had with thee before the world was. I haue declared thy name vnto the men whiche thou gauest me out of the world. Whiche they were & thou gauest them me, and they haue kept thy sayings. Now they know that al thinges whatsoeuer thou hast geue me, are of the. For I haue geue vnto the the wordes which thou gauest me & they haue receaued the, & know surely that I am out fro the: & do beleue that thou dydest sende me.

* I pray for them, & praye not for thee worlde: but for them which thou hast geue me, for they are thine. And al myne are thine, and thine are myne, & I am glorified in the. And now am I no more in the world, but they are in the worlde, & come to the. * Holy father kepe in thine owne name, the whiche thou hast geue me, that they may be one, as we are. Whil I was in the world, I kept them in thy name. Those that thou gauest me haue I kepte, and none of them is lost, but that lost chyld, that the scriptur wight be fulfilled.

Now come I to the, & these wordes speake I in the world, that they might haue my ioyful in the. I haue geue them thy wordes, & the world hath hated them, because they are not of the world, eue as I am not of the world. I desyre not that thou shuldest take the out of the worlde: but that thou kepe them fro euill. They are not of the world, as I am not of the world. Sanctifie them with thy truth. The saying is truth. As thou dydest send me into the world, euen so haue I sent them into the world, & for their sakes sanctifye I my self, that they also myght be sanctified thow the truth.

I pray not for the alone: but for them also whiche shall beleue on me thow the their preaching, that they all may be one, as thou father art in me, & I in the, that they may be also one in vs, that they may beleue that thou hast sent me. And that glory that thou gauest me, I haue geue them, that they may be one, as we are.

The Gospell of

at one. I in them & thou in me, that they may be made perfect in one, & p the worlde may know that p hast sent me, & hast loued the as thou hast loued me.

Father. I wil that they which p haste geuen me, be with me where I am, that they may se my glory which p hast geue me. for thou loudest me before the making of the world. * O ryghteousse father, p very world hath not knowe p: but I haue knowen the, & these haue knowe that thou hast set me. And I haue declared vnto the thy name, & wil declare it, & the loue wherewith p hast loued me, be in them, & that I be in them.

The Notes

a* I haue declared thy name &c That is the same thy renowne & glory that thou art merciful, for geuest spennes for my sake, art good, and ryghtwelle. &c

b* I pray for them, I praye not for the world, that is, for the chiefe pray I, not for p wicked, froward, & vnbeleuers.

c* This is pater noster, the wordis of his mouth the time the officers to the ground, Peter impetue of pethas care. Jesus is brought before Anna & Cayphas, and pylate.

The. xliii. Chapter.

When Jesus had spoke these wordz, he wet forthe w hys disciples ouer p broke Cedron, wher was a garde into the whiche he cutted w hys disciples. Judas also which betrayed hi, knewe the place: for Jesus oft tyme resorted thither wth hys disciples. Judas then after he had receaued abound of me, & mynisters of the hie prestes and pharises came thither with lanterns & fyerbrandes & wepens. Then Jesus knowinge al thinges that shuld come on hi, wet forth & sayde vnto them: whom seke ye? They answered hi: Jesus of Nazareth. Jesus said vnto the: I am he. * Judas also whiche betrayed him, stode w them. But as soon as he had said vnto them, I am he, they wet back wardes and fell to p grounde. And he asked them agayne: who ye seke? They said: Jesus of Nazareth. Jesus answered: I sayd vnto you, I am he. If ye seke me, let these go their way. That p sayige myght be fulfilled which he spake: of them whych thou gauest me, haue I not lost one.

Symon peter had a sword, and drew it, & smote p hie prestes seruaunt, & cutt

of his ryght care. The seruantes name was Malchus. Then said Jesus vnto peter: put by thy sword into p sheathe: Mal I not drynk of the cup whych my father hath geue me. Then the copanye & p captayne, & mynisters of the Jewes toke Jesus & bound hi, & led him away to Anna first: for he was fatherlaw vnto Caiphas which was the hie prest same yere. Caiphas was he that gaue counsel to p Jewes, that it was expediente that one man shuld dye for the people.

* And Symon peter folowed Jesus & another disciple: that disciple was knowe of p hie prest, & went in w Jesus into p pallys of the hie prest. But Peter stode at p doze wout. Then wente oute that other disciple which was knowen to the hie prest, & spake to the dāsel that kept the doze, & brought in Peter. Then said the dāsel that kept the doze, vnto peter: Art not p one of this mans disciples? He sayd: I am not. The seruantes & the ministers stode there, & had made a fyer of coles: for it was colde & they warmed them selues. Peter also stode amōg the and warmed him selfe.

* The hie prest asked Jesus of his disciples and of his doctrine. Jesus answered hi: I spake openly in p world. I neuer taught in p synage & in p temple whither al the Jewes resorted, & in secret haue I said nothing: why askest thou me, aske the whych heard me, what I said vnto them. Behold they can tel what I sayde. Whē he had thus spoke, one of p mynisters which stode by, smote Jesus on the face sayig: answerest p the hie prest so? Jesus answered hi. If I haue euill spoken, beare witness of the euill: yf I haue well spoke, why smyttest p me? And Annas sette hi bound vnto Caiphas the hie prest.

Simō Peter stode & warmed hi selfe. And they said vnto him: arte not p also one of his disciples? He denied it, & said: I am not. One of p seruantes of the hie prestes (his cose whose eare peter smote of) said vnto hi: did not I se p in p garde w him? Peter denied agayne: & immediatly the cock crew. * The led they Jesus fro Caiphas into p hal of iudgment. It was in the mornig, & they the selues wet not into the iudgmente hal lesse they shuld

Mark. 8. 3
Luke. 22. 5

mat. 26. 1. 5
mar. 14. 1. 5
luke. 22. 1. 5

mat. 26. 1. 5
mar. 14. 1. 5
luke. 22. 1. 5

mat. 26. 1. 5
mar. 14. 1. 5
luke. 22. 1. 5

mat. 26. 1. 5
mar. 14. 1. 5
luke. 22. 1. 5

mat. 26. 1. 5
mar. 14. 1. 5
luke. 22. 1. 5

shuld be defiled, but þ they might eate þ
paschal labe. Pilate then went out vnto
them & said: what accusacyō byng ye a
gaist this mā? They answered & sayd vn
to hi, yf he were not an cull doer we wold
not haue deliuered him vnto þ. The say
de pilate vnto them: take ye him & iudge
him after your owne law. Then þ Jewz
said vnto hi, It is not lawful for vs to
put any man to death. * That þ wordz
of Iesus might be fulfilled which he spa
ke, signyfing what deeth he shulde dye.
Then pylate cntred into the iudgemēte
hal againe, & called Iesus, & saide vnto
him: art thou þ king of þ Jewes? Iesus
answered: saist thou that of thy selfe, or
did other tel it the of me? Pilate answer
ed: Am I a Jew? thine owne naciō & hie
preſt haue deliuered þ vnto me. What
hast þ done. Iesus answered: * my kig
dom is not of thys world. Yf my kigdo
were of thys world then wold my mynt
ſters ſuerly fight, that I shuld not be de
liuered to þ Jewes, but now is my kig
dom not frō hence. Pilate sayd vnto hi:
Art þ a kyng then? Iesus answered: þ
saieſt that I am a kinge. for thys cause
was I bozne, & for thys cause came I in
to the world, that I shuld beare wytnes
vnto the trueth. And al that ar of the tru
eth heare my vo:ce. Pilate said vnto him
what thyng is trueth? And when he had
said that, he went out agayne vnto þ Je
wes, & said vnto them: I fynde in him no
cause at al. Ye haue a custome, þ I shul
de deliuer you one louse at easter. Wyl
ye that I louse vnto you the king of the
Jewes. Then cried they al againe ſaying:
Not him but Barrabas: that Barrabas
was a robber.

The Notes.

a* That þ wordes of Iesus might be ful
filled &c, he had sayd that he shuld be cruci
fied of the gentils & therfore muſte pylate
geue ſentence on hym & not þ Jewes: for þ
perſonauance of hys worlde.

b* My kyngdom is not of thys world &c
þ is, my kyngdom is not a worldly kyng
dom that conſiſteth in ſtrengthe in harnes
in men in the ſwerde & in the ſubdewpge
of bodely thynges. But my kyngdom is
ſpirituall, whych is in the herſes of the ſai
chfull that are ruled, not by thee ſwearde,
but by the goſpel.

c* Iesus is crucified. He comendeth his mother
vnto John, & ſeeth his bloud, and is buryed.

The .xij. Chapter.

Then pilate toke Iesus and
ſcorged him. * And þ ſoudi
ers woude a crowne of thoz
nz & put in on his hed. And
they did on hi a purple gar

met, & ſaid: hail ki: g of the Jewz: & they
ſmote him on þ face: Pilate wet forth a
gaine & ſaid vnto the, behold I byig him
forthe to you, þ ye may know, þ I fynde
no fault in him. Then came Iesus forth
wearing a crowne of thorne & a robe of
purple. And pilate ſaid vnto them: behol

de þ mā. * Woe the hie preſtes & myny
ſters ſaw him, they cryed ſaying: crucify
hi, crucify him. Pilate ſaid vnto the, Ca
he ye him & crucify him: for I fynde no
cause in him. The Jewes answered hym.

We haue a law, & by our lawe he ought
to die: because he made hym ſelf þ ſonne
of god. Woe pilate herd þ ſayig he was
þ moze afraid, & wet agayne into þ iudg
ment hal, & ſaid vnto Iesus whence art
þ? But Iesus gaue him none answer

Then ſaid pylate vnto hym. Speakeſt
þ not vnto me. Knoweſt thou not that I
haue power to crucify the, & haue power
to lowſe þ? Iesus answered: Thou coul
deſt haue no power at al againſt me, ex
cept it were geuen þ frō aboue. Therfo
re he that deliuered me vnto þ, is moze in
ſynne. * And frō thence forth lought py
late meanes to lowſe him: but the Jewes
cried ſaying: yf thou let him go thou art
not Ceſars, rende. for whoſoer ma
keth hym ſelf a kyng, is againſt Ceſar.

When pilate herd that ſaying, he brou
ght Iesus forth, & ſate doune to geue ſe
tence, in a place called the pauement, but
in the Hebrue tong, Gabbatha. It was
the Saboth euen which falleth in the e
ſter feſt, & about þ ſixt houre. And he ſay
de vnto þ Jewes, beholde poure kinge.

They cryed away w him, away w him,
crucify hi. pilate ſaid vnto the ſhal I cru
cifie pour king. The hie preſt answered,
we haue no king but Ceſar. * The deli
uered he him vnto them, to be crucified:

And they toke Iesus, & led him away,
And he bare his croſſe, and went forth in
to a place called the place of deede mens
ſculles, which is named in Hebrue, Gol
gotha. Woe they crucified him, & ſe
ther with him, on ether ſide one, & Iesus

mat. xxvii. c
mar. xv. b.

mat. xxviii. c
mar. xv. a.
luke. xxiii. b.

mat. xxviii. d
mar. xv. c
luke. xxiii. e

mat. xxviii. a
mar. xv. c
luke. xxiii. e

The Gospel of

in the middes. And pilate wrote his title, & put it on the crosse. The writing was: Jesus of Nazareth kyng of the Jewes: This title red many of the Jewes. For the place wher Jesus was crucified, was nile to the cypre. And it was writen in Hebrue Greke and Latin. Then said the preestes of the Jewes to pilate: write not kyng of the Jewes, but the he sayde I am kyng of the Jewes. Pilate answered: what I haue writen, that haue I written:

C Then the souldiers, whē they had crucified Jesus, toke his garmentes & made foure partes, to euery souldier a parte, & also his cote. The cote was wout seme, wrought wpo thorow out. And they said one to another. Let vs not deuide it, but cast lōtes who shal haue it. That the scripture might be fulfilled whiche saythe. * They departed my raymēt amōg them, & on my cote dyd cast lōtes. And the souldiers dyd soch thynges in dede.

Then stode by the crosse of Jesus his mother, & hys mothers syster Mary the wife of Cleophas, & Mary Magdalen. When Jesus saw his mother, & the dysciple standing who he loued, he said vnto his mother: womā behold thy sonne. Then said he to the dysciple: behold thy mother. And from that houre the dysciple toke her for his owne.

After that when Jesus perceued that al thynges were perfozmed: that the scripture might be fulfilled: the he said: I thirst. Ther stode a vessel ful of veneger by. * And they filled a spūge w veneger, and wōud it about wth plope, & put it to his mouth. Allone as Jesus had receiued of the veneger, he said: It is finished, & bowed his heed, & gaue vp the goost. The Jewes the because it was the saboth cūen, the bodies shuld not remayne wpo the crosse on the saboth day (for that saboth daye was an hye daye) besought Pilate that the legges might be broken & that they might be taken downe. Then came the souldiers & brake the legges of the first, & of the other whiche was crucified w Jesus. But whē they came to Jesus, & saw that he was deed already they brake not his legges: but one of the souldiers with a speare, thurst him into the syde, & forthē w came ther out blood and water.

And he that saw it, bare record, & his record is true. And he knoweth that he sayeth true that ye might beleue also. These thynges were done the the scripture shulde be filled. * Ye shal not breake a bone of hi. And againe another scripture sayeth: they shal loke on him, who they pearced. * After the, Joseph of Arimathea (whych was a discipule of Jesus: but secretly for fere of the Jewes) besought pilate the he might take doune the body of Jesus. And pilate gaue hi licence. And ther cā also Symon Codenus whiche at the begining came to Jesus by night, & brought of mytre & aloes mingled together about an hundred pound waight. The toke they the body of Jesus, & wōud it in linnen clothes w the odours, as the maner of the Jewes is to bury. And in the place wher Jesus was crucified, was a garden, & in the garden a new sepulcre, wherin was neuer man layed. There laid they Jesus because of the Jewes Saboth cūen, for the sepulcre was nye at hand.

The resurrection of Christ, which openeth the way Magdalene to al his dysciples, to the great comfort.

The xx. Chapter. *

The morow after the Saboth day, cā Mary Magdalene early, whē it was yet darck, vnto the sepulcre, & saw the stone take away from the toube. The she ran, & came to Simon Peter & to the other dysciple who Jesus loued, & said vnto them. They haue taken away the lord out of the toube, & we can not tel wher they haue laid hi. Peter wet forth & that other dysciple & came vnto the sepulcre. They ranne bothe together, & that other dysciple dyd oute runne Peter, & cam first to the sepulcre. And he stowped downe & saw the linnen clothes lying, yet wet he not in. Then came Simon Peter folowinge hym, & wente into the sepulcre, and saw the linnen clothes lie, and the naphyn that was about his hed, not lyinge with the linnen clothe, but waped together in a place by it selfe. Then wente in also that other dysciple whych came first to the sepulcre, and he saw & beleued. For as yet they knewe not the scriptures that he shuld rise againe fro death. And the dysciples went awaye agayne vnto theyr owne home.

Marce

* Mary stode wout at þe sepulchre weeping. And as she wept she bowed her self into þe sepulchre & saw two angels in whyte sitting, the one at the head & the other at the fete, wher they had layde the body of Iesus. And they said vnto her: womā why wepest þu? She sayd vnto them: for they haue take away my Lord, & I wote not wher they haue layd him. When she had thus sayd, she turned her self back & saw Iesus standing & knew not þat it was Iesus. Iesus sayd vnto her: womā why wepest þu? Whō seekst thou? She supposyng þe he had ben a gardener, sayd vnto him: Syr yf þe haue bozne him hence tell me wher þe hast layde him, & I may fet hi. Iesus sayde vnto her: Mary. She turned her self, & said vnto hi: Rabboni, whiche is to say master. Iesus sayd vnto her: touch me not, for I am not yet ascended to my father. But go to my brethren & say vnto the, I ascēd vnto my father & your father: to my God & your God. Mary Magdalene came & told the disciples þe she had sene the Lord, & that he had spoken such thinges vnto her.

* The same daye at night, whych was the morow after þe Saboth day, whē the doores were shut, wher the disciples were assembled togeather for feare of the Jewes, came Iesus & stode in the middes & sayd to the: peace be to you. And whē he had so sayd, he shewed vnto the his handes, & his side. The were þe disciples glad whē they saw the lord. The sayd Iesus to the agayne: peace be with you. As my father sent me, euen so sende I you. And when he had said þe he brythed on them & sayd vnto them: Receaue the holy ghoost. Whoso euer shall synne, he remytteth vnto the. And whoso euer synne he retayne, they are retayned.

* But Thomas one of the, xii. called Didimus, was not with them when Iesus came. The other disciples said vnto him: we haue sene the Lord. And he sayd vnto the: except I se in his handes the print of the nayles, & thrust my hande into his syde, I wyl not beleue. And after eyght dayes agayne his disciples were within & Thomas with the. Then came Iesus when the doores were shut, & stode in the middes & sayde: peace be with you.

After that sayd he to Thomas: byng thy finger hether & se my handes, & byng thy hand & thrust it into my syde, and be not faythles, but beleuing. Thomas answered & sayd vnto hym: my Lord, & my God. Iesus sayde vnto hym. Thomas, because thou hast sene me, thou art thou beleuest: happye are they that haue not sene, and yet beleue.

And many other signes dyd Iesus in þe presence of his disciples, which are not writte in this booke. These are writte that ye might beleue, þe Iesus is Christ the sone of God, & that in beleuing ye might haue lyfe thowgh his name.

The Notes

a* And beleued he, the day þe Christ was taken out of the sepulchre as Mary Magdalen had told hym afore.

b* Touche me not &c. þe is, because þe beleuest not that I am risen verely God, but am carnall as I was afore I suffered death, therfore touche me not.

c* whose synnes ye remytt, they are remytted &c. loke in Mat. xvi.

The appearith to his disciples agayne by the see of Tiberias & comaneth Peter earnestly to see he bys weper.

The. xxi. Chapter.

After þe Iesus shewed hym self agayne, at the see of Tiberias. And on this wise he shewed he him self. Ther were together Simon Peter and Thomas, whyche is called Didimus: & Nathanael of Cana a citie of Galile, & þe sonnes of zebedee, & two other of the disciples. Simon Peter sayd vnto the. I go a fishing. Thei said vnto hi: we also will go to the. They went thesē way & entred into a ship straight way, & þe myght caught they nothing. But whē þe morninge was now come Iesus stode on the shore neuertheles the disciples knewe not þe it was Iesus. Iesus sayd vnto them: syrs haue ye any meate? They answered him, no. And he said vnto the: cast out the net on the right side of the ship, & ye shal fynd they cast out, & anonie they were not able to draw it for the multitude of fishes.

The sayd the disciple whō Iesus loved vnto Peter: It is the lord. Whē Simon Peter heard that it was the Lord, he gvyde his mantel to him (for he was naked) & sprang into the see. The other disciples came by ship, for they were not far from

The Actes

From lād, but as it were two hundred cubi-
tes, & they drew the net wth fishes. And one
as they were come to lād, they saw hoot
coles & fishe layd thereon, & breed. Jesus
said vnto the: bring of y^e fishe which ye
haue now caught. Simō Peter stepped
forth & drew the net to land ful of grea-
te fishes, an hōdred & lxxx. And for alther
were so many, yet was not the net broke.
Jesus said vnto them: come & dine. And
none of the disciples durst aske hi: what
art thou: for they knew that it was the
Lord. Jesus then came and toke breede,
& gaue them, and fyllth lyke wyse. And
thys is now the thirde time that Jesus
apered to his disciples, after that he was
rysen agayne from deeth.

Whe they had dined, Jesus said to Si-
mon Peter: Simō Ioāna: louest thou me
more then these? He said vnto him: ye loz-
de I knowest, that I loue the. He said vn-
to him fede my lādes. He sayde to hym
againe the second time, Simō Ioāna, lo-
uest thou me. He sayd vnto hym: ye lozde
thou knowest that I loue y^e. He saide vn-
to him: fede my shepe. He sayd vnto hym
the thirde time: Synon Ioanna, louest thou
me? And Peter sorowed because he said
to him the thirde time louest thou me, and
said vnto him: Lord, thou knowest althi-
ge, I knowest that I loue the. Jesus say-
de vnto him: fede my shepe.

Werely verely I saie vnto the, when y^e
walke yong, thou gerdest thy selfe, and
walkest whyther thou woldest: but whe
thou art olde, thou shalt stretch forth
thy hādes & another shall gyde the, and
leade y^e whyther thou woldest not. That
spake he signyfying by what deethe he
shuld glorify God.

And whe he had said thus, he said to hi-
m: folow me. Peter turned about & sawe
y^e disciple whom Jesus loued folowinge
which also leued on his brest at supper &
sayd: Lord which is he that shal betraye
the. Whe Peter saw hym, he sayde to Je-
sus: Lord what shal he bete do? Jesus
sayd vnto him: Yf I wyll haue hym to
tary tyll I come, what is that to the: fo-
low thou me. Then went this sayinge a-
bode among the brythē, that y^e disciple
shuld not dye. Yet Jesus sayd not to hi,
he shal not dye: but yf I wyll that he ta-

ry tyll I come, what is that to the. The sa-
me disciple is he, which testifieth of these
thynges, and wrote these thynges. And
we knowe, that hys testimony is true. &
There are also many other thynges why-
che Jesus did the whych yf they shulde
be written euery one: I suppose y^e worl-
de could not cōtaine the booke that shul-
de be written.

The Notes.

a* I suppose y^e worlde could not cōtaine
y^e booke y^e shuld be writen: for this is a figura-
tue spech whych both signyfyeth y^e ther was
many thynges moo to write. But as Erasmus
affirmeth in his paraphrases vnto this
place, ther remained so much written as is
necessary & sufficient to our saluacion

There endeth the Gospel of
Sayncte John.

The Actes of

the Apostles, written by Sayncte
Luke the Euangelyst, whych
was present at the doings
of them.

The ascencion of chryst: Mattheas is chosen to
the steade of Judas.

The .I. Chapter.

In the former treatise (w^{ch} I
re frend Theophilus) I ha-
ue written of all that Je-
sus beganne to do and tea-
che vntyll thee daye in why-
che he was taken vp, after that he, tho-
rowe the holpe goodē, had geuen cōmaū-
dementes vnto the Apostles, whiche he
had chosen: to whome also he shewed hi
selfe alyue after hys passyon by manye
tokens, apparenyng vnto them fourtye
dayes, & speakyng of the kyngdom of
god, and gathered them to gether, * and
commaunded them, that they shuld not
departe from Ierusalem: but to warte
for y^e promys of the father wherof ye ha-
ue herd of me. for John baptised wth holpe
water: but ye shalbe baptised wth y^e holpe
gost, and that with in this feawe dayes.
Whe they wer come together, they asked
of him sayyng: Lord wilt thou at this ty-
me, restore agayne the kyngdom to Isra-
el. And he saide vnto them: It is not for
you to knowe the times, or the seasons
which

He loueth
Christ: & fo-
loweth his lā-
des & shepe.

sub. m. 10

Paul.
Paul.

which the father hath putte in hys owne power: but ye shal receaue power of the holy ghost which shal come on you. And ye shal be wytnesses vnto me in Ierusalem, and in all Jewry and in Samary, & euen vnto the worldes ende.

¶ And whē he had spoken these thinges whyl they beheld, he was takē bp, and a cloud receaued hym bp out of thei sight. And whyle they looked stedfastlye bp to heuē as he wēt, behold two men stode by the in whyte apparel, which also sayd, ye men of Galile, why stā ye gasing bp in to heuē. This saue Iesus which is takē bp frō you into heuē, shal so come, euen as ye haue sene hym go into heuē. ¶ Then returned they vnto Ierusalem from mount Oliuete, which is nye to Ierusalem cōtēnyng a Sabbath dayes iorneye. And whē they were come in, they wēt bp into a parler, where abode bothe Peter & James, John & Androw, Philip & Thomas, Bartlemeu & Mathew, James the sōne of Alpheus, & Simō Zelotes, & Judas James sōme. These all cōtinued in one accord in prayer & supplicatiō with the women and Mary the mother of Iesu, and with hys brethzen.

¶ And in those dayes peter stode bp in the middes of the disciples & sayd (¶ nōber of names ¶ were together, were aboute an hundred & twentie) Ye men & brethzen this scripture must haue nedes ben fulfilled which the holy ghost thowow the mouth of Dauid spake befoze of Judas which was gyde to the that toke Iesus. For he was nōbzed with vs & had obtrayned fellowshipp in this mynistratiō. And ¶ same hath now possessed a plat of ground with the reward of iniquite, & whē he was hanged, brast a sunder in the myddes, & al hys bowels gushed out. And it is knowē vnto all the inhabiters of Ierusalem: in so moche that that feld is called in theyr mother tonge, Acheldama, ¶ is to saye, the bloude felde.

¶ It is writte in ¶ boke of Psalmes: his habitaciō be voyde, & no mā be dwelling therein: ¶ his Bishoppeke let aōther take. Wherfoze of these mē which haue cōparted with vs, al the tyme that the lord Iesus went in & out amonge vs, begininge at the baptisme of John vnto that

same daye that he was taken bp frō vs must one be ordeyned to beare witness to vs of hys resurrection.

And they appoynted, ¶. Joseph called Barsabas (whose sitname was Iustus) & Mathias. And they prayed sayinge: ¶ Lord which knowest the hertes of al mē shewe whether of these two thou hast chosen that the one may take the roome of this mynistratiō & Apostleship, from which Judas by transgression fell, that he might go to hys owne place. And they gaue forth theyr lottes, and the lotte fell on Mathias, and he was counted with the cleuen Apostles.

The Notes

¶ A Sabbath dayes iorney was about a myle as afoze in Math. xxiii. b.

¶ The cōming of the holy ghost, The sermon of Peter befoze the cōgregatiō at Ierusalem, and the increase of the faythfull.

The .ii. Chapter.



When the sylfeth daye was come, they were all with one accord together in one place. And sodely ther came a soude frō heuē, as it had bene the cōming of a mightye winde, & it fylled all the house wher they sate. And ther appeted vnto the clouen tonges, lyke as they hadde bene fyre, and it sate vppon eache of the: ¶ & they were al fylled with the holy ghost, and began to speake with other tonges, euen as the sperte gaue the utteraunce.

Act. ii. c. and. xix. b.

And ther were dwelling at Ierusalem, Jewes, deuout mē which were of al naciōs vnder heuen. When this was noyed about, ¶ multitude came together & were astonished, because that euery man hearde them speake his owne tounge. They wōdred al & marueled, sayng ainōg the felues: behold, ar not al these which speake of Galile? And how heate we euery man his owne tonge wherein we were bozen? Parthians, Medes & Elampres, and ¶ inhabiters of Mesopotamia, of Iury, & of Capadocia, of Bōthus & Asia, Phrygia, Pamphilia, & of Egypt, & of the parties of Libya which is besyde Cyrene, & straungers of Rome, Jewes & conuerteres, Grekes & Arabians: we haue hearde them speake with our owne tounge the great workes of God. ¶ They were all

¶ Chapter 2. Verse 12. Gentle cōuerced to ¶ the wec sayth.

¶.ii. amazed

The Actes

amased, & wōdzed sayng one to another
what meaneth this: Other mocked them
sayng: they are full of newe wyne.

C + But Peter stepped forth with the. xi
and lft bp his voyce, & sayd vnto them
Ye men of Jewry, & all ye that inhabyte
Jerusalem: be this knowe vnto you and
wth your eares heare my wordes. The
se are not drōken, as ye suppose: for it is
yet but the thyrd houre of the daye. But
this is that which was spoken by the Pro-
phete Johell: It shalbe in the last dayes
sayth God: of my spret I wyl powre out
bpō al fleshe. And your sonnes and your
daughters shal prophece & your yonge
men shal se visions, & your olde men shal
dreme dremes. And on my seruantes, & on
my handmaydes I wyl powre out of my
sprete in those dayes, & they shal prophe-
spe. And I wyl shewe wōders in heauen
aboue, & tokens in the erth beneath, blood
and fyre, & the vapour of smooke. * The
sunne shalbe turned into darknes, & the
mōne into blood before that great & no-
table day of the Lord come. + And it shal
be, that whosoever shall call on the name
of the Lord, shalbe saued.

Act. 2. 14

Roma. 7. 1

D + Ye mē of Israel heare these wordes
Jesus of Nazareth a man approued of
God amōg you with myracles, wōders
and signes which god dyd by him in the
mīddes of you, as ye your selues know:
hym haue ye take by hādes of vnrigh-
teous persons, after he was deliuered by
the determinate cōsil & foreknowledge
of god, & haue crucified & layde: whom
god hath raysed bp & lowed & folowes
or death, because it was vnpossyble he
shuld beholde of it. For Dauid speaketh
of him. + I fore haue I saw God alwaies
before me: for he is on my right hande, &
I shuld not be moued. Therefore did my
heart reioyce, & my tonge was glad. More
ouer also my fleshe shal tell i hope, becau-
se I will not leaue my soule in hel, nether
will suffre thine holy, to se corruption, &
hast shewed me thy wayes of life, & shalte
make me ful of ioye in thy rōuermaice. +

Act. 2. 20

Act. 2. 21

C When a brethre, let us frely speake vn-
to you of that patriarche Dauid: + For he is
both dead & buried, & his sepulchre remain-
eth vnto this day. Therefore seig
he was a prophet, & knew that god had

sworne wth an othe to him, that the frute
of his loynes shuld syt on his scate (in the
christ shulde ryle agayne in the fleshe) he
saue before: & spake of the resurrection of
Christ, & hys soule shulde not be left in
hell: nether hys fleshe shuld se corruptio
This Jesus hath God raysed bp, wher
of we all are wytnesses.

Since now he by the ryght hand of
God exalted is, & hath receaued of the fa-
ther the promyse of the holie Ghoſte, he
hath shewed forth that which ye now se and
heare. For Dauid is not ascended into he-
uē: but he sayd. + The Lord sayd to my
Lord syt on my right hand vntill I make
thy foes thy foteſtole. So therefore let al
the house of Israel know for a ſuerty, &
God hath made that same Jesus whom
ye haue crucified, Lord and Christ.

And he thet heard this thet were pricked
in their hertes, & sayd vnto peter & vnto
tother Apostles: Ye mē a brethre, what
shal we do? Peter sayd vnto the: repente
and be baptised euery one of you in the na-
me of Jesus Christ for the remission of
synnes, & ye shal receaue the gyfte of the
holie ghoſte. For the promyse was made
vnto you & to your chyldren, & to al that
are a farrē, eue as many as the Lord oure
god shal tal. And wh many other wordes
hate he wīnes & exhorted them sayng:
Satie poure selues fro this vntowarde
generation. The thet they that gladly recea-
ued hys preaching, were baptised: & the
same day, ther were addyd vnto them a-
boutē thre thousande soules.

And they cōtynued in the Apostles doc-
trine & felowſhip, & in breaking of bread
and in prayer. And feare came ouer eu-
ery soule. And many wōders & signes we-
re shewed by the Apostles. And al the
ued kept the selues together, & hadde all
thynges cōmen, & sold theyr possessions &
goodes, & departed the to al mē, as euery
mā had nede. And they cōtynued dayly
in one accord in the temple, & brake bread in
euery house, & dyd eate theyr meat toge-
ther, wth gladnes & singlenes of herte
praying God, & had fauour withall the
people. And the Lord added to the cōgre-
gation dayly soch as shuld be saued.

The halfe is restored to his fete. Peter pre-
chyd Christ vnto the people.

The

The.iii. Chapter. *

Peter & John wet bp togæther into þ temple at the nith houre of prayer. And there was a certaine mā halt frō hys mothers wōbe, whome they broughte & layde at the gate of the temple called beutiful, to aske almes of them that entred into the temple. Whych the same when he saw Peter & John, þ they wold into the temple, desired to receue an almes. And peter fastened hys eyes on hi with John, & sayde: loke on vs. And he gaue hede vnto them, trusting to receue some thyng of them. Then sayd peter: **S**yluer & gold haue I none, suche as I haue, geue I the. In the name of Iesus christ of Nazareth, ryse bp & walk. And he toke hym by the ryght hand, and lyfte hym bp. And immediatly hys fete and anlebones receued strength. And he sprāgc, stode and also walked, and entred wth them into the temple, walking & leaping and laudynge God.

And all the people saw him walke and laude god. And they knew him, þ it was he whiche late & begged at the beutifull gate of the temple. And they wondred & were soze astonied at that which had hapened vnto hym. And as the halt whyche was healed, helde Peter and John, al the people ranne amased vnto them in Salomons porche.

When peter saw that he answered vnto þ people, & ye men of Israel, why matuaille ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or hoines, we had made this mā go. The god of Abraham, Isaac and Jacob, þ god of our fathers hath glorified his sōne Iesus, whō ye deliuered, & denied in the presence of Prylate when he had iudged him to be lowfed. * But ye denied þ hoip & iust, & desired a moxthet to be geue you & killed a þ lord of life, whō god hath raised frō death, of þ whiche we are witnesses. And his name thorow þ faith of his name, hath made thys man souē, whō ye se and know. And the faith whiche is by him, hath geue to hi this health in the presence of you all.

And now brethre I wote wel þ thorow ignozaunce ye did it, as dyd also youre

hedes. But those thynges which god befoze had shewed, by þ mouth of all hys prophetes, how þ Christ shuld suffre, he hath thus wise fulfilled. * Repēt ye therfoze & turne, that your synnes may be done away, & when the tyme of refreshinge cometh, which we shal haue of þ presence of þ lord, & when god shal send him, whiche the befoze was preached vnto you, þ is to wit Iesus Christ, whych must receue heauen vntyll the tyme that all thinges, which God had spoken by the mouth of al his holy prophetes sence the world began, be restozed agayne.

For Moses said vnto þ fathers: & a prophet shal the Lord your god raise bp vnto you, euē of your brethre like vnto me: hym wyl ye heare in al thynges whatsoeuer he shal saye vnto you. For þ tyme wyl come, that euery soule whych shal not heare that same prophet, shal be deditoied frō amonge the people. Also al þ prophetes frō Samuel & thece forth as many as haue spokē haue in like wyse tolde of these dayes.

Yeare the chilozen of the prophetes & of the couenāt, which god hath made vnto our fathers, sayig to Abraham: * Euen in thy seed shal al the kintredes of þ erth be blessed. First vnto you hath god sayed bp his sōne Iesus, & him he hath sent to blisse you, that euery one of you shulde turne frō youre wycketnes.

The Notes

a* The lord of l. se & that is euē he that spak dyd rse from death to lfe & by whome al we must rse and lue, &c
b* Repēt & loke in Math liii c

c* The apostles ar takē & brought befoze þ counsell. They ar forbiū to preach, but they turne the vnto prayer, & ar moze obediēt vnto god then vnto men.

The.iii. Chapter.

They spake vnto the people, the Preses & the ruler of the temple, and the Saductes came bpō them takyng it greuouly þ they taughte the people & preached in Iesus the resurrectiō from death. And they laid handes on them & put them in holde vntyll the next day: for it was now euē tyde. How be it many of the which herd the wordes, beleued and the noubre of the mē was about fyue thousande.

x.iii. And

Deu. xlii c
Actu. viii c.

Gen. xlii c.

mat. xxi c
ma. xxi c
a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

In Iesus þ
he was rse
sen & al that
be rse by
hym.

The Actes

And it chaused on þ moztow that theȝ
rulers & elders & Scribes, as Annas the
chefe þrest & Cayphas & John & Alex-
ander & as many as were of þ kindred of
þ hie prestes gathered together at Jeru-
salem, & sett þ other befoze theȝ, & asked: by
what power oz in what name haue ye do-
ne this, syȝs. ¶ The peter ful of þ holpe
gost said vnto theȝ: ye rulers of þ people,
& elders of Israel, yf we this day ar exa-
mined of þ good dede done to þ sick mā,
by what meanes he is made whole: be it
knowē vnto you al, & to þ people of Is-
rael, þ in the name of Iesus christ of Na-
zareth, who ye crucified, & who god ray-
sed agayne fro deeth: enē by hi doth thys
mā stand here present befoze you whole.

¶ This is þ stone cast a syde of you byl-
ders, which is set in þ cheke place of þ cor-
ner. Nether is ther saluaciō in eny other.
Nor yet also is ther eny other name ge-
uen to men wherin we must be saued.

¶ When they saw the boldnes of peter &
John, & understode that they were vnler-
ned men & lay people, they marueyled, &
they knew theȝ, that they were in Iesu: &
beholding also the man which was hea-
led stāding wȝ them, they could not saue
agaynst it. But they cōmaunded theȝ to
go a syde out of the councel, and counce-
led amonge them selues sayinge: what
shal we do to these mē: for a manyfeste
signe is done by them, & is openlye kno-
wē to al theȝ that dwel in Jerusalem, & we
cannot denie it. But that it be nopsed no
farther among the people, let vs threaten
& charge theȝ that they speake hēce forth
to no man in this name.

¶ And they called them, & cōmaunded theȝ
that in nowyse they shuld speake oz tea-
che in the name of Iesu. But Peter and
John answered vnto them and said: whe-
ther it be ryght in the sight of god, to o-
bey you more then god, iudge ye. For we
cānot but speke that which we haue sene
& herd. So threathened they them & lett
them go, and founde nothyng howe to
punish them, because of the people. For
al men lauded god for the myracle whi-
che was done: for þ mā was aboue four-
tie yere olde, on whom thys miracle of
healyng was shewed.

¶ Asone as they were let go, they came to

their felowes, & shewed all that theȝ hȝe
þrestes & elders had sayd to them. And
when they heard that, they lifte by theȝ
boyces to god wȝth one accord, & sayd:
Lorde, thou arte god which haue made
heauen & erth the see and al that in them
is, which by þ mouth of thy seruaūt Da-
uid hast said: * why dyd þ herthe rage,
& the people immagē vaine thynges. The
kynge of the erth stode by and the ru-
lers came together, agaynst þ Lorde and
agaynst his Christ.

¶ For of a trueth, agaynst thy holy chyld
Iesus who þ hast anoynted, both Hero-
de and also Hōcius Pilate, with þ Cen-
tylles and the people of Israel gathered
them selues together, for to do whatsoe-
uer thy hādes & the counsel determined be
foze to be done. And now lorde, beholde
their threathinges and graūt vnto thy
seruauntes wȝ al cōfidence to speake thy
worde. So that thou stretch forth thyne
hāde, that healyng and spgnes & won-
ders be done by þ name of the holy child
Iesus. And asone as they had prayed,
þ place moued wheare they were assem-
bled together, and they were all fylled wȝ
the holy Goste, and they spake the word
of god boldelye.

¶ And the multitude of them that bele-
ued, were of one hert, & of one soule. Also
none of them said, that any of the thyng-
ges whiche he possessed, was his owne:
but had al thynges cōmē. And wȝ great po-
wer gaue þ Apostles witness of the resur-
rectiō of the lord Iesu. And greates grace
was wȝ the al. Nether was ther eny aynō
ge them, þ lacked. For as many as were
possessors of lādes oz houses, solde them
& brought the pryce of the thynges that
were solde, & layed it downe at the Apo-
stles fete. And distribuciō was made vnto
euery mā accordyng as he had nede.

¶ And Ioses whych was also called of þ
apostles, Barnabas (that is to say, the sō-
ne of consolacyon) beyngē a Leuyte, &
of the countre of Cyper had lande, and
sold it and laide the pryce downe at the
Apostles fete.

¶ The by Assemblyng of Ananias and Sapphira
is punished. Miracles ar done by þ apostles, whi-
che ar enen, but the angel of god byngeth them
out of pson. They ar brought befoze the cōcil.
The sentence of Gamaliell. The apostles as bet,
they restorē in trouble.

The

Mat. 23. d.
Mark. 11. a
Luk. 22. c.

Cal. 4. 13

The. v. Chapter.



Certayn mā named Ananias with Saphira his wyfe sold a possessiō & kept away part of þe pryce (his wyfe also being of counsel) & brou-

ghte a scit ypn part, & a layd it down at the Apostles fete. The sayd Peter: Ananias how is it þe Sarhā hath filled thine hert, that thou shuldest lye vnto the holy ghost, & kepe away part of þe pryce of the lyuelode? Certayned it not vnto the only, & after it was solde, was not the pryce in thine owne power? How is it þe thou hast concealed this thing in thine hert? Thou hast not llyd vnto me but vnto god, whē Ananias herde these wordz, he fel downe & gaue vp þe ghost. And great feare came on al the þe these thinges hearde. And the younge men rose vp, & put him aparte, & carped him out, and buryed hym.

And it fortunēd as it were aboute the space of .iii. houres after þe his wyfe came in, ignozant of þe which was done. And Peter sayd vnto her: Tel me, gaue ye the land for so moche? And she sayd: ye, for so moche. Then Peter sayd vnto her: why haue ye agreed together, to tempt þe spyte of the Lord? Schold þe fete of the whyche haue buried thy husbāde, are at the doze, and shal cary the out. Then she fell downe streyght waye at his fete & yelded vp the ghost. And the younge men came in, & founde her dead, & carped her out, & buried her by her husbāde. And greete feare came on all the congregation, & on as many as hearde it.

By þe hades of the apostles were many signes & wōders shewed amōg þe people. And they were al together in one accord in Salomōs porche. And of other durit nomā to yne him self to the: neuer the later þe people magnified them. The nōber of them that beleued in the lord both of mē and women grewe moze and moze: in so moche þe they broughte the sycke into the stretes, and layde them on beddes & pallettes, that at the least waye the shadowe of Peter whē he came by, might shadowe some of them. Ther came also a multitude out of the cities round about, vnto Jerusalem, bringing sycke folkes & the which were vexed wth euell canes & spretes.

And they were healed euey one.

The chefe p̄este rose vp & al the which were with him (which is the secte of the Saduces) & were ful of indignatiō, and layd hādes on the apostles, & put the in þe comen p̄eson. But the angel of þe Lord by night opened þe p̄eson dozes, & broughte the forth, & sayde: go, sleepe forth, & speake in þe tēple to the people al the wordes of this lyfe. Whē they heard that, they entred into the tēple early in þe morning & taught. The chefe p̄este came & they that were with him, & cal'ed a counsell together, & al the elders of the chyldre of Israel, & sent to þe p̄eson to fet the. Whē the mynisters came & found the not in the p̄eson, they returned & told saying: þe p̄eson found we shut as sure as was possible, & the keepers stāding wythout befoze the dozes. But whē we had opened, we found nomā within. Whē þe chefe p̄este of al & the ruler of the tēple & the hye p̄estes heard these thinges, they doutēd of them, where vnto thys wolde growe.

Then came one & shewed them: beholde the men þe ye put in p̄eson, stāde in þe tēple, & teache the people. Then went the ruler of the tēple with mynisters, & brought them wythout violence, & or they feared the people, lest they shulde haue bene noned. And whē they had brought the, they set the befoze þe counsell. And the chefe p̄este asked the saying: dyd not we krait ly comaunde you that ye shuld not teach in this name? And behold ye haue fylled Jerusalem with your doctrine & ye intēd to bring this mā bloude vpon vs.

Peter & the other Apostles answered & sayd: we ought moze to obey god then men. The god of our fathes rapled by Iesus, whō ye slew & hāged on tre. Him hath God lyfte vp with his right hande, to be a ruler & a saviour, for to geue tēpētāce to Israel & for geuēnes of synnes. And we are his recorder cōcerning these thinges & also the holy ghoste whō God hath geue to them that obey him. Whē they heard that, they claue a sūnder: and sought manes to see them. Then stode ther by one in the counsell, a Pharisey named Gamaliel, a doctour of lawe had in auctorite amōg al the people & comaunded to putte the Apostles a lyde a lyttle

A.iii. space

Gen. xxi. 4
Exod. xxi. 17
Deut. x. 17

The Actes

space, & sayde vnto them: men of Israel take hede to your selues what ye en-
do to do as touchinge these mē. Before the-
se daies rose vp one Theudas boasting
him self, to whō resorted a nōbre of men,
about a foure hūdyed which was slaine,
& they al which beleued him were scatte-
red abrode & brought to nought. After
this man, arose ther vp one Judas of ga-
lile in þe tyme when tribute begā, & drew
away moche people after him. He also
perished: & al euen as many as harkened
to him are scattered abrode.

And now I say vnto you: refrayn your
selues frō these men, let the alone. for yf
þe counsel of this worke be of mē, it wil
come to nought. But & yf it be of god ye cā
not destroy it, lest haply ye be found to stri-
ue against god. And to him they agreed,
& called the Apostles, & bet them, & com-
maunded þe they shuld not speake in the
name of Iesu, and let them go.

And they departed frō the counsel, reioy-
sing that they were counted worthy to suf-
fer rebuke for his name. And dayly in þe
temple & in euery house they taught not,
teaching & preachynge Iesus Chryst.

The Notes.

a* By the castynge of his money at þe Apo-
stles fete, wold he haue bene counted to bee
one of the chrystē congregacion, & that one
of the chiefe. But in holdynge part a backe
he declared bettē tyme what he was, that is
to wit a very hypocrite mistakynge the ho-
ly ghost, which thing because Peter wold
be in no cōdicion shuld be bled among that
ioste, therfore punished he it so earnestly.

¶ Ministers (or deacons) are ordered in þe congre-
gacion to do seruice in necessary thinges of the ho-
ly. that þe apostles maye waste only vpon þe worde
of God. Peter is accused.

The. vi. Chapter.

In those daies as the nōbre
of the disciples grew, ther a-
rose a grudge amonge the
Greekes against þe Hebrewes,
because thei a* wyddowes
were despised in the dayly ministringe.
The twelve called þe multitude of þe
disciples together & said: it is not mete þe
we shuld leaue the worde of god and ser-
ue at þe tables. Wherefore brethren loke ye
out among you seuen men of honest repo-
te & ful of the holy goost & wysdom, whi-
che we may apoynt to this needful busi-
ness. But we wil geue our selues cōtinu-

al y to prayer & to the ministratiō of the
word. And the saying pleased the whole
multitude. And thei chose Steuen a mā
ful of fayth & of the holy ghost, & Philip
and Prochorus, & Nicanor, & Timon,
and Bernenas, and Nicholas a couerte
of Antioche. which they sette before the
Apostles, & they prayed and layd their
handes on them.

And the worde of God increased, & the
nōbre of the disciples multiplied in Jeru-
salem greatly and a great company of the
priestes were obediēt to the fayth. & And
Steuen ful of fayth & power, dyd great
wonders & myracles among the people.
Then ther arose certayn of the Synago-
ge, which are called Libertines & Syre-
nites, & of Alexandria, & Cicilia & Asia &
disputed with Steuen. And they coulde
not resyste the wisdom, & the sperte, with
which he spake. Then sente they in men,
whych sayd: we haue hearde hym speake
blasphemous wordes agaynst Moses,
& agaynst god. And they moued the peo-
ple & the elders & the scribes: and came
vpon him & caught him, & brought hym
to the counsel, & broughte forth false wit-
nesses which sayd. This mā ceaseth not
to speake blasphemous wordes agaynst
this holy place & the lawe: for we hearde
him saye: Iesus of Nazareth shall
destroye this place, & shal chaunge the or-
dynaunces whych Moses gaue vs. And
all that sate in the counsel looked stedfast-
ly on him, & sawe hys face as it had bene
the face of an Angell.

The Notes

a* Because thei wyddowes were not in-
differently looked on in the dayly distribu-
tinge the common goodes.

b* Puttynge on of hādes here, is none o-
ther thing thā is an open signe to admyt the
to their offices, & declare openly their callin-
ge, eue as hādes were put on Paul & Bar-
nabas whē they were sent to preache, after
in the. xiii. a. They receaued neyther more
grace nor goodnesse thereby, nor coulde not
for they had before receaued the holy ghost
the very worke of al grace and goodnes.

¶ Steuen maketh answer to his accusatiō, rebu-
keth these hardnecked Jewes, and is stoned vnto
death.



The. vii. Chapter.

Then sayd þe these priest, is it
eue so? And he sayd: ye mē,
brethren & fathers, hearken to.
The

Gen. 12. 1. The god of glory appered vnto our father Abraham whil he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: *come out of the countre, & fro thy kithred, & come into the land, whyche I shal shew the. Then came he out of the land of Caldey, & dwelte in Charran. And after that, as sone as his father was deed, he brought him into this land in which he now dwel, & he gaue him none inheritance in it, no not the brydethe of a foete: *but promysed that he wolde geue it to him to possesse & to his sede after him, when as yet he had no chyldre.

Gen. 12. 2. God verely spake on this wise, & his seade shuld be a dweller in a straung lade & that they shuld kepe them in bondage & entreate the euill. iiii. C. yeres. But the naciō to whome they shalbe in bondage wil I iudge, said god. And after & shall they come forth and serue me in this place. And he gaue him the couenante of circumcision. And he begat Isaac, & circumcised him the viii. day, & Isaac begat Jacob, & Jacob the twelue Patriarkes. ***Gen. 22. 1.** And & Patriarkes hauing indignacyon sold Joseph to Egypt. And god was w him, & deliuered him out of al his aduersities, and gaue him fauour and wysdom in the syght of Pharaos kynge of Egypt which made him gouernour ouer Egypte, and ouer al his householde.

Gen. 22. 2. Then came ther a berth ouer al the land of Egypt & Canaan, and greate affliction, that our fathers found no sustenance. And whē Jacob heard that ther was corne in Egypt he sent our fathers first. ***Gen. 22. 3.** And at the seconde tyme, Joseph was knowe of his brethren, and Josephs kindred was made knowe vnto pharaos. The sent Joseph and caused his father to be brought & al his kinne, thre skore & x. soules. And Jacob descended into Egypt and died both he & our fathers, and were translated into Sichem, and were putt in the sepulchre that Abraham bought for money of the sonnes of Emor, at Sichem.

When the tyme of the promys due nye (which god had sworne to Abraham) the people grew & multiplied in Egypt: yea another king arose which knew not of Joseph. The same dealt furtelpe with our kindred and euill intreated our fathers and

made the to cast out their younge children that they shuld not remaine anye. The same tyme was Moyse borne, & was a proper chyld in the syght of god, whych was noysed vp in his fathers house thre monethes. When he was cast oute, Pharaos daughter toke him, & noysed him vp for her owne sonne. And Moyse was learned in al maner wysdom of the Egyptians, and was myghty in dedes & in wordes.

And whē he was ful forty yere old, it came into his hert to viset his brethren, & chyldre of Israel. And whē he saw one of the suffre wrong, he defended him & auenged his quarel & had the harne done to him, & smote the Egyptian. For he supposed his brethren wold haue vnderstande, how & god by his handes shuld saue the. But they vnderstode not.

And & next day he shewed hym self vnto the as they stroue, & wold haue set the at one agayne saying: Syys, ye are brethren, why hurte ye one another. But he & dyd his neyghbour wrong, thrust him away saying: who made the a ruler and a iudge amonge vs: what wilt thou kyll me, as thou dydeste the Egyptian yester daye. ***Exod. 2. 1.** The fled Moyse at that saying, & was a stranger in the land of Madian, wher he begat two sonnes.

* And whē xl. yeres were expired, there appered to him in the wilderness of mount Sina, an Angel of & Lord in a flame of fyre in a bush. When Moyse saw it, he wōdred at the syght. And as he drew nēare to, behold, the voyce of the Lord came vnto him: I am the God of thy fathers, the God of Abraham the God of Isaac, & the god of Jacob. Moyse trembled & durst not behold. The sayd the Lord to hym: ***Exod. 3. 1.** Put of thy shoes for the place wher thou standest is holy ground. I haue perfectly sene the affliction of my people which is in Egypt & I haue heard theyr groning, & am come down to deliuer the. And now come and I wyll sende the in to Egypte.

This Moyse whō they forsoke saying: who made the a ruler & a iudge: & same God sent both a ruler & a deliuerer, by the handes of & Angell which appered to him in the bush. And & same broughte them

The Actes

Exod. viii.
Deu. xiii.

them out, the winge wordes & signes in Egypt, & in the red see & in the wyldernes xl. yeares. Thys is that Moses whyche said vnto the chyldren of Israel: * A prophet shal the Lord your god raise vp vnto you of youre brethren, lyke vnto me, hyin shal ye heare.

Exod. xxi.

Thys is he that was in the congregaciō on in the wyldernes w the Angel which spake to him in the mount Sina, & with oure fathers. This mā receaued þ word of lyfe to geue vnto vs, to whō oure fathers could not obeye, but cast it fro thē, & in their hertes turned back againe into Egypt, saying vnto Aarō. & make vs goddes to go before vs. For this Moses þ brought vs out of þ lād of Egypt, we wote not what is become of him. And they made a calf in those daies & offered sacrifice vnto the ymage, & reioysed in þ workes of their owne handes.

Amos. v. 9.

Then god turned him selfe and gaue them vp, that they shuld worship þ starres of the skye, as it is wyrtē in the booke of the Prophetes. & Ye of the house of Israel, gaue ye to me sacrifices & meat offerings by the space of xl. yeares in the wilderness: And ye toke vnto you the tabernacle of þ * Moloch, & thee starre of your god Remphan, figures whyche ye made to worshyp thē. And I wil trāslate you beyonde Babylon.

Our fathers had þ tabernacle of witnyng in the wilderness, as he had apointed the speaking vnto Moses, that he shuld make it accordyng to the fassyō that he had sene. Which tabernacle our fathers receiued, & brought it in with Josue into the possessiō of the Cutyls whyche God dreane out before the face of our fathers vnto þ time of Dauid. Which found fauour before god, & wolde faine haue made a tabernacle for þ god of Jacob. But Salomon bylt him an house.

Howbeit he that is hiest of al, dwelleth not in temples made w handes, as sa the Prophet: heuen is my seate, & earthe is my fote stole. What house wyl ye bylde for me sayth the Lord: or what place is it that I shuld rest in hath not my hande made al these thynges:

Ye stiffnecked & of vncircūcised heart and eares: ye haue al wayes resisted the

holy goost: as your fathers did, so do ye. Whych of the Prophetes haue not your fathers persecuted: And they haue slayned them, which shewed before of the comyng of that Just, whom ye haue now betrayed and moztred. And ye also haue receiued a law by the ordinaunce of Angels, & haue not kept it.

* When they heard these thynges, they heries claue a sunder & they gnashed on him with their teth. But he being ful of the holy goost, loked vp stedfastly wythe his eyes into heuen, and saw the glozy of God, and Jesus standing on the ryghte hā of god and said: behold, I se the iucens open, and the sonne of mā stādyinge on the right hande of god. Then they gaue a shoute w a loude voice, & stoned their cares & ran vpon him al at once, & cast him out of the citie, & stoned hi. And the witnesse lapde downe their clothes at a yōg mānes fete named Saul. And they stoned Steuen calling on & saying: Lord Jesus receaue my sprete. And he kneled downe and cryed wythe a loude voyce: Lord laye not this synne to their charge. And when he had thus spokē, he fell a slepe.

The Notes.

a* Soules at men & wemē as in ge. xii b and. xiii / d
b* Moloch thys is expounded in Leuyt xx. 2

¶ Saul persecuteth þ christen. The apostles are scatered abrode. Philip cometh into Samaria. Simon magus is baptised, he dyssembleth, þ hye lyp baptiseth the chamberlaine.

The. viii. Chapter.

Saul had pleasure i his deeth And at that tyme ther was a great persecutiō agaynst the cōgregaciō whych was at Ierusalē, and they were al scattered abrode thorowout þ regyōs of Ju y & Samarya, except þ apostles. Then deuout men dressed Steuen, & made great lāmētaciō ouer him. But Saul made hauock of the congregaciō, and entered into euery house & dwelwe out bothe mā & womā & thurst thē into p̄sō. Howbeit they that were scatered abrode, went euerpe where preachyng the word. The came Phylp in to a cytye of Samaria, & preached Christ vnto them. And þ peo ple gaue hede vnto those thynges which Philip

Philipp spake, with one accorde in þ they heard & saw the myracles which he dyd. for vncleue spretes crying w loud voyce, came out of many that were possessed of the. And many take w pallyes, & many þ halted, were healed. And there was great sope in that cytie. And there was a certayne mā called Simō, whych before tyme in the same citte, vsed witchcraft & bewitched the people of Samarie, sayinge þ he was a man that could do greate thynges. wchō they regarded, frō the lest to the greatest, sayinge: this felowe is the great power of God. And him they sette much by, because þ of longe tyme he had mocked the with sorcery. But as some as they beleued Philipps preaching of the kingdom of God & of the name of Iesu Christ, they were baptysed bothe mē and women. The Simō him self beleued also, & was baptised, & cōtinued with Philip, & wondred beholdinge the myracles and spgnes, whych were shewed.

* wthen þ Apostles which were at Ierusalem heard saye that Samaria had receaued the worde of God: they sent vnto the Peter & Iohn. Whiche whē they were come, prayed for the that they myght receaue the hōl ghost. For as yet he was come on none of the: but they were baptised only in the name of christ Iesu. The layde they theyr handes on them, & and they receaued the hōl ghost.

wchē Simō sawe, that thorow laying on of the Apostles hādes on the, þ holpe ghost was geue: he offred the money sayinge: geue me also this power, þ on whō soeuer I put the handes, he may receaue the hōl ghost. The sayd peter vnto him thy money perpsh with the, because thou weneest that the gyfte of God may be obtained wth money. Thou haste nether parte nor fellowship in this busines. For thy hert is not ryght in the syght of god Repent therfore of this thy wyckednes, & praye God that the thoughte of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall, and wapped in iniquite.

Then answered Simon & sayd: praye to the Lord for me, that none of these thynges which ye haue spokē, fal on me. And they when they had testified & prea

ched the worde of the Lord returned toward Ierusalem & preached the Gospel in many cyties of the Samaritans.

* The angel of the Lord spake vnto Philip sayinge: aryse and go toward mideday vnto the waye þ goeth downe frō Ierusalem vnto Gaza which is in þ desert. And he arose & went on. And behold a mā of ethiopia which was a chamberlayne, & of great auctorite wth Candace quene of the ethiophians, and had the rule of all her treasure, came to Ierusalem for to praye. And as he returned home agayne syttinge in hys charrette, he rede & say the prophet.

Then the sprete sayde vnto Philip: go neare & tope thy self to ponder charrette And Philip cane to him, & heard him rede þ prophet & sayd: vnderstandest þ what þ redeth? And he sayd: howe can I except I had a gyde? And he desyred Philip þ he wold come by & sit with him. The tenour of the scripture whych he red was thys. He was ledd as a shepe to be slayne: & lyke a lambe dōme before his therer, so opened he not hys mouthe. * Because of his hūblenes, he was not esteemed: who shal declare his generatiō for his lyfe is taken frō þ erth. The chamberlayn answered Philip & sayd: I praye the, of whō speaketh the prophet this: of hym selfe, or of some other man?

And Philip opened his mouth, & began at þ same scripture, & preached vnto him Iesus. And as they went on theyr way, they came vnto a certayn water, and the chamberlayne sayde: Se here is water, what shal let me to be baptised? Philip sayd vnto hym: If thou beleue wth all thyne herte, thou mayest. He answered & sayd: I beleue that Iesu Christe is the sonne of God. And he cōmaūded the charret to stand still. And they wente downe bothe into the water: both Philip & also the chamberlayne, & he baptised hym. And as sone as they were come out of the water, the sprete of the Lord caught awaye Philip, that the chamberlayne saw hym nomore. And he went on hys waye reioysynge: but Philip was found at Azotus And he walcked thorowoute the countre preachynge in theyr cyties, tyll he came to Cesarea.

The

The Actes

The Notes.

* And they receaued the holy ghost. can: derstand in a manifest & visible spgne, as p Apostels the selues receaued it on the fift daye, or (as we call it) whitsondaye / whyche thinge at that tyme was necessarie for the fortheraunce and stablishment of the preaching of the Gospell, all though not necessarie to saluatiō: but now the preaching ther of is sufficiently cōfirmed, thys visible myracle is ended: & yet remaineth p still whych was stablished by the myracle, & is, that by the preaching of the Gospell is ministered p holy ghost al though our bodelye eye se it not: by whom sayth cometh, whyche receaueth Christ to be our righteousnes sanctifyinge, and redemption, i. Corint. i. d

* Because he was of so lowe degree in thys world: but a poore carter & hūbled him self vnto al mē & was obedient eue vnto the mooste pple death of the crosse, therfore cannot the Jewes esteeme hym for the very Messias.

Paul is couerted, and confoundeth the Jewes. Peter sayeth Tabitha

The ix. Chapter.

AND Saul yet bryching out threatiniges & slaughter agaynst the disciples of p lord, wet on to the hye prestes & despyed of hi letters to Damasco to p sinagoges: that yf he found any of this way whether they were mē or weimē, he might bying them bound vnto Ierusalē. But as he forncped & was come nye to Damasco, sodely there shyned rounde about hym a light frō heauē, & he fel to the erth, & hearde a voyce saying to him: t Saul, Saul why persecutest thou me: And he sayd: what art p Lord: And the Lord sayd: I am Iesus who p persecutest, it shalbe hard for the to kycke agaynst the prickke. And he both treblinge and astonted sayd: Lord what wilt thou haue me to do: And the Lord sayd vnto hym: aryse & go into the cytie, & it shalbe tolde the what thou shalt do.

B The men which forncped w him, stode amased, for they heard a voyce, but saw nomā. And Saul arose frō the erth, and opened his eyes, but saw no mā. The led they him by the hād, & brought hym into Damasco. And he was. iiii. dayes without sight & nether ate nor dranke. And there was a certayne disciple at Damasco named Ananias & to hym sayd the Lord in a visyon: Ananias: And he sayd: behold I am here Lord. And the Lord sayd vnto him: aryse & go into the strete which is

called straight, & seke in the house of Judas after one called Saul of Tarsus. For beholde he prayeth, & hath sene in a vision a mā named Ananias coming in to him, & puttinge hys handes on him, p he myght receaue hys syght.

C Then Ananias answered: Lord, I haue heard by many of this mā, how much euil he hath done to thy * sayntes at Ierusalē: & here he hath auctoryte of the hye prestes to bynd al that cal on thy name. The Lord sayd vnto him: go thy wayes for he is a chosen vessel vnto me, to beare my name before the Gentils & kinges and the chyldren of Israell. For I wyll shewe hym how great thynges he muste suffer for my names sake.

Ananias w: t his way & entered into the house, & put his handes on him & sayde: brother Saul: the Lord p appered vnto the in the way as p camest, hath sent me, that p mighteste receaue thy syghte & be fylled wth the holy ghost. And immediatly ther fell frō hys eyes as it had bene scales, & he receaued syght & rose & was baptysed, & receaued meat & was cōforted. Then was Saul a certen dayes w the disciples whyche were at Damasco. And strenght waye he preached Christe in the Synagoges, how that he was the sonne of god. Al p heard him, were amased & sayd: is not this he that spoyled the which called on this name in Ierusalē, & came hether for p entent p he shuld byinge them bound vnto p hye prestes: But Saul encreased in strenght, & cōfounded the Jewes which dwelt at Damasco: affirming that this was very Christ.

And after a good whyle, p Jewes toke coucel together, to kyl him. & ut they laying a wait was knowē of Saul. And they watched at the gates daye & nyght to kyl him. t Then the disciples toke him by night and put hym thorow the wal & let hym downe in a baskette.

And whē Saul was come to Ierusalē **C** he assaide to cople him self w p disciples & they were al afrayed of him, & beleued not p he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to the how he had sene p Lord in the waye, & had spoken with hym: and how he had done boldely at Damasco in the

Act. viii. 1

Act. xxi. 1

Saul is couerted

Act. xxi. 1

þ name of Iesu. And he had his cōuersa-
ciō w them at Jerusalem, & quit hi selfe
boldly in the name of the lord Iesu. And
he spake & disputed wth the Grekes: &
they went about to slee him. But whē þ
bryth:en knew of that, they brought him
to Cesarea, and sent him forth to Char-
lus. Then had the cōgregaciōs rest tho
rowout al Jewry, and Galyle & Sama-
ry, and were edified, & walked in the fea-
r of the Lord, and multiplied by the cō-
fōrte of the holy goost.

And it chaūced as peter walked throu-
ghout al quarters, he came to þ sainctes
which dwelt at Lydda. And ther he found
a certayne mā named Enneas, whych had
kept hys bed, viii. yeris sicke of þ palsy.
The said peter vnto him: Enneas Iesus
chryst make the whole: aryse and make
thy bed. And he arose immediatly. And
al that dwelt at Lydda and Asarō, saw
him, and tōurned to the Lord.

¶ Ther was at Joppa a certayne woman
(whi h was a discipule named Tabitha,
which by interpretaciō is called Dorcas)
the same was ful of good workes & al-
mes dedes, which she did. And it chaū-
ced in those daies that she was sick and
died. When they had wshed her & layde
her in a chāber: because Lydda was nye
to Joppa, & the disciples had harde that
peter was there, they sent vnto him, desy-
ring him that he wolde not be greued to
come vnto them.

¶ Peter arose & came w them, And when
he was come, they brought him into the
chāber. And al the widowes stode rounde
about him weping & shewing the cotes
& garnētes which Dorcas made whyll
he was w the. And peter put the al forth
& kneled downe & prayde & turned hi to
the body & said: Tabitha, arise. And she
opened her eyes: & when she saw peter, sat
vp. And he gaue her þ hāde & lift her vp
& called the sainctes & widowes, & shewed
her aliue. And it was knowē thowowout
al Joppa, & many belieted on the Lord.
And it fortuned þ he taried many daies
in Joppa with one Symon a tannar.

The Notes.

¶ By sapntes the scripture alwayes vn-
derstandeth none other but ony those that
belieued the gospel that was preached vnto
the, which were me lyeuyn in this world,

& not those that ar departed as ye maye se af-
ter by their necessytes whych paulē exhortē
ted the bryth:es to mynistre vnto, as in thys
chaptre at the letter, f. & g. Rom. xiiii. f. ii.
Corinth. viii. and in many other places.
¶ The visciō that Peter saw. Whi he was sent
to Cornelius. The herythen also receauē þ spyrte,
and are baptysed.

The x. Chapter.

Ther was a certayne mā i Ce-
sarea called cornelius, a cap-
taine of þ souldiers of Ita-
ly, a deuout mā, & one þ fea-
red god wth the all hys hou-

shold, which gaue moche almes to þ peo-
ple, and prayde God alwaye. The same
saw in a visiō euēly about the ninthe
houre of þ day, an Angel of god coming
into him, & saying vnto him: Cornelius.
Whē he loked on him, he was a fraide &
said what is it lord. He said vnto hi. a:
Thy prayers & thy almeses are come vp
into remembraūce before god. And now
send me to Joppa, & cal for one Symō na-
med also Peter. He lodgeth wth the one
Symon a tannar whose house is by the
see syde. He shal tell the what thou ough-
test to do. When the Angell whych spa-
ke vnto Cornelius, was departed, he cal-
led two of his housholde seruātes and a
deuoute souldier of them that waited on
hym, and tolde them all the mater, and
sent them to Joppa.

¶ On the morow as they wēt on their ior-
ney & dre wnte vnto the cite, Peter wēt
vp vnto þ top of þ house to pray, about þ
vi. houre. The wexed he an hōgred, and
wold haue eatē. But whyll they made re-
dy. He fel into a traūce, and saw heue o-
pened and a certayne vessel come doune
vnto him, as it had bene a greate shete.
knyt at the iiii. corners, & was let downe
to the erth, where in were al maner of. iiii.
foted beastes of the earth, and vermin &
woymes, & foules of the ayer. And there
came a voice to hym: rise Peter kyl and
eate. But peter sayd: god forbiddeth Lord.
for I haue neuer eaten eny thyng þ is co-
men oz vnclene. And þ voice spake vnto
him agayne the second tyme: what God
hath clensed, þ make þ not comen. Thys
was done thryse, & þ vessel was receued
vp agayne into heuen.

¶ While peter mused in hi self what this
visiō which he had sene meāt: behold, the
men

The Actes

men which were sent fro Cornelius, had made inquirance for Simons house, and stode before his doore. And called out one & asked whether Simons whiche was also called peter were lodged ther. Why? peter thought on this visio, the spere sayd vnto him: behold, me seke thee: arise therefore, get thee downe & go to them, & doute not: for I haue set them, peter wet down to the me whych were sent vnto him fro Cornelius, and sayde. Behold, I am he who perseke, what is the cause wherefore ye are come. And they sayd vnto hi: Cornelius is a capytayne, a iust mā, & one that feareth god, & of good repute among al the people of the Jewes, was warned by an holy angel to send for thee into his house, & to heare wordes of the. Then called he them in, and lodged them.

And on the morrow Peter went awayne to them, & certayne brethren from Joppa accompanied him. And the thirde day entered they into Cesaria. And Cornelius waited for the, & had called together his kinmen, & special frendes. And as it chaunced peter to come in, Cornelius met him, & fel downe at his fete, & worshipped hi. But peter toke him by the saynge: stand up: for euen I my self am a man. And as he talked with hym he came in, & found manie that were come together. And he said vnto the: Ye know how that it is an vnlawful thing for a man that is a Jew, to company or come vnto an alier: but god hath shewed me that I shulde not call any mā comen or vncleane: therefore came I vnto you without saynge nay, allone as I was sente for. I aske therefore, for what intent haue ye sent for me.

And Cornelius sayd: This daye now thirte dayes I fasted & at the nyth houre I prayde in my house: & behold, a mā stode before me in bright clothynge, & sayde Cornelius, thy prayer is heard & thine almes dedes are had in remembrance in the sight of god. Sende therefore to Joppa, & call for Simon which is also called peter. He is lodged in the house of one Symeon a tanner by the see syde, the whiche assonne as he is come, shal speake vnto the. Then sent I for the immediately: & thou hast wel done for to come. Now at weal here present before god, to heare al thyng

ges that are commaunded vnto the of god. Then Peter opened his mouth & said: Of a truerth I perceaue, that god is not parciall but in all people he that feareth hym & worketh righteuesnes, is accepted with hym.

Ye know the preaching that god sente vnto the childre of Israel, preaching peace by Iesus Christ, whych is Lord ouer al thinges: & whych preaching was published thorow out al Jewry, and beganne in Galile, after the baptisme which John preached how god had anoynted Iesus of Nazareth with the holy gost, & with power. Whych Iesus wet about doing good, & healinge al that were oppressed of the deuils, for god was with him. And we are witnesses of al thynges which he dyd in the land of the Jewes & at Iherusalem: whom they slew, & honge on tree. Whom god ressed by the thirde day, & shewed him openly, not to al the people, but vnto vs witnesses choise before of god, which ate & dranke with him after he arose fro deeth. And he commaunded vnto vs to preache vnto the people & to testify, that it is he that is ordeined of god a iudge of quick & dedde. To him geue al the prophetes witness, that thorow his name, al that beleue in hym shal receaue remission of synnes.

While Peter yet spake these wordes, the holy gost fell on al the which herde the preaching. And they of the circumcision whych belued, were astonied, as manye as came with Peter, because that on the holy gost was shed out the gyfte of the holy gost. For they heard them speake of togas & magnify god. Then answered Peter: can any man forbyd water, & these shuld not be baptysed, whych haue receaued the holy ghoost as wel as we? And he commaunded them to be baptised in the name of the Lord. Then prayde they him: to tary a few dayes.

The Notes.

at The prayer & almes etc. In as moche as by workes no mā can be saued: as is psal: miſt openly affirmeth In the sight none lyeth can be iustified psal. cxlii. & againe It shal take on our iniquities, lord lord who shal be able to beare the. psal. cxlii. No chypren conscience dare be so hardy as to attempt the saluacyon of this mā: Cor. nelpus to hym praye & fastynge. For: for ye se he was a Gentyle, but circumcised: not keepinge the lawe ner once thyngke thereon, and therefore must

most be sufficed by fapth that came by hea-
ryng the glad tydings preached in Chyft.
Rom. 7. And therfore must ye loke vnto the
wordes of Luke in the beginning of thys
Chapter wher he sayeth that he feared god
whych thyng he could not haue done, ney-
ther yet haue prayed nor geuen alms, ex-
cepte he hadde beleued: for howe shoulde he
haue called on hym, on whome he beleued
not: Thus are we compelled to ascribe his
callinge vnto fapthe oute of whych the
fructes of prayer and fastyng proceeded,
specially seynge that Saynte Paule affy-
meth that whatsoeuer is not done of fapth
the same is spenne. Romaynes. xiii. d. The
Chyften then, and soche as wyl the Scrip-
ture to be trew in all places and so expoun-
de one terte, that another maye agree with
it, doo yghete well knowe that hys callinge
and oure saluacion is freely geuen of God
for hys sonne Chyftes sake: and not for the
deseruyng of oure woꝝkes. And be cause
fapth can receaue thys grate and free bene-
fite of God, and beleue it to be true, & wo-
kes neyther can beleue it nor yet deserue it
therfore is it acceptyd vnto fapthe and not
to woꝝkes. Yf prayer or fastyng or the ho-
list woꝝke vnder he auen could saue, Chy-
st hadde neuer neded to haue suffered soche
griuous paynes, but vterly dyed in bap-
tisme shoulde God freely chose vs, but
oure woꝝkes shoulde chose hym. And
sande therfore that by hys woꝝkes was
he not called, but by hys fapthe, out of whych
the hys woꝝkes sprange, whych fapthe.
God freely gaue hym, and by it freely cal-
led hym as he calleth and saueth vs all.
Good woꝝkes muste we doo, as thys man
dyd, and that wylhall loue and earnestnes,
and thereto are we bounde, and wylthoure
them can it not be knowne whether we be
verey Chyften or not, no moꝝe then we can
knowe a tree to be good and neuer fele hys
fructe, but we maye in no condiclon ascri-
be iustification or saluacion to them, for
as saythe Chyft. Luke. xvi. when ye haue
done all ye can do, saye ye are vnprofitable
seruauntes, but to fapth: whych onely can
receaue the benefite of Chyfte, and beleue
that he alone hath deserued forgiveness for
the synnes of the whole worlde. i. John. i.
and. ii. The Apostles were here spake
taughte and certeyned by the holpe ghoste
of the conuersion of the gentyles.

¶ Peter sheweth the cause wherfore he wente to
the Bethen. Barnabas & Paul preached vnto the
Bethen. Agabus prophetieth verth for to come.

The. xi. Chapter.

AD þe Apostles & þe byethzen
that were thorowout Jewy
hearde saye that the Bethen
had also receaued the worde
of god. And whē peter was
come bp to Ierusalem, they of the circūcy-
sion reasoned wylth him sayyng: Thou

wentest into men vnclercumcised, & ate &e
wylth them.

Then peter began & expounded þe thyng
ge in order to the sayyng. I was in þe cy-
tic of Joppa prayyng, & in a traunce I sa-
we a visio, a certē vessel descēd, as it had
bene a large linnen cloth, let doune from
heue by the fower corners, & it cam to me
Into the which when I had fastened mi-
ne fetes, I cōsydered and saw fower fo-
ted beastes of the earth, & verme & woꝝ-
mes, & foules of faier: And I herd a voy-
ce saye ge vnto me, arisse peter. Hey & ca-
te. And I said: God forbyd lord, for no-
thing & comē or vnclene, hath at any time
entred into my mouth. But þe voyce an-
swered me agayne frō heuen, couite not þe
those thynges comen which god hath clen-
sed. And thys was done thre tūnes. And
al were taken bp agayne into heuen.

And behold immediately ther were thre
mē come vnto þe house wher I was sent
frō Cesarea vnto me. And þe spete sayd
vnto me, þe I shuld go wylth them, wout
doutyng. Wherfore the sīre byethzen ac-
companyed me: & we entred into the mā-
house. And he shewed vs how he had se-
ne an āgel i his house, which stode & laid
to hym: send me to Joppa, & cal for Sy-
mō, named also peter: he shall tel þe woꝝ-
des, wherby both þe & al thine house shal
be saued. And as I began to preache, þe
holy gost fel on them, as he dyd on vs at
þe beginning. Then came to my remem-
braunce þe woꝝdes of þe lord, how he sayd:

John baptist with water but ye shal be
baptysed wylth the holpe goost. For as
moch the as god gaue them like gīftes,
as he did vnto vs, when we beleued on þe
lord Iesus chryst: what was I, þe I shul-
de haue withstand God. whē the herd
thys, they held their peace and glorified
god, sayyng: the hath god also to þe Gen-
tyls graunted repentaunce vnto lyfe.

They which were scarrid abrode tho-
row þe affliction þe arose about Steuen,
walked thorowout & yll they came vnto
phenices & Cypers & Antioche preachy-
ge þe worde to no man, but vnto the Je-
wes only. Some of the were mē of Cy-
pers & Sirene, which whē they were co-
me into Antioche, spake vnto þe Grekes,
and preached þe lord Iesus. And the hād
of

B
The Jewes
called þe
me whiche
is vnclene &
vnclene &
which they
were forbyd-
den by the
lawe to cat
leuit. xi.

C

John. i. d.

The Actes

of the lord was wpth them, and a greete nobre beleued & turned vnto the Lord.

Things of these thinges came vnto peaces of the cōgregacion, whych was in Jerusalem. And they sente forth Barnabas & he shuld go vnto Antioche, whiche when he was come & had sene & grace of god, was glad, & exhorted the al, that with purpose of hert, they wold cōtinual lye cleaue vnto the Lord. For he was a good mā, and ful of the holy gooste & of faith: & moch people was added vnto & Lord. The departed Barnabas to Tar sus, for to seeke Saul. And when he had found him, he brought him vnto Antioche. And it chaused & a whole yere they had eber cōuersaciō in the congregaciō ther, and taught moche people: in so moche & disciples of Antioche were the fyrste & were called Chrysten.

Act. xxi. b

* In those dayes came Prophetes fro Jerusalem vnto Antioche. And ther stode by one of them named Agabus, and signified by & spete, that ther shuld be greete deth thoroughout al the world, whiche came to passe in the Emproure Claudius daies. Then the disciples every mā accordinge to his abylte, purposed to se to socour vnto the brythren which dwelt in Jewry, whych thing they also did, & sent it to the elders, by the hādes of Barnabas and Saul.

Herode persecuteth & killeth James, & putteth peter in prisō, who the lord deliuereth by an Angel. The marvelous death of Herode:

The. xxi. Chapter.

In that tyme Herode & king stretched forth his handes to bere certaine of & cōgregaciō. And he killed James & brother of John with the swerde & because he saw that it pleased & Jewes, he proceeded forth, & toke Peter also. Then were the dayes of swete breede. And whē he had caught him, he put him in prisō & deliuered him to. i. ii.

Quaterniōs
one to four

* quaterniōs of souldiers to be kept, entē ding after eſter to byg him forth to the people. Then was peter kept in prisō. But prayer was made wout ceasinge of & cōgregacion, vnto god for him. And whē Herode wold haue brought him out vnto the people, the same nyghte slepte peter betwene two souldiers, bound with

two chaynes, and the keepers before the doze kepte the prisō.

And behold & angel of the Lord was ther present, & a light shined in the lodge. And he smote peter on the side, & stired him by saying: aryse by quicklye. And his chernes fel of fro his handes. And & angel said vnto him: gye thy selfe and binde on thy sandals. And so he dyd. And he sayde vnto him: cast thy mantle aboute the, & folow me. And he came out and folowed him, and wiste not, that it was truth & was done by & angel, but thought he had sene a visio. When they were past the first and the second watch, they came vnto the yron gate, that ledeth vnto the cypre, which opened to them by his owne accorde. And they wente out and passed thorow one strete, and by and by the Angel departed from hym.

And whē peter was come to hym selfe, he sayd: now I know of a surety, that & Lord hath sent his Angel, & hath deliuered me out of the hande of Herode, & fro al the waytynges for of the people of the Jewes. & And as he considered & thinge, he came to the house of Mary & mother of onex John, which was called marke also, wher many were gathered to gether in prayer. As Peter knocked at the entry doze, a dāsel came forth to herken, named Rhoda. And whē she knew Peters voice, she opened not the entre for gladnes, but cā in & told how peter stode before the enter. And they said vnto her: & art mad. And she bare the downe that it was euen so. The said they it is his angel. But peter continued knocking: and when they had opened the doze, & saw him, they were astonted. And he beckened him to the with the hand, to hold their peace, & tolde them by what meānes the Lord had brought him out of the prisō. & And he said: go shew these thinges vnto James & to the brythren. And he departed & went in to another place.

Asone as it was day ther was no lytel a do amōg the souldiers, what was become of peter. Whē Herode had called for him, & found him not, he examined & keepers, & commaunded them to depart. And he descended from Jewry to Cesarea, & ther abode. Herode was displeased wpth them of

And as he
saw to her
bound under
the feet.

It is John
in the same
Mark that
wrote the
Gospel of
marke.

of Tere and Sidon. And they came al at once, & made intercessiō vnto Blastus þe kinges chamberlen, and desired peace, because their cōtrey was noyshed by the kinges land. And vpon a day apointed, Herode araled him in royal aparell, & set him in his seate, & made an ozacion vnto the. And þe people gaue a shoute, sayinge: it is þe voice of a god & not of a mā. And immediately the angel of the lord smote him, because he gaue not god the honoure, & he was eaten of wormes & gaue vp the goost. And the word of god grew and multiplied. And Barnabas & paul returned to Ierusalem, when they had fulfilled their office, & toke with the John, which was also called Marcus.

Paul & Barnabas are called to preach among the heathen. Of Sergius Paulus & Elymas þe sorcerer. Paul preacheth at Antioche.

The xliij. Chapter.

There were at Antioche, in þe congregaciō certaine apostles & teachers: as Barnabas & Simō called Magget, & Lucrus of Cerene & Manahen Herode the Tetrarkes norys-felow, and Saul. As they ministred to the lord and fasted, the holy goost sayd: separate me Barnabas and Saul; for þe work wher vnto I haue called the. Then fasted they & praised, & put their hādes on the, and lett them go. And they after they were set of the holy goost, came vnto Seleucia, and from thence thei sailed to Cyprus. And whē they were come to Solamine, they shewed the word of god in the synagoges of the Jewes. And they had John to thei minister.

When they had gone thorowout þe yle vnto the cite of Paphos, they founde a certaine sorcerer, a false prophet whiche was a Jew, namede Barlesu, which was whē ruler of the countre one Sergius paulus a prudent man. The same ruler called vnto hi Barnabas and Saul, & desired to heare the word of god. But Elymas the sorcerer (for so was his name by interpretaciō) withode the, & sought to turne a waye the ruler from the saythe. The Saul, which also is called paul being ful of þe holy goost set his eyes on hi, and said: O ful of al subtilty and dyssellynes, þe child of þe deuyll, and þe ene-

mye of all righteousnes, þe ceasest not to peruert the straight wayes of the Lord. And now behold the hande of the Lord is vpo the, & thou shalt be blynd & not se the sunne for a season. And immediately ther fel on hym a myste & a darknes, and he wet about seeking the that shuld leade hym by the hand. Then the ruler whē he saw what had happened, belueed & wonderd at the doctryne of the Lord.

Whē they that were with Paul, were departed by ship fro Paphos, thei came to Perga a cite of Pamphilia: and ther John departed fro the, and returned to Ierusalem. But they wandored thorowe the countreys fro Perga too Antioche a cite of the countrey of Pisidia, & wet into the synagoge on the Sabothe dawe & sate downe. And after the law & the prophetes were redde, the rulers of the synagoge sent vnto the saying. Ye men and brethzen, yf ye haue any sermō to exhort the people, save on.

The Paul stode vp & beckened with the hād, & sayd: Men of Israel, & ye that feare God, geue audience. The God of this people chose our fathers, & exalted the people whē they dwelte as straigers in the land of Egypt, & with a myghty arme brought the out of it, & aboute the tyme of xl. yeres suffred he their maners in the wylberthes. And he destroyed the nations in the land of Canaan, & deuyned thei land to the by Lot. And afterward he gaue vnto the iudges aboute þe space of .v. c. & xl. yeres vnto the tyme of Samuel the Prophet. And after that they despyed a kynge, & God gaue vnto the Saul þe sōne of Cis, a mā of þe trybe of Benjamin, by the space of xl. yeres. And after he had put hi downe, he set vp Dauid to be their king, of whō he reposed saying: I haue found Dauid þe sōne of Jesse, a man after myne owne hert, he shal fulfill all my wyll.

Of this māns sēde hath god (according to his promys) brought forth to the people of Israel, a saviour, one Iesus, when John had fyrst preached before his cōming the baptyme of repentance to Israel. And whē John had fulfilled his course, he sayd: whō ye thinke that I am, the same am I not. But behold the cometh

The Actes

one after me, whose shewes of hys fete I am not worthy to lowse.

+ Ye men & brethren, chylde of the generation of Abraham, & whosoever among you feareth god, to you is this worde of saluatio[n] sent. The inhabitants of Ierusalem & their rulers, because they knew hym not, nor yet the voices of the prophetes which were fulfilled in hym, they have executed euery Saboth day, they have fulfilled the in-cōdepning him. And when they found no cause of death in him, yet desired they Pilate to kill hym. And when they had fulfilled all that was written of him, they took hym downe from the tree & put him in a sepulchre. But God rayled him agayne from death, & he was sent many daies of the which came with him from Galile to Ierusalem. Which are hys witnessnes vnto the people.

And we declare vnto you, how that the promises made vnto the fathers, God hath fulfilled vnto vs their chylde, in that he reposed by Iesus agayne, & as it is written in the first psalme: Thou art my sonne, this same day begat I the. As concerning that he rayled him by from death, now we no more to returne to corruptio[n], he sayde on this wyse: The holpe promises made to David, I will geue the faithfully to you. Wherefore he sayth also in another place: Thou shalt not suffer thine holpe to be corruptio[n]. Howbeit David after he had in his tyme fulfilled the will of god he slept, & was layde with his fathers, & saue corruptio[n]. But he who god reposed agayne, saue no corruptio[n].

¶ Be it knowen vnto you therefore ye men & brethren, that thorow this man is preached vnto you the forgiveness of sinnes, & that by him, all that beleue, are iustified from all thinges from which ye could not be iustified by the lawe of Moyses. Beware therefore lest that fall on you, which is spoken of in the prophetes: Behold ye despisers and wonder, & perishe ye: for I do a worke in your dayes, which ye shall not beleue, yf a man would declare it you.

When they were come out of the Synagogue of the Jewes, the gentils besought that they would preache the word to them betwene the Saboth dayes. When the congregation was broke vp, many of the Jewes & vertuous courteses folowed Paul

and Barnabas, which spake to the & exhorted the to continue in the grace of god. And the next Saboth day came almost the whole cytie together, to heare the worde of God. When the Jewes saw the people, they were full of indignatio[n] & spake agaynst those thinges which were spoken of Paul speaking agaynst it, & rayling on it. The Paul & Barnabas were bolde, & sayd: It was mete that the word of god should firste haue ben preached to you. But since ye put it from you, & thinke your selues vnworthy of euerlasting lyfe: lo, we turne to the Gentils: for so hath the Lord commaunded vs. I have made the a light to the Gentils, that thou be saluatio[n] vnto the ende of the worlde.

The gentils heard & were glad & glorified the word of the Lord, & belueued as many as were ordered vnto eternal lyfe. And the word of the Lord was published thorow out all the region. But the Jewes moued the worshipfull & honorable women & the chiefe men of the cite, & rayled persecution agaynst Paul & Barnabas & expelled them oute of their costes. And they shooke of the duste of their fete agaynst them, & came vnto Iconium. And the disciples were fylled with ioye and with the holy ghoost.

The Notes

a* Prophetes, Ioke after in the. p. 1. b* Baris, is by interpretacio[n] Iesus sonne and this name had this forerunner gotte to blinde the world. As now our forerunners & discourses which they go to worke, they fall to crossing & prapling with all holy wordes to deceaue the people withall makinge the to iudge that they rather talke to God than to the deuil. And Elmas was hys name by interpretacio[n] sayth the text, whereby as Erasmus appereth in hys paraphrases: Ioludeth as moche in the Syriac language, as great and false prophete.

c* Saul which also is called Paul. Of the name of paul do many dispute, but the most allowed opinion is, that of the Hebrewes he was called Saul: & after that manner of speech of the Greeks & Romans he was called Paul.

d* Fourte. C. & fiftie yeares. These yeares must be reckoned from the coming forth of Egypt. Exod. xii. & not from the firste Judges. Iudic. i.

¶ Paul & Barnabas preach at Iconium, some beleeue some were by sedition. As likewise they would do sacrifice to Barnabas & Paul, which refuse it, & exhort the people to worship the true God. Paul is named, after that cometh he to Derbe, likewise Iconium and to Antioche.

The. xiiii. Chapter.

And

101. 14.

Baris. 101. 14.

Baris. 101. 14.

The. xliii. Chapter.



As it is fortuned in Iconium that they wet both together into þe synagoge of the Jewes, & so spake, that a great multitude both of þe Jewes and also of þe Grekes beleued. But þe vnbeluuing Jewes, stirred vp & vniuersited the myndes of þe gentyls agaynst the brethren. Lōge tyme & bode they there & quyt the felues boldly with þe helpe of þe Lord which gaue testimony vnto the word of his grace, & caused signes & wonders to be done by their hādes. The people of þe cite were deuided: a part helde wyth the Jewes, and part wyth the Apostles.

Whē ther was a saulte made both of the gentils & al so of þe Jewes w^{ch} their rulers, to putt the to shame & to stone them they were ware of it, & fled vnto Lystra & Derba, citles of Licaonia, & vnto the region þe lyeth round about, & ther preched the gospel. And ther sate a certayn mā at Lystra weake in hys fete, beyng crepel frō his mothers wōbe, & neuer walcked. The same heard Paul preache, & whych behelde hym & perceaued þe he had sayth to be whole, & sayde with a loude voyce: stāde vpryght on thy fete. And he sette vp, & walcked. And whē the people sawe, what Paul had done, they lyft vp theyr voyces, saying in þe speache of Licaonia Gods ar come downe to vs in þe lykenes of mā. And they called Barnabas Iupiter, & paul Mercurius, because he was þe preacher. Then Iupiters preste, whiche dwelt before their cite, brought oxē and garlādes vnto the church porch, & wold haue done sacrifice with the people.

Paul & Barnabas
were to be
reuered
as gods
by the people

But whē þe apostles, Barnabas & paul herde þe they rente theyr clothes, & ran in among the people, crying & saying: syys why do ye thys? We are mortall mē lyke vnto you, & preache vnto you, þe yeshuld turne frō these vanities vnto þe lyuinge God, which made heuē & erth & the see & al þe thēgys: the whiche in tyme past suffered al nations to walcke in their owne wayes. Neuertheles he left not hym self without witnes, in þe he shewed his benefites, in geuyng vs rayne frō heauē and fruteful seasons, fylling oure hertes wth fode, & gladnes. And with these sayings, scale refayned they the people, that they

had not done sacrifice vnto them.

Wherther came certayn Jewes frō Antioche & Iconium, & obtayned þe peoples cōsent, & stoned Paul, & drey him out of the cite, supposing, he hadde bene dead. Howbeit as the disciples stode round about him he arose vp & came into þe cite. And þe next day he departed with Barnabas to Derba. After they had preached to þe cite, & had taught many they returned agayne to Lystra, & to Iconium & Antioche, & strengthened the disciples: exhorting the to cōstume in the faith, affirming þe we must thorow much tribulatio, entre into the kingdō of God. And they ordered the elders by electio in euey cōgregation, & prayde & fasted, & commended them to God on whō they beleued. And they went thorow out Pisidia and came to Pamphilia, & whē they had preached the word of god in Perga, they descended into Attalia, & thence departed by shyppe to Antioche, frō whence they were deliuered vnto the grace of God; to the worke whych they had fulfilled. Whē they were come & had gathered þe congregation together, they rehearsed all that God had done by them, and how he hadde opened the doye of sayth vnto the Gentyles. And there they abode lōge tyme wyth the disciples.

¶ Marlaunce about the cōfession. The apostles p^{re}cyde the matter at Ierusalem. Paul & Barnabas p^{re}ache at Antioche.

The. xlv. Chapter.



Then came certayn frō Jewe type, & taught the brethren: except ye be circūcysed after þe maner of Moyses, ye cannot be saued. And when there

Gal. v. 2.

was ryssen dissension & disputinge not a lytle vnto paul & Barnabas, agaynst the. They determined þe Paul & Barnabas, & certayn oth^{er} of them shuld ascende to Ierusalem vnto the Apostles & elders about thys question. And after they were brought on their way by þe cōgregation, they passed ouer Phenices & Samaria, declaring the cōuersion of the Gentyls, and they brought great ioye vnto al the brethren. And when they were come to Ierusalem, they were receaued of the congregacio & of the Apostles and elders. And they declared what thiges god had done

B

I. i.

by

The Actes

by the. Then rose by certayn of the secte of the Pharisees, which dyd beleue, sayng that it was needeful to circumcise them & to entayne them to kepe the law of Moyses. And the Apostles & elders came together to reason of this matter.

And when ther was moche disputinge, Peter rose by & sayd vnto the: Ye me & my brethren, ye know howe I a good whyle ago, God chose among vs I the gentils by my mouth shulde heare the worde of the gospel abelcne. And god which knoweth the herte, bare the witness, & gaue vnto the the holy ghost, euen as he dyd vnto vs & he put no difference betwene them & vs, but with sayth: * purified they: hertes. Now therfore why tempt ye god, that ye wold put a yoke on the disciples neckes which neither our fathers nor we were able to beare: But we beleue I that now the grace of the Lord Iesu Christ, we shal be saued, as they do. When all the multitude was pleased and gaue audience to Barnabas and Paul, which tolde what signes & wonders God had shewed amonge the Gentils by them.

And whē they held the peace, James answered sayng: Men & brethren heeke vnto me. Simeon tolde howe God at I be gunning dyd visyt I Gentils, & receaued of the people vnto his name. And to this agreeth I wordes of the prophetes, as it is writte. After this I wyl retorne, & wyl bylde agayne the tabernacle of Dauid which is falle downe, & I wher it is falle in decaye of it, wyl I byld agayne, and I wyl set it vp, I the residue of men might seeke after the Lord, & also I gentils. * I pō who my name is named sayth I lord, which doth al these thinges: knowe vnto god at all his workes fro the beginning of the worlde. Wherfore my sentence is that we trouble not them which fro amonge the Gentils, are turned to God: but I we myte vnto them, that they absteyne the selues fro fylthynges of ymages, fro fornicatis, fro: * strangled & fro bloud. For wholes of old tyme hath in euery cytye that preache hym, & he is rede in I synagoges euery Saboth daye.

Then pleased it the Apostles & elders with the whole cōgregation, to send chosen men of thei: owne company to An-

tioche with Paul and Barnabas. They sent Judas called also Barsabas, & Silas which were these men among I brethren, and gaue them letters in thei: handes after this maner.

The apostles, elders & brethren send greetinges vnto I brethren which are of I Gentils in Antioche, Syria & Cilicia. For as much as we haue heard I certayn which departed fro vs, haue troubled you w wordes, & cōbred your myndes sayng: Ye must be circumcised & kepe the lawe, to whō we gaue no such cōmandement. It seemed therfore to vs a good thinge, whē we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas & Paule, men I haue leoparded thei: lyues for the name of our Lord Iesu Christ. Nowe haue sente therfore Judas & Silas, which shall also tel you I same thinges by mouth. For it seemed good to the holy ghost & to vs, to put no greeuous thing to you, more the these necessary thinges: I is to saye, that ye absteyne from thinges offered to ymages, fro bloud, from strangled & fornication, fro which yf ye kepe your selues, ye shal do wel. So fare ye well.

Whē they were departed, they cam to Antioche & gathered the multitude together, & deliuered the Epistle. Whē they had rede it, they reioysed of I cōsolation. And Judas & Silas being I prophetes exhorted the brethren with moche preachinge, & strenghted the. And after they had tarried ther a space, they were let go in peace of the brethren vnto the apostles. Not withstanding it pleased Silas to abyde ther wyl. Paul & Barnabas cōtinued in Antioche teaching & preaching the word of the Lord with other many.

But after a certayn space, Paul sayd vnto Barnabas: Let vs go agayne & by syte our brethren in euery citie where we haue shewed I word of I Lord, & se how they do. And Barnabas gaue cōsell to take with them Iohn, called also Mark. But Paule thoughte it not mete to take hym vnto thei: cōpany which departed fro the at Iaphylla, & went not w theto the worke. And I dissentiō was so sharpe betwene them, I they departed a sundre one from the other: so that Barnabas toke

Prophetes are here to be seen in the words of the new Testament for expounding of the word.

ioke Marcke and sayled vnto Cypers. And paul chose Syllas & departed, delyuered of the brythre vnto þ grace of god And he went thorow al a yria & Cilicia, stablishing the congregations.

The Rates

a* fapth purified their hertes &c they: hertes were purified w fapth, because they receaued by fapthe, that they: synnes were not imputed vnto them, but forgiven for Chyistes bloude sake.

b* Wpō whō my name is named &c, that is. Those that shalbe named w my name: as at those þ ar called þ people of god & þ seruantes of the Lorde, & the congregation of Chyist, or the Chyisten compaigne.

c* Strangled is that whych dyeth and hath not hys bloud shedde.

¶ Timothy is circuncysed. Paul preacheth at philippes and ther is he put in prison.

The xvi. Chapter.

Then came he to Derba & to Lystra. And beholde a certayne discipule was ther named Timotheus, a womansonne whiche was a Jewesse & beleued: but hys father was a Greke. Of whō reported wel, the brythre of Lystra & of Iconiu. The same Paul wold þ he shuld go forth w hi, & toke & circumcised hym because of the Jewes whych were in those quarters: for they knew al þ hys father was a greke. As they went thorow the cyties, they deliuered the decrees for to kepe, ordyned of the Apostles and elders, whych were at Ierusalem. And so were the congregations stablished in the fapth, and increased in nōber daylye.

¶ Wōhē they had gone thorow out Phrygia & the region of Galacia, & were forbidden of the holye ghoſte to preach the worde in Asia, they came to Mysia, and sought to go into Bithynia. But þ spret suffred the not. Then they wēt ouer Mysia, & came downe to Troada. And a vision appered to Paul in þ nyght. Ther stode a mā of Macedonia & prayed hym saying: come into Macedonia & help vs. ¶ After he had sene the vision, immediately we prepared to goo into Macedonia, certified that the Lord had called vs, for to preache the goſpell vnto them. Then lowſed we forth from Troada, & wryth a straight course came to Samothracia & the next day to Neapolis, & frō thēce to

Philippes, which is the cheſe cytie in the partes of Macedonia, and a fre cytie.

We were in þ cytie abyding a certayn dayes. And on þ Saboth dayes we wēt out of þ cytie besydes a ryuer where men were wont to pray. And we ſate downe & spake vnto the wemē which reſorted thither. And a certayn womā named Lydia a seller of purple, of the cytie of Thyatira, whych worshipped God, gaue vs audience. Whose hert the lord opened & she attended vnto þ thynges, which paul spake. Wōhē she was baptised & her household, she besought vs saying: Yf ye thincke I beleue on þ Lord, come into my house and abyde ther. And she constrained vs.

¶ And it fortunēd as we wēt to prayer a certayn damſel possessed wryth a sprete that prophesied, met vs, which brought her maſter & maſtres moche vantage w prophesying. The same folowed Paul and vs & cryed saying: these men are the seruantes of the most hye God, whych shewe vnto vs the way of saluatiō. And thus dyd she many dayes. But paul not content, turned about & sayd to the spret I commaunde the in the name of Iesu chryſt, that thou come out of her. And he came out the same houre.

And when her maſter & maſtres ſawe that the hope of their garynes was gone, they caught Paul & Silas, & dreyne them into the market place vnto the rulers, & brought the to the officers saying: These men trouble our cytie, whych are Jewes & preach ordinaunces, which ar not lawfull for vs to receaue, neither to obserue, seying we are Romayns. And the people ran on the, & þ officers rent theyr clothes, & comaunded the to be beaten w rods. And when they had beat them soze they cast them into prison, comaunding þ sayler to kepe them surely. Whiche sayler when he had receiued soch comaundment thrust them into the ynnner preso, & made theyr fete fast in the stocks.

At midnight Paul & Silas prayed, & lauded God. And the presoers hearde the. And sodenly ther was a greate earthquake, so þ the foundation of the preso was shakē, & by & by al þ doores opened, & euery māns bandes were lowſed. Wōhē the keeper of the preso waked out of his

The Actes

clepe & saw the prison doores open he drue
 out bys sword & wold have kylled hym
 selfe, supposinge the prisoners had bene
 fledde. But Paul cried in a loude voyce
 saying: do thy self no harme, for we ar al
 here. Then he called for a light & sprang
 in & came trembling, & fell downe before
 Paul & Silas, & brought the out & said
 Syrre what must I do to be saued. And
 they sayd: beleue on the Lord Iesus and
 thou shalt be saued & thy household. And
 they preached vnto him the worde of the
 Lord, & to al that were in his house. And
 he toke the same houre of the night &
 washed theyr woundes, & was baptysed
 wth al that beloged vnto him strayght
 waye. When he had broughte them into
 bys house, he sett meate before them, and
 toyed that he wth all bys household, be-
 leued on God.

And when it was day, þe officers sent þe ministers sayinge: let those men go. The keeper of the prison tolde thys saying to Paul, the officers haue sent word to loose you. Now therefore get you hence and go in peace. Then sayd Paul vnto them they haue beatē vs openly vncōdēpned, for al þe we are Romayns, & haue cast vs into prison: & now wold they send vs away preuely: say not so, but lett the come the selues & fet vs oute. When þe ministers told these wordes vnto þe officers they feared when they heard þe they were Romayns, & came & besought them, and brought the out, & desyred the to departe out of the cite. And thei went out of the prison and entred in the house of Lydia and when they had sene the brythē, they comforted them & departed.

Paul commeth to Thesſalonica, wher the Jewes ſet the cytle on a roze: Paul eſcapeth, & com-
meth to Athens, where he preacheth the true and
unknowne God.

The.xviii.Chapter.

As they made theiꝝ iorneye
thorow Amphipolis, & Ap-
polonia, they cam to Thessa-
lonica where was a Syna-
goge of Iewes. And paul
as his maner was went in vnto the, & iii
sabothe dayes declared out of I scripture
vnto the, Topening & alleging I Christe
must nedes haue suffered & risen agayn
fro death, & that this Iesus was Christ

whō(sayd he) I preache to you. And so
me of the beleued a came & cōparyed w
Paul & Silas : also of thee honourable
Grekes a great multitude & of the chefe
weinen not a fewe.

But the Jewes which beleued not ha-
uving indignatio, toke vnto the cyprien
whiche were vagabondes, & geathered a
copany, & set al the cite on a roze, & made
assaut vnto þe house of Jason, & sought
to bring the out to the people. But when
they found them not, they dye Jason and
certayne brethren vnto the heades of the
cite crying: these, þe trouble the world are
come hydder also whych Jason hath re-
trained piously. & And these al do contrary
to the decrees of Cesar, affirminge ano-
ther kyng, one Iesus. And they troubled
the people & the officers of the cite, when
they heard these thinges. And when they
were sufficientely answered of Jason &
of the other, they let them go.

And þe brythzen immediately sent away
 Paule & Sy las by night vnto Berrea.
 Which whē they were come thither, they
 entred into þe Synagoge of the Jewes.
 These were þe noblest of byrth amōg the
 of Thessalonica, which receaued þe worde
 w al diligence of minde, & searched þe
 scriptures dapely whether those thinges
 were euē so. And many of the beleeued: al
 so of worlshipful wemen which were gre
 kes, & of men not a fewe. When þe Jew
 of Thessalonica had knowledge that the
 word of god was preached of Paule at
 Berrea, they cam & moued þe people ther
 And then by & by the brythzen sent away
 Paul to go as it were to the see: but Sy
 las & Timotheus abode there sylly. And
 they that gyded Paul, brought him vn
 to Athens, & receaued a cōmaūdemēt vn
 to Sy las & Timotheus for to come too
 him at ōce & came their way. Whyle paul
 wayted for the at Athens, his sprete was
 moued in hym, to se þe citee geuen to wor
 shipping of ymages. The he disputed in
 þe synagoge w the Jewes, & w þe deuout
 persons, & in the market daply with them
 þe came vnto him. Certain philosophers
 of the Epicures & of the Stopcks, dispu
 ted with him. And some ther were which
 sayd: what wyl thys habler saye? Other
 sayd: he seemeth to be a tydinges bringer
 of new

Search the
 scriptures,
 for by them
 may ye reie
 al doctrine

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Of new deuyle, because he preached vnto them Iesus & the resurrection. And they toke hym, and brought hym into Marce strete sayinge: maye we not knowe what thys new doctrine wherof thou speakest is: for thou bringest straunge tydings to our eares. We wolde knowe therfore what these thinges meane. for al the Athenians & straungers which were there gaue the selues to nothing els, but ether to tell or to heare new tydings.

Paul e stode in the middes of Marce strete & sayd: ye men of Athens I perceaue & in al thinges ye are to superstitious. for as I passed by & behelde the maner how ye worship your goddes, I found an auter wherein was writte: vnto the vnknowe God. Whom ye then ignorantly worship, him shewe I vnto you: & God & made the world & al that ar in it, seinge & he is Lord of heauen & erth, he dwelleth not in temples made with handes, nether is worshipped wth mennes handes, as though he needed of any thinge, seinge he him selfe geueth lyfe & breath to all men euery where & hath made of one bloud al natiōs of men, for to dwell on al the face of the erth, & hath assigned before, howe longe tyme, & also the endes of theyr inhabitatiō. & they shuld seke God, yf they might fele & fynd him though he be not farre fro euery one of vs. for in him we lyue, moue & haue our being, as certain of your owne Poetes sayde. for we are also hys generation. for as moche then as we are the generation of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by craft & ymagynation of man.

And the tyme of this ignorance god regarded not. But now he biddeth al men euery where repent, because he hath apoynted a day, in the which he wyl iudge the world according to righteousnes, by that man who he hath apoynted, & hath offered sayth to all men, after that he had raysed hym from death.

When they heard of & resurrectiō fro death, some mocked, & other sayd: we wil heare the agayne of thys matter. So Paul departed fro among them. Howebeit certayne men claue vnto Paul & beleued, among the whiche was Dionisius a

seuatur, and a woman named Dina- tis, and other wth them.

The Rates

a* We ar hys generatiō &c. & is, we are come of him as of our father and maker.

b* Sayth is here taken for & promyses of mercy, which thow sayth saue vs: which promyses after & resurrection of christ, god commaunded to be preached vnto al naciōs and not to the Jewes onely, as befoze

Paul preacher at Corinth, continuing there a yere & a halfe, goeth agayne into Syria, cometh to Ephesus, Laodice & Antioche. Of Apollas, Aquila and Priscilla.

The xviij. Chapter.



After & Paul departed fro Athens & came to Corinth & founde a certayne Jewe named Aquila borne in Pontus, lately come fro Itale wth his wife Priscilla (because & the Emperour Claudius had comaunded al Jewes to depart fro Rome) & he drew vnto the. And because he was of & same craft he abode wth them & wrought: there craft was to make tentes. And he preached in the synagoge euery Saboth daye, & exhorted the Jewes & the Gentyls.

When Silas & Timotheus were come fro Macedonia, Paul was contrayned by the spret to testyfy to & Jewes & Iesus was very Christ. And when they sayd contray & blasphemied, he shoke his raiment & sayd vnto the: your bloud vpon your owne heades, & fro henceforth I go blamelesse vnto the gentyles. And he departed thence, & entred into a certayne mans house named Justus a worshipper of God, whose house ioyned hard to the synagoge. Howebeit one Crispus & chefe ruler of the synagoge beleued on the Lord wth all hys household, and many of the Corinthians gaue audiēce, & beleued and were baptysed.

Then spake the Lord to Paul in the nighte by a vylson: be not afraid, but speake, & holde not thy peace: for I am wth the, & nomā shal invade the & shall hurt the. for I haue moch people in this cytye. And he contynued there a yere & fyve monethes, and taught the the word of God.

When Gallio was ruler of & cosette of Achaia the Jewes made insurrectiō wth one accord agaynst Paul, & brought hym to the iudgemēt seate, saying: this felow

I. iiii. counce.

The Actes

conscience men to worship god contrary to the law. And as Paul was about to open his mouth, Gallio sayd vnto the Jewes yf it were a matter of wronge, or an euyl dede (O ye Jewes) reason wold yf I shuld heare you: but yf it be a Questyon of wordes, or of names, or of your law, loke ye to it your selues. for I wyl be no iudge in such matters, & he drave the fro the seate. Then toke al the Grekes sossing the chiefe ruler of the Synagoge, & smote him before the iudges seate. And Gallio cared for none of those thinges.

Paul after this, taried ther yet a good whyle, & the toke his leaue of the brethren and sayled thence into Cicia, Priscilla & Aquila accompaning him. And as he shored his head in Cenchrea, for he hadde a house. And he cam to Ephesus & left the ther: but he hym selfe entred into the Synagoge, and reasoned wth the Jewes. When they despyed hym to tarye long tyme with them, he consented not, but bad them fare wel sayinge. I muste nedes at this feast that cometh, be in Ierusalem: but I wyl returne agayne vnto you, yf God wyl. And he departed fro Ephesus and came vnto Cesarea: & ascended & saluted the conegregation, & departed vnto Antioche, & wher he had taried ther a whyle he departed. And went ouer al the countre of Galacia & Phrygia by order, strengning all the disciples.

And a certayne Iewe named Apollos, bozne at Alexandria, came to Ephesus, an eloquent mā, & myghty in the scriptures. The same was informed in the way of the Lord, & he spake feruentlye in the spryte, & taughte diligentlye the thinges of the Lord, & knew but the baptyme of John only. And the same beganne to speake boldlye in the Synagoge. And when Aquila & Priscilla had heard him they toke him vnto the & expounded vnto hym the way of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote exhorting the disciples to receaue him. After he was come thither, he holpe them moche whiche had beleued thorow grace. And myghte ly he ouerturne the Jewes, and that openly, shewing by the scriptures that Iesus was Christ.

The Notes

as Be shate his head & kepte his bowe after the law of abstinence, as ye may reade Iums. vii. a

as Baptyme of John, loke in the beginning of the next chapter.

Of the xiiij. wher Paul baptysed at Ephesus & what miracles were done by him. Demetrius moderh sedition in the cytie.

The xix. Chapter. *

L Fortuned whyle Apollos was at Corinth, that paul passed thorow the upper to Asia & came too Ephesus, & found certayne disciples, & sayd vnto the: haue ye receaued the holy ghost sence ye beleued. And they said vnto him: noo we haue not heard whether ther be any holy ghost or no. And he said vnto the: wherewith were ye then baptysed. And they sayd: as wth Johns baptyme. The sayd Paul: John verely baptysed with the baptyme of repentaunce, sayng vnto the people y they shuld beleue on him, whych shuld come after hym: y is on Christ Iesus. wher they heard y they were baptysed in the name of y Lord Iesu. And Paul sayd his handes vpo the, & the holy ghoste came on the, & they spake with tonges, & prophesied, and all the men were about. xiiij.

And he wet into the synagoge, & behaued him self boldlye for the space of thre monethes, disputing & geuing the exhortations of the kingdō of God. & when dyuers wered hard herted & beleued not but spake euyl of the waye, & that before the multitude: he departed from the, and separated the disciples. And he disputed daily in the scole of one called Tyrannus. And this continued by the space of two yeres: so y al they whych dwelt in Asia, heard the word of the Lord Iesu, bothe Jewes & Grekes. And god wrought no smal myracles by the handes of paul: so that fro his body, were brought vnto y sycke, naphins or partelettes, and the dyseases departed from them, and the euyl sprytes went out of them.

The certayn of the vagabond Jewes exorcistes, toke vpo the to cal ouer them which had euyl sprytes, the name of the Lord Iesus sayng: we adiure you by Iesu whō paul preacheth. And ther were byscones of one Hierus a Iewe & chiefe of the

of the prestes which dyd so. And the euyl sperte answered & said: Iesus I know & Paul I know: but who art ye? And þ man in who the euyl sperte was, ran on the, & ouercame the, & preuailed agaynst them so that they fled out of that house naked and wounded. And this was known to all the Jewes and Grekes also. whiche dwelt at Ephesus and feare came on the all, and they magnified the name of the Lorde Iesus.

And many þ beleued, came & confessed and shewed theyr workes. Many of the which used curious craftz, brought their bokes & burned the befoze al men, & they counted the pryce of them, & found it fifty thousand & spulerclinges. So mightely grew the word of God, & preuailed. After these thinges were ended, Paul purposed in the spert, to passe ouer Macedonia & Achaia, & to go to Ierusalem saying: After I haue bene ther, I must also to Rome. So sente he into Macedonia two of the that inuistred vnto him Timotheus and Erastus: but he him self remained in Asia for a season.

¶ The same tyme ther arose no litle a do about þ way. For a certayn man named Demetrius, a spuler smith, whiche made spuler schynnes for Diana, was not a litle beneficiall vnto the craftes men. Whych he called together with the workmen of lyke occupatiō & sayd: Syys ye knowe þ by thys crafte we haue hauntage. Whocouer ye se & heare þ not alone at Ephesus, but al most thow we out al Asia, this Paul hath persuaded & turned away much people saying þ thet be not goddesses which ar made with hādes. So þ not on ly this our craft cometh into perrell to be set at naught: but also that the temple of the greates Goddess Diana shuld be despyled, & her magnificence shulde be destroyed, whych all Asia and the worlde worshyppe.

Whē they hearde these sayinges, they were full of marue, & cryed out saying: Great is Diana of the Ephesians. And al þ ttle was on a roys, & they rushed in to the come hall with one assent, & caught Gaius & Aristarcus, men of Macedonia Pauls cōpanyas. When paul wolde haue entred in vnto the people, þ disturbes suffered hym not. & crayne also of

the chefe of Asia which were his frendes, & sent vnto hym, despynging him þ he wold not preache into the counnyn hal. Some cryed one thing and some another, & the cōgregation was al out of quier, and the moze part knewe not wherfoze they were come together.

Some of the cōpany dyne forth Alexander, the Jewes thrusting hym so. wader. Alexander beckined with the hande, & wold haue geue the people an answer. When they knewe that he was a Jewe, ther arose a shoute almolte for the space of two houtes, of all men crying: greates is Diana of the Ephesians.

Whē þ towne clark had ceased þ people, he said: ye men of Ephesus, what mā is it that knoweth not how þ the cytie of the Ephesians is a worshyper of þ great goddess Diana, & of the ymage whiche came fro heauē. Seing then that nomā sayth here agaynst, ye ought to be content & to do nothing rashly: for ye haue brought hether these mā which ar nether robbers o' Churthes, nor yet despylers of your goddesses. Wherfoze yf & enietius & the craftes men which are to him, haue any saying to any mā, the law is open, & ether at rulers, let the accuse one another. Yf ye go about any other thing, it maye be determyned in a lawfull cōgregation. For we are in seoparde to be accused of thys dayes busynesse: for as moch as ther is no cause whereby we may geue a rekeuninge of thys concourse of people. And when he had thus spoken he let the cōgregation departe.

The Notes

a* With Johns baptisme &c. The difference betwene the baptisme of John & þ apostles was only this, that John baptised the to beleue in christ þ was for to come, & the apostles baptised the to beleue in christ whych was come already & had suffered for the remission of the synnes of as manye as beleued in hym.

b* Of the ymage which came fro heauē. They þ made ymages among the grekes, to chynse to wyne þ more aduantage ther by, sayng þ they were sende from Iupiter south of heuen, and that they were not moze fall o' subject to death.

c* Went south into Macedonia & into Grece. As was herapeth by a dead bodie. At Ephesus he collecteth the elders of the cōgregation together, & smiteth the heping of Gods clothe vnto them, waneeth the of false teachers, & maketh his p'p'ce with them, and departe th to Smyrna.

I. b. The

The Actes

The .xx. Chapter.



After thee rage was ceased, Paul called his disciples vnto hym, & toke his leaue of the, & departed for to go into Macedonia. And when he had gone ouer those parties, & geuen the large exhortations, he came into Grece, & ther abode .iii. monethes. And whē he knewes layd wayt for him as he was about to sayle into Siria, he purposed to returne thowm Macedonia. Ther accompanied hym into Asia, Sopater of Berea, & of Thessalonica Aristarcus & Secundus, and Gaius of Derba, & Trophimus: & out of Asia Tychicus and Trophimus. These went before, & tarped vs at Troas. And we sayled away fro Philippios after the Easter holy dayes, & came vnto the to Troas in foue dayes, where we abode seuen dayes.

And on the morow after the Sabbath day the disciples came together for to breake bread, & Paul preached vnto the (ready to depart on the morow) & continued preaching vnto midnight. And ther were many lightes in the chamber where they were gathered together, & ther sate in a window a certayn yonge man named Eutichus fallē into a depe slepe. And as Paul declared, he was the more overcome wth the slepe, & fel downe fro the thyrd loft, and was take vp dead. Paul wet downe & fel on him, & embalmed him, & sayd: make nothing a do for his lyfe is in hym. And whē he was come vp agayne, he brake bread and talked, & comenced a longe whyle cū tyl the morning, & so departed. And they brought the yonge man a lyue, and were not a lytle comforted.

And we wente afore to ship, & lowsed vnto Asson: ther to receaue Paul. For so haue we appointed, & wold him self go a foote. And whē he was come vnto vs to Asson, we toke hym in, & cam to Mtilenes. And we sayled thence, & cam the next daye ouer agaynst Chios. And the next day we aryued at Samos, & tarped at Trogillon. The next day we came to Myleton: for Paul had determined to leaue Ephesus as they sayed, because he wold not spend tyme in Asia. For he hasted to be (yf he could possible) at Ierusalem at the day of

Pentecoste. Wherefore fro Myleton he sent to Ephesus, & called the elders of the congregatio. And when they were come to him, he sayd vnto the: Ye knowe from the first daye that I cam into Asia, after what maner I haue bene wth you at all seasons, seruing the Lord wthal humble-nes of mynde, & wth many teares, & reprobations which happened vnto me by the lapinges awayt of the Jewes, & howe I kept backe nothing that was profitable but that I haue shewed you and taughte you opely and at home in youre houses, wthne synge, both to the Jewes, & also to the Grekes, the repentance toward God and sayth toward our Lord Iesus.

And now behold I go bound in the spirit vnto Ierusalem, & knowe not what shal come on me ther, but the holy goost witnesseth in euery cytle saying: I bandes & trouble abyde me. But none of those things moue me: neither is my lyfe deere vnto my selfe, & I myghte fulfyl my course wth hope, & the ministratio which I haue receaued of the Lord Iesu, to testifye the Gospel of the grace of God.

And now behold, I am sure I heretofore ye al (thowm who I haue gone preachinge the kingdō of god) shal se my face no more. & wherefore I take you to recorde this same day, I am pure fro the blood of al men. For I haue kept nothing backe: but haue shewed you al the counsell of God. Take hede therfore vnto your selues, & to al the flock, wher of the holy ghost hath made you ouersears, to rule the congregatio of god, whiche he hath purchased wth his blood. & for I am sure of this, & after my departing shal greuous troubles entre i amōg you, which wil not spare the flock. Moreouer of your owne selues shal me arise speakinge peruerse thinges to draue disciples after the. Therfore awake & remēber, & by the space of .iii. yeares I ceased not to warne euery one of you both nyght & daye wth teares.

And now brethren I comēd you to god, & to the word of his grace, which is able to bulde further & to geue you an inheritance amōg al the which are sanctified. I haue desired no mans syluer, gold, or besture. Ye knowe wel that these handes haue ministered vnto my necessities, & to the

11. Reg. 11. 8
11. 12. 1. 1. 1.

11. Reg. 11. 8
Dani. 11. 1.

11. 11. 1. 1. 1.
11. 12. 1. 1. 1.
11. 13. 1. 1. 1.

were with me. I haue shewed you althin-
ges, how that so laboring ye ought to re-
ceiue the weake & to remedie the wordes
of the lord Iesu, how that he sayd: it is
more blessed to geue then to receiue.

whē he had thus spokē, he knelēd & ow-
ne & prayed with them al. And they wept
al aboutadly & fel on pauls neck, & kis-
sed hym, so to wype most of ail for thee
wordes which he spake, that they shulde
se his face no more. And they accompani-
ed him vnto the shyppe.

Pauls tomye by shyppe. Of philippe the euā-
gelist, & Agabus the prophete, which warned paul
not to go to Jerusalem. He remayned & dwelt in
his purpose, and is taken in the temple.

The. xxi. Chapter.



And it chaunced that assone
as we had lashed forth, &
were departed from the, we
came with a straight course
vnto Thoon & the daye folo-
wing vnto the Rhodē, & frō thence vnto
Datara. And we founde a shyppe redy to
saile vnto Phenices, & wēt a boorde & set
forth. Then apered vnto vs Ciprus, &
we left it on the left hande, & sayled vnto
Sotria & came vnto Tirs. For there the
shyp vnloaded her burthen. And whē we
had founde brethren we tarped there. vii
dayes. And they told paul thozow & spre-
te, that he shuld not go vp to Jerusalem
And when the dayes were ended, we de-
parted & wēt our wayes, and thei al brou-
ght vs on our waye, with their wīues &
chyliden, tyll we were come out of the cy-
tye. And we knelēd doune in the shoze &
praiue. And when we had takē our leaue
one of another, we toke shyppe, and they
returned home agayne.

When we had ful ended the course frō
Cyze we arriued at Idolomaida, & salu-
ted the brethren, & abode wthē them one
day. The next day, we that were of paul
company departed & came vnto Cesarea
And we entred into the house of Abhlyp
the euangelist, which was one of the se-
uē deacones & abode wth him. Thee same
mā had. iiii. daughters virgins, whyche
did prophesie. And as we taried there a
good many of dayes, ther came a certai-
ne prophete frō Iurie, named Agabus.
whē he was com vnto vs, he toke pauls
girdel, & bound his hādes & no fete, & sai-

de. Thus sayth the holy gost: so shal the
Jewes at Jerusalem bynd the man that
oweth this girdel, and shal deliuer hym
into the handes of the Emperys.

When we herd this, both we & other of
the same place, besought hi that he wold
not go vp to Jerusalem. The paul answe-
red & said: what do ye weping and brea-
king mine hert? I am redy not to be bou-
de only, but also to die at Jerusalem for
the name of & lord Iesu. When we could
not turne hys mynde, we ceased, sayng:
the wyl of the lord be fulfilled. After tho-
se dayes we made our selues redy, & wēt
vp to Jerusalem. Ther went wth vs al-
so certaine of the disciples of Cesarea, &
brought wth them one Mnaso of Cyprus
an old discipule wth whom we shuld lodg.
And when we were come to Jerusalem,
the brethren receiued vs gladly. And on
the morow paul went in wth vs vnto Ja-
mē. And al the elders cam together. And
when he had saluted them, he told by or-
der al thinges, & god had wrought amo-
ge the gentyls by his ministracion. And
whē they herd it, they glorifyed & Lord,
& said vnto him: Thou sest brother, how
many thousand Jewes ther ar whych be-
leue, and thei ar al zelous ouer the law.
And they are informed of the, that & tea-
che all thee Jewes whyche are among
the gentylles, to forsake Mosēs, & saynt
that they oughte not to circumcise their
chyliden nether to liue after the custum,
what is it therfore? The multitude must
nedes come to geather. For they shal
heare that thou arte com. Do therfore
this that we say to the.

*We haue. iiii. men, which haue a bow
on them. Thei take & putte the selfe
wth them, and do cost on them, & thei may
haue thei heddes and al shal knowe &
those thinges whyche they haue herd co-
cernyng the, are nothyng: but that thou
thy selfe also walkiste & kepte the lawe.
For as touchyng the gentyls which be-
leue we haue wrytten & concluded, that
they obserue no soche thinges: but that
they kepe the selues from thinges offered
to ydoles, frō bloud, frō stragled, & from
fornicatiō. Then the next day paul toke
the men, and purified hi self wthē them
and entred into the temple: declaryng &
64

*zelous to
glorise, as
a mā is as
uer his we-
te

Cumobla

The Actes

he obserued the daies of the purificaciō,
vntill an offering shuld be offered for
euery one of them.

And as the seue daies shuld haue bene
ended, Jewes which were of Asia whē
they sawe him in the temple, they moued
al the people, & layd hādes on hym cryn-
g: men of Israel, helpe. This is the mā
that teacheth al men euery wher agānst
the people and the law, & this place. Wo-
reouer also he hath brought grekes into
the tēple, & hath polluted this holy place.
For they sawe one Trophimus an Ephe-
sian wth hym in the cytie. Hym they suppo-
sed paul had brought into the tēple. And
al the cytie was moued, & the people swar-
med together. And they toke paul & byue
hym out of the temple, and forthe wth
the doores were shut to.

As they went about to kill hym, tidinges
came vnto the hie captayne of the souldi-
ers, that al Ierusalem was moued. Wher-
by he immediately toke souldiers & vnder-
captaines, & ran downe vnto the. When
they sawe the hyper captayne & the souldy-
ers they left smiting of paul. The cap-
taine came neare & toke hym, & commaun-
ded hym to be bound wth ii. chaines, & de-
maunded what he was, & what he had do-
ne. And one cried this, another þ amōge
the people. And when he coulde not knowe
þ certailie for the rage, he commaunded hi
to be caried into þ castle. And when he ca-
me vnto a Grece, it fortunēd that he was
borne of the souldiers for the violence of the
people. For the multitude of the people
folowed after crying: away wth hym.

And as paul shuld haue bene caried in
to the castle, he sayd vnto the hie captay-
ne: may I speake vnto the? which sayd:
De: Canst thou speake Greke? Arte not þ
that Egyptian which before these daies
made an yproute, and ledde our into the
wyldernes. Iiii. thousand men that were
murtherers? But paul sayd: I am a mā
which am a Jewe of Tharsus a cite in
Cilic a Citie of no hyle cite, I beseech
the suffre me to speake vnto the people.
When he had geuen hym licence, Paule
knote on the steppes, & deckened wth thee
hand vnto the people, & there was made
a great silence. And he spake vnto them
in the hebreue tonge sayinge,

Paul answereth the Jewes, is scourged, and
layd in prison agayne.

The .xxii. Chapter.

Y Men, brethren & fathers,
heare mine answer which I
make vnto you. Whē they
herd that he spake in the he-
breue tonge to them, they kept
the more silence. And he said: I am here
ly a mā which am a Jew borne in Thar-
sus, a cytie in Cilic: neuertheles yet brou-
ght vp in this cite, at the fete of Sama-
riel, & informed diligently in the lawe of
the fathers, & was feruent inioyd to god
warde, as ye al are this same day, and I
persecuted thys waye vnto the deethe
bynding & deliuering into prison both
men & womē, as the chiefe prest doth bea-
re me witness, & al the elders of whom al-
so I receiued letters vnto the brethren, &
went to Damasco to bynge them wher-
ch were there beside vnto Ierusalem for
to be punished.

And it fortunēd, as I made my iourney
was come me vnto Damasco about no-
ne that sodenly ther shone frō heauen a
great lyght rounde about me, & I fel vn-
to the erth, & herd a voyce sayinge vnto
me. Saul Saul, why persecutest thou
me? And I answered: what art thou Lord?
And he said to me: I am Iesus of Naza-
reth whom thou persecutest. And they that
were wth me, sawe verely a light and were
afraid: but they herd not the voyce of hi
that spake wth me. And I said: what shal
I do lord? And the Lord sayd vnto me: Arise
& go into Damasco & ther it shal
be told the of al thynges which ar apoin-
ted for the to do. And when I sawe no thi-
ng for the brightnes of the lyght, I was
ledde by the hand of them that were wth
me, and came into Damasco.

And one Ananias a perfect man, & as
pertaynyng to the lawe hauing good re-
port of al the Jewes which there dwelt,
came vnto me, & knote and said vnto me:
Brother Saul, loke vp. And that same
houre I receiued my sight & saw hi. And
he said, the god of our fathers hath or-
dained þ before, that I shuldest know his
will, & shuldest se that which is rightful,
& shuldest heare the voyce of hys mouth
for þ shalt be hys wyne vnto all men
of

of those thinges, which thou hast sene & heard. And now: why tarrest thou. Arise and be baptised, and wylke awaye thy synnes, in callinge on the name of the Lord. And it fortuned, when I was come agayne to Jerusalem & praide in the temple, that I was in a traunce, & saw him saying vnto me. Make haste, & gett thee quickly out of Jerusalem: for they wyl not receaue thy witness that thou bearest of me. And I said: Lord they know that I presoned, & bet in euery synagoge that that belueed on the. And whē the bloude of thy witness Steue was shed, I also stode by, & cōsēted vnto his deeth & kept the keyes of them & flew hym. And he sayd vnto me: depart, for I wil sende thee afarte hence vnto the Gentyls.

They gaue hi audyēce vnto this word, & then lyft bp their voyces & sayd: a way wyth such a felow from the ethes: it is pytie that he shuld lyue. And as they cryed & cast of their clothes, & thue duste into the aier, the captayne had hym to be brought into the castle, & cōmaūded him to be scourged, & to be examined, that he might know wherfore they cryed on him. And as they bound hym w thōges, paul said vnto the Centurion that stode by: Is it laful for you to scourge a mā that is a Romayn & vncōdemprēd? When the Centurion herd that, he went, and told the upper Captayn saying. What intende I to do? This mā is a Romayne.

Then the upper captayne came, & salutede to him: tell me, arte thou a Romayne? He sayd: Ye. And the captayne answered: with a great some obtayned I this freedom. And paul said: I was freeborne. The straight way departed from hym, they which shuld haue examined hym. And the hye captayne also was asrayde, after he knewe that he was a Romayne: because he had bounde hym.

On the morowe because he wolde haue knowne thee certayntye wherfore he was accused of the Jewes, he lowled hi from hys bondes, and commaūded the hye prestes & al the councell to come together, & brought paul and sett hym before them.

¶ Paul cometh before the councell. We dare aryse a mā the people, the Captayne detraeth the him, God comforteth hym.

The xxiiij. Chapter,

Paul beheld the cōsil & sayd: Brethren and brethren, I haue liued in al good cōscience before God vntyll this day. The hye prest Ananias cōmaūded the that stode by, to smyte him on the mouth. Then said paul to him: God smite the thou painted wal. Streest thou and iudge me after the lawe: and cōmaūdest me to be smitten contrary to the lawe. And they that stode by sayd: reuylest thou Goddes hye prest? The said paul: I wil not brethren & he was the hye prest. For it is wyrtten: & I shalte not curse the ruler of thy people.

When paul perceued that the one parte were Saduces, & the other pharises: he cried out in the councell. Men & brethren, I am a pharisey, the sonne of a pharisey. Of the hope & resurrection fro deeth I am Iudged. And when he had so sayde, ther arose a debate betwene the pharisees & the Saduces, and the multitude was deuided. For the Saduces say that there is no resurrection, nether angell, nor spete. But the pharisees graūt both. And ther arose a great crye, and the scribes which were of the pharisees part, arose and stroue sayinge: we fynde none euyl in this man. Though a spete or an angell hath appered to hym, lette vs not stryue agaynst God.

And when ther arose, greate debate, the captayne fearig lest paul shuld haue ben pluckt a sondre of them, cōmaūded the souldiers to go doune, & to take hi fro among them & to bring him into the castle. The nyght folowynge, god stode by him & sayd: be of good cheare paul: for as I haue testified of me i Jerusalem, so must I beare wytnyng at Rome. When day was come, certayne of the Jewes gathered them selues to gether, and made a howe, sayinge, that they wold nether eat nor drynke tyl they had kyled paul. They were about .xl. which had made this cōspiraciō. And they came to the hye prestes & elders, and sayd: we haue bound our selues w a howe, that we wyl cate nothyng vntyll we haue slayne paul. Now therefore geue ye knowledg to the upper captayne & to the councell, that he bring him forth vnto

John. iii. 18.

2 Cor. xiii. 1.

B

Phal. ii. 1.

Mat. xxi. 1.

M

The Actes

unto vs to morow, as though we wolde know some thyng moze perfectly of him. But we (as euer he come neare) are redy in the meane crason to kyl hym.

When Pauls sisters sonne heard of thei laying a wayte, he went and entred into the castle, and tolde paul. And paul called one of the vnder captaynes vnto him, and said: byngge thys younge man vnto the hys captayne: for he hath a certayne thyng to shew him. And he toke hi & sayd: Paul the prisoner called me vnto him, & prayed me to byngge this younge man vnto the, whych had a certayne matter to thewe the.

The hys captayne toke him by the had & went a part wth him out of þ waye: & asked him: what hast thou to saye vnto me. And he said: the Jewes are determined to desire the that thou woldest byngge forth paul to morow into the council, as though they wold enquyre somwhat of him moze perfectly. But sollow not their myndes: for there lye in wayte for hym of them, mo then .xl. men, whych haue bound them selues w a bowe, that they wyl nether eate nor bynke tyll they haue killed hym. And nowe are they redy, and loke for thy pcomes.

The byper captayne let the pouge mā depart & charged hym: se thou tell it out to no man that thou haste shewed these thynges to me. And he called vnto hym two vnder captaynes saying: make redy two hundred souldiers to go to Cesarea & horsmen the score & ten, & speare men .ii. hundred, at the thirde houre of the night. And deliuer them beastes that they may put Paul on, and byngge hym safe vnto Felix the hys debtyr, and wrote a letter in this maner.

Claudius Alisas vnto the most myghty ruler Felix, sendeth greetynge. Thys mā was take of the Jewes, & shuld haue bene kylled of the. Then came I w souldiers, & reskued him, & perceued that he was a Roma ne. And whē I wold haue knowe the cause, wherfore they accused hi, I broughte hym forth into their coucel. There perceaued I that he was accused of queysons of their lawe but was not giltyr: or any thyng worthy of death or of bondes. Afterward whē it was the

wed me how that þ Jewes laud wait for the mā, I sent him straight way to the, & gaue comaundement to his accusers, yf they had oughte against him, to tel it vnto þ: fare wel. The þ souldiers as it was comaunded them, toke paul, & broughte him by night to Antipatras. On þ morow we they lefte the horsmen to go w him, & returned vnto þ castle. Whiche whē they came to Cesarea, they deliuered þ epistle to the debite, & presented Paul befoze hi. Whē the debite had redde the letter, he asked of what cōtre he was. And when he vnderstode þ he was of Ciesell, I wyl heare the (saide he) when thyne accusers ar come also: & comaunded hi to be kept in Herodes pallys.

Paul is accused befoze Felix, he answereth for hym selfe.

The .xxiii. Chapter.

After fyue dayes, Ananias þ hys prest descended, wth elders & w a certayne Quattour named Carrullus, and enforined þ ruler of Paul.

Whē paul was called forth, Carrullus begā to accuse him saying: Scing þ we liue in great quietnes by þ meanes of þ, & that many good thinges are done vnto this naciō thowth thy proudece: that alow we euer & in al places most myghty Felix w al thanckes. Notwythstādyn, that I be not tedious vnto the, I pray the, that þ woldest heare vs of thy curtely a few wordes.

We haue found this mā a pestilent fellow, & a mouer of debate vnto al the Jewes thowth out the world, & a maintainer of the sect of the Nazarites, & haue also enforced to pollute the tēple. Whō we toke & wold haue iudged accordyng to our law: but the hys captayne Alisas came bpō vs, & with great violence toke hym away oute of our handes comaunding hys accusers to come to the. Of whom I mayn (yf thou wylte enquyre) know þ certayne of al these thiges wherof we accuse him. The Jewes likewise affirmed, saying that it was euen so.

The paul (after that the ruler him self had beckened vnto hi that he shuld speake) answered: I shal withe a moze quyet minde answer for my selfe, for as moche

In vnderstand þ thou hast bene of many peres a iudge vnto this people, because that thou maist know that ther at yet, but. xii. dayes sence I went vp to Jerusalem for to pray, & they nether found me in the temple dysputynge wpyth any mā, ether raplynge bp the people nether in þ synagoges, nor in the cytye: Neither cā they reproue thee thynges wherof they accuse me.

But this I cōfesse vnto the, that after the way (which they cal herelpe) so worship I the god of my fathers, beleuynge al thynges which ar wryten in the lawe & þ prophetes & haue hope towardes god, that the same resurrectiō of þ deyd (which they them selues loke for also) shal be, both of iust & vniust. And therfore studi I to haue a cleare conscience towardes god, and toward mā also.

But after many peres I came & brought almes to my people & offeringes in the which they found me purified in þ temple, nether with multitude, nor yet w bi quies, howbeit ther were certayne Jewes out of Asia, whych ought to be here presēt before the, & accuse me, yf they had ought agaynst me, or els lett these same here say, yf they haue founde anye euill doyng in me, whyl I stāde here in þ cell: except it be for thys one voyce, that I cryed standynge amonge them, of thee resurrectiō from deeth ain I iudged of you thys daye.

Whē felix herd these thynges, he desired them, for he knew very well of þ way, & sayde: when Lysias the captayne is come, I wyl knowe the htmōste of poure matters. And he comāūded an vnder captayne to kepe Paul and that he shuld haue rest, & that he shuld forbid none of his acquaintaunce to mynistre vnto hi, or to come vnto him.

And after a certayne dātes, came felix & his wyfe Drusilla which was a Jew, & called forth paul, and heard him of the fayth which is toward christ. And as he preached of righteousness, temperaūce, & iudgmēt to come, felix trembled & as we red: thou hast done ynough at thys tyme, depart, when I haue cōuentent tyme, I wil send for the. He hoped also þ money shuld haue bene geueū him of paul, that

he might loue him: wherfore he called bi the oficer and comened with him. But after two peres, festus Porcius came in to felix: rōume. And felix wilig to shew the Jewes a pleasure, left Paul in prison bounde.

¶ The Jewes accuse paul before festus, he appealeth vnto the Emperoure, and is sent vnto Rome.

The. xxiij. Chapter.

Vhen festus was come in to þ prouince, after. iij. dayes, he ascended fro Cesarca vnto Jerusalem. Then enformed him theie prestes and

the chiefe of the Jewes of paul. And they besought hym and desired fauoure agaynst hym, that he wolde sende for hym to Jerusalem: & layde a wayt for hym in þ way, to kyll hym. festus answered that paul shuld be kept at Cesarca: but that he hym self wold shortly depart thither. Let them therfore (sayde he) which amōge you ar able to do it, come dōwne with vs and accuse him, yf ther be anye faute in the man.

Whē he had tarped ther moze the ten dayes, he departed vnto Cesarca, & the next day sat dōwne in the iudgmēt seate, & comāūded Paul to be broughte. Whē he was come, the Jewes whiche were come fro Jerusalem, came aboute hym & layd many and greuous cōplaines agaynst paul, whych they coulde not proue as longe as he answered for hym self, that he had nether agaynst the law of the Jewes, nether agaynst the temple, nor yet agaynst Cesar offended any thyng at al.

festus willing to do the Jewes a pleasure answered paul & sayde: wylt thou go to Jerusalem and there be iudged of the se thynges besore me? Then sayd paul: I stand at Cesars iudgment seat, wher I ought to be iudged. To the Jewes haue I no harme done, as thou verpe wel knowest. If I haue hurt the: or comitted any thyng worchy of deeth I refuse not to dye. If none of those thynges ar, wher of they accuse me, no mā ought to deliuer me to the. I appeale vnto Cesar. Then spake festus with deliberation: & answered. Thou hast apealed vnto Cesar: vnto Cesar shalt thou go.

After

The Actes

After a certayne dayes, kynge Agrippa & Bernice came vnto Cesarca to salute Festus. And whē thei had bene ther a good ceasō, Festus reherſed pauls cause vnto þe king saying: ther is a certayne mā left in prison of Felix, about whom whē I came to Ierusalem þe hye prestes & elders of the Jewes enformed me, & desired to haue iudgmēt against him. **C**o whō I answered: It is not the maner of þe Romains to deliuer eny mā, þe he shulde perishe, before that he which is accused haue the accusers before hym, & haue licence to answer for him selfe cōcernynge þe crime layd agaynst him: when they were come hider wout delaye on the morowe I late to geue iudginēt, & cōmaunded the man to be brought forth. Agāst whō whē þe accusers stode vp, thei brought none accusaciō of soch thinges as I supposed: but had certayne questions agaynst hym of their owne supersticion, & of one Iesus whych was deed whom Paul affirmed to be aliue. And because I doubted of soche maner questiōs, I asked hym whether he wolde go to Ierusalem, & ther be iudged of these matters. Then when Paul had appealed to be kept vnto the knowledg of Cesar, I cōmaunded him to be kept, til I might send hym to Cesar. Agrippa sayde vnto Festus: I wold also heare the mā my selfe. To morow (said he) thou shalt heare hi. And on the morow when Agrippa was come and Bernice wth the great pompe, & were entred into the cōcil house wth the captaynes & chefe men of the citie, at Festus cōmaundement paul was brought forth. And Festus said: king Agrippa, & al men whiche are here presente wth vs: ye se this man about whom al þe multitude of the Jewes haue bene wth me, both at Ierusalem, and also here, crying that he ought not to lyue any lēger. Yet founde I nothyng worthy of death that he had committed. Acuerthelesse seinge that he hath appealed to Cesar, I haue determined to send him. Of whō I haue no certayne thyng to wyte vnto my Lord. Woherfore I haue brought hi vn to you, & specially vnto the, king Agrippa, þe after examynacyon had, I myghte haue sumwhat to wyte. For me thinketh

it vntreasonable, for to send a prisoner, & not to shewe the causes whych are layde agaynst hym.

C King Agrippa heareth Paul, which telleth hi his calyng from the begynnynge.

The xxvi. Chapter.



Agrippa sayd vnto paul: þe art permitted to speake for thy selfe. Then Paul stretched forth þe hād, & answered for hym selfe. I thinke my selfe happy kynge Agrippa, because I shal answer this day before the, of al þe thynges wherof I am accused of the Jewes namely because þe art experte in all customes & questions, whych at amōge the Jewes. Woherfore I beseeche thee to heare me paciently.

My lyuyng of a chyld, whych was at the fyrst amōg myne owne nacyō at Ierusalem know al the Jewes which knewe me from the begynnynge, yf they wolde tellyt it. For after the most straiteſt sect of our lay, lyued I a pharise. And now I stand & am iudged for the hope of the promes made of god vnto our fathers: vnto whych promes our xii. tribes instātly seruynge god daye and nyghte hope to come. For whych hopes sake, kynge Agrippa, am I accused of þe Jewes. Why shuld it be thoughte a thyng incredible vnto you, that god shuld rayse agayne þe ded. I also verely thought in my self, that I ought to do many contrary thyngs, clene agaynst the name of Iesus of Nazareth: whych thyng I also did in Ierusalem. Woher many of the sayntes I shut vp in prison, & had receaued auctorite of the hye prestes. And when they were put to death, I gaue the sentence. And I punished them oft in euery synagoge, & compelled them to blasphemie: & was yet more mad wth þe, & persecuted the, euē vnto straunge cytyes. About whiche thinges as I wēt to Damascus wth auctorite & licence of the hye prestes, euē at mydday (o kyng) I saw in the way a lyght from heuen, aboue the bryghnes of the sūne, whiche toūd about me & the whiche forneyed wth me.

When we were al fallen to the erthe, I heard a voyce speakynge vnto me, & saying in the hebreu tong: * Saul, Saul, and why

why persecutest thou me: It is hard for the to kyck agaynst the pycke. And I said: Who art thou lord? And he sayde I am Iesus who thou persecutest, but ryle & stād vp on thy fete. For I haue aspered vnto the for this purpose, to make I a minister & a witness both of those thynges which I haue seene, & of those thynges in the which I wil aspere vnto the, deliuering the frō the people, & frō I geytly, vnto which now I send the, to opē their eyes, & they might turne frō darknes to lycht, & from the power of Satā vnto god, that they may receaue forgeuenesse of synnes & inheritaunce among the which the are sanctifyed by fapth in me.

Wherefore king Agrippa, I was not disobedient vnto the heuynly vision: but shewed first vnto them of Damasco, & at Ierusalem, & thorow out al the costes of Iewye, & to the gentils, & they shulde repent, & tourne to god, & do I right workes of repentance. For this cause the Iewes caught me in the temple & wet aboute to kill me. Neuertheles I obtained helpe of god & cōtinew vnto this day witnessyng both to smal & to greate saying none other thynges, then those whych the prophetes & Moyses did say shuld come, that christ shulde suffre, & that he shulde be the first that shuld ryle from deeth, & shuld shew lycht vnto the people, & to the gentils. And he thus answered for himself: Iesus sayd w a lowd voice. Paul, thou arte besydes thy selfe. Moche learning hath made the mad. And paul sayde: I am not mad, most dere Iesus: but speake the wordes of trouth and sobernes. The king knoweth of these thynges, before whome I speake frely: nether thi ke I that any of these thynges ar hidden frō him. For this thing was not done in a coynier. Kyng Agrippa beleuest I the prophetes: I wote wel thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou bringest me in mynd for to become a christen. And Paul sayde: I wold to god that not only I: but also al that heare me to daye, were, not sumwhat onelye but altogether such as I am, except these bonds. And when he had thus spokē, the kyng rose vp, & the debyte, & Bernice, and they that sate with the. And whe

they were gone aparte, they talked betwene them selues saying: This mā doeth nothing worthy of deeth, nor of bondes. Then sayde Agrippa vnto Festus: This mā might haue bene lowsed, yf he had not appealed vnto Cesar.

¶ Paul shippynge toward Rome. Iulius the capytayne increaseth hym curteously. At the last they suffre shipwreke.

The. xxvii. Chapter.



When it was cōcluded that we shuld sayle into Italye, they deliuered paul & certayne other psoners vnto one named Iulius, an vnder captaine of Cesars souldiers. And we entered into a ship of Adramitiū, & lowsed frō lādē: aposted to saile by the costes of Asia, one Aristarcus out of Macedonia of the contre of Thessalia: being w vs. And I next day we came to Sidon. And Iulius courteously entreted paul, & gaue him liberte to go vnto his frendes, & to refresh him self. And from there lanchēd we, & sayled hard by Cyprus, because the windes were contrary. Then sayled we ouer the see of Cilicia, & Paphlagonia, & came to Myra a citie in Lyca.

And ther I vnder captaine found a ship of Alexandet, redy to sayle into Italye, & put vs therein. And when we had sayled slowly many daies, & scare were come ouer agaynst Gnidon (because I wind w stode vs) we sailed hard by the costes of Candy, ouer agaynst Salmo, & wythe moche work sailed beyōd it, & came vnto a place called goodport. Ale wher vnto was a citie called Lasea. When moche ty me was spēt & sayling was now scoper deous, because also I we had ouerlonge fasted, Paul put them in remembrance, & said vnto them. Myrs, I perceue that this blage wilbe with hurt & moche damage, not of I lading & ship only: but also of our liues. Neuerthe later the vnder captaine beleued I gouernier & thee magistrat, better the the thyngs which were spokē of paul. And because the haven was not cōmodius to winter in, many toke counsel to depart there, yf by any meanes they might attaine to phenices & ther to winter which is an haven of Cady, and serueth to the south west and north west wynde. When the south wind blew, they suppo

suppo

The Actes

ling to obtayne their purpose lowsed vn
to Affon, and sayled past al Candy.

But anone after, ther arose agaynst
their purpose, a flaw of wynd out of the
northeeste. And whē þ ship was caught
D & could not resist the wind, we let her go
& drave id þ wether. And we came vnto
an yle named Clauda, & had moche work
to come by a bore, whiche they toke by &
bised help, vndergerding the ship, fearig
lest we shuld haue falle into Sirtes, & we
let downe a vessel & so were caried. The
next day whē we were tossed id an exce-
ding tēpest, they lyghtened þ ship, & the
third day we cast out id our owne hādes
þ tackling of þ shippe. Whē at þ last ne-
ther fūne nor starre in many dayes ap-
red & no smal tēpest lay vpon vs, al hope
that we shuld besaned, was thē taken a-
way. Then after long abstinence, Paul
spoke forth in the middes of thē & sayde:
Syrz ye shuld haue harkened to me, &
not haue lowsed from Candy, nether to
haue brought vnto vs this harme & los.
And now I exhort you to be of good the-
re. For ther shalbe no los of any māns life
among you, saue of þ ship only. For ther
stode by me this night þ angell of God,
whose I am, & who I serue, sayig: feare
not Paul for þ must be brought befoze
Cesar. And so, God hath geuen vnto the
al þ sayle with the. Wherfore syrz be of
C good chere: for I beleue god, þ it shalbe
ene as it was told me. Howbeit we must
be cast into a certayne plonde.

But when þ fourteenth nyght was co-
me as we were caried i Adria about mid
nyght, the shipmen deined that ther ape-
red some countre vnto them: & sounded,
& found it. xx. feddoms. And when they
had gone a litell further, they sounde a-
gaine, & found. xv. feddoms. Then fearig
lest they shuld haue falle on some rocke,
they cast. iiii. ancrs out of the sterne, &
wysched for the day. As the shipmen we-
re about to sle out of the ship, & had lett
downe þ bote into þ see, vnder a coulour
as though they wold haue caste ancrs
out of the for ship: Paul sayd vnto the
vnder captaine & the Soudiers: excepte
these abyde in the ship, ye canot be safe.
F Thē the Soudiers cut of the rope of þ
bote, and let it fall awaye.

And in the meane time betwixt that &
day, Paul besought the al to take mea-
te, sayig: this is þ fourteenth day þ ye ha-
ue tarped and cōtinued fastyng, & receau-
ge nothing at al. Wherfore I pray you
to take meat: for this no dout is for your
helth: for ther shal not an here fall from
the heed of anye of you. And whē he had
thus spoke, he toke bread & gaue thākes
to god in ptesence of the al, & brake it, &
began to eate. Thē were they al of good
cheate, and they also toke meat. We we-
re altogether in the ship, two hundred. iiii.
score & sixtene soules. And whē they had
eaten ynough, they lyghtened the ship, &
cast out the wheate into the see.

Whē it was day, they knew not & lā-
de but thet spied a certayne haue id abāc-
ke into þ which they were mynded (yf it
were possible) to thrusse in the ship. And
whē they had take by þ ancrs, they cō-
mitted the seluz vnto þ se, & lowsed þ rud-
der bōdes & hoysed by þ maine sayle to
the wind & drue to lād. But thet chaūsed
on a place, which had þ see on both þ sy-
des, & thrust in þ ship. And the foore par-
te stuck fast & moued not but the hynder
brake with the violence of the wanes.

The soudiers councel was to kille the
pysoners, lest anye of them, whē he had
swome out shuld sle away. But þ vnder
captayne wyllyng to saue Paull kepte
thē fro their purpose, & cōmaunded þ
they þ could swime shuld cast the seluces
fyrste into the see, and scape to lād. And
the other he commaunded to go, some on
bordges, and some on broke peces of the
ship. And so it came to passe, þ they cam
all safe to lande.

The Notes.

* Lett we shuld haue fallen into Sirtes
Sirtes is perillous sandy places in the see
about the costes of Aphyica of the nature
of whirpoles.

The wyse hurteth not Pauls hands, he
healeth the Soudiers rather, and preacheth the Chyrche
at Rome.

The. xxviii. Chapter.



And when they were scaped,
thē they knew that theer ple
was called Milet. And the
people of þ countre Miled
ys no tytel kidnes: for they
kynbled a fyre & receaued vs every one,
because of the pfect capne & because of the

the cold. And when paul had gathered a
bodel of styckes, and put them into thee
fire, ther cam a viper out of þ heet & lept
on his hād. When the men of the coultre
saw the moztine hang on his hād, they sat
de among them selues: this mā must ne-
des be a mozt heret: wōhō (though he ha-
ue escaped the see) yet bengafice suffreth
not to liue. But he throuke of the verine
into þ fire & felt no harme. Howbeit they
waited whē he shu'd haue swolne, oꝝ fal-
len downe deed sodenly. But after they
had loked a great while, & saw no harme
come to hym, they chaunged theyꝝ myn-
des, and sayd that he was a god.

In the same quarters the chefe mā of þ
ple whose name was publius, had a lord
ship: the same receued vs, and lodged vs
iii. dayes courteously. And it fortunēd þ
the father of publius lay sick of a feuer
and of a bloudy fluxe. To whom paul en-
tered in & praide, and layd his handes on
hym and healed him. When this was
done, other also which had dysceses in the
ple, came and were healed. And they did
vs great honour. And whē we departed,
they laded vs wth thynges necessarye.

After thze monethes we departed in a
ship of Alexandria, which had wintered in þ
ple, whose badge was Castor & Pollux.
And when we came to Ctracusa, we tari-
ed ther. iii. daies. And frō thence we set a
cōpass & came to Regiō. And after one
day þ south wind blew, & we came þ next
daye to Puttolus: wher we founde bze-
thzen, & were despyed to tary wth the them
seuen dayes, & so came to rome. And frō
thence, when the bzeithzen herd of vs, they

came against vs to Apthorā, & to the. iii.
cauernes. When paul saw them, he thāc
ked god, & wered bold. And whē he came
to rome, the vnder captayne deliuered þ
pzeisoners to þ chefe captayne of the host
but paul was suffered to dwel by hi selfe
wth one Soudyer that kept hym.

And it fortunēd after thze daies, þ paul
called the chefe of the Jewes togeather.
And when they were come, he sayd vnto
them. When and bzeithze though I haue
cōmitted nothing against þ people oꝝ la-
wes of our fathers: yet was I deliuered
pzeisoner frō Jerusalem into the hādes
of Romaines. Which when they had ex-

aminēd me wold haue let me go, because
they found no cause of deethe in me. But
when the Jewes cried cōtrary, I was cō-
strayned to appeale vnto Cesar: not be-
cause I had ought to accuse my people
of. For this cause haue I called for you,
euen to se you, & to speake wth you: be-
cause that for the hope of Israel, I am
bound wth thys chaptre.

And they sayde vnto hym: We netheꝝ
receued letters out of Jewry pertaining
vnto the, netheꝝ came any of þ bzeithzen
that shewed oꝝ spake eny harme of thee.
But we wil heare of þ what þ thickeste.
For we haue herd of this sect, that euery
where it is spoken agaynst. And when
they had apointed him a day, there came
many vnto hi into his lodging. To whō
he expounded & testified the kingdome of
god, & preached vnto them of Iesu: both
out of the law of Moyses & also out of þ
prophetes, eue from moztynge to nyght.
And some beleued the thynges which we
re spoken, & some beleued not.

When they agreed not amōg them sel-
ues they departed, after that Paul had
spoken oue word. Well spake the holye
gost by Esay the pꝛophet vnto oure fa-
thers, sayinge: * Go vnto thys people &
say: wth your eares shal ye here, & shal not
vnderstand: and wth your eyes shal ye se
and not perceaue.

For the hert of this people is wered
gros & their eares were thicke of hearing,
& their eyes haue they closed: lest they shul-
de se wth their eyes, and heare wth theyꝝ
eares, & vnderstand wth their hertes, and
shuld be cōuerted, & I shuld heale them.
Be it knowen therfore vnto you, þ thys
saluacyō of god is sent to the gentyles,
and they shal heare it. And when he had
sayd that, the Jewes departed, and had
great despycions among them selues.

And paul dwelt. ii. yeres ful in his lod-
ging, & receued al that came to him, pꝛe-
chyng the kyngdome of God, and
teachyng those thynges whiche
concerned the Lorde Iesus
wth all confidence,
vntoꝝ hōden.

¶ Here endeth the Actes of þ
Apostles.

1 Peter. 2. 12
2 Peter. 2. 12
3 Peter. 2. 12
4 Peter. 2. 12
5 Peter. 2. 12
6 Peter. 2. 12
7 Peter. 2. 12
8 Peter. 2. 12
9 Peter. 2. 12
10 Peter. 2. 12

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[illegible]

1900-1901

The Prologe of the Epistle of

Saint Paul to the Romayne^s.



Po as moch as this Epistle is the pyncipall and most excellent part of the newe Testament and most pure Euangelion, that is to saye, glad tidings, and that we cal Gospel, and also alight and awake in, vnto the whole scripture. I thinke it mete that euerie Chritien man not onely knowe it by rote & without the booke: but also exercise hi selfe therein euermore continually as with the dayly breade of the soule. For man verely can fede it to ofte: & study it to wel: for the more it is studied the easier it is, the more it is chewed, the pleasanter it is, & the more it is vnderstande it is lerted, the prierior things are founde in it, so great treasure of spiritual thinges lieth hid therein.

I will that thou bestow my labour & diligence, that thoue this lytell pface of prologe, to prepare a way in the vnto, so far forth as God shal geue me grace, that it may be the better vnderstande of euerye man. For it hath bene better to euil darkened woggles and wonderfull dreames of Sophisters: that no mā coulde fynde out the intent and meaning of it. Which neuerthelesse perof pe selfe, is a byght lyght, & sufficient to geue lighte vnto all the scripture.

First we must make diligently the maner of speakinge of the Apostel, and aboue al thinge knowe what Paul meaneth by these wordes, the Lawe, Synne, Grace, Faith, Righteousnes, Fleish, Spite, & so forth, or els redeth thou it neuer so ofte, thou shalt but lose thy labour. This word lawe maye not be vnderstande here after the commune maner and so vse Pauls terme, after the maner of men: after mans wayes, that thou woldest saye the lawe here in this place where nothing but learninge which teacheth what ought to be done and what ought not to be done, as it goeth wth mannes law, where the law is fulfilled wth outward workes only, though the hert be neuer so farr of. But God iudgeth the ground of the herte by the thoughtes and the secret mouinges of the minde, and therfore his lawe requirith the grounde of the herte and loue from the botome: there of and is not content with the outward workes only: but rebuketh those workes most of all which springe not of loue from the grounde of the herte, though they appere outwardly neuer so honest and good. As Chrit in the Gospel rebuketh Pharisees aboue al other that were open synners, and callith them ypocrites, that is to saye dyssemblers & painted sepulchres which pharisees yet liued no man so pure: as pertayneth to the outward dedes & workes of the lawe: yet Paul in the thirde Chapter of his Epistle vnto the Philippians confesseth of hi self, that as touching the lawe he was soch a one as no man coulde cōplayne on & not withstanding was yet a murderer of Chriten persons: and to mented them so for that he compelled them to blaspheme Chrit, & was al together meritorie, as many which now sayne outward good workes are.

For this cause the xvij. Psalm saith al men liars, because that no man keepeth the lawe fro the ground of the herte: neither can kepe it though he appere outwardly full of good workes.

For al men are naturallye enclined vnto euil and hate the lawe: we finde in oure selues vnlyst & redynesse to do good, but lust & delectacion to do euil: Now where no frelust is to do good, there the botome of the hert is full of the lawe: & ther no doubt is a conscience, & wath is deservyd before God, though the hert be neuer so great & outward shewe and apperaunce of honest liuynge. For this cause concludeth saint Paul in the seconde Chapter, the Jewes are al sinners and trasgressors of the law, though they make men beleue, that theye pperfyll of outward workes, how that theye fulfil the lawe, & saych that he only which dothe the lawe is righteous before God, meynynge therby that no man wth outward workes/fulfilleth the lawe.

Thou sayst he, to the Jewe teachest, a man shulde not breakewe locke and yet breaketh web locke thy selfe, where in thou iudget another man, there in condemnest thou thy selfe, for thou thy selfe doest euen the very same thinges which thou iudget. As though he wolde saye, thou lyest outwardly wel in the workes of the lawe, and iudget them that liue not so. Thou teachest other men, and seekest amote in a other mans eye, but art not ware of the beame that is in thine awne eye. For though thou kepe the law outwardly wth workes, for feare of rebuke, shame & punishment, other for loue of reward & vauntage & bayne glory, yet doest thou al without lust and loue towarde the lawe: and haddest leuer a greute deale otherwise do it if beddest not feare the lawe: yet inwardly in thine herte, thou woldest that there were no lawe, no noyset God, the auctor and vengear of the lawe, yet it were possible: so pappetful it is vnto the: to haue thine appetites refrayned, & to be kepte doune. Wherefor then it is a playne conclusion that thou from the grounde ad botome of thine hert, arte an enemy to the law: what piewapleth it now, that thou teachest an other man not to deale, when thou thyne owne selfe arte a thefe yn thine herte, and outwardlye woldest sayne seale of thou burst, thoug he that the outward dedes abyde not awaye behinde with soche ypocrites and dyssemblers, but breaketh forth, amonge euen as an euell scabbe or a pocke cannot alwayes be kept in wth wyll of medicine.

Thou teachest another man, but teachest not thi selfe. yet thou wotest not what thou teachest. for thou vnderstandest not the lawe aright, how that it cannot be fulfilled and satisfied, but wth vnfermed loue & affection, so greatly it cannot be fulfilled wth outward dedes and workes only. For sover the lawe encreaseth synne as he sayth in the sifte Chapter, because that man is an enemy to the lawe for as moch as it requirith to many thinges cleue contrarie to his nature, whereof he is not able to fulfill one poynte of lytle, as createth liue the lawe requirith it. And therfore are we moare prouoked, and haue greater lust to breake it. For which causes sake as he sayth in the seuenth Chapter, that the law is spiritual though he wolde saye, yet the lawe were fleschly and but mans doctrine, it myght be fulfilled, satisfied and stilled wth outward dedes. But now is the lawe goodly, and no man fulfilleth it excepte that al that he doth, springe of loue fro the botome of the hert. Such a new hert & lusty corage vnto the law ward, canst thou neuer com bi of thine owne strength and enforsement, but by the operation and working of the sprete. For the sprete of God only ma requirith yet keth a man spiritual and lyke vnto the lawe, so that now henceforth he doeth nothing of feare or for loue: we can kepe vauntages sake or bayne glory, but of a fre herte and of in wazde lust. The lawe is spiritual and wilth the lawe, both beloued and fulfilled of a spiritual hert, and therfore of necessity requirith it the sprete that maketh a mannes hert fre, and geueth him lust and courage vnto the law ward. Where for a spret is not, there remayneth synne, grudging and hatred agaynst the lawe, which lawe neuerthelesse is good righteous and so ly.

Acquaynte thy selfe therfore with the maner of speakinge of the Apostel, and let this new styph sal in thine herte, that it is not both one to do dedes and workes of the lawe and to fulfill the lawe. The workes of the lawe is what soener a man doth or can do of his owne fre wyl, of his owne proper righte and enforsement. Notwithstanding thought there be neuer so greute workinge yet as long as there remaynes of the lawe in the herte vnlyst, redynesse, grudginge, grief, payne lothsumnes and compulsion towarde the lawe to fulfill it so long are al the workes vnprofitable, lost, & damnable in the syght of God. This meaneth Paul in the thirde Chapter where he sayeth, by the dedes of the lawe that no flesch be iustified in the syght of god. In the thynge, by persuaunt thou that those sophisters are but dysceuners which teacheth that a man may and must prepare

Howe Paul
vnderstand
wordes must
be diligente
ly vndersta
de

The law of
God requir
eth loue,

The spret is
only ma
requirith
yet keth

To do the
des of law
to fulfill
the lawe
in the thynge

The Prologe

himself to grace and to the fauour of God with good woordes before he hath the spyrte and true fayth of Christ. How can they prepare them selues vnto the fauour of God, to þ which is good, when they the selues can do no good, no cannot once thinke a good thought or consent to do good the deuill so seeking their heres, myndes and thoughtes captiue at his pleasure. Can those woordes please god thinkest thou, which are done w grete payne and tediousnes, w an euell will, with a contrary groundinge minde? O holy sa te Polperus how mightely, w þ scriptur of Paul bidest thou confounde this heresye. aboute (I crowe) a few hundred yeres ago or ther vpon.

Polperus
To fulfil the
lawe what is
is.

To fulfil the lawe, to do the woordes therof and what soeuer the lawe commaundeth w loue, lust & inward affection and delectacion: and to lue godly and wel, frely, willingly, & without compulsion of þ lawe euen as though there were no lawe at al. Suche luste and fre liberte to the lawe, cometh only by the working of the spyrte in the herte, as he sayth in the i. Chapter. Now is the spyrte none other wyse geuen then by fayth only, in that we beleue the promyses of God, with out waivering, how that God is true, & w fulfil al his good promyses toward vs, for Christes bloodes sake, as it is playne in first Chap. I am not a named sayth Paul, of Christes gladde tidinges, for it is the power of God vnto saluation to as many as beleue. For at once and to gether euen as we beleue the glad tynges preached to vs the holy gost entreteth into oure heretes, & sloweth the boddes of þ deuill which be: Oe possessed oure heretes in captiuite & held them þ we coulde haue no lutt to the wyl of God in the lawe. And as the spyrte cometh by fayth only, euen so sayth cometh by hearing the woerde of glad tidinges of God when Christ is preached, how þ he is Goden sone & ma, also, deed and riss agayn for oure sakes as he sayd in þ iiii. iii. i. Chapters. All our iustifying the mery of fayth, and fayth & the spyrte come of God: not of vs.

The spyrte
cometh by
fayth.
Fayth cometh
by hearing
glad tidinges.

When we saye sayth bringeth the spyrte, it is not to be vnderstande that fayth deserueth þ spyrte, or that the spyrte is not present in vs before fayth. For the spyrte is euer in vs, and fayth is þ gift of woorking of the spyrte. But the woorking, þ spyrte beginneth to woрке in vs. And as by preaching þ lawe, he woorketh þ feare of god, so by preaching the glad tydings he woorketh fayth. And now when we beleue & are come vnder the couenaunt of God, then are we sure of þ spyrte by the promys of God & then the spyrte accompanieth fayth inseparably, and we beginne to fele hys woorkinge. And so saith the certifieth vnto the spyrte, and also bringeth the spyrte wyth her vnto the woorkinge of all other gyftes of grace, and to the woorking out of the rest of oure saluacion, vntill we haue altogether ouercome sinne, death, hell and þe than, and are come vnto the euellastinge lyfe of glory. And for this cause say we, fayth bringeth the spyrte. Here of cometh it, that fayth onely iustificeth, maketh righteous, and fulfilleth the lawe, for it bringeth the spyrte the woorking of Christes deseruings, the spyrte bringeth lust, lofeth the herte, maketh hym free, feareth hym at liberte, and geueth hym strenght to woрке the dedes of the lawe wyth loue, euen as the lawe requireth. That at the last out of the same fayth so woorkinge in the herte, spyrte all good woordes by thei owne accord. That meaneth he in the thyrde Chapter, for after he hath cast away the woordes of the law, so that he soundeth as though he wolde by cake and discall the lawe the woorking of the lawe, to that myght be layde agaynst, sayng, we destroye not the lawe the woorking of the lawe but maynteyne sure ther of stablysh the lawe the woorking of the lawe. That is to saye, we fulfill the lawe the woorking of the lawe.

Fayth onely
iustificeth.
Woordes
spyrte
inge of fayth.
Byne.

Sinne in the scripture is not called that outward woрке onely committed by the body, but all the whole busines and what soeuer accompanieth, mouth of spyrte vnto the outward dede, & that wher ee the woordes spyrte, as vnbelefe, prouenes and rebines vnto the dede in the grounde of the herte: with all the power, affections and appetites, with which we can but synne. So that we say, that a man then sinneth, when he is caried away he longe into synne altogether as much as he is, of that poyson inclynacion and corrupte nature wher in he was conceived and bozne. For that is none outward synne committed, excepte a man be caried away altogether, with lyfe: soule, herte, body lust and mynde ther vnto, the scripture lokeh singularly vnto the herte, & vnto þ rote and ogygnall fountayne of al synne, whiche is vnbelefe in þ botome of þ heretes. For as fayth onely iustificeth and bringeth the spyrte and lust vnto the outward good woorkes, euen so vnbelefe onely dammeth and kepeth out the spyrte, prouoketh the flethe and steryth by luste vnto the euell outward woorkes, as happened to Adam and Eua in paradi.

Fayth is the
mother of al
good woorkes
& vnbelefe of
euell.

For this cause Christ calleth sinne vnbelefe, and that nota bly in the xvi. Chapter of saint Ihs. The spyrte sayth he shall rebuke the woerde of synne, because they beleue not in me. And Johan. viii. hee sayth, I am the lyght of the woerde. And therfore in the iii. of Ihon, he byddeth them, whyle they haue lyght to beleue in the lyght, that þe maye be the chylderen of lyght, for he that walketh in darcknes woteth not whether he goeth. Now as Christ is the lyght, so is the ignozaunce of Christ, that darcknes wher of he speaketh, in which he that walketh, woteth not whether he goeth, that is, he knoweth not howe to woрке a good woрке in the sight of god, or what a good woрке is, and therfore in the ix. he sayth, as I say as I am in the woerde, I am the lyght of the woerde, but there cometh night when no man can woрке, which night is but ignozaunce of Christ, in which no man can fe to do any woрке that pleaseth God. And Paul exhorteth, Ephe. iii: that they walke not as other heathen whiche are straungers from the lyfe of God, thow the ignozaunce, that is in them. And agayn in the same chap. Put off (sayth he) the old man which is corrupte thow the lustes of erreure: that is to saye ignozaunce. And Roman. xiii. Let vs cast away the dedes of darcknes, þ is to saye ignozaunce & vnbelefe. And, i. per. i. Fashion not your selues vnto your oldelustes of ignozaunce, & i. John. ii: He that loueth his brother dwelleth in lyght, & he that hateth hys brother walketh in darckenes, and woteth not whether he goeth for darckenes that blynded hys eyes. By lyght he meaneth the knowledge of Christ and by darcknes, the ignozaunce of Christ, for it is impossible that he that knoweth Christ truly, should hate his brother.

Furthermore, to perceane this thing moze clearly thou shalt vnderstand, þ it is impossible to sine wile ne at, except a man breake the fyrt commaundement before. Now is the fyrt commaundement deuuyded into two verses. The Lord god is one god, and thou shalt loue the lord god w al thine heert, w al thy soul, w al thy power and w al thy myght. And the whole cause why þ synne against any inferpore pcept, is that thys loue is not in myne hert, for were thys loue wyten in my hert, & were ful and perfect in my soule, it wolde kepe myne heert from conceyting to any synne. And the whole and onely cause why thys loue is not wyten in oure heretes, is that we beleue not the fyrt parte, that our lord god is one god. For myght I what these woordes, one Lord and one god meaneth, that is to saye, þ I vnderstode that he made al, & ruleth al, and that what soeuer is done to me, whether it be good or bad, is yet hys wyl, & þ he only is the lord that ruleth, and doth it, and wyll ther to what thys woerde, myne, meaneth, þ is to saye, þ myne hert beleued and felt the infynyte benefytes and kyndnes of God to my warde, and vnderstod ad earnestly beleued the many folde couenauntes of mercy wher w God hath bounde him selfe to be myne whole ad altogether, w al hys power, loue, mercy, & myght, then shoulde I loue hym w al myne heert, soule, power, & myght, and of that loue euer kepe hys commaundements. So se þe now that as fayth is the mother of al goodnes, & of al good woorkes, so is vnbelefe þ grounde rote of al euell & al euell woorkes. Finally, if any man hath forsaken synne & is connected to put hys trust in Christ, and to kepe the lawe of God both fa & a

spine

To the Romaynes.

yme, the cause is, that the flesh thow neglygent hath choked the spirite, and opprested her and taken frō her p^rof of her strenght with the fode of her meditation in God and in hys wonderful deades; and in the manifold cōuenantes of hys merce.

Wherfore then before all the good woꝝkes as good frutes, there must needs be faith in the herte whē they springe. And before all bad dedes as bad frutes, there must be vnbellefe in the herte, as in the route, fountain, yth and strenght of all synne. Whych vnbellefe, and ignoꝝaunce is called the heade of the Serpēnt, and of the olde dragon, which the womans lede Chyſt must treade vnder foote, as it was promysed vnto Adam. Grace and gifte haue thys difference. Grace properly is Goddes fauoure, benenolence or kind mynde, which of hys owne selfe, without deseruinge of vs, he beareth to vs, wherby he was moued and en-Grate signed to geue Chyſt vnto vs, with all hys other gyftes of grace. Gift is the holy ghost and hys woꝝkinge Gifte, whiche he powereth into the hertes of them, on whome he hath merce, and whome he fauoureth. Whiche though the gyft of the spirite, increaseth in vs dayly, and haue not yet they full perfection; yea and though there be mapne in vs yet euell lustes and synne, which fygth agaynst the spirite, as he sayth here in the vii. chapt. and in the v. to the Galathians, and as it was spoken before in the iii. Chapter of Genel, of the debate betweene the womans lede, and the seede of the serpent: yet neuertheles Goddes fauoure is so greute and so stronge ouer vs for Chyſtes sake that we are counted for full, hole and perfecte before God. For Goddes fauoure towarde vs, deuideth not her selfe, encreaseth a lytle, & a lytle, as do the gyftes, but retriuech vs hole and altogether in full loue for Chyſtes sake oure intercessour and mediator, and because that the gyftes of the spirite and battayle betweene the spirite and euell lustes, are begonne in vs already.

Of thys now vnderstandest thou the vii. Chapter, where Paul accuseth hym selfe as a synner, and yet in the viii. chapt. sayeth, therets no dampnacion to them that are in Chyſte, and that because of the spirite, because the gyftes of the spirite are begon in vs. Synners we are because the flesh is not full hplified, but because the gyftes of the spirite are begon in vs. Synners we are because the flesh is not full hplified and mortified. Neuertheles in as much as we beleue in Chyſt, and haue the earnest and beginninge of the spirite, and wold sayne be perfecte. God is so louinge and fauorable vnto vs, that he wll not loke on such synne, neyther wll counte it for synne, but wll deale wth vs accordyng to oure belefe in Chyſte, and accordyng to hys promyses, which he hath twooꝝ to vs, vntill the synne be slayne and mortified by death.

Fayth is not mans oppynion and dyame, as some ymagyne and sayne, when they hēre the stoye of the Gospell, whych when they se that there is lowe no good woꝝkes nor mendement of lyuynge, though they hope, and yet can bable many thynges of fayth, then they fall from the righte waye and say, fayth is not iustifieth nor, a man must haue good woꝝkes also, if he wyl be righteous and safe. The cause is when they the woꝝke of heare the gospell or glad tydings, they sayne of they owne strenght certayn imaginacions, & thoughtes man. In theyr hartes, sayng: I haue herd the gospell, I remembre of stoye, so I beleue. And p^r they counte right fayth, which neuertheles as it is but was imaginaciō & sayning, euen so profiteth it not, neyther foloweth any good woꝝkes or mendement of lyf. But right fayth is a thing & yeght by the holy gost in vs, which chaungeth vs, encreaseth vs into a new nature, & begetteth vs anew in god, and maketh vs the sonnes of god, as thou redest in the i. of Johan, and hylleth p^r olde Adam, and maketh vs altogether newe in the herte, mynde, will, luste and in all oure affections and powers of the soule, the holy goste euen accompanyng her and rulinge the herte, fayth is a lyuely thinge mightie in woꝝkinge/ valeaunt and stronge, euer doynge, euer frutefull so that it is impossible that he whiche is endued therewith shoulde not woꝝke alwayes good woꝝkes without ceasinge. He asketh not whether good woꝝkes are to be done or not, but hath don them already, per mē Right fayth nō be made of them, and is alway doynge, for such is hys nature, now quicke fayth in hys herte, and ly- is of p^r wds only moynge of the spirite, dyng hym, and strer hym ther vnto. Who soeuer doth not good woꝝkes, is an king of p^r lpi vnbelenyng person and faythlesse, and lokech rounde about, gropynge after fayth and good woꝝkes, and site of god. Moteth not what fayth and good woꝝkes meane, though he bable neuer so many thynges of fayth and good woꝝkes.

Fayth is then a lyuely and stedfast trust in the fatō of god, wherewith we commit oure selues al together vnto god, & that trust is so surely grounded and sticheth so fast in oure hertes, that a man wold not ones doute of it, though he should dye, a thousand tymes therfore. And such a trust wrought by the holy fayth what gost thow fayth, maketh a man glad, lusty, cheerefull and true hearted vnto god and to all creatures. By it is, the meanes wherof willingly without compulsion he is glad and redy to do good to euery mā, to do fers wpe to euery man, to suffre all thynges, that god maye be loued and prayed, which hath geuen hym such grace: so that it is impossible to separate good woꝝkes from fayth, euen as it is impossible to separate heate and burnynge from fyre. Therfore take hede to thy selfe, and beware of thyne owne fantasies, and ymaginacions, whiche to lūdge of fayth and good woꝝkes wll seme wylfe, when in dede they are stark blind of al thynges most folsh. Praye god that he wll wite safe to woꝝke fayth in thyne herte, oꝝ els shalte thou remayne neuer moꝝe faythlesse, sayne thou, ymagine thou, enforse thou, wyllell thou in thy selfe, and do what thou wylt or canst.

Rightuousnes is euen such fayth, and is called Goddes rightuousnes, or rightuousnes that is of ba- Faith is righ- tuousnes. loue before god. For it is goddes gyfte, and it altereth a man, and chaungeth hym to a newe spiritual nature, and maketh hym fre and lyberall to paye euery man hys dutie. For thowowe fayth is a man purged of hys synnes, and obtaineth luste vnto the lawe of god, wherby he geueth god hys honoure, and payeth hym that he oweth hym, and vnto men he doth seruys wyllingly wherwith the soeuer he can: and payeth euery man hys dutie. Suche rightuousnes can nature, fre wll and oure owne strenght neuer brynge to passe. For as no man can geue hym selfe fayth, so can he not take awaye vnbellefe, how then can he take awaye any thyng at all. Wherfore all is false p^roceryp and synne, what soeuer is done without faith, or in vnbellefe, as it is euident in the iiii. Chapter vnto the Romaynes, though it appeare neuer so glorious of beautyfull outwarde.

Flesh and spite mayest thou not here vnderstande, as though flesh were only p^r which pertayneth vnto vnchastite, & the spite, whiche inwardly p^rterpeth to the herte: but Paul calleth flesh here, p^r as Chyſt doth John iiii. All p^r is bozme of flesh: p^r is to wete the whole mā with lyfe, soule, body, witte, wil, reason & whatsoeuer he is, or doth wyl: & wout: because that those al & al that is in man gudy after the woꝝlde & the flesh. Cal flesh therfore what soeuer (as long as we are without the spirite of god) wethin he or sphe of god, of fayth of good woꝝkes and of spiritual matters, Call flesh also all woꝝkes whiche are done without grace and without the woꝝkinge of the spirite, how soeuer good holy and spiritual they seme to be, as thou mayest pꝛoue by the v. Chapter vnto the Galathians, where Paul numbryeth woꝝshipping of Idoles, with creatte, enuy and hate, among the dedes of the flesh, and by the viii. vnto the Romaynes, wher he sayeth that the lawe by the reason of the flesh is weake. Whych is not vnderstande of vnchastite, enuy, & of al synnes, and most specially of vnbellefe, whych is a byre most spiritual, and ground of all synnes.

the prologe

And as thou callest hym which is not renewed with the spirite and boine agayne in Chyfft, these are all his dedes, even the very motions of his heart and mynde, his letyng, doctrine and contemplation of bys geuynge of almes, masse, mactence and what soeuer he doth, though it seme spirituall, and after the lawes of god: So contrary wyle call hym spirituall, which is renewed in Chyfft and all his dedes, which sprynge of fapth seme they neuer to growe, as the washinge of the disciples fete, done by Chyfft and Peters spynge after the resurrection, yea and all the dedes of matrimonye are pure spirituall, yf they pzoceade of fapthe and what soeuer is done wryth in the lawes of God, though it be wrought by the bodye, as the very wyppynge of shewes, and suchelike, how soeuer grosse they appeare outwarde. Without such vnderstandynge of these wordes canst thou neuer vnderstande this epistle of Paul, neither any other place in the holy scriptur. Take hede therfore, for who soeuer vnderstandeth these wordes othervyle, the same vnderstandeth not Paul what soeuer he be. Nowe wyl we prepare our selues vnto the Epistle.

The. i. Cha.

For as much as it becommeth the preacher of Chyffes glad tydings, fyrst thozow openinge of the lawe, to rebuke all thynges, and to pzoue all thynges synne, that pzoceade not of the spirite and of fapth in Chyfft, & to pzoue all wryth sinners and chylderen of wyath by enheritaunce, and how that to synne is their nature, and that by nature they can note other wyle do then synne, and therwith to abate the pyde of man and to bringe hym vnto knowledge of hym selfe, and to mysery and wretchednes, that he myght despyse helpe. Euen so doth saint Paul, and beginneth in the fyrst Chapter to rebuke vnbelyfe and grosse synnes, wrych all men se, as ydolatre, and as the grosse synnes of the heathen were, and as the synnes now are of all them which lyue in ignorance without fapth, and without the fauoure of God, and say the. Thozowlytynge. For though it be knowne and daylye vnderstande by the creatures, that there is but one God, yet is nature of herself without the spirite and grace, so corrupt and so poysoned that, men neither can thank hym, nor wozshyp hym, neither geue hym his due honoure, but blyp be them selues and fall without ceasing into wofle care, euen vntill they come vnto wozshyping of ymages and wozking of shamefull synnes, which are abhominable and agaynst nature. and mozeouer suffer the same vnbewehed in other, hauninge delectation and pleasure therein. In the. ii. Chapter, he pzoceade further, and rebuketh al those holpe people also which without lust and loue to the lawe, lyue well outwardly in the face of the worlde and con demne other gladly, as the nature of all hypocrites is, to thinke them selues pure in respect of open sinners and yet hate the same inwardly, and are ful of couetousnes and enuy and of al vncleanes, Math. xxiij. the se are they whych despise the goodnes of god, and accordynge to the charges of thez heretikes, heape together for them selues the wyath of god. Furthermoze saynt Paul as a true expounder of the lawe, suffereth no man to be withoute synne, but declareth that all they are vnder synne whych of freewyll and of nature will lyue well and suffereth them not to be better then the open sinners. yea he calleth the hard harted a such as cannot repente.

The. ii. Cha.

In the. iii. Chapter he mingelth together bothe the Jewes and the Gentyles, & saith that the one is as the other both sinners, and no difference betwene them, save in this onely, that the Jewes had the woide of God committed vnto them. And though many of them beleued not theron, yet is Goddes trueth and promyse thereby, neither hurt nor minished, and yet aketh in his way a allegeth the saying of the. i. Psal. p God which might abyde true in his wordes and overcome whiche he is Iudged. After that he returneth to his purpose agayn & proueth by p scriptur, p al men without difference of exception are sinners, and that by the workes of the lawe no man is iustified: but that the lawe was geuen to bitter and declare synne only. Then he begynneth and sheweth the right waye vnto rightwelsnes, by what meanes me must be made righteous and safe, & fapth. They are al sinners & without paise before God, and must without their owne deseruynge be made righteous thozow fapth in Chyfft, whych hath deserued such rightwelsnes for vs and is become vnto goddes mercy stole for the remission of sinnes that are past, thereby pzoouynge p Chyffes rightwelsnes which commeth on vs thozow faith, helpeth vs only. Which rightwelsnes, saith he is now declared thozow the gospel, and was testyfyed of before by the lawe of the Prophets. Furthermoze (sayth he) the lawe is holpe ad forsojed thozow fapth, though p the workes thereof w al their bolle are pzoought to naught and pzoued not to iustifye.

The lawe is not: but betteth the synne o melp and con demneth,

iii. Chap

In the. iii. Chapter (after that now by the. ii. Epistle Chapters, the synnes are opened, and the waie of fapth vnto rightwelsnes layd) he begynneth to answere vnto certayne objections & caualacions. And fyrst he putteth forth those blynde reasons, whych commonly they that wyl be iustified by their owne workes, are wonte to make when they here that faith only with out workes, iustifieth, sayinge: Shall men do no good workes, yea and yf fapth only iustifie, what nedeth a man to ludy for to do good workes. He putteth forth therefore Abraham for an ensample, saying. what byd Abraham in his workes: was all in daynes, came his workes to no pzofiger and so concludeth p Abrahams wout and before al workes was iustified and made righteous. In so much that before the workes of circumcysion he was playfed of the scrip ture and called righteous by his fapth onely, Gene. xv. So that he dyd not the workes of circumcysion for to beholpe thereby vnto righteousness, which yet god commanded him to do, & was a good worke of obedyence. So in like wyle no doute none other workes helpe any thyng at al vnto a mans iustifying, but as Abrahams circumcysion was an outwardesygne wherby he declared his righteousness whych he had by faith, and his obedyence and readynes vnto the wyl of God, euen so are other good workes outwardesygnes and outward frutes of fapth and of the spirite, which iustify not a man, but that a man is iustified al ready before God inwardly in the heart, thozow faith and thozow the spirite purchasid by Chyffes blood. Here is now stablisheth saint Paul the. iij. Psal, which calleth a man blessed, not of workes, but in that his sinne is not rekened and in that fapth is imputed for righteousness, though he abyde not afterwarde wout good workes, when he is once iustified. For we are iustified and receaue the spirite for to do good workes, ether were it, othervyle possible to do good workes, except we had fyrst the spirite.

For howe is it possible to do any thyng well in the sighte of God, while we are yet in the captiuite & bondage vnder p deuel, & the deuel posselth vs al together & holdeth our hertes, so that we canoe once consent vnto p wyl of god. No man therfore can pzouent the spirite in doing good, but the spirite must fyrst come and wake hym out of his slepe, & wryth the thunder of the lawe & are hym, and shew him his miserable estate & wretchednes, & maketh him abhorre & hate hym selfe & to despye helpe, & then comforte him agayne with p pleasant rayne of the Gospell that is to saye in the sweete promyses of God in Chyfft, & here by faith in hym to beleue the promyses. Then when he beleueh the promyses, as god was mercifull to pzo myse: so is he true to fulfyll them, & wyl geue him the spirite and strength, both to loue the wyl of God and to wozke ther after. So se we that god onely which accordynge to the scripture wozketh al in all thyn

ges

to the Romayns

god wyl, and strength to fulfyll the same, into vs, euen as water is poured into a vessel, & that of hys good wyl and purpose. and not of our deservynges and merites. Goddes mercy in promysynge, and truethe in fulfyllynge his promysse causeth vs and not we our selues. And therfore is al laude, prayse, and glorye, to be given vnto god for hys mercy and truethe, and not vnto vs for our merites and deservynges. After that he setteth hys ensample out agaynst al other good workes of the lawe, & concludeth that the Jewes can not be Abrahames heyres because of bloud and kyndred only, and much lesse by the workes of the lawe, but must inheret Abrahames faith, yf they wyl be the ryght heyres of Abraham, for as much as Abraham befoze the lawe, both of goodes and also of cyncumlyssion, was thowow sayth made ryghtwys, ad called f father of al them that beleue, and not of them that woelke. Whowoe the lawe causeth wyath, in as much as no man can fulfyll it wylth loue and lust. And as longe as suche grudgynge, hate, and indignacion agaynst the lawe remaineth in the herte, and is not taken awaye by the spyte, that cometh by sayth, so long, no dout, the workes of the lawe, declare euidently that the wyath of God is vpon vs and not fauoure. Wherfor faith only receaueth the grace promysed vnto Abraham. And these ensamples were not wytted for Abrahames sake only, sayth he, but for oure also to whom if we beleue, sayth Malbe rehered lykewylse for ryghteousnes, as he sayth in the ende of the Chapter.

In the v. Chapter he commendeth the frutes of workes of faith, as are peace, reioysing in the co science, inward loue to God, and man, more ouer boldnes, trust, confidence and alstrong and lusty mind ad redy hope in tribulacion and sufferinge. For al soch folow, where the right sayth is for the abundan ce graces sake and gettes of the spyte, which God hath geuen vs in Iesu Christe, in that he gaue him to dye for vs yet his enemies. Now haue we then that faith only befoze al workes (iustifyeth, and that it for loweth not yet therfor) that aman shuld do no good workes, but that the right shapen workes abyde not behynde, but accompany faith, euen as brightnes both the sonne, and are called of Paul the frutes of the spyte. Where the spyte is, there it is al waies comer and there are alwayes good frutes, that is to saye: good workes.

Pauls orde is that good workes spring of the spyte, the spyte commeth by sayth and sayth commeth by hearynge the woide of God, when the glad tydynges and promyses which God ha: ch made to vs in Christe, are preached truly, and receaued in the grounde of the hert with out wauerige of doubting, after that the lawe hath passed vpon vs and hath dammed our consciences. Where f woide of God is preached purely and receaued in the herte, there is sayth and the spyte of god, and there are al frutes of god. So good workes, of necessitye when soeuer occasyon is geuen: where goddes woide is not purely preached but mens byames, tradycions, ymagynacions, instructyons, ceremonyes & superfluous, there is on sayth: and consequently no spyte that commeth of god. And where Goddes spyte is not, there can be no good workes, eue as wher aappel tre is not, there can growe no appel, but there is vnbellefe, the deuils spyte & euil workes. Of thys goddes spyte & his frutes, haue oure holy pprophes once knowen, nether yet talled how swete they are, though they sayne many good workes of their owne ymagynacions, to be iustified with al, in which is not one crome of true sayth of spyrutual loue, of often warden loye, peace & quietnes of conscience, for as much as they haue not the woide of god for them, that soch workes please god, but they are euen the rotten frutes of a rotten tre.

After that he breaketh forth, and runneth at large and sheweth whence both synne and ryghteousnes deuy and lyfe come. And he copareth Adam and Christ to gether, thus wylte reasonyng and dysputynge that Christ most neddes come as a second Adam to make vshyres of hys ryghtewynnes thowow a newe spyrutual byrth wythout oure deservynges euen as the first Adam made vs heyres of synne thowowe the bodely generacion wythout oure deservynges. Where by it is euidently knowen & proued to the bettermost that no man can byrynge hym selfe out of synne vnto ryghtwylnes, no more then he could haue withstand that he was bozne bodely. And that is proued herewyth, for as morhe as the verpe lawe of God whiche of ryghte shoulde haue holpe, if any thyng coude haue holpen, not only came and brought no helpe wyth hys, but also increased synne, because that the euil and poysoned nature is offended and vterly dyspleased with the lawe & the more the is forbyd by the lawe, the more is the prouoked and set on fyre to fulfyll & satisfy hys luste. By the lawe then we se clearly that we must neddes haue Christ to iustify vs wyth his grace, and to helpe nature.

In the vi. he belleteth forth the thefe and pynncypal woike of sayth/the battayll of the spyte agaynst the flesh, how the spyte laboweth & ensoyeth to kyl the remnant of synne and lust whych remaine in the fleshe, after oure iustifyng. And this Chapter teacheth vs, that we are not so free from synne thowow faith, that we shoulde hence forth go vp & down yole, carles & care of our selues, as though, ther were now no more synne in vs: yet there is synne remainyng in vs, but it is not rekened, because of sayth and of the spyte, which fyghte agaynst it. Wherfore we haue prouough to do all oure lyues longe, to tame oure bodyes, and to compell the membes to obeye the spyte and not the appetites, & therby we myght be like vnto Christes death & resurrection, & might fulfyll our baptyme, which signifyeth the mortyfying of synne, and the new lyfe of grace, for this batayll ceaseeth not in vs vntill the last byrth, & vntill that synne be vterly slayne by the death of the bodye.

This thingel I meane to tame the body and so forth) we are able to do (sayeth hee) (seinge we are vnder grace, and not vnder the lawe, what it is, not to be vnder the lawe. he hym selfe expoundeth. For not to be vnder the lawe, is not so to be vnderstande that every man maye do what hym listeth, But not to be vnder the lawe, is to haue a free herte renewed with the spyte: so that thou hast luste inwardlye of thyne and synne & owne accord, to do that which the lawe commaundeth without compulsion as though there were no lawe remainyng in vs. For grace that is to saye Goddes fauoure byryngeth vs the spyte, and maketh vs loue the lawe: so is there now no more synne, nether is the lawe now any more agaynst vs, but at one, and agreed with vs, and we wylth it. But to be vnder the lawe, is to deale with the workes of the lawe: and to woelke with oute the spyte and grace, for so longe no doutte, synne raggeth in vs thowowe the lawe, that is to saye, the lawe declareth that we are vnder synne, and that synne hath power and dominion ouer vs, seinge we can not fulfyll the lawe namely wylth in the herte, for as muche as no man of nature fauoureth the lawe, consenteth there vnto and belgeth therin. Whych thyng is exceedinge greates synne, that we cannot consent to the lawe, which lawe is nothinge else save the wyl of God.

This is the right freedom and lybertie from synne, and from the lawe wher of he wytteth vnto the ende of thys chapter, that it is a freedom to do good onely with luste, and to lyue wel without compulsion of the lawe, wherfore thys freedom is spyrutual freedom which belleteth not the lawe but minneth that which the lawe requyret, and wherwith the lawe is fulfilled: that is to vnderstande luste and loue, wherwith the lawe is fylled, and accuseth vs no more, compelleth vs no more nether hath ought to craue of vs any more. Euen as though thou were in dete to an other man, & were not able to paye, two maner wayes myghtest thou be losed. One waye, yf he wolde requyre nothyng of the, and byete thyne obligaci

Ch. v. chap

Good workes are the frutes of the spyte.

Ch. vi. cha

Baptisme is a wytnes be reweie God vnto that we haue promysed to moztie the fleshe.

Not to be vnder the la

To be vnto law what it is.

The prologe

an. Brother wale, yf come other good man wold paise for p. & geue p. as much as p. myghtest satisfy thine obligation to al. Of this wise hath christ made p. free from p. lawe, & therfore is this no wylde fleschly lyber- tie, that shulde do nought, but that doth al thinges, and is free from p. crauinge & dette of the lawe.

The. vii. cha-
piter.

In the. vii. confirmeth he the same with a similitude of the state of matrimony. As when the hus- bande dyeth, the wyfe is at hys lyberte, & the one lawed and departed from the other, not that p. woman shulde not haue power to marre vnto an other man but rather now spake of all is the free, and hath power to marre vnto an other man whych she coulde not do before, tyll she was lawed from hys spytte husband. Euen so are oure consciences bound and in daunger to the lawe vnder olde Adam the flesh, as long as he lyueth in vs. For the lawe declareth that oure hertes are bound and that we can not disconsent from him, & we when he is mortified and killeth by the spytte, then is the conscience free and at lyberte: not so that p. conscience shal nowe nought do, but now spake of al clepeth vnto another, that is to wete Christ, and byn- geth for the frutes of lyfe. So nowe to be vnder the lawe, is, not to be able to fulfill the lawe, but to be better to it, and not able to paye that whych the lawe requyeth. And to be loosed from the lawe, is to fulfill it and to paye that whych the lawe demaundeth, so that it can now hence forth are the nought.

To be vnder
the lawe
To be loosed
from the lawe

Consequently Paul declareth moze largely the nature of synne and of the lawe, how that thow wete the lawe synne requyeth, moueth hys self, and gathereth strength. For the olde man and corrupte nature, the moare he is forboden and kepte vnder the lawe / is the moare offended and displeased there with, for as moche as he cannot paye that whych is requyed of the lawe. For synne is his nature and of hym selfe, he cannot but synne. Therfore is the lawe death to hym, to gynte and murtherdome. Not that the lawe is euill but because that the euill nature cannot suffre that whych is good, cannot abyde that the lawe shoulde requyre of hym any good thyng. Lyke as a speke man cannot suffre that a man shoulde desyre of hym to runne, to lepe and to do other dedes of an whole man. For whych cause spake Paul, concluding, that where the lawe is, vnderstande and perceaued of the beste wyse, there it doth no moare but viter synne, and bypunge vs vnto the knowledge of oure felues, and thereby kille vs and make vs bonde vnto ete'nall damnacyon and dete- rers of the euell lastyng wyath of God, euen as he wel feleth and vnderstandeth whose conscience is truly touched of the lawe. In luche daunger were we yet the lawe came, that we knewe not what synne ment, ne ther yet knowe we the wyath of God vpon sinners, tyl the lawe hath vitered it. So seek thou that a ma- must haue some other thyng, yf and a greter and a moze myghty thyng then the lawe, to make hym right- eous and safe. They that vnderstande not the lawe on this wyse, are blinde and go to woike presumptu- ously, supposyng to satisfy the lawe with woikes. For they knowe not that the lawe requyeth a fre, a wil- linge, a lusty and a loupnge herte. Therfore they se not whos eyght in the face, the baple hangeth betwe- en and hys face, so that they cannot beholde the gloze of hys countenance, how that p. law is spys- cituall and requyeth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte, but to loue him with all my ne herte, and to put awaye wythe cleue oute of my mynde, can I not of myne awne strength I maye refuse money of myne awne strenght, but to put awaye loue vnto ryches out of mys- ne herte, can I not do of myne awne strenght. To abstayne from adultery as concernyng the viterwarde dede, can I do of myne awne strenght, but not to desyre in myne hert is as vnpossible vnto me as is to cho- se, whether I will honnyr o' thurst, and yet to the lawe requyeth. Wherfore of a manes awne strenght is the lawe neuer fulfilled, we must haue therunto goddes fauoure, and his spytte, purchased by Christes bloo- de. Neuer theles when I saye a man maye do many thynges outwardly cleue agaynst his herte, we must vnderstande that man is but shyn of diuers appetites, and the greatest appetite ouer cometh the lesse cargeth the man awaye vpolently with hys. As when I desyre vengeance, and feare also the inconueni- ce that is lyke to follow, if feare be greater I abstayne, yf the appetite that desireth vengeance be greater, I do not but prosecute the dede, as we be by experyence in many murtherers and theues, which though they be brought into neuer so great perel of death, yet after they haue escaped, do euen the same agayne. And com- men women prosecute their lustes because feare & shame are away, wher other which haue the same appetites ther hertes, abstaine at the least way outwardly o' woike secretly being ouercom of feare and of shame, so lyke wyse is it of al other appetites.

Fleths spirit
fght togeder

Further more he declareth, how the spytte and the fleshe fyghte to gether in one man, and maketh s- en sample of hym selfe, that we myght lerne to knowe how to woike a right. I meane to hyl synne in our fel- ues. He calleth both the spytte and also the fleshe a lawe, because that lyke as the nature of Goddes lawe is to driue to compell and to craue: euen so the fleshe driueth, compelleth / craueth and rageth agaynst the spytte, and wil haue her lustes satisfied. On the other syde bypuyeth the spytte, cryeth and fygtheth agay- nst the fleshe, and will haue his luste satisfied. And this stryfe dureth in vs, as long as we lyue, in some moare and in some lesse, as the spytte o' the fleshe is stronger, and the veri man his owne selfe is bothe the spytte and the fleshe, which fygtheth with his awne selfe vntill synne be viterly slayne, and we all toge- ther spiritual. In the. viii. cha. he comforteth such fygthers that they dyspere not because of suche fleshe, other, thinke that they are lesse in fauour w' god. And he sheweth how p. synne remaining in vs hurteth not, for there is no daunger to them p. are in Christ which waikes not after the fleshe, but fight agaynst it. And he expoundeth moze largely what the nature of the fleshe and the spytte is, how the spytte cometh by Christ, which spytte maketh vs spiritual, rasmeth, subdueth and mortifyeth the fleshe, and certifieth vs p. we are neuer theles the sonnes of god, and also beloued though that sinne rage neuer so muche in vs, so longe as we follow the spytte and fight agaynst sinne to hyl and mortifie it. And because nothig is so good to the mortification of the fleshe, as p. crosse and tribulacion, he comforteth vs in our passions & afflictions by the assistance of the spytte which maketh intercession to god for vs mightly with gronnynges p. passe mans vterance, so that mans speache can not comprehend them & with the mourning alfo of the creatu- res with vs, of greates desire that they haue, that we were loosed from sinne & corruption of p. flesh. So se we that these thre chapters. vi. vii. viii. do none other thinge so moche as to bypue vs vnto the ryghte woike of faith, which is to hyl the old mane mortifie the fleshe.

The. ix. & x. chapters.

In the. ix. & x. chapters, he treateth of Gods predestinacion, whence it spryngeth altogether, whether we shal beleeue o' not beleeue, be loosed from synne o' not be loosed. By whiche predestinacion on oure iustifying and saluacion are cleane taken out of oure handes, and put in the handes of god onely which thinges is moost necessary of al. For we are so weak and so vncerteyne, that if it stode in vs there shoulde of a truely no man be saved, the deuell no doubte woulde deceaue vs: But now is god sure that his predestinacion can not deceaue hym, ne ther any man with stande o' let hym: and therfore haue we hope & trust agaynst synne. But here must a marke be set vnto those vnquyet, buspe and bypymmynges spirites, how farre they shall go which fytte of all bynge hether they p. reasons and p. pregnant wittes, and begi- first from an hye to serche botomles secretes of goddes predestinacion, whether they be predestinat o' not, these must nedes ether cast them selues doune headlonge into despayre, o' els comit the felues to free chauce careles, but folowe thou the opye of thys Epistle, and nofel thy self w' Christ & lerne to vnder- stand what the lawe & the gospel meane, & the office of both two p. thou mayest in the one knowe thy selfe, & how that thou hast of thy selfe no strenght, but to synne, a vnto the other the grace of Christ.

This do if
wilt vnder-
stand

And then se thou fygth agaynst synne, and the fleshe as the. xii. chapter teacheth. After that when thou

To the Romayns

herte, come, to the. vii. Chapters and art vnder the crosse and sufferinge of tribulacion, the necessitye of
 p[re]destination wyl wate swete, and thou shalt wel fele how p[re]cious a thyng it is. For except thou ha-
 ve borne the crosse of aduersyte and temptacion, thou shalt fele thy selfe brought vnto the very brymme of des-
 peracion, yea and vnto hel gates thou canst neuer medle with the sentence of p[re]destination wylth out
 thyne own harme, and with out secret wrath and grudging in wardly agaynst God, for other wyle it hat
 not be possible for the to thynke that God is p[re]cious and iuste. Therefore must Adam be wel mortified
 and the flesch wylth brought vnto the to nought, yea that thou mayst away with this thing, and drinke
 to stronge wyne. Take hede therfore vnto thy selfe, that thou dypne not wyne, whyle thou art yet dur-
 suckling. For euery lerninge hath hy tyme, measure and age, and in Chyrlt is there a certayne chylhod
 in which a man must be content wylth mylke for a season, vntyl he wate stronge and growe by a perfecte
 man in Chyrlt, and be able to eate of more stronge meate. In the xii. Chapter he geueth exhortacions, for
 this maner obserueth Paul in al his Epistles, fyrst he teacheth Chyrlt and the fapth, then exhorteth he to
 good workes, and vnto continual mortyfyinge of the fleshe. So here teacheth he good workes in deade, & The, xii. cha

the trespasynge of God, and maketh al men p[re]sentes, to offer by not money & beastes as the maner was
 in the tyme of the lawe, but their owne bodies with kyllyng and mortyfyinge of the lufte of the fleshe. Af-
 ter that he describeth the outwarde conuersacion of chylten men how they ought to behaue them selues
 in spiritual thynges, how to teach, p[re]ache and rule in the congregacion of Chyrlt, to serue one to ano-
 ther, to suffer al thynges payently, and to conmyt the wyke and vengeance to god, in conclusion how a
 chylten man ought to behaue hym selfe vnto al men, to frend, foe, or what soeuer he be. These are the
 eight workes of a Chylten man whych spyunge out of fapth. For faith kepeth not hol ydape, neither suf-
 fereth any man to be yde, wherfore he dwelleth. In the xiii. he teacheth to honoure the wyke and tem-
 poral sword. For though a mans lawe ordinaunce make not a man good before God, neither iu- The, xiii. cha
 dyfye him in the hert, yet are they ordeined for the furderance of the comen welth, to maintain peace, to
 punyssh the euil and to defende the good. Therefore ought the good to honoure the temporal sword and to
 haue it in reuerence, though as concernyng them selues, they neede it not, but twolde abstayne from euil of
 their owne accorde, yea and do good with out mans law, but by the lawe of the sp[ir]ite which gourneth the
 herte, and gydeth it vnto al that is the wyl of god,
 finally he comprehendeth and knitteth by all in loue. Loue of her own nature bestoweth al that she hath
 and euery wyne selfe on that which is loued. Thou nedest not to byd a kind mother to be luyng vnto
 her onely sonne. Much lesse spiritual loue which hath eyes geuen her of God, nedeth mans lawe to teach
 her to do her dutie. And as in p[re] beginning he byd put forth Chyrlt as the cause and auctoure of our right
 welnes and saluacion, euen so here setteth he hym forth as an ensample to conuersyte, that as he hath do-
 ne to vs, euen so shoulde we do one to another.

In the xiiii. Chapter he teacheth to deale soberly with the conscience of the weake in the fapth which vnder-
 stand not yet the p[re]berris of Chyrlt perfectynough, & to fauoure the of Chyrlten loue, & not to vse the lyber ty
 of the fapth vnto hynderaunce, but vnto the furtheraunce and edifice of the weake. For where lufte co-
 sideracion is not, there foloweth debate and despysinge of the Gospell. It is better therfore, to forbeare
 the weake a wyle vntill they wate stronge, then that the learning of the Gospell shoulde come altogether
 vnder fote. And such wyke, is the singular wyke of loue, and where loue is perfect there must nedes be
 such a respecte vnto the weake, a thyng that chylt commanded and charged to be had about al thynges.

In the xv. Chapter, he setteth forth Chyrlt agayne to be folowed, if we also by hys ensample shoulde
 suffer ether that are yet weake, as they that are faple, open synners, vnlerned and vnderp[re]t, and of lufte
 some maner, and not to caste them awaye forth with, but to suffer them till they wate better, and exhort
 eth in the meane tyme. For so deale Chyrlt in the Gospell, & now dealeth with vs dayly, sufferinge our im-
 perfectnes, weakenes, conuersacion, and maners nor yet fashioned after the doctryne of the Gospell, but
 smell of the fleshe, yea and somtyme b[re]ake out in outwarde dedes. After that to conclude with all he wylth
 eth them encrease of fapth, peace and lope of conscience, prayseth them, and committeth them vnto God
 and magnifieth hys office and admiration in the Gospell, and soberly, and with greate discretion de-
 scribeth succoure and ayde of them for the p[re]sente saines at Yerusalem, and it is all pure loue that he spea- This epistle
 keth of dealeth with all. So finde we in this p[re]sente plenteously, vnto the uttermost, what soeuer a chylt to p[re] Romay
 sten man or woman ought to knowe, that is to wete, what the lawe, the Gospell, synne, grace, fapth, rightnes is the de-
 tiousnes, Chyrlt, God, good workes, loue, hope, and the crosse are, and euen wherin the p[re]t of al that p[re] into al the
 that p[re]tyneth to the Chylten fapth the fandeth, and how a Chylten man, ought to behaue hym self vnto scrip[re], yea
 every man, be he perfecte or a synner, good or bad, stronge or weake, frend or foe: and in conclusion howe and the keye
 to behaue our selues both toward God, and toward our selues also. And al thynges are profoundly grountha to openeth
 ded in the scrip[re], and declared with enamples of hym selfe, of the fathers and of the p[ro]phetes, that it, and vnto
 a man can here de p[re] no more. Wherfore it appeareth euidently, that Pauls minde was to compeh[re] geth men
 de p[re]sely in this p[re]sente all the whole learninge of Chyltes Gospell, and to prepare an introduction vnto to the true
 all the olde testament. For without doubt, who soeuer hath this p[re]sente perfectly in hys herte, the same vnderstand
 hath the lyght and the effect of the old testament, wylth him, wherfore let euery man wout exception exercyse diuige of it,
 selfe there in diligently, and receyue it nyght and daye continually vntill he be fully acquaynted therwith. The last cha

The last Chapter is a Chapter of recommedacion, wherin he p[re] minglet a good monycion that we
 shoulde beware of the tradicions and doctryne of men, which begyle the symple with sophistye and lear-
 ning that is not after the Gospell and dyaue them from Chyrlt, and vnto them in weake & feble, & (as
 Paul calleth them in the Epistle to the Galathians) in beggerly ceremonies for the intent that they wold
 lye in fatte pastures and be in auctoryte and be taken as Chyrlt, yea and aboue Chyrlt, and sp[ir]it in the re-
 ple of God, that is to wite in the consciences of men, where god onely, hys woorde, and hys Chyrlt oughte
 to sp[ir]it. Compare therfore al maner doctryne of men vnto the scrip[re] & se whether they agree or not. And co-
 mit thy selfe whole & altogether vnto Chyrlt & so shal he wylth his holy sp[ir]it & wylth his fulnes dwell in thy soule.

The somme and hole cause of the wyting of this Epistle, is, to proue that a man is iustified by fapth
 onely: which p[ro]posicion who so denpeth, to him is not only this Epistle and al that Paul wylth, but
 also the holy scrip[re] so lothed by p[re], that he shal neuer understand it to his soules heath. And to byp[re]
 a man to the vnderstanding & fealing that faith only iustifieth: Paul proueth that the holy nature of m[an]
 is so poisoned and so corrupte, yea so dead concernyng godly liuing or godly thinking, p[re] it is impossyble
 for her to kepe p[re] lawe in p[re] sight of God, p[re] is to say, to loue it, & of loue iust to do it as naturally as a m[an]
 eateth or drinketh, vntill he be quickened agayne & hea[re]d the go[od] faith. And by iustifieng vnderstande
 none other thyng then to be reconciled to God & to be restored vnto his fauour, and to haue the synnes
 forgiven thee. As when I saie God iustifieth vs, vnderstand therby, that God for Chyltes sake, merites
 and deseruings onely receaueth vs vnto his mercy, fauour and grace, and forgiveueth vs our synnes.
 And when I saie Chyrlt iustifieth vs, vnderstand therby that Chyrlt hath onely redeemed vs, bought ad iustifieng.
 deliuered vs out of the wyath of god and dampnacion, and hath with his woordes onely, purchast vs p[re]
 mercy, fauour, & grace of God & p[re] forgiveuence of our synnes. And when I saie that faith only iustifieth, vnt-
 derstand therby p[re] faith & trust in p[re] truethe of god & in p[re] mercy promised vs for Chyltes sake, & for his desee-
 uing a workes only, doth quyte p[re] conscience & certifi her p[re] our synnes be forgiven & we in the fauour of god

The prologe

Furthermore test before thyne eyes Christes woorkes and thyne owne woorkes. Christes woorkes can
lye iustifie thee, and make satisfaction for thy synne, and thyne owne woorkes not: that is to say, quie-
seth thy conscience, and make thee sure that thy synnes are forgiven thee, and not thyne owne woorkes.
For the promise of mercede is made thee, for Christes woorkes sake, and not for thyne owne woorkes sake.
Wherfore seeing god hath not promysed that thyne owne woorkes shal save thee, therfore sayth in thyne
owne woorkes can never quiet thy conscience nor certifie thee before God (when god cometh to iudge
or to take a reckoning) that thy synnes are forgiven thee. Beyond al this, myne owne woorkes can never
satisfie the lawe or paye her that I owe her, for I owe the lawe to love her with all myne hert, & woul-
power and might. Which thing to paye I am never able whyle I am compassed with fleshe. No, I can
not ones beginne to love the lawe, except I be first sure, by sayth that god loveth me, and forgiveyth me.
Finally, that we saye sayth onely iustifieth ought to offend no man. For if this be true, that Christ onely
ly redeemed vs, Christ onely bare our synnes, made satisfaction for them, and purchased vs the fauoure
of God, then must it nedes be true, that the trust only in Christes deservyng and in the promises of god the
father made vs for Christes sake, dothe onely quyet the conscience, and certifie her that the synnes are
forgiven. And when they saye, a man must repent, forsake synne, and have a purpose to synne no more, as
type as he can and love the lawe of God. Ergo sayth onely iustifieth not, I answer, that and all these ar-
gumentes are nought, and lyke to this. I must repent and be sorry, the Gospel must be preached me, and
I must beleve it or else I cannot be partaker of mercede which Christ hath deservyd for me, Ergo Christ
only iustifieth me not, or Christ only hath not made satisfaction for my synnes, As this is a naughty argu-
ment, so is the other.

Now go to reader, and accordyng to the order of Pauls wytyng, even so do thou. First beholde
thi selfe dyspente in the lawe of God, and se there thy iust dampnation. Secondarile turne thine eyes
to Christ, and se there the exceeding mercede of the most kinde and lovinge father. Thirdly remembre
that Christ made not this attonement that thou shouldest anger god againe, neyther died he for thy
synnes, that thou shouldest live still in them, neyther clensed he thee, that thou shouldest re-
turne, as a swine, unto thyne olde podel agayne, but that thou shouldest bee a newe
creature and lyve a newe lyfe after the wyll of God, and not of the fleshe.

And be dyspente least thou wote thyne owne negligence and un-
thankfulnes, thou lose this fauoure and mercede

agayne.
Fare well,

The ende of the prologe
to the Romaynes.



To the Romayns

The Epistel of

the Apostle Saynt Paull
to the Romayns.

*Paul declareth his love towards the Romaynes,
showeth what the Gospel is with the fruit thereof,
and sheweth the besynnes of the flesh.*

The first Chapter.

Paul the seruaunt of Jesus
Christ called to be an Apost-
le, put a parte to preac-
h the Gospel of God, which he
promysed afore by his Prophetes in the
holy scriptures. I make mention of his
sonne, the which was begotten of the seed
of Dauid, as pertainynge to the flesh;
and declared to bee the sonne of God, with
power of the Holy goost. I sanctifyeth,
since the time that Jesus Christ our Lord
deceased agayne from deathe, by whome
wee haue receaued grace & Apostleshipp
to bring all maner Heathen people vnto
the obedyence of fayth, that is in his na-
me: of the which Heathen are ye a part also,
to which are Jesus Christes by voca-
tion.

To all you of Rome beloued of God &
of the sayntes by callinge. Grace be to
you and peace from God our father, &
from the Lord Jesus Christ.

First verely I thanke my God thorow
Jesus Christ, for you all, because your
fayth is published throughout all
the worlde. For God is my witness, who
I serue with my spirit in the Gospel of
his sonne, that without ceasinge I make
mention of you all wayes in my prayers,
beseeching that at one tyme or other, a
prosperous iourney (by the will of God)
myght fortune me, to come vnto you.
For I longe to see you, that I myghte
bestowe among you some spiritual gyfte,
to strengthe you with all: that is, I
might haue consolacion to gether with
you, through the common fayth, which
both we and I haue.

I wolde that ye shulde knowe by ex-
amples, howe that I haue often tymes
purposed to com vnto you (but haue be-
lieue hitherto) to haue some fruite amonge
you, as I haue amoung other of the
Gentyles.

For I am detter both to the Grekes &
to them which are no Grekes, vnto the

learned and also vnto the vnllearned.
Lyke wyse, as moche as in me is I am
redy to preach the Gospel to you of Ro-
me also: for I am not ashamed of the
gospel of Christ because it is the power
of God vnto saluacion to all that beleue,
namely to the Jew, and also to the Gen-
tile. For by it the righte wayes which
commeth of God is opened, from fayth
to faythe. As it is written: the Iuste
shall lyue by fayth.

For the wrath of God apereth from
heauen agaynst all vngodlynes, & vnrigh-
teousnes of men which withholde the
truth in vnrightheousnes: saying what
maye bee knowne of God, that same
is manifeste among them. For God did
shew it vnto them. So that bys inuisi-
ble thynges: that is to say, bys eternall
power and godhead are vnderstande
and seene, by the workes from the crea-
tion of the world. So that they are with-
oute excuse, in as moche, as when they
knewe God, they glorified hym not as
God, nether were thankfull but were
full of vanities in their imaginations,
and their foolish hertes were blynded.
When they counted themselves wyse,
they became folles and turned the glory
of the immortall God, vnto the similitude
of the ymage of mortal man, and
of byrdes, and foule forced beastes, and
of serpentes. Wherefore God lyke wyse
gaue them vp vnto their hertes lusts,
vnto vncleannes, to despyle their awn
ne bodyes betwene them selues: which
turned bys trueth vnto a lye, and wor-
shipped and serued the creatures more
then the maker, which is blessed for
euer. Amen. For this cause God gaue
them vp vnto shameful lustes. For eue
their women dyd chaunge the naturall
vse vnto the vnnatural. And lyke wyse
also the men leste the natural vse of the
woman, and bent in their lustes one to
another. And man to man wrought filthi-
nes, and receiued in them selues the re-
warde of their ettoure, as it was accor-
dynge.

And as it seemed not good vnto them
to be knowne of god, euen so god deli-
uered them vp vnto a lewd mynde, &
they shuld do those thynges which were
not comely, beinge full of all vnrigh-
teous doynge, of fornicacion, wicked-

the Epistle

nes, couetousnes, malycyousnes, full of enuie, moztter, debate, dysente, euell condycponed, whispcrers, backbityers, haters of god, doers of wꝛong, proude boisters, byngers bp of euell thynges, disobedient to father ad mother, wout vnderstādig, couenaūt breakears, vnloving itucebrekers & merciles. Which me thogh they knew þ rightwines of god how þ they which comie such thynges are woꝛthy of death, yet not onely do the same, but also haue + pleasure i them that do them.

The Notes

a * Salntes by calling is as much to saie, as called to be sayntes, called to holines and holy liuiges: for the scripture is accustomed to cal them that be a liue saintes, & it ought to be al one, to saie, a saynt and a Chyſten man or a Chyſtian.

b * Grace be with you and peace. By grace, here vnderstand the fauour of god wher w he frelpe forgyueth synnes. By peace, the tranquylite of conſcience procedyng therof.

c * For by it the rightwines which cometh of god, is opened, that is by the prechyng of the gospel, the imputacion of fyghe welines wherwith god reputeſeth and pronounceth vs rightwies frelpe thow we merce, is euidently declared.

d * From sayth to sayth, that is from an vnperfect sayth to a perfect, from a weak sayth to a stronger, & from one batayle of sayth to another, for as we haue: escaped one iopardy thow sayth, another inuadeth vs, thow wher we muſte wade by the helpe of sayth alſo.

e * To haue pleasure in another mans ſines is greater wyckednes then to ſpynne thy ſelfe.

f * We rebuketh the Jewes, which as touchyng ſines we are lyke the heathen/pea wozle then they.

The .ii. Chapter.

Therfore arte thou in excusable O man, whosoever thou be that ** iudgelle. For in þ same wher in thou iudgeste another, thou condemnest thy ſelfe. For thou that iudgest doeſt euen the same ſelf thynges. But we are ſure that the iudgment of god is actordyng to truth, agaynst them which comyt ſuch thynges.

Thinckelt thou thys O thou man þ iudgest them which do ſuch thynges, & yet doeſt euen the very same, that thou ſhal eſcape þ iudgment of god? Cyther dyſpyleſt thou þ riches of his goodnes patience and longe ſufferaunce: and rememberſt not how þ the kyndnes of god ledeth the to repentaunce?

But thou after thyne herde herte that cannot repent, heapeſt þ to gether the treaſur of wrath agaynst the day of vengeance, wher ſhalbe opened þ rightwies

iudgement, of god * which will rewarde euery man accordyng to his dedes: that is to ſaye, Waple, Honour and immortalite, to them whych contynue i good doynges, & ſeke eternall lyfe. But vnto them that are rebellious ad diſobey the trueth, ad folowe iniquyte, ſhal come indignacion and wrath, tribulacion and anguſſhe. vpon the ſoule of euery man that doth euill: of þ Jewe fyrſt, and alſo of the Gentyl. To euery man that doth good, ſhal come prayſe, honour, and peace, to the Jewe fyrſt, and alſo to the Gentyl. For ther is no parcialite w God. But whosoever hath ſynned with out lawe/ ſhal perſhe w out lawe: And as many as haue ſined vnder the law, ſhalbe iudged by þ lawe: * For before god they are not rightwies which heare the lawe: but the doers of the law ſhalbe fulfild. For yf þ Gentyles which haue no law, do of nature the thynges contayned in the lawe: then they hauyng no lawe, are a lawe vnto them ſelues, which ſhew þ dedes of the law wꝛiten in their hertes: while their conſcience beareth the witneſſe vnto them and alſo their thoughtes, accuſyng on another or excuſyng, at the day wher god ſhal iudge þ ſecretes of me by Jeſus chriſt, accordyng to my goſpel.

Beholde, thou arte called a Jewe, and truſteſt in the lawe and reioyſt in god, and knoweſt his will, and haſt experience of good, and bad, in that þ art informed by the lawe: and beſtueſt þ thy ſelfe arte a gyde vnto the blynde, a lpyght to them whych are in darcknes, an informer of them whych lack diſcrecion, a teacher of vnlearned, which haſte the eſample of that which ought to be knowen, and of the truth, in the lawe. But thou whych teachelt another, teachelt not thy ſelf: Thou preacheſt a man ſhuld not ſteale: and yet thou ſtealeſt: thou ſayſt, am i ſhuld not comyt aduouery & thou breakelt w dloke. Thou abhoꝛeſt ymages, and robbeſt god of his honour.

Thou reioyſeſt in the law, and thow we breaking the lawe, diſhonoureſt god. For the name of god is euell ſpoken of amonge the Gentyles thow we you, as it is wꝛiten,

circum

Circumcision hereby attaineth, yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therefore yf the vncircumcised kepe the tyght thinges coneyned in þe lawe: that not his vncircumcised be counted for circumcision. And shall not vncircumcised on which is by nature (yf it kepe þe lawe) iudge the, which beynge vnder þe letter and circumcised, dost transgresse the lawe: for hee is not a Jewe, which is a Jewe outwarde. Neither is that thinge circumcision which is outwarde in the fleische. But hee is a Jewe which is hid within, & the circumcision of the herte is þe true circumcision, which is þe sperte & not þe letter. whole praise is not of men, but of God.

The Notes

¶ To iudge, here (as in many other places) signifyth to condempne other and estreme thy selfe righteous.

¶ Which wyllewarde every man accordynge to his desires. This sayeng may no man so vnderstand, as though woordes dyd iustify before God: for the maketh he this whole Epistle false, which only laboureth to proue that our synnes are forgiven us by thowgh mercy, for Christes sake, and not for our desertinges or woordes. Know ye therfore that. ¶ Paul doth here after be iustifyatyd to woordes, but describeth them þat are righteous, by the thing þe sole doeth, that is by their frutes what they be. He wyllewarde every man se, þe is to the rightwes wyl be guelyfe, and to the vncircumcised payne.

¶ For before God they are not rightwes, se, but the doores of the lawe shalbe iustified, that is, shal be pronounced iust and rightwes. This sentence is ouerly spoken to the rebuke of the Jewes, settinge no small shoure by them selues in the behalfe of the law, which yet they kept not.

¶ This thing laeth Paul to their charges, on thys wyle. It is not ynough for þe thou Jewe to here the lawe only and to be a professour thereof, & a learner to it, but if thou wilt nedes be iustified, made rightwes in the syght of God by the lawe, as thou lo greatly cravest, then must thou kepe the lawe, not onely here it, now that dost thou not, but are sperte to the breaking of it, and therfore must thou haue another waye to be com rightwes in þe syght of god, then by the keeping of the lawe, which is, as this whole Epistle both after and before playnely proueth sayth, that falsly beleueth synnes to be forgiven frely by Christ, not for our woordes or desertinges, no not when we haue done the best that we can. Luke. xiii.

¶ And to this purpose doth. ¶ Ambrose wytyng on this selfe same text exound Paul, sayeng, not they are rightwes which heare the lawe, but which beleue in Christe whoome the lawe promysed as a synners playnely, that to beleue in hym is to do the lawe.

¶ He sheweth what preferment the Jewes haue, & that both þe Jewes and Gentiles are vnder synne, & are iustified only by the grace of God in Christ.

The.iii. Chapter.



What preferment then hath the Jewe other what advantage circuncision? Surely very moche. First vnto them was comytted the worde of God. What then though some of them dyd not beleue: that they by beleue make the promys of God wythout effecte: god forbidd: Let god be true, ad all men lyars, as it is writen: that yf myghtest be iustified in thy sayenge, and quidest ouercome, when þe arte iudged.

¶ Yf oure vnryghtewines make the rightewines of God moze excellent: what shall we saye? Is God vnrighteous whych taketh vengeance? I speake after þe maner of me. God forgiu. For how then shall God iudge the worlde: If the brittle of God appeare moze excellent thowgh my lye, vnto his prayse, why a I hence forth iudged as a synner: and say not rather (as men euill speake of vs, and as some aspyne that we saie) let vs do euil þe good maye come therof. Whose se dammatyon is iust.

¶ What say we then? Are we better the they? No, i no wyle. For we haue altdy proued how þe both Jewes & Gentils are al vnder synne, as it is writte there is non righteous no not one: ther is none þe vnderstandeth, there is none þe sek th after god they are al gone out of þe waye, they are al vnprofitable: ther is none þe doeth good, no not one. Their throte is an open sepulchre: wyth their tonges they haue disceaued: the popson of aspes is vnder their lippes. Whose mouthes are full of cursynge and bytternes. Their fete are swyfte to shed blood. Destruction and wretchednes are in their wayes. And the way of peate they haue not knownen. There is no feare of God before their eyes.

¶ Ye and we knowe that whatsoeuer the lawe sayth, he saith it to them which are vnder þe lawe. That al mouthes shalbe stopped, and all the worlde be subdued to God, because that by þe dedes of the lawe, shall no fleshe be iustified in þe syght of God, for by the law cometh the knowledge of synne.

¶ Now hereby is the ryghtewines that cometh of God declared wyth our fulfyllinge of the lawe/haupnge wytnes yf of the lawe and of the Prophetes.

The

To the Romaynes

The ryghtewesnes no doute whiche is good before God, cometh by the fapth of Iesus Christ, vnto all and vpon all that beleue.

There is no dyfference: for all haue synned, and lacke the praisse that is of valoure before God: but ** are iustified frely by his grace, through the redemption that is in Christ Iesus, whom God hath made a sacrifice of mercy thorow faith in his bloude, to shewe þe ryghtewesnes which before him is of valoure. In þe forgiveness the synes that are passed, which God dyd suffer to shewe at this tyme, the ryghtewesnes that is allowed of hi, that hee myght bee counted iust, and a iustificator of hi which beleueth in Iesus. Where is the thyng reioysinge? It is excluded. By what lawe? by the lawe of works: Naye: but by þe lawe of fapth.

Wherefore wee holde þe a man is iustified by fapth without the dedes of þe lawe. Is hee the God of the Jewes onely? Is hee not also þe God of þe Gentiles? Yes, even of the Gentiles also. For it is God only which iustificeth circumcision whiche is of fapth, and circumcision thorow fapth. Do wee the destroye þe lawe thorow fapth? God forbid. But wee rather magnifye the lawe.

The Notes.

* Are iustified frely by his grace. This sayenge doeth. S. Ambrose expounde on this wise: they working nothing nor acquiring him any whit, are iustified by faith alone, by the gift of God. This word, alone, (although many be therewith vniuallly offended) is also euidently exprest by. S. Paul hym selfe, in these wordes, frely without the lawe, without works, it is a gift and such lyke, which I must marke, for they are alone in this foreshaided position of S. Ambrose, by faith alone we are iustified which sayenge signifieth this much. And by the belefe wherby we beleue that the mercy of God granted in Christes bloude dothe save vs, are wee pronounced rightwes. This word alone excludeth works, not that thou shouldest not do thes for vnto al good works commaunded in the scripture art thou bounde and called to walke in them, and must earnestly studie and endeavour thy self to leue none of them vndone: but that thou shouldest in no condempnacion thinke, that thou art thereby iustified or made rightwes before God.

He declareth by the example of Abraham, þe fapth the iustifying, and not the lawe, nor the workes

¶ The iiii. Chapter.

¶ What shal we saie then, þe Abraham our father as pertaynyng to the flethe dyd sinde. If Abraham were iustified by dedes, then hee the wherby to reioyce: but not with God.



For what sayth þe scripture: Abraham beleued God, and it was counted vnto him for ryghtewesnes. To him þe worketh, is the reward not reckened of fauoure, but of duty. To him þe worketh not but beleueth in him that iustificeth the vngodly, is his fapth counted for ryghtewesnes. Euen as Paul describeth the blessednes of the man vnto whom God ascribeth ryghtewesnes without dedes. Blessed are they, whose vngodlynes are forgiven and whose synes are couered. Blessed is that man to whom the Lord imputeth not synne.

Came this blessednes then vpon þe circumcised or vpon the vncircumcised? We saie verely how that fapth was reckened to Abraham for ryghtewesnes. How was it reckened: in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receaued the signe of circumcision, as a seale of the ryghtewesnes which is by fapth, which fapth he had yet before he was circumcised: that he shoulde be the father of all them that beleue, though they be not circumcised, þe ryghtewesnes myght be imputed to them also: and that he myght be the father of þe circumcised, not because they are circumcised only: but because they walke also in the steppes of that fapth that was in oure father Abraham before the tyme of circumcision.

For the promys that he shoulde be the heyre of the worlde, was not geuen to Abraham or to his seed thorow the lawe: but thorow the ryghtewesnes which cometh of fapth. For yf þe which are of the lawe, be heyres, then is fapth but vaine, and the promys of none effecte. Because the lawe causeth wrath. For where no law is, there is no transgression. * Therefore by fapth is þe inheritance geuen þe it might com of fauoure: a þe promys myght be sure to al seed. Not to the only which are of the lawe: but also to them which are of the fapth of Abraham which is þe father of vs all. As it is written: I haue made the a father to many nations, euen before God

Whome thou haste beleued, which quyre
keneth the deed, ad calleth those thinges
which be not, as though they were.

Which Abraham contray to hope,
beleued in hope, that he shuld be the fa-
ther of many nacions, accordyng to þ
which was spoken: So shal thi seed be.
And he saynted not i þ sayth, nor yet co-
spored his owne body which was now
dead, euen when he was al most an hū-
dred yere old: mether yet þ Sara was
past chyld berpynge. He stakered not at
the promes of God thoȝwe vnbefese:
but was made stronge in the saythe,
and gaue honoure to God full cer-
tyfied, that what he had promplyed, that
he was able to make good. And ther-
fore was it rekened to hym for ryghte-
wesnes.

It is not wyrtten for hym onely, þ
it was rekened to him for ryghtewesnes
but also for vs, to whom it shalbe cou-
nted for ryghtewesnes, so we beleue on
hym that rapted by Iesus oure Lorde
from death: whych was deliuered for
oure synnes, a rose agayne for to iustify
vs.

The Notes.

¶ The firste by sayth, or that þ promes might be
true, that is therfore are þe pronounced ryghtwys bi
together by whiche vnderstande euen the Werke
of God, receaued by faith, that the conscience might
be sure: certified of the will of God, and of the pro-
mises of the gospel that is of remission of synnes, of
reconciliation of reputation of ryghtewesnes, ad of
the gyfte of euerlastyng life, that chese thynges shall
surely be performed, which were not possible yf the
promes shulde depende of hangen on oure workes.
For then shulde the conscience be vnshure doubtinge
whether we had done othes ynowgh: whether God
wolde be mercifull, whether the law which we haue
we haue transgressed, wolde condemne vs &c.

¶ Now when doubtfulness remayneth in vs there
remayneth also fearefulness, by which cometh despe-
ration and death: for so longe as the lawe sheweth
vs þ anger of God, feare & death: ad not be ouer come.
Therefore must we needes sticke onely to sepe in the
merciful promes of God surely certifieth þ they
shalbe fulfilled: though our workes haue not be-
serued þ fulfillinges of them.

¶ The power of sayth, hope alone: how death rai-
ged from Adā vnto Christ, by whome onely we ha-
ue forgiveness of synnes.

The .v. Chapter.

BEcause therfore that we are
iustified by faith, & we are
at peace with God thoȝw
our Lord Iesus Christ: by
whome we haue a waye in
thoȝwe sayth, vnto thys grace wherein
we stand and reioyce in hope of þ praise

that shalbe geuen of god. Acchet do we
so onely: but also we reioyce in the tri-
bulacyon. for we know that tribulacy-
on bringeth patience: patience bringeth
experyence, experyence bringeth hope.
And þ hope maketh not ashamed for þ
loue of God is shed abroad in our her-
tes by the holy goost, whych is geuen
vnto vs.

For when we were yet weake, accord-
yng to the tyme: Christ dyed for vs
whych were yn godly. Yet scate wil any
man dye for a ryghtwys man. Peradu-
ture for a good manne durst a manue
dye. * But god setteth oure hys
loue þ he hath to vs, sepyng þ while we
were yet sinners, Christ died for vs.

Asuche more then now: sepyng we are
iustified in hys bloude: shal we be sa-
ued from wrath thoȝw hym.

For yf when we were enemies, we were
reconciled to God by þ death of his son-
ne: moche more, sepyng wee are recon-
ciled, wee shalbe p:serued by his life.

Not only so, but wee also lope in God
by þ meanes of our Lorde Iesus Chri-
st, by whom wee haue receaued recon-
ciliation. Wherefore as by one man sine
entered into the worlde: & death by þ mea-
nes of sine. And so death went ouer all
men, in so muche þ all men sinned. For
euen vnto the tyme of the lawe was sine
in þ worlde: but synne was not regar-
ded, as longe as thet was no lawe: ne-
uerthelesse death raygned from Adā to
Moses, euen ouer them also þ sined
not, in lyke transgression as did Adam:
which is the similitude of him that is
to come. But the gyfte is not lyke as þ
sine. For yf thoȝw the sine of one, ma-
ny bee deeth: moche more plenteous by
on many was þ grace of God and gylt-
te by grace whiche grace was geuen by
one man Iesus Christ.

And þ gyfte is not ouer one sine, as deeth
cā thoȝw one sine of one þ sined. For
dānacion came of one sine vnto cōdēna-
ciō: but þ gyfte came to iustify f: many
synnes. For yf by the sinne of one, deeth
raygned by the meanes of one: moche
more shall they which receue abounda-
nce of grace and of the gyfte of ryghtwe-
nes: raigne in lyfe by the meanes of one
(þ is to saye) Iesus Christ.

The Epistle

Aske wylle then as by the synne of one
condemnation came on all men: eue so
by the iustifyinge of one cometh the
ryghtewesnes that bringeth lyfe vpon
all me. For as by one mannes dyobedi-
ence many became synners: so by o be-
diēce of on shal many be made ryghte.
But the *lawe, in the meane tyme en-
tered in, that synne shoulde increase. Ne-
uerthelatter where aboundance of sin-
ne was, there was moze plenteousnesse
of grace. That as sin had rayned vnto
death, euen so might grace rayne tho-
zow rightewesnes, vnto eternall lyfe, by
the helpe of Iesu Christ.

The Notes.

a * To beate praye: god is no nother thing then to
haue tranquillite and rest in oure hertes toward god
knowing assuredly that we be accepted of him and
do please him, which thing we finde by sayth onely
in that it receaueth forgiveness of synnes, & geuenes
of lyfe everlasting by mercy obayne at Christes
bloude. Oure awne workes ca byng no such tranqui-
lity, because they be vnshure and engender doubt, of
which foloweth desperation and of it dampnaci-
on. * b We are not ashamed of our hope for we are
sure by the death of Christ that god loueth vs, wyl-
linge oure hope to passe.

Adas disobedience damned vs al, per we ouer selues
wrought euil. And Christes obedience saueth vs al
per we ouer selues, worke any good.

The lawe encreaseth synne and maketh our na-
tur moze grevye to god euil because p law minstre the
no power no lust to that he biddeth, or to refrain
fram that he forbiddeth. Gala. iii, d

For so much as we be deliuered thozow christes
synne, we must saccon our selues to lyue as the ser-
uauntes of god, and not after our owne lustes. The
vnylike rewardes of rightewesnes synne.

Chapter.



That shal we say then: Shal
we contynue in synne, p ther
maye be aboundance of gra-
ce: God forbid: How shal
we that are deade as tou-
chyng synne, lyue any lenger therin: *
Remembre ye not that al we which are
baptised in p name of Iesu Christe are
baptised to die w him: we are bury-
ed w him by baptisme, for to dye p lyke
wylle as Christ was raised by fro deeth
by the gloze of the father, euen we so al-
so shulde walke in a newe life. For if
we be graft in deeth like vnto hym: eue
so must we be in the resurrection. That
we must remembre that our olde mā is
crucified w him also, that the bodye of
synne might vtterly be destroyed, p be-
cause forth we shoulde not be seruauntes of
synne. For he p is dead, is iustified fro
synne: whetherfore pf we be ded w Christ,

we beleue that we shal liue wth hi: res-
mebring p Christ once raised fro deeth
dyeth no moze, deeth hath nomore pouer
ouer hi: for as touchig p he died, he died
concerning synne, once. And as touchig p
he liueth, he liueth vnto god. Aske wylle
image ye also, that ye are * dead concen-
ning synne, but are alieue vnto god tho-
zow Iesus Christe oure Loide: & let
not synne raigne therfore in your mor-
tal bodyes, that ye shuld ther vnto obey
in the lustes of it. Neether geue ye poure
membres as instrumentes of vnrigh-
twesnes vnto synne: but geue your sel-
ues vnto God as they that are a lyue
from deeth. And geue your members as
instrumentes of rightewesnes vnto god:
let not synne haue power ouer you. For
ye are not vnder the lawe: but vnder
grace. What then: Shal we synne, be-
cause we are not vnder p lawe: but vnder
grace: God forbid. * Remembre ye
not how that to who soeuer ye com-
p your selues as seruantes to obey: his
seruauntes ye are to who ye obeye: whe-
ther it be of synne vnto deeth, or of obe-
dience vnto rightewesnes: God be than-
ked, that though ye were once the ser-
uauntes of synne, ye haue yet obeyed
w pth hette vnto the forme of doctrine
where vnto ye were deliuered. Ye are
the made free from synne, and are be-
come the seruantes of rightewesnes. &

I will speake grossly because of the
infirmite of poure fleshe. As ye haue
geuen poure members seruantes to
vncleynes and to iniquitie from iniqui-
tye vnto iniquitye: euen so now geue
pout members seruantes vnto ryght-
wesnes, that ye maye be sanctified. For
when ye were the seruantes of synne:
ye wer not vnder rightewesnes. What
frute had ye the in those thinges, where
of pee are now ashamed. For the ende
of those thinges is deeth. But now are
ye deliuered fro synne, & made p serua-
ntes of God, & haue poure frute that
ye shuld be sanctified, ad the ende euer-
lasting life. For the rewardes of synne
is deeth: but eternall * life is the gifte
of God, thozow Iesus Christ our Loide

The notes.

a * To dye vnto synne is, not to obey the desires
and concupiscences of synne

Eternal

Eternal lyfe is the deliuerance of Chyſt.
Chyſt hath deliuered vs from the lawe and de-
ath. Paul ſheweth what the fleſhe and outwarde
man is, and calleth it the lawe of the membres.

The vii. Chapter.

Remembre ye not brethzen (I
ſpeake to the ſe knowe ſe la-
we) howe ſe lawe hath pow-
er ouer a mā as long as it
endureth: For the woman
which is in ſubiectiō to a man, is bou-
nde by ſe lawe to the man, as long as he
lyueth. If the man be dead (he is lo-
ſed from the lawe of the man. So then
yf while the man lyueth the couple her
ſelfe w an other man, the ſhalbe couēd
a wedlocke breaker. But if the man be
dead, the is free from the lawe: ſo that the
is no wedlocke breaker, though the cou-
ple her ſelfe with an other man.

¶ Euen ſo yee my brethzen, are dead cō-
cerning the lawe by the body of Chyſt,
that ye ſhoulde be coupled to an other
(I meane to hym that is ryſen agayne
from death) that we ſhould bring forth
frute vnto god. For when we were in ſe
fleſhe, the luſtes of ſinne which were ſle-
red by ſe lawe, rained in our membres,
to bring forth frute vnto death. But
now are we deliuered from the lawe &
dead fro ſe wher vnto we wer i bōdage
ſe we ſhould ſerue in a new cōuerſacion
of the ſpyte, and not in the old cōuer-
ſacion of the letter.

¶ What ſhal we ſaye the: is the lawe ſin-
ne: God forbidd: but I knewe not what
ſinne ment but by ſe lawe. For I had not
knowe what luſt had meant, except ſe
lawe had ſaide, * ſe ſhalt not luſt. But
ſinne toke an occaſiō by ſe meanes of ſe
cōmaūdemēt & wrought in me al ma-
ner of concupiſcēce: For verely wout ſe
lawe, ſinne was dead. I once liued w
out lawe. But whē ſe cōmaūdemēt came
ſinne reuiued, & I was deed. And ſe ve-
ry ſame cōmaūdemēt which was ordey-
ned vnto lyfe, was founde to be vnto me
an occaſion of death. For ſynne toke
occaſiō by the meanes of ſe cōmaū-
demēt, & ſo diſceaued me, & by ſe ſelf cō-
maūdemēt ſlewe me. Wherfore ſe lawe
is holy, & ſe cōmaūdemēt holy, juſt &
good. Was ſe the which is good, made
death vnto me: God forbid. Naue ſinne
was death vnto me, ſe it might appere,

howe ſe ſinne by ſe meanes of ſe whychetis
good, haue wrought death i me: ſe ſinne
which is vnder ſe cōmaūdemēt my ght
be out of meaſure ſiſul. For we knowe
ſe lawe is ſpiritual: but I a carnal ſolde
vnder ſin, becauſe I wot not what I do.
For what I wolde, that do I not: but
what I hate, that do I. If I do nowe
that which I wold not, I graunte, to
the lawe that it is good. So the now it
is not I that do it, but ſynne that dwel-
leth i me. For I knowe, that in me (that
is to ſaye in my fleſh) dwelleth no good
thing. To wyl is preſent with me: but
I fynde no meanes to perſorme that
which is good. For I do not that good
thing, whych I wolde, but that euell
do I, which I wolde not. Finally yf I
do that I wolde not, then is it not I
do it, but ſynne that dwelleth in me doth
it. I fynde then by the lawe, that when
I wolde do good/ euell is preſent with
me. I deſyre in the lawe of god, concer-
ning the inner man. But I ſe an other
lawe in my membres rebelling agaynſte
the lawe of mi minde, and ſubduing me
vn to the lawe of Sinne which is in my
membres. ¶ O wretched man ſe
I am whoo ſhal deliuer mee from this
body of death: I thanke god thorow Je-
ſus Chyſt oure lord. So then I my ſelf
in my mynde ſerue the lawe of god, and
in my fleſhe the lawe of ſynne.

The Notes.

a * Are deed concerning the lawe, To be deed concer-
ninge the lawe: ſe to be made free from the lawe and
from the burthen therof, and to receaue the ſpyte by
which we may do free the law. And the ſame is to be
deliuered from the lawe of death.

To be ſolde vnder ſynne, is to be made a bondmañe
to the wyl of Sinne onely.

The lawe of the ſpyte geueth lyfe. The ſpyte of
God maketh vs gods chyldren and heyers w Chyſt
The abundant loue of god cannot be ſeparated.

The viii. Chapter.

There is then no dampnacion
to them which are in Chyſte
Jeſu, whych walke not after
the fleſh: but after the ſpyte,
For the lawe of the ſpyte,
ſe bringeth life thow Jeſus Chyſt, hath
deliuered me from the lawe of ſynne ad
death. For what the lawe coulde not do
in as much as it was weake becauſe of
the fleſh, that perſormed God a nd ſent
his ſonne in the ſinnefull fleſhe and by
ſynne dampned ſynne in the fleſh: that ſe
righteouſnes required of ſe lawe, myght
b. ii. be

The Epistle

* Synne is taken here for a synne offering at the use of the hebrews tongue.

* ye are not geuen to the flesh. To be geuen to the flesh, is to lyue in the woꝛs of the flesh which are respyed Galat. v. d.

be fulfilled in vs, which walke not after the flesh, but after the spizite. For they þ are carnall, are carnallpe mynded. But they that are spiritual, are godly mynded. To be carnally mynded, is death. but to be spiritually mynded is life & peace. ¶ Because that the fleshly mynde is enemyte agaisst god: for it is not obedient to þ lawe of God/ nether can be. So then they þ are geue to the flesh cannot please God. But * ye are not geuen to the flesh, but to the * spizite: yf so be that the spizite of God dwel in pou. If ther be eny man that hath not þ spizite of Christ the same is none of hys. If Christ be in pou, the body is dead because of synne: but the spizite is lyfe for ryghtwelsnes sake. Wherfore yf þ spizite of him þ rapped vp Iesus from death, dwell in pou: euen he þ rapped vp Christ from death, shall quyen your mortal bodyes, because þ his spizite dwelleth in pou.

¶ Therefore brethren we are now better, not to the flesh, to liue after þ flesh. For yf ye lyue after the flesh, ye must dye. But yf ye mortifye the dedes of the body by the helpe of the spizite/ ye shall lyue. For as many as are led by þ spizite of God: they are the sones of god. For ye haue not receaued the spizite of bondage to feare eny moare, but ye haue receued the spizite of adoption wher by we cry Abba father. The same spizite certifyeth oure spizite that we are þ sonnes of God. If we be sonnes, we are also heires, & heires I meane of God and heires ancted w Christ, yf so be þ wee suffer to gether, & we maye be glorified to gether. ¶

¶ For I suppose þ þ afflictions of this lyfe, are not worthy of the gloꝛy which shall be shewed vpon vs. Also þ frequent desyre of þ creatures abydeyth lokynge when þ sonnes of God shall appeare, because the creatures are subdued to vanpetye agaynst their wil: but for his will whych subdueth them in hope. For þ very creatures shall be deliuered from þ bondage of corruption into þ glorious liberte of þ sonnes of god. For we know that enery creature troneth with vs also, and trauaylethe in payne euen vnto this tyme

Not they only, but euen we also wyth

haue the fysic frutes of the Synne moꝛne in oure selues and wayte for þ adoxcion and loke for þ deliuerance of oure bodyes. ¶ For we are sayd of hope. But hope that is sene is no hope for how can a mā hope for þ which he seeth. But if we hope for that we se not, the do we with patience abide for it.

¶ Lyke wyse the spizite also helpeth oure infirmities. For wee knowe not what to desyre, as we ought: but the spizite maketh intercession mightely for vs with groninges, which ca not be expressed with tōg. And he that searcheth the hertes, knoweth the meaninge of þ spizite: for he maketh intercession for þ saictes, acōrdig to þ pleasure of god. ¶ For we knowe that all thinges woꝛke for the best vnto them that loue God whiche also are called * of purpose. For those whych he knew before, he also ordeyned before, that they shoulde be lyke fashioned vnto the shape of his sonne/ that he myght be the fysic begotten sonne among manpe brethren. ¶ Or euer which he appointed before them also he called, and whiche he called, them also he iustified, which he iustified, the he also glorified. What shall we then saye to these thynges: yf God be on our syde/ who can be agaisst vs: which spaied not hys owne sonne, but gaue hi for vs all: how shall he not w hi geue vs althys also: who shall lay any thing to þ charg of gods chose: it is god þ iustified who the shall cōdempne: it is Christ which is dead/ yf rather rise again, which is also on the right hand of god & maketh intercession for vs. Who shall separate vs from the loue of god: shall tribulacion: or anguish: or persecution: or hunger: or thyrnkednes: or paret: or ether sword: As it is wryten: for thy sake are we kyled al day longe, and are counted as shepe apointed to be slayne. Reuertheles in all these thinges we overcome strongly thowow hys help shoued vs: yf a I a sure þ nether death, nether lyfe, nether Angels, or rule, nether power/ nether thinges presente, nether thinges to come, nether heigh, nether lowth, nether eny other creature shall be able to depart vs from the loue of God. The wedde in Christ Iesu our Loꝛde. ¶

To the Romans

b

The notes.

(Adoption) that is the inheritance promised by grace.

* We must suffer with Christ if we shall rayne with him in glory.

* First fruits, a taste, and a certayne position and not the full gift of the spirit. * We are saved by hope & is, we hope to be deliuered out of the corruption, of our bodies into the glory that Christ now is in: and therefore faint not in our tribulations.

* Paul complaineth vpon the hard hertes of Jewes that wolde not receiue Christ, and how & heathen are chosen in their steade

The ix. Chapter.

I Saye the trueth in Christ, & lye not, in that wherof my conscience beareth me wytnes in the holy gost, that I haue gret heuyness and continual sorrowe in my herte. For I haue wysshed myselfe to be cursed from Christe, for my brethren and my kynsmen as pertayninge to the fleshe, which are the Israelites. To whome pertaineth the Adoption, and the glorie, and the couenauntes and the lawe that was given, and & service of God and the promyses: who are also the fathers and they of whom I am (as concernynge the fleshe) Christe came, which is God ouer all thinges blessed for ever: Amen.

I speake not these thynges as though the wordes of god had take non effect. For they are not all Israelites which came of Israel: nether are they all childre of Abraham. But in Isaac shall thy seed be called: that is to saye, they which are the children of the fleshe, are not & children of God. But the childre of promes are counted & seede. For this is a worde of promes, aboute this tyme will I come, and Sara shall haue a sonne.

Nether was it so w her onely: but also when Reberca was w childe by one, I meane by our father Isaac, per the children were boine, when they had nether done good nether bad: that the purpose of God which is by election, myghte stande, it was sayde vnto her, not by reason of workes, but by grace of the caller: the elder shall serue the yonger. As it is wytten: Jacob hee loued, but Esau hee hated.

What shall we saye then? is there anye vnihteousnes w God? God forbidd. For he saith to Moses: I will shewe mercy to whom I shewe mercy: & will haue compassion on whom I haue compassion. So lieth it not then in a mans wil or ruyning, but in the mercy of God. For the scripture sayeth vnto Pharaos euen for this same pleasure haue I sinned: the by, to shewe my power on thee, and that my name might be declared thorow out all the world. So hath he mercy on whom he wyll, and to whome he wyll, he maketh verbe verbed.

Thou wilt saye then vnto me: why then blameth he vs yet? For who can resist his will? But O man, what art thou which disputest w God? Shall & worde he saye to the worke the man: why haste & made me on this fashion? Hath not the potter power ouer the claye, euen of the same lombe to make one vessell vnto honoure, and another to dishonoure? Euen so, God willig to shewe his wrath and to make his power knowe, suffered with long patience & vesselles of wrath, ordeined to damnacion, that he might declare riches of his glori on & vesselles of mercy, whiche he had prepared vnto glory: that is to saie, vs whiche he caused not of the Jewes only, but also of & gentiles. As he saith in Osee: I wyll call theym my people: and her beloued.

And it shall come to passe in the place where it was said vnto them, ye are not my people: that ther shall be called & children of the lyuing god.

But Elaias crieth concernig Israel, thonghe the nombre of the chyldren of Israel be as the sonde of & sea, yet shall but a remnant be saued. He synneth w the worlde verely, and maketh it more in rightewesnes. For a short word wyll God make on erth. And as Elaias said before: except the lord of Saboth haue left vs seede, we had bene made as sodomia, and had bene kyndled to Gomorrah.

What shall we saye then? We save & the gentyles which folowed not rightewesnes haue ouertaken rightewesnes: I meane the rightewesnes which cometh of fayth. But Israel which folowed & lawe of rightewesnes coulde not at-

The Epistle

tarne vnto the lawe of ryghtwines.
and wherfore? Because the soughte it
not by fapth: but as it wote by the woꝝ-
kes of the law. For they haue stombled
at the stomblyng Stone, As it is written:
Beholde I put in Simon a stomblyng
Stone, and a rocke which shal make me
faule. And nowe that beleue on hi shal
be a shamed.

The notes.

*The fleschly and proud mnde that wyl be as wise
as God must be mortified to learne to feare God
to obey hym: to leaue dysputyng w hym.
¶ The vnfaithfulnes of the Jewes, Two maner
of ryghtwines.

The .x. Chapter.

Brethren, my hertes dysre-
a paiser to god for Israel is,
they myght be saued. For I
beare theym recorde þ they
haue a feruent mid to god-
warde but not accordyng to knowledg.
For they are ignorant of the rightwel-
nes which is allowed befoze God, ad go
a bouter to stablish theirowne rightwel-
nes, and therfoze, are not obedyng vn-
to the ryghtwines which is of balewe
befoze god. For *Christe is the ende of
the lawe, to iustifie al that beleue.

Moses describeth the rightwines
which cometh of the lawe, how that the
man which doth the thynges of þ lawe,
shal liue there in. But the rightwines
which cometh of fapth, speaketh on this
wyse. Saye not in thine hert, who shal
ascende into heauen (þ is nothyng els
then to fetche Christ downe) other who
shal ascende into the depe: (þ is nothig
els but to fetch vp Christ from death)
B But what saith þ scripture: The word
is nye thee, euen in thy mouthe and in
thyne hert.

¶ This word is the worde of *fapth
which we preache. For if thou shalte
knowledg w thy mouthe þ Iesus is þ
Lorde: and shalte beleue with thine hert
that God raysed him vp from death þ
shalte be safe. For the belefe of þ herte
iustifieth, and to knowledg w þ mouthe
maketh a man safe. For þ scripture say-
eth: whosoever beleueth on him shal not
be ashamed.

There is no difference betwene the
Jewes and the Gentiles: For one is

Lorde ouer all which is ryche vnto all þ
call on him: For whosoever shal call
on the name of the Lorde, shal be safe.
But how shal they cal vpon him who they bele-
ued not: how shal they beleue on him of
who they haue not herde: how shal they
heare with out a preacher? And howe
shal they preache? *except they be sent:
As it is written: how beautifull are þ
fete of them which bringe glad tydnges
of peace, and bringe glade tydnges of
good things. But they haue not alober-
ped to the Gospel. For Elaias sayth
Lorde who shal beleue oure saynges?
So then fapth cometh by the worde of
God. But I aske: haue they not herde?
No dout, thei soide wet out to all la-
des, and thei wordes i to the endes of
the worlde. *

But I demaunde whether Israel dyd
knowe or not? Forst Moyses sayth: I
will prouoke you to enuy, by them that
are no people and by a foillthe nacio I
will anger you. Elaias after þ, is bolde
and sayth: I am foude of the þ sought
me not: ad haue appered to the þ asked
not after me And agaynst Israel he sai-
yth: al daye long haue I stretched foꝝ-
th my handes vnto a people þ beleueth
not, but speaketh agaynst mee.

The Notes

*A Christ is the ende of the lawe. that is, Christ is
þ fulfilling of the lawe: so that who so hathe him
beleueth þ he with thetyng of þys bloud hath wals-
shed away synnes and ther wyth ouer come death
and hell, and obteyned the fauour of þys father for
al that thus beleue, is counted ryghtwys although
he do not in deade satisfie the lawe.

*Though fapth iustifye from synne and though
Christ deserueth the rewarde promysed yet ys the
promys made on the condycyn þ we embrace Chrys-
tes doctryne and confesse hym wyth wordes. Vede
So that we are iustified to do good workes, ad in-
them to walke to the saluacion promysed,
b *Except they be sent, þ is, except the word be ge-
uen them of god: Except they be sent: þe wil aske of
whom Merely of him which is the owner of þ gos-
pell, that is God. Of him be they sent, whyche pre-
ache Christ truly without the desire of vaine glo-
rye or garynes of the same maner both Christ proue
þ he is sent of þys father: be cause he spaketh the glo-
ry of þys father, not of him selfe. John vii. But forþ
as vnder the pretence of preaching the Gospel pre-
ache mens tradicions: wherby they seke the praise
of them selues, are false Apostles, and sent of Anty-
christ not of Christ.

¶ All the Jewes are not caste away: therfoze pauer
to a mēt the gentyles that be called not to be bygh
minded. No: to despise the Jewes. For the iudgeme-
tes of god are depe and secrete.

The .xi. Chapter.

To the Romayns

vi

I Saye then: hath God caste away his people? God forbyd. for euen I verely am an Israelite, of the seade of Abraham, and of the trybe

of Benjamin. God hath not cast away his people whiche he knewe before. Eys ther wot ye not what the scripture saith by the mouth of Helias how he maketh intercession to God against Israel, saying: * Lorde they haue kyled thy prophetes, and dygged downe thyne altars: and I am lefte onely and they seke my lyfe. But what saith the answers of God to hym agayne? I haue reserved vnto me vii. thousand me whych haue not bowed the knee to Baal. Euen so is there a remnant left thow wylt electio of grace. If it be of * grace, then is it not of woorkes. For then were grace no more grace. If it be of woorkes the is it no more grace. For then were deservyn g no lenger deservyn g. what the? Israel hath not obayned, & he sought. No but yet & electio hath obtayned it. The remnant are blynded, accordynge as it is writtyn. * God hath given them the spirit of unquyrtines: eyes that they shoulde not se, and eares that they shoulde not heare vnto this daye. * And Dauid sayeth: Let theyr table be made a snare to take them wylch all, and on occasion to faule: and a rewarde vnto them. Let theyr eyes be blynded that they se not, & euen * bowe downe their backs.

I say then: haue they therfor combled that they shoulde, but faule onely? God forbid, but thow theyr faule is salvation happened vnto the gentyles, for to prouoke them wylch all. Wherefore if the faul of them be the riches of the world & the minishynge of them, the riches of the gentyles: How much more shoulde it be so if they all beleued. I speake to you gentyles, in as much as I am the apostle of the gentyles, I wyl maguifye myne office, that I might prouoke them whych are my flesh: & might saue some of them. For if the casting awaye of the be the reconcilinge of the worlde: what shall the receauynge of them bee, but lyfe again fro death? For yf one pease be holy & whole hepe is holy. And yf & rote be holy, & braunches are holy also. Though some of the braunches be

broken of, and thou beyng a wylde olyue tree, art grafte in amonge them, and made partaker of the rote and fatnes of the olyue tree, host not thy selfe agaynst the braunches. For yf thou boist thy selfe, remember that thou bearest not the rote: but the rote thee. Thou wylt saye then: the braunches are broken of, & I myght be grafte in. Thou sayst wel: because of vnbeleue they are broken of, and thou standest stedfast in fayth. Be not hys mynded, but feare seynge & God spared not the naturall braunches, lest haply he also spare not the.

Beholde the kindnes and rigorounes of God: on them whych fell, rigorounes: but towarde the, kindnes: yf & continu in his kindnes: & els & shalt be hea wten of, and they yf they hyde not styl in vnbeleue, shalbe grafted in agayne. For God is of powet to graffe them in agayne. For yf thou wait cut out of a naturall wylde olyue tree, & wast graffed contrarpe to nature in a true olyue tree: how moche more, & all & naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethzen (lest ye shuld be wyse in youre awne consaytes) that partli blindnes is happened in Israel, vntyll the fulnes of & gentyles be come in: and so all Israel shalbe saued. As it is writtyn: * There shal come out of Sion he that doth deliuer: and shal turne awaye & vngodlynes of Jacob. And this is my couenaunt vnto the, when I shall take awaye their synnes. As concernynge the gospel they are enemyes for youre sakes: but as touchynge & election they are loued for & fathers sakes.

For verely the gyftes and callinges of God are so the, that it cannot repent him of the: for loke, as ye i tyme passed haue not beleued god, yet haue now obtayned mercy thorow their vnbeleue: euen so now haue they not beleued & mercy whych is happened vnto you, & they also may obtayne mercy. God hath wrappedde all nacyns in vnbeleue, & he myght haue mercede on all.

Of the depnes of the aboundant wysdome and knowledge of God: how vnsercheable are his iudgements, and his ways past fyndynge out: for who hath known the

The Epistle

the mynde of the Lorde: Or who was hys counsellor? other who hath geuen vnto him fyrst, that he might be recompenced agayne: For of him, and thow him, and for him are al thinges. To him be glorie for ever: Amen.

The notes.

* To bowe downe their backs, dothe not onely signifye that they shoulde be brought vnder of the gentiles and oppressed with al kindes of euill: but p they shoulde not onely looke vnto call on the Lorde w sure beleefe of hert.

* The word conuersation, loue, and workes of such as beleue in Christ.

The xii. Chapter.

Beseche you therefore Bretheren, by the mercifulnes of God, that ye make your bodie a quicke Sacrifice, holpe and acceptable vnto God: which is your reasonable seruing of God, and fashion not your selues lyke vnto this world: but be ye chaunged in your thape/ by the renewing of your wittes, that ye maye fele, what thinge is good, that acceptable/ and perfecte wil of god is. For I say (thow the grace that vnto me geuen is) to every man amonge you, that no man esteeme of hym selfe more then it becometh him to esteeme, but that he discretly iudge of hym selfe, accordinge as God hath deale to every man the measure of fayth.

As we haue manye membris in one body, and all membris haue not one of fice: so we beinge manye, are one bodye in Christ, and euerye man among our selues/ one an others membris.

* Beinge that we haue diuers gistes accordynge to the Grace that is geuen vnto vs: if any man haue the gyfte of prophesye, let him haue it, that it be agreinge vnto the fayth. Let hym that hath an office wayte on his office. Let hym that teacheth take hede to his doctrine. Let hym that exhorteth geue attendaunce to hys exhortacion. If any man geue, let him do it with singlenes. Let hym that ruleth, do it wth dyligence. If any man shewe mercye/ let hym do it wth cheerefulness. Let loue be without dissimulation. Hate that which is euell, and cleue vnto that which is good. Be kinde one to another wth brotherly loue. In geuinge honour, go one before another.

Let not that busines which ye haue in hand, be tedious to you. Be feruent in prayer. Applie your selues to the time. Reioyce in hope. Be patient in tribulacion. Continue in prayer. Distribute vnto the necessitye of the sayntes and be ready to haroure. Blesse them which persecute you: blesse but curse not. Be merciful with them that are merciful. Wepe with them that weape. Be of lyke affection one to wardes another: Be not hie minded: but make your selues equal to the of the lower sorte. Be not wise in your owne opinions. Recōpente to no manne euyl. Broupde afore hande thinges honest in the sight of al men. If it be possible, ho to be it of your parte/ haue peace with al men. Dearely beloued auenge not your selues, but geue rōume vnto the wrath of God. For it is written: vengeance is myne, and I will rewarde sayth the Lorde. Therefore if thyne enemye hunger, fede him, if he thirst, ge him drinke. For in so doing, thou shalt heape coles of fyre on his heed. Be not ouertake of euyl: but ouertome euyl wth goodnes.

The notes.

* The obedience of men vnto theyr rulers. Lone fullyllth p lawe. It is now no tyme to folowe workes of darcknes.

* Coles that is thou shalt hyndle hym and make him to loue.

* Prophecie is taken here for p expoundinge of scriptures: which in darke places must be expounded, that it agre to the open places, and general articles of the fayth.

The xiii. Chapter.

Let every soule submit hym selfe vnto that auctorite of the hyer powers. For there is no power but of god.

The powers p be, are ordeined of God, and ho soeuer therfore resisteth power/ resisteth the ordinaunce of God. And they that resist, shal receaue to them selfe dan. For rulers are not to be feared for good workes, but for euill. Wilt thou be without feare of the power? Do wel then: so shalt thou be praysed of the same. For he is the minister of God, for thy welth. But and if thou do euill, then feare: for he beareth not as weard for nought, but is the minister of God, to take vengeance on the, that do euyl. Therefore ye must nedes obey

obey, not for feare of vengeance only: but also because of *conscience. And eue for this cause paie ye tribute. for they are Goddes ministers, seruing for the same purpose.

Geue to every man therfore his due: tribute to whō tribute belōgeth: cus- tome to whō custome is due: feare to whō feare belōgeth: honoure to whō honoure pertyneth. * Owe nothing to any mā: but to loue one another. For he ꝑ loueth another, fulfilleth the lawe. for these cōmādemētes: Thou shalt not commit aduouty: ꝑ shalt not kill, ꝑ shalt not steale: ꝑ shalt not beare false wy- nes: ꝑ shalt not desire a so forth (if there be any other cōmādemēt) they are all cōprehēded in this sayeng: Loue thyn neyghboure as thy selfe. Loue hurteth not hys neyghboure. Therfore is loue the fulfilling of the lawe. R

* This also we knowe, I meane the seasō, how ꝑ it is tyme ꝑ we shuld now awake out of slepe. for now is our sal- uaciō nerer then when we beleued. The night is passed & the daye is come nye. Let vs therfore caste awaie ꝑ dedes of darckenes, & let vs put on the (armour) of lighte. Let vs walke honestlye as it wer e in ꝑ daye lyght: not in eating and drynkyng: nether in chamburyng and wantannes, nether in strife & enuysing: but put ye on the Lord Iesus Chryst. * And make not proussion for ꝑ fleche, to fulfil the lustes of it.

* Though thou were of power to resist the pow- ers yet were thou dampned in thy conscience if thou dydest it because it was against godes cōmūn- demēte.

None is the, fulfilling of the lawe, Chyſte whiche is our saluacion is now nerer then when we looked for hym in the olde testament. (Armoure) of lyght, sayth, hope, loue, the feare that God, trueth al that the lyght of godes word teacheth.

The weake ought not to be despyed. No man shulde offende anothers conscience. Agayne, for oute- wardes thynges shulde no man cōdemne another.

The. xliii. Chapter.

Hym* that is weake in the faith, receaue vnto you, not in disputinge & troublinge his conscience. One belueth ꝑ he maye eat all thinge.

Another whiche is weake eateth carbes Let not him that eteth despise him that eateth not: and let not him which eateth not, iudge hym that eateth. For god hath receaued hym;

What after thou that iudgest another

mannes seruauit. Whether he stande or faule/ that pertyneth vnto his mas- ter: yee, he shal stande. for God is a- ble to make him stande.

This man putterh dyfference bitwene day & daye. An other mā cōiteth al dayes al yke. See that no mā wauer i his awne meanyng. Hee ꝑ obserueth one daye moze thē an other, doeth it for the Lords pleasur e. And he that obserueth not one daye moate thē an other, doeth it to please the Lorde also. See that eateth, dorhe it to please the Lorde, for hee geueth God thankes. And hee that eateth not, eateth not, to please ꝑ Lord. B de id all, & geueth God thankes. for none of vs lyueth his awne seruauit: ne- ther doeth anye of vs die his awne ser- uauit. If wee lyue, wee lyue to bee at ꝑ Lordes will. And if wee dye, wee dye at the Lordes will. Whether wee lyue therfore or dye wee are ꝑ Lordes. For Chyſt therfore dyed, & rose agayne, & reuiued that hee myght bee Lord both of deed and quicke.

But why doest thou thē iudge thy bro- ther? Other whi doest ꝑ despise thy bro- ther? We shalbe al broughte before the iudgment seat of Chyſt. for it is writē as trulph as I liue saith ꝑ lord, all knees shal bowe to me, and all tōges shal geue a knowlede to god. So shal euery one of vs geue acomptes of hi selfe to god. Let vs not therfor iudge one āother any moze. But iudge this rather, ꝑ no man put a stumbling blocke, or an occasiō to faule in hys brothers way. for I know & am ful certified in the Lord Iesus ꝑ ther is nothing comen of it self: but vnto hym that iudgeth it to be comen. If thy brother be greued wythe thy meate, now walkest thou not charitably. Des- trope not hym with thy meate, for whome Chyſt dyed. Cause not youre treasure to be euell spoken of. for the kingdome of god, is not meate & drinck, but rightu- onnes, peace and lope in the holy goost for whosoever in these thinges serueth Chyſt pleseth wel god, & is comēded of men. Let vs folow those thinges which make for peace, & thinges wher id one may edifie another: destroy not ꝑ work of god for a litel meates sake. Al thig- es are pure: but it is euil for ꝑ mā, which eateth id hurt of his conscience. It is

The Epistle

good neyther to eate fleshe neyther to
druicke wyne, neyther eny thyng, wherby
thy brother stonbleth, eyther falleth, or
is made weake. Hail thou sayth: haue
it with thy selfe befoze God. Happp is
he that condenpneth not him selfe in þ
thyngge whych he alloweth: for he that
maketh con science, is dāpned if he eate:
becanse he doth it not of faith. For what
so euer is not of faith, þ same is sinne.

The notes.

* Him that is weake &c. He is weake that is some
offendeth and hath lytell profeted in that we know
ledge and li bertye of thyng, whych he got with his
bloude: And he is strong that knoweth the libertie
of a christen man, that to the cleane all thynges are
leane: and which douteth not as. Ambrose sayth
writing on this chapter that all thynges are to bee
eaten, that are ordened for mans vse: which thyng
he proueth by this open text of Genet. All thynges ar
eading good that God made, and thereof argueth
that they are not to be refused. He addeth moze ouer.
For nether Enoch sayth he which spyt pleased god
nor Noe which at þ flood was only found rightwys
nor Abrahā þ frind of God, or Isaac or Jacob those
rightwys & Godes frindes, amongst whō was also
Loth, or other rightwys men are ready to haue
abstained fro these. He meneth meates, whether they
be fyne or flesch. b. Our treasure is our knowleg.
So do agaynst conscience is dānable. And all that is
not of faith is synne.

The in symple and fraynes of the weake ought
to be doine with all loue and kyndnesse, as tene the en
sample of Christ.

The .xv. Chapter.

Which are strong / ought
to beare the fraynes of the
which are weake and not to
stonde in oñce a lone confai
tes: Let euery mā please his
neighbour vnto his welch, and ediffin
ge. Christ pleased not him selfe: but ag
st is writte. * The rebukes of the which
rebuked thee set on me. * What so euer
thynges are wyrtten afore tyme / ate
written for oure learnyng, that we tho
low pacience and comfote of the scrip
ture, myght haue hope.

The god of pacience and consol
cion, geue vnto euery on of you, þ ye be
lyke mynded one towarde another al
ter the ensample of Christ Iesu: that ye
all agreynge to gether, make with one
moueth prayse god þ father of oure Loz
de Iesus. wherfoze receaue ye one an
other as Christ receaued vs, to þ pray
se of God. And I say that Iesus Chri
ste was a minister of þ circumcission for
the truerth of God, to confirme the pro
mysses made vnto the fathers. And let
the gentyles prayse God for his mercy

as it is written: For this cause I wil
praple the among the gentyles, a syng i
thy name. And agayne he sayth: reioyse
ye gentyles, with his people. And aga
ine, prayse the Lozde al ye gentyles, &
laude him all nacions. And in another
place Elayas sayth: ther shal be the ro
te of Jesse, and he that shal rise to ray
gne ouer the gentyles: in him shal the
gentyles trust. The god of hope fil you
wyth all ioye and peace in beleuynge: þ
ye maye be ryche in hope tho: owe the
power of the holy goodle.

I my selfe am full crucified of you &
my brethren, that ye pour selues are ful
of goodnes and fylled wyth all knowe
ledge, and are able to exhorste one an
other. Neuertheles brethren I haue som
what boldly wyrtten vnto you, as one
that putteth you in remembrance, tho
low the grace that is geuen me of God,
that I shulde be the mynister of Iesu
Christ among the Gentyles, a shuld mi
nister the glad tydynges of God, that þ
gentyles myght be an acceptable offe
ring sanctyfied by the holy god. I ha
ue therfoze where of I maye reioyse in
Christ Iesu: i those thynges which pertain
e to god. For I dare not speake of eny
of those thynges whych Christ hath not
wrought by me, to make the gentyles obe
diente, with worde and dede, in myghty
sygnes and wordes, by the power of þ
spete of god: so that from Ierusalem
and the coites round about vnto Illy
ricum. I haue fylled all countres wyth
the gladde tydynges of Christ.

So haue I enforced my selfe to pre
ache the gospell, not where Christe was
named, lest I shuld haue bylt on a oñer
mannes foundacyon: but as it is wyrt
ten. To whome he was not spoken of,
they shal seand, they that hearde not,
shall vnderstande. For thys cause I ha
ue bene ofte let to come vnto you: but
now seynge I haue no more to do in the
se countres, and also haue ben desirous
manye peares to come vnto you, when
I shal take my iourneie into Spayne,
I wyll come to you. I trust to se you in
my iorney, and to be broght on my way
thitherward e by you, after that I ha
ue somewhat enioyed you.

111.1.3

He is strong
that can bea
te another
mans wea
knesse.
Dial. x. viii

Now go I vnto Ierusalem, a minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribution vnto þe podre saynctes which are at Ierusalem. It hath pleased them verely/and their desires are they. For yf þe Gentiles be made partakers of their spirituall thinges, their durpe is to multiplyer vnto theym in carnall thinges. When I haue per-
fourned this, and haue brought them this frute sealed. I wil come backe againe by you into Spayne. And I am sure when I come, that I shal come wth abundance of the blessinge of þe Gospel of Christe. I beseeche you brethren for our Lord Iesus Christes sake, and for þe loue of þe spere, that yee helpe me in my busynesse wth youre prayers to God for me, that I maye be deliuered from them which beleue not in Iesus, and þe this my seruice, which I haue to Ierusalem, maye be accepted of þe saynctes, þe I maye come vnto you wth ioye, by þe will of God, and maye wth you be refreshed. The God of peace be wth you: Amen.

The notes.

at what saynctes signify in the scriptur to be. i. c. Chapter of salutations. He warneth them to be wary of mens doctrine, and commendeth vnto the certayne godly men, that were louers and brethren in the tenech

The xvi. Chapter

I Commende vnto you Phebe oure syster (whyche is a minister of the congregaty on of Cenchrea) that yee receaue her in the Lord as it becommeth saynctes, & that yee assiste her in whatsoeuer busynesse she needeth of youre ayde. For she hath succoured manye, and mine owne selfe. Grete Prisca and Aquilla my helpers in Christ Iesu, which haue for my lyfe layd downe their owne neckes. Vnto which I not I onely geue thanckes, but also the congregaty on of the Gentiles. Like wyse grete þe congregaty on that is i their house. Salute my welbeloued Epene-
tus, which is the first frute amoung them of Achaia. Grete Mart which bestowed much labour on vs. Salute Andronic^{us} and Junia my consins, which were prisoners wth me also, which are well talked among þe apostles, and were in Christ before me. Grete Amplias my beloued i

þe Lord Salute myba our helper i Christ, & Stachis my beloued. Salute Appelles approued in Christe. Salute theym which are of Aristobolus housholde. Salute Herodion my kynsman. Grete the of the houshold of Narcissus which are in the Lord. Salute Tryphena and Tryphosa, whyche women dyd labour in the lord. Salute the beloued Persis, which laboured much in þe lord. Salute Rufus chosen in the lord, and his mother and myne. Grete Asinertus, Phlegon, Herma, Patrobas, Hermen & the brethren which are wth them. Salute Philologus and Julia, Peneus & his sister, & Olympa, and all the saynctes which are wth the. Salute one another wth an holy kisse. The congrega-
cyons of Christ salute you.

I beseech you brethren, make the which cause diuision and geue occasiō of euil, contrary to the doctrine which ye haue lerned: & auoide the. For they þe are such serue not þe lord Iesu Christ: but their owne bellies, & wth swete preachynges & flattering wordes deceaue the hertes of the innocentes. For youre obedyece extendeth to al men. I am glad no doue of you. But yet I wold haue you wise vnto þe which is good, & to be innocente as concernig euil. The god of peace treade vnto vnder your fete mortell. The grace of our lord Iesu Christ be wth you.

Timotheus my worke felow, & Lucius, and Jason, & Sopater my kinsme, salute you. I Tertius salut you, which wrote this Epistle in þe Lord. Gaius mine host and the host of all the congregaty ons, saluteth you. Crastus þe charytayne of the cytie saluteth you. And Quartus a brother saluteth you. The grace of our Lord Iesu Christ be wth you al: Amen.

To him that is of power to stablish you accordyng to my gospel and preachyng of Iesus Christ in betteryng of þe millere which was kept secret sente the world began, but now is opened by the scriptures of prophesy, at the commaundement of the euerlastyng god, so there by obedyece to the sayth, published among al nacions: To the same God, which alone is wise, be prayse thowtwe Iesus Christ for euer: Amen.

Co

.the Epistle

To the Romayns.
Sent fro Corinthum by Phoebe the
that was the minister vnto the congrega-
tion at Cenchres.

The notes.

**** Synctes loke Act. ix. c.**
*** First frute: that is the frute that was committed**
to God.
*** Paul wolde haue the laye people learned to sub-**
ge the prophetes and to obeye theim accordinge to
knowledge onely, for all obedience that is not after
trus knowledge, is disallowed of God.

The fyrst Epistle of Saynt Paul the Apostle to Corinthians.

The commendeth the Corinthians, exhorteth the
to be of one mynde, and rebuketh the diuision that
was amonge them. Wofully wylsome is folyness
before God, yee there is no wylsome but in the be-
pylled crosse of God.

The fyrst Chapter.

Paul by vocappon an Apost-
le of Iesus Christ thorowe
the wyl of God, a brother
& ostenes.

Vnto the congregacion of
God which is at Corinthum. To them
that are sanctified in Christ Iesu, **** Sa-**
ynctes bi callenge, with all that call on
the name of oure Lorde Iesus Christ
in euery place, both of theis and of ou-
res.

Grace be with you and peace from
God oure father, and from the Lorde
Iesus Christ.

*** I thank: my God al wayes on you:**
re be halfe, for the grace of God which
is geuen you by Iesus Christ: that in
all thinges ye are made ryche by him, in
all lerninge and in all knowledge, euen
as the testimony of Iesus Christ was
confirmed in you, so that ye are behyn-
de in no gyft, and wayte for the appea-
ryng of our Lorde Iesus Christ which
shall strenghten you vnto the ende, that ye
maye be blamelesse in the daye of oure
Lorde Iesus Christ. & for God is fayth-
full by whome ye are called vnto the
fellowship of his sonne Iesus Christ ou-
re Lorde, I beseeche you brethren in the
name of our Lorde Iesus Christ: that ye

all speake one thyng and that there be
no dissencion amonge you: but ye be
knyt to gether in one mynde & in one me-
anyng: It is shewed vnto me (my brethe-
ren) of you, by them that are of the house
of Cloe, that there is stryfe amonge you.
And this is it that I meane: how that
comenlye amonge you, one saith: I hol-
de of Paul: another I holde of Apol-
lo, the thyrde I holde of Cephas: the for-
tyth I holde of Christ. Is Christ deul-
red? was Paul crucified for you: ether
were ye baptised in the name of Paul?
I thanke God that I baptised none
of you, but Crispus & Gaius, lest any
shulde saye, that I had baptised in my
ne awne name. I baptised also the hou-
se of Stephanus: forthermore knowe I
not whether I baptised any man or no.
For Christ sent me not to baptise, but
to preache the Gospel, not with wy-
dom of wordes, lest the crosse of Christ
shulde haue bene made of none effeere
for the preaching of the wyll is to the
that perill the folishenes, but vnto us
which are saved it is the power of god.
For it is wrytten: I wyl destroye the
wylsome of the wyle, and wyl cast away
the vnderstandynge of the prudente.
Where is the wyle? where is the scri-
be? where is the searcher of this worl-
de? Hath not God made the wylsome
of this worlde folishnes?

For when the worlde thorowe wyl-
some knew not God, in the wylsome of
God: it pleased god thorow folishnes
of preachynge to saue the that beleue.
For the Jewes requyre asygne, and the
Grekes seke after wylsome. But we
preach Christ crucified, vnto the Jew-
es an occasion, of falling, and vnto the
Grekes folishnes: but vnto them whi-
che are called bothe of the Jewes, and
**** Grekes, we preach Christ the power**
of God and the wylsome of god. for
the folishnes of god is wiser then men:
and the weakenes of God is stronger
then men. Brethren loke on poure cal-
linge how that not many wyle men al-
ter the flesh, not many myghtie, not ma-
ny of hye degree are called: But god
hath chosen the folyshe thynges of the
worlde, to confounde the wyle.

And

To the Corinthians

E

And God hath chosen the weak things of the world, to confound things which are mighty. And by these things of the world, and things which are despised, hath God chosen, ye and things of no reputation, for to bring to naught things of Reputation, that no flesh should rejoice in his presence. And vnto hym pertayne ye, in Christe Iesus, which of God is made vnto vs wisdom, and also righteousness, and sanctifying and redemption. That accordinge as it is written: he which * rejoiceth, should rejoice in the Lord.

The Notes.

* The Grekes signify some tyme theyr owne nation onely, as in the Actes, vi. a. Sometime all the Gentiles, as here. and Roma. i. b.

b* He rejoiceth in the lord which knoweth certainly that god willet hym good, and fauoreth hym, so that that thing which he dothe pleaseeth god: and that which he doth not as he should do, is forgiven hym, and not imputed vnto hym. Ieremy, vi. g. and Roman. viii. c.

c* It is not eloquence, & glorious paynted wordes of worldly wisdom, that can edifye & conuert soules vnto Christ, but the playne wordes of the scriptures, for they make mention of hym, and his crosse.

The ii. Chapter.

AND I brethren when I came to you, came not in gloriousnesse of wordes or of wisdom, shewing vnto you the testimony of god. Nay, ther shewed I my selfe that I knewe any thing among you, saue Iesus Christ, even the same that was crucified. And I was amonge you in weakenes, and in feare, and in muche tremblinge. And my wordes and my preachinge was not in enticing wordes of mans wisdom: but in thewinge of the spirite and of power, that your faith should not stand in the wisdomme of men: but in the power of God.

That we speake of, is wisdom amonge them that are perfect: not the wisdom of this world, nether of the rulers of this world (which go to nought) but we speake the wisdomme of God which is in secret and lyeth hid, which God ordeyned before the world vnto oure glory: which wisdom none of the rulers of this world knewe. For had they knowen it, they wold not haue crucified the lord of glory. But as it is written: The eye hath not sene, and the eare hath not heard, nether haue entred into the herte of manne, the

things which god hath prepared for the that loue hym.

But God hath opened them vnto vs by his spirite. For the spirite seareth all things / yee the bottome of Gods secretes. For what man knoweth the things of a man: saue the spirite of a man which is in him. Euen so the things of God knoweth no man, but the spirite of god: & we haue not receiued the spirite of this world: but the spirite which cometh of God, for to knowe the things which are geuen to vs of god, which things also we speake, not in the comynge wordes of mannes wisdom, but with the comynge wordes of the holy gost, manifestyng spirituall comparisons of spirituall things. For the naturall man perceaueth not the things of the spirite of God. For they are but foolishnes vnto him: nether can he perceaueth them, because he is spirituallly examined. For he that is spirituall, discusseth all things: yet he him selfe is iudged of no man. For who knoweth the mynde of the Lord, or ether who shall informe him? But we vnderstande the mynde of Christ.

The Notes.

Perfect are they that vnderstande the lawe, sayth and workes trulpe, and professe them.

The spirite vnderstandeth godly things. The natural man that is not renewed in Christ can not perceiue the things of God.

Paul rebuketh the sectes and authours thereof. Christe is the foundacyon of his church. No man oughte to reioyce in men, but in God.

The iii. Chapter.

AND I could not speake vnto you brethren as vnto spiritual: but as vnto carnall, euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not strong, no nether yet are. For ye are yet carnall. As longe verely as there is amonge you enuyenge, stryfe and dissencion: are ye not carnall, and walcke after the manner of men? As longe as one sayth, I holde of Paul, & another I am of Apollo, are ye not carnall? What is Paul? What thyng is Apollo? Only mynisters are they by whome ye beleued, euen as the Lord gaue euery man grace. I haue platted, Apollo watered: but God gaue the encrease. So the, nether is he that planteth eny thinge, nether he that watereth, but god which gaue

1 Cor. x. 13

Roman. xi. 3

c. d. the

The Epistel

the encrease. He that planteth and he þ watereth, are nether better the þ other.

¶ **E**ueri man yet þal receaue his reward according to his labourers. We are Goddes labourers, ye are goddes husbandry, ye are goddes building. According to the grace of god geuen vnto me, as a wyse buylder haue I laid foundation. And another buylt thereon: But let euery mā take hede how he buildeth vpon. For other foundation can no mā laye, then that which is layd, whych is Iesus Christ. If any mā buyld on this foundation, golde/siluer, precious stones: timber, haye or stuble: euery mans worke þal appere. * For the daye þal declare it, and it shall be shewed in fyre. And the fyre shal trie euery manes worke what it is. If any mans worke that he hath buylt vpon/þyde, he shall receaue a reward. If any manes worke burne, he shall suffer losse, but he shall be safe hi selfe: neuertheles yet as it were thoro w fyre.

¶ **A**re ye not ware that ye are þ temple of God, and how that the spyrte of God dwelleth in you? If any mā defile the temple of god him þal god destroy for þ temple of god is holy, which temple ye are. Let no man declare him selfe. If any man seme wyse among you, let him be a sole i this world, that he make be wise. For the wisdom of this world is folishnes with god. For it is written he compasseth the wise i their craftines. And againe/ God knoweth the thoughtes of the wyse that they be vaine. Therefore lett no man reioyce in menne. For all thynges are yourres/ whether it be Paull/ether Apollo, ether Cephas: whether it be the world, ether lyfe, ether death, whethir they be present thynges or thynges to come: all are yourres: and ye are Christes, and Christ is goddes. *

The notes,

a* For the daye þal declare it &c. Daye here signifieth the tyme when God bringeth to lyght þ thing that is hyd. By fyre vnderstande exquisite & perfect true Judgement, the which, when it hath opened þ sawte and errour, affliction of forthinking and repenting both folow. ¶ Paule so teacheth here of preachers that succeded him when he was departed from the Corinthians. He had layde a good foundation, let other take hede, saith he, what they build thereon. If they builde thynges worthy for Christ theire worke wyl remayne and abyde: whē it is seme in the lyght, whiche thinge he signifieth when he sayeth, for the daye shall declare it. But ye

they bryng in Jewe the saycons, they shal happily deceaue for a tyme but at length their death shal be opened as soone as it ys begonne to be examyned w true and sincere Judgement, which is signified by this worde speer: Thus doth Erasmus expounde this place in hys annotacion vpon thys worke. Haye and stuble, prouing also by þ authority of Amos/ Jerome, and other olde aucthoures/ that it maketh nothing but purgatory, though manye haue wrongfully labourd to wrest it to that purpose. The preachers are but ministers, Judgement belongeth onely vnto god.

The iiii. Chapter.



Et me thys wyse esteeme vs

¶ **E**uen as the Ministers of Christ/and disposers of the secretes of God. Furthermore it is required of þ disposers, that they be founde saythfull. * With me is it but a berpe small thinge that I should be iudged of you, eyther of (mans day) No I iudge not myne owne selfe. I know nought by my selfe, yet ain I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothinge before the tyme vntyll the Lorde come, which wyl lyghten thynges that are hyd in darknes, and open the consels of the hertes. And then shall euery man haue prayse of God. *

¶ **T**hese thynges brethren I haue described in myne owne Parson, and Appollos, for your sakes, that ye myghte learne by vs, that no man counte of hi selfe, beyond that which is aboue wyte, that one swel not againt another for any mans cause. For who preferreth ther? what haste thou, that thou hast not receayd it? If thou haue receued it, why reiocest thou as though thou haddest not receaued it? Nowe ye are full, nowe ye are made rich: ye raygne as Kinges without vs: and I wolde to God ye wold raygne, that we might raygne with you.

¶ **W**e thincke that God hath set for the vs which are Apostles, for the lowelle of al, as it were men appointed to death. For we are a gaslinge stocke vnto the worlde, and to the Angels, and to men. We are soles for Christes sake, and we are wyse thoro w Christe. We are weak, and ye are strong. Ye are honorable and we are despyled. Euen vnto thys daye we hunger and thyrst, and are naked: and are buffeted wyth fistes, and haue no certeyn dwelling place/and labour we workinge with our owne handes, we are reupled, and yet we blesse.

The Apostles are ministers.

The last on of true Apostles.

To the Corinthians

xi

We are persecuted, & suffer it. We are cruel spoken of, and we praise. We are made as it were the filthines of this world the of scowinge of al thinges, even vnto this tyme.

I write not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructours in Christ: yet haue ye not many fathers. In Christ Iesu, I haue begotten you throu the Gospel. Wherfore I desire you to folowe me. For this cause haue I sent vnto you Timotheus, which is my deare sonne & faithfull in the Lorde, which shall put you in remembraunce of my wordes whiche I haue in Christ, even as I teache euerye wher in al congregations. Some swel as though I wold come no more at you. But I wyl come to you shortly, if god will: and wyl know, not the wordes of them which swel/ but the power: for the kingdome of god is not in wordes, but in power. What wyl ye? Shal I come vnto you with a rodde, as els in loue and in the spirit of mekenes?

The notes

* Faithfull is he that preacheh his master, not him selfe.

Manne shaye, is mannes wysdome.

After what maner? Paule curseh the man, that had comytted fornicacyon wth his mother in lawe.

The .v. Chapter

There goeth a comen saying that there is fornication among you and suche fornication as is not once named amonge the gentles: that one shulde loue his fathers wyfe. And ye swel and haue not rather sorowed, for he which hath done this deade, myghte be put from amonge you. For I verely as absent in bodye, even so presente in spirit haue determined al redy (as though I were presente, of hym that hath done this deade, in the name of our lord, Iesu Christe, when ye are gathered together, and my spirit is, with the power of the Lorde Iesus Christe, to deliuer him vnto* Sathan, for the destruccon of the fleshe/ that the spirit may be saved in the date of the Lorde Iesus.

Your reioysinge is not good: know ye not that lytle leuen soweth in whole lumpe of dowe.

Do urge therfore the olde leuen/ that

ye maye be new dowe, as ye are swete breed. For Christ oure easter lambe is offered by for vs. Therfore let vs kepe holy daye/ not with olde leuen, neither with the leuen of maliciounes and wickednes: but with the swete breed of purenes and truthe. R

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meante not at all of the fornicatours of this worlde, ether of the couetous, or of extortioners, ether of the idolatres: for then must ye nedes haue gone out of the worlde. But now I write vnto you, that ye company not to gether, with any that is called a brother, be a fornicator, or couetous, or a worshippinger of images, ether a raylar, ether a bronckard, or an extortioner: wth hym that is soche se that ye eate not. For what haue I to do, to iudge them which are wythout? Do ye not iudge them that are within? Them that are wythout God shall iudge. But awaye from amonge you that euill person.

The notes

* Excommunication is to destroye flesshe wysdome that the spirit maye be founde in doctrine of Christ.

If any that professeth christ be such: no other churche man maye beare hym company.

He rekeueth them for going to lawe together before the world: and reioyseth vniuersally.

The .vi. Chapter.



W dare one of you haue any ge busines wth the another to go lawe vnder the wycked/ and not rather vnder the sayntes? Do ye not know that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge smal trifles: knowe ye not howe we shall iudge angels? How moch moare maie we iudge thynges that pertain to this lyfe? If ye haue iudgements of worldely matters, take them which are despyled in the congregation, and make the iudges. This I saye to youre shame. Is ther bitterly no wyse man among you? What not one at all/ that can iudge betwene brother & brother, but one brother goeth to lawe with another: and vnder the vnbeleuers? Howe therfore there is bitterly a fault amonge you, because ye go to lawe one with another.

The Epistle

with another. And by rather suffer ye not
w^og: why rather suffer ye not your sel
ues to be rebbed: may ye pour selues do
w^og, & robbe: & p^r b^rethrē. Do ye not
remēbre how that p^r vnrighteous shal
not inheret the kingdome of God: & be
not deceaued. For nether fornicatours,
nether worshippers of ymages, neyther
whozmongers / nether weakpuges,
nether abusers of them selues w^oth the
mankinde, nether theues / nether coue
tous, nether dronkerdes, nether cursed
speakers, nether pillers, shal inheret the
kingdome of god. And suche were ye
herely: but ye are wethed: ye are sancty
ed: ye are iustified by the name of p^r lord
Jesus, & by the spyte of oure God.

These such
like haue no
part in chist

Sanctifying
& iustifying co
meth by
Chyste and
hys spyte.

All thinges are lawful vnto me: but
al thinges are not profitable. I maye
do al thinges: but I wil be brought vn
der no mā's power. Meates are orde
ned for the bely, & the bely for meates:
but god shal destroye both it and them.
Let not p^r body be applied vnto forny
cation, but vnto the lord, and the lord
vnto the body. God hath raised by the
Lord, & shal raise vs by by his power.

¶ **E**ther remēbre ye not / that your bo
dyes are the members of Chyst: shall
I now take the members of Chyst, &
make them the members of an harlot:
God forbidd. Do ye not vnderstad that
he which coupleth him self with an har
lot is becom one body: for two (saith
he) shalbe one flesh. But he that is ioy
ned vnto the lord, is one spyte.

¶ **F**le fornycation. All synnes p^r a man
doeth are without the body. But he that
is a fornicator, sineth against his awne
body. Ether know ye not: how p^r your bo
dyes are the temple of the holye goost,
which is in you, whom ye haue of god,
and how that ye are not your owne: for
ye are dearly bought. Therefore glo: if
god in your bodies and in youre spyr
tes, for they are Goddes. &

¶ **O**f marriage, bys nite and widdoheade.

A The. vii. Chapter.



Concerning p^r thinges wher
of ye wrote vnto me: yt is
good for a man, not to tou
che a woman.

¶ **N**euertheles to a boyde fornycation;
let every mā haue his wiffe: and let eue
ry w^oman haue her husbāde. At the
mā geue vnto the wiffe due deneuolēce.

¶ **L**ike wyse also the wyfe vnto the mā:
The wyfe hath not power ouer her aw
ne body: but the husbāde. And like wyse
the husbāde hath not power ouer his
awne body: but the wyfe. And y^e shal
not pour selues one fro another, except
it be to consent for a time: for to geue
poure selues to fastpunge and prayer.

¶ **A**nd afterwarde come agayne to the sa
me thyng, lest Satan tēpte you for pou
re incontynencie. &

¶ **W**hes I saye of fauoure, & not of com
maundemet. For I wold that al mē we
re as I my selfe am: but every man ha
th bys proper gyfte of God / one after
this maner, another after that. I saye
vnto the vnmarrid mē & widdowes:
it is good for them yf they abyde euen
as I do. But and yf they cannot absta
yne, lett them marry. For it is better to
marry then to burne.

¶ **V**nto the married commaunde not I,
but the Lord: that the wyfe separte not
her selfe from the man. If she separte
her selfe, let her remayne vnmarrid or be
re consiled vnto her husbāde agayne.
And let not the husbāde put a way his
wife from him.

¶ **T**o the remmaunt speake I ad not to
the Lord. If eny brother haue a wiffe p^r
beleueth not, yf she be content to dwell
with hym, let him not put her awaye, &
the woman which hath to her husbāde
an infidell, yf he consente to dwell w^o her
let her not put him awaye. For the vn
beleuig husbād is sanctified by p^r wiffe. &
p^r vbeleuig wiffe is sanctified by p^r hus
bād. Or els were your childre vncleane:
but now are they pure. But a if p^r vnde
leuing departe, let hi departe. A brother
or a sister is not in subiection to such.
God hath calleth vs in peace. for how
knoweth thou o woman whether thou
shalte saue that man or no: & other how
knowest thou o man whether thou shalt
saue that woman or no: but euen as god
hath distributed to every man.

¶ **A**s the Lord hath called every pat
son, so let him walke: ad so or deine I i
al congt gacions. I fany man be called
beyng

beinge circumcised, let him adde nothing thereto. If any be called vncircumcised: let hi not be circumcised. Circumcising is nothing, vncircumcising is nothinge, but the keeping of the commaundementes of God is all together.

Let euery man abyde in the same state wheryn he was called. Art thou called a seruaunt: care not for it. Neuertheles yf thou mayest be free, vse it rather. For he þ is called in the Lorde beinge a seruaunt is the lordes fre man, Likewise he that is called beinge free, is Christes seruaunt. Ye are dearly bought, & be not mennes seruautes.

Brethren let euery man, where in he is called, there in abyde with God. & As concerninge virgins, I haue no commaundemente of the Lorde: yet geue I counsel as one that hath obtayned mercye of the Lord to be fapthfull. I suppose that it is good for the present necessity. For it is good for a man so to be. Art thou bounde vnto a wyfe: seke not to be losed. Art thou loused from a wyfe: seke not a newe. But ad if thou take a wyfe thou sinnest not. Likewise if a virgin marie, she sinneth not. Neuertheles suche shal haue trouble in theyr flesh: but I fauoure you.

Thys saie I bretheren, the tyme is shorte, it remaineth that they which haue wyues, be as though they had none, and they that weep, be as though they wepte not, and they that reioyce, be as though they reioyced not: and they that bye, be as though they possessed not: & they that vse thys worlde, be as though they bled it not. For the fassyon of thys worlde goeth away. I wolde haue you without care. The yngle mā careth for the thinges of the Lorde, how he maye please the Lorde. But he that hath married, careth for the thinges of þe worlde: how he maye please hys wyfe. There is difference, betwene a virgin and a wyfe.

The yngle woman careth for the thynges of the Lorde, that she maye be pure both in body, and also in spirite. But she that is married, careth for the thinges of the worlde, how she may please her husbande. This speake I for your profyt, not to tangle you in a snare: but for that which is honest & comely vnto you, and that ye may quietly cleaue vnto the lord

with out separation.

If any man thinke that it is vncomefy for his virgin, yf she passe the tyme of mariage, and if so nede requyre, let hym do what hee lysteth, hee sinneth not, let them be coupled in mariage. Neuertheles he that purposeth surely in hys hert hauinge none neade: But hath the power ouer hys owne body: and hath so decreed in his herte, þ he wyll keape his virgin, doeth well. So than he that soyneeth his virgin in mariage, doeth well. But he that soyneeth not his virgin in mariage, doeth better. The wyfe is bounde to the lawe as long as her husband lyueth.

If her husband slepe, she is at libertye to mary with whom she wyll, only in the Lorde. But she is happyr yf she so abyde in my iudgmente. And I thinke verely that I haue the spere of god.

The notes.

a * Coburne after S. Ambrose, is, when the wil is senteth to the lust of the flesh.

b * Now are they pure, Not that children are cleane and pure by nature, for that were agaynst the Apostle himself, which proueth Rom. v. that al are vnder original sinne, and naturally the chyldren of God des woth, as Ephe. ii. But hys meaninge is here, that lyke as al thinges are cleane vnto the cleane Wit, is: Euen so to a Chyristen mā an vncircumcised wyfe is cleane, so that he maye be conuersaunte wyth her, & not offende in so doing, and that the chyldren of them are not to be repured as vnlawful, and vncleane, & * We not mennes seruautes. To be the seruautes of men here is, to do anye thyng for the fauoure of men, by which they fall from þ fauour of God, while they despylunge Christ do hang on men, and more regarde mennes pceptes and ordinaunces the the verge institucions of God, yea, than God hym selfe.

This forbiddeth S. Paule here, and not that wee shoulde deny to be seruautes to oure masters to whom we be bounde accordyng to the common ordre apoynted in common welthes.

To these we are straitly commanded in sundry places of the scripture to be obedyent w loue and dylygence in al thinges agreeable to Goddes holy worde.

* If a man haue the gyft, chastyete is good, & more quietly to serue god. For the married haue ofte moche trouble, but yf the minde of the chaste be combered with other worldly busines, what helpeth it? yf þ married be the more quiet mynded thereby, what hurteth it? Rather of it selfe is better then the other, or pleaseth god more the þ other. Rather is outward circumcising of ourwarde baptyme worth a pyne of them selues, saue that they put vs in remembraunce to kepe the couenaunte made betwene vs & God.

There duketh them þ vse their libertie to þ sleaender of other, and sheweth how me ought to behaue them towarde such as be weak.

The viii. Chapter



If we speake of thinges dedica- te vnto idoles, we are sure þ we al haue knowledg. Knowledge maketh a mā swell but loue edifyeth: yf any mā

chil. thyncke

The Epistel

thinke þ he knoweth any thinge, he knoweth no thing yet as he ought to know. But yf any Man loue God/the same is knowne of him.

To speake of meate dedicate vnto ydoles, we are sure that there is none ydolle in the worlde, ad that ther is none other God but one. And though there be that are called Goddes, whether in Heauen either in earth (as ther be goddes many and lordes many): yet vnto vs is there but one God/which is the father, of whō are all thinges, and we in him: and one Lord Iesus Christe, by whome are all thinges and we by him. But euery man hath not knowledge. For some suppose that ther is an Ydoll vnto this houre, and eate as a thinge offered vnto the ydole: so their consciences beyng peccare, are despyled. Whiche maketh vs not acceptable to God. Neither if we eate are we the better: Neither yf we eate not, are we the worse.

But take hede that youre libertie cause not the weake to falle. For yf some man se thee which hath knowledge, yf at meate in the ydoles temple, that not the conscience of him which is weake, be holde ned to eate those thinges which are offered to the Ydole. And so howe thy knowledge shall the weake brother perill: for whom Christe dyed. When ye sinne so agaynst the brethren, and wound their weake Consciencs ye synne agaynst Christ. Wherfor yf meate hurte my brother, I wol eate no fleshe while the worlde standeth, because I wol not hurte my brother.

¶ Lone for beareth the thinge that he maye do by the law. He exhorteth them to runne on forþ in the course that they haue begonne.

The.iiij. Chapter.

Am I not an Apostle: Am I not free: haue I not sene Iesus Christ our Lord: Are ye not my worke i þ Lord: If I be not an Apostle vnto other: yet am I vnto you. For the seale of myne Apostleshippe are ye in þ Lord. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke: Either haue we not

power to leade about a sister to wife, as well as other Apostles, and as the brethren of the Lord & Cephas: Either only I and Barnabas haue not power thys to do: Who goeth a warfare any tyme at his owne cost: who planteth a vyne, parde, and eateth not of the frute: Who leadeth a flocke and eateth not of the mylke:

¶ Saye I these thinges after þ maner of men: Or saith not the lawe the same also: For it is witten in the law of Moyses: Thou shalt not moue þ mouth of þ ore that treadeth our the corne. Both God take thought for euen: Either saith he it not al to gether for our sakes: For our sakes no doute this is witten: that he which eateth shulde eate in hope, ad that he which thoweth in hope, shuld be partaker of his hope. If we sowe vnto you spirytual thinges: is it a greates thinge: yf we reape your carnall thinges:

If other be partakers of this power ouer you, wherfor are not we rather:

¶ Neuertheles we haue not bled this power: but suffer all thinges lest we shulde hynder the gospel of Christ. Doe ye not vnderstande how that they which minister in the temple, haue theyr sinderunge of the temple. And they whiche waite at the altier, are partakers with the altier. Euen so also dyd the Lord ordeyne, that they which preache þ Gospel, shulde lyue of the Gospel. But I haue bled none of these thinges.

¶ Neither wrote I these thinges that it shoulde be so done vnto me. For it were better for me to die, then that any man shulde take this reioysing from me In that I preache the gospel. I haue no thinge to reioyce of. For necessity is put vnto me. Who is it vnto me if I preach not the Gospel. If I do it in a good wil, I haue a rewarde. But if I do it agaynst my wil, an office is committed vnto me. What is my rewarde then: Merely that when I preache the Gospel. I make the Gospel of Christ free, that I misuse not mine auctorite in the gospel.

For though I be free from al men, yet haue I made my selfe seruauant vnto al men, that I might winne the moo. Vnto the Jewes, I became as a Jew, to winne the Jewes. So them that were vnder

In all our dedes we must haue a respecte to ourneighboures weakthe.

¶ Christe what is worth

¶ The preache hath right to chalenge a living for his laboure



under þe lawe, was I made as though I hadde bene under the lawe, to wyne them th at weare under the law. To the that weare without law, became I as though I had bene without lawe (when I was not without lawe as per taining to god, but vnder a lawe as co cerning Christ) to wyne them that were with out lawe. To the weake became I as weake, to wyne the weake. In all thinges I fashioned my selfe to al mē, to save at the lest waye some. And this I do for the Gospels sake, that I myghte have my heret herof.

¶ Because ye not how that they which runne in a course, runne all/ yet but one receaveth the rewarde. So runne that ye maye obtayne.

¶ Every man that proueth masterles, abyapneth from all thinges. And they do ye to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. I therfore so rīne, not as at an bucer sayne thing. So fyght I not as one þ beareth the aper, but I tame my body, & bringe it into subiection, lest after that I haue preached to other I mi selfe shuld be e a cast awaye.

Paul proueth him selfe an Apostle equal to the best in that þe spīte beareth recorde to his preachinges in that as many were by him conuerted as by the o the Apostles.

We feareth them with the ensamples of the old testamēt, and exhorteth them to a Godly conuersation.

Chap. x. Chapter

Betheren I wolde not that ye shoulde be ignoraunte of this: how that oure fathers were all vnder a cloud. And al passed thorow the sea, and were all baptised vnder Moyses, in the cloude and in the Sea: and did al eate of one spirital meate, and did al drinke of one maner of spirital drinke. And they dranke of that spirituall rocke that folowed them, whiche rocke was Christ. ¶ But in many of the had god no deylte. For they were ouerthrowen in the wilderness.

These are ensamples to vs & that we shulde not lust after euil thinges, as they lust. Nether be ye worshyppers of images as were some of the according as it is witten: ¶

The people sate downe to eate and drinke, and rose hye agayne to playe

Nether let vs commit fornicacion: as some of them committed fornicacion. And were destroyed in one daye. xxiij. thousand. Nether let vs tempte Christ as som of them tepted, and were destroyed of ser penes. Nether murmure ye as some of them murmured and were destroyed of the destroyer.

All these thinges happened vnto the for ensamples, and were wytyen to put vs in remembraunce, whome the endes of the worlde are comen vpon. Wherefore let hym that thinketh he standeth, take hede lest he fall. What hath none other tempracion take you, but such as foloweth the nature of man. But God is saychfull, which shall not suffre you to be tempted aboue youre strenghts: but shall in the myddell of the temptation/ make a waye to escape out.

¶ Wherefore my deare beloued, flee from the worshyppinge of idoles.

I speake as vnto them which haue discretion, iudge ye what I saye. Is not the cup of blessing, which we blesse partakynge of the bloude of Christ? is not the breade which we breake, partaking of the body of Christ? because that wee (though we be many) yet are one bread and one body in as muche as we are all partakers of one bread. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice partakers of the aulter.

What saye I ther? þe image is any thinge: or that it which is offered to images is any thyng? Naye, but I saye, that these thynges whiche the gentyles offer, they offe to deuels, & not to god.

¶ And I wolde not that ye shoulde haue fellowshyp wyth the deuels. Ye can not drinke of the cuppe of the Lorde, & of the cup of the deuels. Ye can not be the partakers of the Lordes table, & of the table of deuels. Eyther shall we prouoke the Lorde: Or are we stronger then he? All thynges are lawfull vnto me but all thynges are not expedient. All thinges are lawfull to mee, but all thinges edifie not. Let no man seke his owne profyte, but let every man seke others welth.

What soeuer is sold in þe marketh, eat and aske no questions for conscience sake

For

Agm, xrb. 2
Plalmer 20

Cuppe
Drink

We haue
professed our
selfe to seke a
nothers welth

preache
right to
a lily
is about

Wrote I
the. Coln
the. Coln
the. Coln
the. Coln
the. Coln

the. Coln

The Epistle

For the earth is the lordes, and all þat therin is, if any of the which beleue not, bid you to a feast, & if ye be disposed to god, what soeuer is set befoz you, eate al kig no question for conscience sake. But and if any man say vnto you: this is dedicate vnto idolles, eate not of it for hys sake that shewed it, and for hurtinge of conscience. The earth is the Lordes, and all that therein is. Conscience I say, not thys ne; but the conscience of that other. * For why shoulde my lybertie be iudged of another mannes conscience. For if I take my parre with thankes, why am I euell spoken of, for that thing wherfoze I geue thankes.

Whether therfore ye eate or drinke, or whatsoeuer ye do, do al to the prayse of God. & See that ye geue none occasion of euell, nether to the Jewes / nor yet to the gentyles, neyther to the congregacyon of God: euen as I please all men, in all thinges, not seekinge myne owne profit / but the profyt of man, þat they might be saued. folowe me as I do Christ.

The notes.

* We should be so ful of loue and so circumspete, that we should geue none occasyon vnto the ignorant: for to speake euell of vs for our lyberte, and for doynge that which we may lawfully do befoze God.

* Loue seeketh her neyghours profyte. He rebuketh them for the abuse and misorde that they had about þat sacrament of þe bodye & bloude of Christ, & bringeth the agayne to þe first institution.

The .xii. Chapter.

I Commende you brethren þat ye remember me in all thinges and kepe the ordinaunces euen as I deliuered them to you. I wold ye knew that Christ is þe head of euery mā. And the man is the womans head. And God is Christes head. Euery man praisinge or prophesyinge hauing ani thyng on his head, shameth hys head. Euery woman that prayeth or prophesseth bare headed / dishonoureth hys head. for it is euen al one, & the very same thinge euen as though we were shauen. If the woman be not couered, let her al so be shoren. If it be shame for a woman to be shorne or shauen, let her couer her head.

A man ought not to couer his head, for as moche as he is the Image and glo-

rye of god. The woman is the glory of þe mā. For þe mā is not of the woman, but þe woman of the man. Nether was the mā created for the womans sake: but the woman for the mans sake. For thys cause ought the woman to haue power on her heade, for the Angeles sake.

Neuertheles nether is the mā x pth out the woman, nether is the woman w pth out the man in the Lord. For as the woman is of the man, euen so is the mā by the woman: but all is of god.

Judge in youre selues whether it be comelye that a woman praye vnto god bare headed. Or els doth not nature teache you, þat it is a shame for a man, yf he haue longe heare: and a prayse to a woman yf she haue longe heare. For her heare is geuen her to couer her with all. If there be many men among you that lusteth to strue, let hi knowe that we haue no suche custome, nether the congregacions of god.

This I warne you of, and comende not that ye come to gether: not after a better maner but after a worse. * First of al when ye come to gether in the congregacion. I heare that there is dissencion among you: and I partly beleue it. For ther must be secretes among you, þat they which are perfect amōg you might be knowen. When ye come to gether, a man cannot eate the lordes supper. for euery man begynneth afoze to eate hys owne supper. And one is hongry, and another is drunken. Haue ye not houses to eate and to drinke in? Or els despyse ye the congregacyon of god, and shame them that haue not. What shall I saye vnto you: shall I praise you? In thys praise I praye you no:.

* That whiche I deliuered vnto you I receaued of the Lord. For the Lord Iesus the same nighte in which he was betrayed / toke bread: and thanked and brake, and sayd. Take ye, and eate ye: this is my body which is broke for you.

* This do ye in the remembraunce of me. After the same maner he toke þe cuppe whē supper was done, sayig: this cuppe is the newe testamet in my bloud: this do as oft as ye drinke it, in remembraunce of me. For as often as ye shall eate this bread / and drinke this cup ye shall shewe the

The notes
supper.

Math. xxvi,
Mark. xvi,
Luke. xxi,

The ist
tution of

of þe Sacra
mente.

the Lordes death, til he come. Wherfo-
re whosoever shall eat of this bread/or
drinke of this cup unworthely, shalbe
guilty of the body and blood of the Lord
de. Let a man therfore examen him selfe,
and so let him eat of the bread and
drinke of the cup. For he that eateth or
drinketh unworthely, eateth and drin-
keth his owne damnacion, because he
maketh no difference of the Lordes bo-
dy: For this cause many are weak &
sick amonge you, & many slepe. If we
haue truly iudged our selues, we shold
not haue bene iudged. But whē we are
iudged of the Lord, we are chastened,
because we shoulde not bee dampned
wth the worlde. Wherfore my bether-
zen when ye come to gether to eate,
tary one another. If any man hunger,
let him eate at home, that ye come not
together vnto condenaciō. Other thinges
will I set in order when I come.

The notes

*Power is as moche to saye, as a sygne that the
woman is in subiection and hath an hee over hyr.

¶ The dyuersyte of the gyftes of the holy godd,
geuen to the comfort and edifying of one another,
as the members of a mans body serue one another

The .xii. Chapter,



A spiritual thynges bether-
zen I wolde not haue you
ignorant. Ye knowe ye
were gentyles, and wēt your
re wayes vnto domine pho-
les, euen as ye were ledde: Wherfore I
declare vnto you that no man speaking
in the spirite of God, desisteth Iesus. Al-
so no mā can say that Iesus is the Lord:
but by holy good. There are diuersi-
ties of gyftes verely, yet but one spirite.
And ther are differences of admynistra-
cions, & yet but one Lord. And there
are diuers maners of operacions, and
yet but one God whych worketh all thin-
ges that are wrought, in all creatures.
The gyftes of the spirite are geuen to
every manne, to profyte the congrega-
cion. To one is geuen by the spirite/

by utterance of wisdom. To another is ge-
uen the utterance of knowledge by the sa-
me spirite. To another is geuen faith,
by the same spirite. To another the gif-
tes of healynge, by the same spirite. To
another power to do miracles. To an o-
ther prophete. To another iudgement
of spirites. To another diuers tonges.
To another the interpretacon of tong-
ges. And these all worketh euen the selfe
same spirite, diuidyng to every man
seuerall gyftes, euen as he wyl.

For as the bodye is one, and hath
many members, and all the members of
one body, though they be many, yet are
but one body: euen so is Christe. For
in one spirit, are we all Baptised to ma-
ke one bodye, whether wee be Jewes or
Gentyles, whether we be bound or free,
and haue all droncken of one spirite.
For the bodye is not one membre, but ma-
ny. If the fore saye: I am, not the hand,
therfor I am not of the body: is he ther-
fore not of the bodye: and if the eare say,
I am not the eye: therfore I am not of
the bodye: is it therfore not of the bo-
dye. If all the bodye were an eye,
where were than the eate? If all were
hearing where were the smellynge? But
now hath God disposed the members
euery one of them in the bodye, at his
owne pleasure. If they were all one me-
bre: where were the bodye? Now are the
re many members, yet but one bodye. &
eye cannot say vnto the hand I haue no ne-
ede of the: nor the head also to the fete/ I
haue no nede of you, Perather a great
deale those members of the body, which
seme to be moost feble, are moost neces-
sary

And vpon those members of the bodye,
whiche we thinke least honeste/ put wee
moost honesty on, & our vngodly partes
haue moost beuty on. For our honest me-
bres neede it not. But God hath so dis-
posed the bodye, and hath geuen moost
honoure to that parte whiche lacketh,
leaste there shoulde be any stryfe in the
bodye, but by the members shoulde indif-
ferently care one for another. And yf one
membre suffer: all suffer wth him, if one me-
bre be had in honor, all members be glad
also.

The Epistel

Ye are the body of Christ, and members one of another. And God hath also ordered in the congregation, first the Apostles, secondarily Prophets, thirdly teachers, then them that do miracles: after that the gifts of healing helpers, governors, diuersitie of tongues.

Are all Apostles? Are all Prophets? Are all teachers? Are all doers of miracles: haue al the gifts of healing? Do all speake with tongues? Do all interpret? Couet after the beste gifts. And yet shewe I vnto you a more excellent waye.

The nature and conditions of loue.

The xiii. Chapter.

That I knowe euens as I knowe. Now by death faith, hope, and loue, euen these thre, the chiefe of these is loue.

The notes.

a* All sayth is as muche to say as so strong sayth. b* The chiefe of these is loue. Not concerning iustification, but concerning the applieng of al thinges to the profit of the congregation. Nothing letteth some one peculiar thing diuersely referred to be no more inferiour to superiour to another. Loue conuenieng prouiding for the necessitie of thy neighbour is chiefe and aboue sayth. But concerning the obteynng of iustification and saluacion do the sayth exceede loue.

Paul sheweth that the gifte of prophesie, interpretynge of preachynge excelleth the gift of tongues, and how they both ought to be vied

3

Though I spake wth the tongues of men and angels, and yet had no loue, I were euen as soundynge brasse: or as a tinklynge cymball.

And though I could prophesy, and vnderstand all secretes, and al knowledg: yea, yf I had a* al sayth, so that I coulde moue mountaynes out of their places, and yet had no loue, I were nothing. And though I bestowed all my gooddes to fede the poore, and though I gaue my bodye euen that I burned, and yet had no loue, it profiteth me nothing.

Loue suffereth longe and is curteous/ loue enueth not. Loue doth not fro wardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh not euell, reioyceth not in iniquite: but reioyceth in the trueth/ suffereth al thynges/ beleueth al thynges, hopeth al thynges, endureth in all thynges. Though that prophesying sayl, other tongues shal cease, or knowledg banish awaye, yet loue faileth neuer awaye.

For oure knowledg is vnperfecte and our prophesyinge is vnperfecte.

But when that which is perfecte, is come, then that which is vnperfecte, shal be done away. When I was a chyld, I spake as a chyld, I vnderstode as a chyld, I imagined as a chyld. But as soon as I was a man I put awaye chyldishnes. Now we se in a glasse, euen i a darke speakynge: but then shal we se i face to face. Now I know vnperfectly: but the

The xiiii. Chapter.

Aboure for loue and couet spirituall giftes: and most chesely for to prophesy. For he that speaketh wth tongues speaketh not vnto men, but vnto god. For no

man heareth him. Now be it in the spirit he speaketh misteries.

But he that propheseth, speaketh vnto men, to ediffieng, to exhortacyon and to comfort.

He that speaketh wth tongues, profiteth hym selfe: he that propheseth, ediffieth the congregacyon.

I wolde that ye all spake wth tongues, but rather that ye prophesied.

For greater is he that prophesiet, then he that speaketh wth tongues, excepte he expounde it also: that the congregacion maye haue ediffieng.

Now brethren, yf I come vnto you speakynge wth tongues: what shal I profite you, except I speake to you, other by reuelacion or knowledg, or doctrine.

Moreouer when thynges without lyfe: geue sounde: whether it be a pype or an harpe: except they make a distinction in the soundes: how shal it be knowe what

is pyped or harped? And also yf the trompe geue an vncertaine voyce, who

shall prepare hym selfe to fyghie? Euen so lyke tyme when ye spake wth tongues,

excepte ye speake woordes that haue signification, howe shal it be vnderstand what is spoken? For ye shal but

spake in the ayer.

Many kyndes of voyces are in the world, and none of them are with out signification: If I knowe not what the voyce

meaneth

meaneth, I shalbe vnto him that speaketh, an aliant, & he that speaketh shalbe an alient vnto me. Euen so ye (for as moch as ye couet spirituall gistes) let ke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherfore let him that speaketh in tonges praye that he maie interpret also. If I praye in tonges my spirite prayeth: but my mynde is without frute. What is it then? I wyll praye with the spirite, and wyll praye with the mynde also. I will singe with the spirite/and wyll singe with the mynde also.

For els when I blest with the spirite, how shall he that occupieth the roune of the vylearned, saye Amen at thy geuyng of thanckes, sayng he vnderstandeth not what thou sayst. Thou verely geuest thanckes well/ but I other is not edified. I thank my God, I speake in tonges moare then ye al. Yet had I leuer in the congregacion, to speake fewe wordes with my mynde to the infozmacyon of other rather then ten thousand wordes with the tonges.

Brethren/be not chyldren in wytte. How be it as concernyng maliciounes be chyldren but in wytte be perfect. In the lawe it is wrytten wth other tonges, and with other lippes wyll I speake vnto this people, and yet for all I, will they not heare me, sayth the Lord. Wherfore, tonges are for a sygne, not to them that beleue: but to them that beleue not. Contrary wyse, prophesyinge serueth not for the that beleue not: but for them whych beleue.

If therfore when al the congregacion is come to gether, and all speake in tonges, there come in they that are vnlearned or they which beleue not: wil they not saye that ye are oute of youre wittes? But and yf al prophesy, and ther come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: and so are the secretes of his hert opened, and so falleth he doune on hys face, and worshippeth God, and sayth that God is with you in dede.

How is it then brethren? When ye come to gether, euery man hath his songe, hath his doctrine, hath his tonge, hath

his reuelacion, hath his interpretacion. Let all thinges be done vnto edifyinge. If eny man speake in tonges, let it bee two attonce or at the most thre attonce and that by course/ and lett another interpret it. But yf there bee no interpreter, lett him kepe sylene in the congregacion, & let him speake to hi selfe ad to God.

Let the prophetes speake two attonce, or thre attonce/ and let the other iudge. If any reuelacion be made to a nother I sitteth by, let I first holde hys peace. For ye maye al prophesy one by one, I al maye learne, & al maye haue comfort. For the spirites of I prophetes are in I power of the prophetes. For God is not causer of styfe: but of peace, as he is i al other congregacions of I saites. Let youre wyues kepe sylene in the congregacions. For it is not permitted vnto them to speake: but lette them be vnder obedience, as sayth the lawe. If they wyll learne eny thing, let them aske their husbandes at home. For it is a shame for women to speake in the congregacion. Spronge the word of God fro you. Ether came it vnto you only? If eny man thinke hym self a prophet, ether spirituall: let him vnderstande, what thynges I wryte vnto you. For they are the commaundementes of the Lord. But and yf eny man be ignorant let hym be ignorant. Wherfore brethren couet to prophesy, and forbyd not to speake with tonges. And let al thinges be done honestly and in order.

a* Propheying is here taken for expoundinge.
b* To speake in tonges, or with the spirite, is to speake that other vnderstand not as Presles saye their scrupce: To speake in the mynde is to speake that other vnderstande, as when the preaches preacheth.

The resurrection of the deade.

The xv Chapter.

Brethren as pertayning to the Gospell which I preached vnto you, whych ye haue also accepted and in the whiche ye continue, by the whiche also ye are saued: I do you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For first of all I deliuered vnto you that whych I receaued

The Epistle

how that Christ dyed for our sinnes, as greynge to the scriptures: and that he was buried, and that he rose againe the thirde daye accordig to the scriptures, and that he was sene of Cephas, then of the twelue. After that he was sene of moore then fyue hundred brethren attore of which many remaine vnto this daie, and manye are fallen a slepe. After that appered he to James / then to all the Apostles.

And last of all he was sene of me, as of one that was bozne out of due time. For I am the lest of all the apostles whiche am not worthe to be called a Apostle, because I persecuted the congregation of God. But by the grace of God I am the I am. And his grace which is in mee / was not in vaine: I but I labored more aboundantly then they all, yet not I / but the grace of God which is with me. Whether it were I or they, so we preached, and so haue ye beleued.

If Christ be preached how that he rose from the dead: how sape some that are among you / that there is no resurrection of the dead? If there be no resurrection againe of the dead: then is Christ not risen. If Christ be not risen / then is our preaching in vayne, and your faith is also in vayne. Ye and we are found false & smelles of god. For we haue testified of god, how that he rased vp Christ whome he rased not vp, yf it be so that the dead rylse not againe. For if the dead rylse not againe, then is Christ not risen againe. If it be so that Christ rose not, then is your faith in vaine, and yet are ye in youre sinnes. And there to they which are fallen a slepe in Christ are perished. If in this life only we beleue on Christ, then are we of all men the miserablest.

But now is Christ risen from the dead, and is he come the first frutes of the that slepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die: euen so by Christ, shall al be made alieue, and euery man in his owne ordre. For he syle is Christ, then they that are Chrystles at his coming. Then cometh the end, when he hath deliuered by the kingdome to god the father, wher he hath put doune

al rule, auctorite and power. For he must raygne tyll he haue put his enemies vnder his fete. And he last enemy that shalbe destroyed, is death. For he hath put all thinges vnder his fete. But wher he saith al thinges are put vnder hi, it is manifest that he is excepted, which dyd put all thinges vnder hi. When al thinges are subdued vnto hi, then shal the sonne also hi selfe be subiecte vnto him that put thinges vnder hym, the God mate be al in all thinges. Either els what do they which are baptised ouer the dead, yf the dead rise not at al? wher are they the baptised ouer the dead? Ye and wher stande we in jeopardy euery houre? But our reioysinge which I haue in Christ Iesu our lord, I dye daily. What I haue fought with beasts at Ephesus after the maner of men, what auantageth it me / if I deed rise not againe? Let vs eate and drinke to morrow we shal die. Be not discued, manye poyntes speakeynges, corrupte good manners. Awake trulpe oute of slepe / and sinne not. For some haue not the knowledge of god. I speake thus to your rebukes.

But some man wil sape: how arylse the dead? with what bodies come they? Thou fooles, that which thou sowest, is not quickned except it rylse. And what sowest thou? Thou sowest not that bodye but shalbe: but bare corne (I mene ether of whete, or of some oither) And God geueth it a body at his pleasure, to eue rylse a seueral body.

All flesh is not one maner of flesh but there is one maner fleshe of men, another maner fleshe of Beastes, another maner fleshe of fythes, and another of byrdes. There are celestiyall bodies, and there are bodies terrestiyall. But the glory of the celestiyall is one, and the glory of the terrestiyall is another. There is one maner glorye of the sunne and another glorye of the moone / and another glorye of the starres. For one starre differeth from another in glorye. So is the resurrection of the dead. It is sowne in corruption, and rylseth againe in incorruption. It is sowne in dishonoure, and rylseth in honor. It is sowne in weakenes, and rylseth in power. It is sowne a natural body, and rylseth a spirituall body.

body. There is a naturall body & ther is a spiriual body: as it is writte: the first man Adam, was made a lyving soule, and the last Adam was made a quickening spirite. Now be it, that is not firste which is spiriual: but that whyche is naturall, and then that whyche is spiriual.

* The firste man is the erth, erthy: And the seconde man is the Lorde fro heauen. As is the erthy, suche are they that are erthy. And as is the heuenly, suche are they that are heuenly. And as we haue borne the image of the erthy, so shal we beare the image of the heuenly,

As this saie I brethren, that flesh and blood cannot inheret þ kingdom of god. Neither doth corrupcion inheret vncorruption. Behold I shewe you a mystery. We shall not all slepe: but we shall all be chaunged, and that in a moment, and in the twinkling of an eye, at the sounde of þ last trompe. For the trompe shall blowe, and the deed shall rse incorruptible, and we shalbe chaunged. For this corruptible must put on incorruptibilite: and this mortal must put on immortallite.

When this corruptible hath put on incorruptibilite, and this mortal hath put on immortallite: then shal be broght to passe the sayinge that is writte.

Death is consumed into victory. Death where is thy stinge? Hell where is thy victory? The stinge of death is synne: & the strength of synne is the lawe. But thanks be vnto God, which hath geuen vs victory, thowout our Lorde Iesus Christ. Therefore my deare brethren be perfect and vnmoouable, alwayes resting in the workes of þ Lorde, for as moche as ye knowe how that youre labour is not in vayne in the Lorde.

¶ The notes

* Baptised ouer the deathe, Some men saie, that in token of the generall resurrection, certain Chypten men were baptised ouer dead mens graues, sayinge, that the same dead men should rse again. * flesh and blood cannot inheret the kingdom of God. Our belefe is that there shalbe a generall resurrection of the flesh, accordyng to the scripture 1 Cor. xvi. Dan. xii. Job. xix. 1 Thon. v: Nevertheless it shal be poured from al corrupcion, and be chaunged to immortallite, for it must be a vncorrupt flesh þ shal inheret the kingdom of God.

The putte them in remembrance of the gathering for the Doore Chypten at Jerusalem, and concludeth his Epistle with the salutations of certayn laynge brethren.

¶ The xvi. Chapter.



If the gathering for the salutes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some sondaye let eueri one of you put asyde at home and lay vp what soeuer he thinketh mete, that there be no gatheringes when I come. When I am come, whosoever ye shall allowe by youre letters, them wyl I sende to bring youre liberalite vnto Jerusalem. And yf it be mete that I go, they shall go with me. I wyl come vnto you after I haue gone ouer Macedonia. For I will go thowout Macedonia. If you peradventure I wyl abyde a while: or els winter, that ye may bringe me on my waye whither soeuer I go.

I wyl not se you now in my passage: but I trust to abyde a while wth you, yf God shall suffre me. I wyl tary at Ephesus vntill whitsontyde. For a greate doore & a fructefull is opened vnto me: and ther are many aduersaries. If Timotheus come, se that he be with out feare w you. For he worketh þ worke of the Lorde as I do: Let no man despise him: but conuaye hym forth in peace, that he maye come vnto me. For I loke for hym w the brethren.

To speake of brother Apollo: I greatly despyed him to come vnto you with the Brethren, but his mynde was not al to come at this tyme. Now be it he wil come when he shall haue couenient tyme. Watche ye, stande fast in the fapth, quyte you lyke men, & be stronge. Let all youre busynesse be done in loue.

Brethren, ye knowe þ house of Stephana, how that they are the first frutes of Achasa, and that they haue appoynted theym selues to minister vnto the sainctes: I beseech you that ye be obedient vnto soche and to all that helpe and labour. I am gladde of the commynge of Stephana, Fortunatus and Achaicus: for that whych was lackynge on youre parte, they haue supplied. Whiche haue comforted my sperte and poures. Take ther-

D. i. fore

The Epistle

foze that ye knowe them that are such.

The congregacions of Asia salute you. Aquila and Priscilla salute you muche in the Lord, and so doth the congregation that is in theyr house. All the bretheren grete you. Grete ye one another with an holy kysse. The salutation of me Paul wpyth myne owne hande. Yf anye manne loue not the Lord Iesus Chyrst, * the same be Anathema marnathatha. The Grace of the Lord Iesus

Chyrst be with you all.

My loue be wpyth
you all in
Chyrst
Iesu.
Amen.

The 2d of þ fyrst epistle to þ Corinthias.
Sent from Philypoos by Stepha-
na, and fortunatus, and Achaicus,
and Tymotheus.

The ii Epistle

of Saint Paul the Apostle vnto
the Corinthians.

The consolation of God in trouble. The loue of
Paul towards the Corinthians, and hys excus þ
he came not vnto them.

The fyrst Chapter.

PAule an Appostle of Iesus
Chyrst, by the wyl of God,
and brother Tymotheus.

Vnto the congregacion
of God, whych is at Corin-
thum wpyth all the salyntes, whych are
in all Achaia. Grace be wpyth you & peas-
ce from God oure father, and from the
Lord Iesus Chyrst.

Blessed be God the father of oure
Lord Iesus Chyrst, the father of mercy,
and the God of al comfort, which com-
forteth vs in all oure tribulacion, in so
much that we are able to comforte them
whiche are troubled, in what soeuer try-
bulacion it be, with the same comforte,
wherewith we our selues are comforted
of God. For as the afflictions of Chyrst
are plenteous in vs, euen so is our co-
solacion plenteous by Chyrst.

Whether we be troubled for your con-
solacion, and saluacion, which saluacio

cometh by his powere in that yee offer the
same afflictions, which we also suffer,
or whether we be comforted for your con-
solacion and saluacion: yet oure hope
is stedfast for you, in as muche as we
knowe how that as ye haue your parte
in afflictions, so shal ye be partakers of
consolacion.

Brethren I woulde not haue you
ignorant of our trouble/ whych hap-
ned vnto vs in Asia, for we were grea-
ued out of measure passing strength/so
greatly that we despaired euen of life.
Also we receaued an answer of death i
our selues/ & that because we shuld not
put our trust in our selues: but in god
whiche raiseth the deed to life againe, &
which deliuered vs fro so great a dea-
th & doth deliuer. On whom we trust, &
yet herafter he wyl deliuer, by þ helpe
of youre prayer for vs, that by the mea-
nes of many occasions, thankes maye
be geue of many on our behalfe, for the
grace geuen vnto vs.

Our reioyng is this, the testmony
of our conscience, that in singlenes and
godly purenes and not in fleshly wisdom,
me, but by the grace of god we haue had
our conuersacion in the world, and most
of al to youwarde. We write non other
thinges vnto you, then that yee reade &
also knowe. Yea and I trust ye shal fin-
de, vs vnto the ende, euen as ye haue
founde vs partlye: for we are youre re-
ioyng, euen as ye are ours in the day
of the Lord Iesus.

And in this confidence was I minded
the other tyme to haue come vnto you
that ye myght haue had yet one pleas-
ure moze and to haue passed by you in
to Macedonia, & to haue come agayn
ne out of Macedonia vnto you, and to
haue benelode forth to Jeweys warde
of you/ when I thus wyse was minded,
thus dyd I vse lyghtnes. For thynke
ke I carnallye those thinges whiche I
thincke that with me shulde be * yea
yea, and naye naye. God is saytfull:
for our preaching to you, was not yea
and naye. For Goddis Sonne Iesus
Chyrst which was preached amog you by
vs (that is to saye, by me and Siluanus,
and Tymotheus) was not yea & naye:
but in him it was yea:

Corinthians to the Galatians

¶ bui

for all the promises * of God, in him are
performed and are in him Amen, unto the lau-
de of God the more vs. For it is God
which stablished vs and you in Christ,
so hath annointed vs, which hath also
sealed vs, and hath geuen the earnest of
the spirit into oure hartes.

* yee yea, and maye maye is here, put for vnstable-
nes inconstancie, seynnyng of flyting of wyth wo-
des,

* All the promyses of God are geuen vs onely for
Christes sake.

He sheweth the cause of hys absence & exhorteeth them
to forgiue the man that was fallen & to receaue him
agayne with loue.

¶ The.ii. Chapter.

Call God for a recorde vnto
my soule, that for to fa-
uer you with al I came not
any more vnto Corinthum.

Not that we be lordes ouer
yours faith: but helpers of your ioye:
for by faith ye stande. But I determi-
ned this in my selfe, & I wold not come
agayne to you in heuynes. For yf I ma-
ke you sorre, who is it that shuld make
me glad, but I same whych is made so-
rry by me? And I wrote this same epistle
vnto you, lest yf I came, I shuld ca-
ke heuynes of them, of whom I ought
to reioice. Certaynly this confidence ha-
ue I in you all, that my ioye is the ioye
of you all. For in great affliction and
anguysh the of hert I wrote vnto you w
manye teares: not to make you sorre,
but that ye might perceaue I loue whi-
che I haue, most specially vnto you.

If any man hath caused sorow, I same
hath not made me sorre, but partly: lest
I shulde greue you all. It is sufficient
vnto the same man that he was rebuked
of many. So that now contrary wy-
se ye ought to forgiue him and comfort
him: lest that same persone shuld be
swallowed vp with ouer moche heu-
ynes. Wherefor I exhorte you I loue ma-
ye haue strenght ouer him. For this cau-
se verily dyd I wyte, that I myghte
know the pte of you, wherther ye shul-
de be obedient in all thynges. To
whom ye forgiue any thyng, I forgiue
also. And verily yf I forgaue any thyng
ge, to whom I forgaue it, for youte sa-
kes for gaue I it, in the roume of Christ.

¶ lest Sathan shuld pteuent vs. For his
thoughtes are not vnknewen vnto vs.
When I was come to Troada for

Christes Gospels sake (and a great do-
re was opened vnto me of the Lorde) I
had no rest in my spere, because I found
not Titus my brother: but toke my lea-
ue of them and went away into Mace-
donia. Thankes be vnto God which al-
waies geueth vs the victory in Christ,
and openeth the sauour of his knowlege
by vs in every place. For we are vnto
God the swete sauour of Christ, both
amonge them & are saved, and also a-
mong them which perishe. To the one
parte are we I sauour of death vnto de-
ath: & vnto I other parte are we I sauour
of life vnto life. And who is mere vnto
these thynges? For we are not as many
are which choppe & chaunge w the word
of God: but curre out of purenes, & bi
the power of God, & in the light of God
to speake we in Christ.

¶ He prayeth the preaching of the Gospel about I
preaching of the lawe.

¶ The.iii. Chapter.



We begin to praise oure sel-
ues agayne. Rede we as
some other, of Epistles of
recommenda-
tio vnto you:
or letters of recommenda-
tio from you? Ye are our Epistle writ-
ten in oure hartes, which is vnderstand
and red of all men, in that ye are knowe
howe that ye are the Epistle of Christ,
ministered by vs and written not wythe
yncke: but wythe the spirit of the liuing
God: not in tables of stone, but in fleshy
tables of the herte.

* Such trust haue we thow we Christe
to God ward, not that we are sufficient
of oure selues to thinke any thyng, as
it were of oure selues, but our ablenes
commeth of God, which hath made vs
able to minister the new Testament not
of the letter, but of the spirit. For * the
* letter killeth: but I spirit geueth life.
¶ If * the ministracion of death thow
the letters figured in stones was glori-
ous, so that the children of Israel coul-
de not beholde the face of Moses for I
glory of hys countenance (which glory
nevertheles is don away) why shal not
the ministracion of the spirit be much
more glorious? For if I ministrig of cede-
nacio be glorious: much more doth the mi-
nistracion of rightuounes excede in glo-
ry.

D.ii. rye

The ii. Epistle

eye. For no doute þ which was there glorified, is not once glorified i respecte of this exceddyng glory. Then if* that whiche is destroyed was glorious, moche moare shal that which remayneth, be glorious.

Being then that we haue such trust, we vse great boldnes & do not as Moses, which put a vayle ouer hys face þ the chyldren of Israel shulde not se for what purpose þ serued which is put a vayle. But their midges were blynded. For vntill this daye remaineth þ same couerig bntaken away in þ old testamēt whē they read it, which i Christ is put a vayle. But euen vnto thys daye when Moyses is redde the vayle hangerh before their hertes. Neuertheles whē they turne to the Lord, the vayle shalbe taken away. The Lord no doute is a spirite. And where the spirite of the Lord is / there is lybertie. But we all beholde the glory of the Lord with hys face open, and are chaunged vnto the same similitude / frō glory to glory / euen of the spirite of þ Lord.

The notes.

* The letter killeth. &c. The letter here and in the ii. of the Romaines. d. and in diuerse other places of the scripture, signifieth the lawe of olde testament. And that the spirite, the Gospell of the new testament. And so doth h. Augyn expounde them in sundry places of his booke, which he wrote of the letter and the spirite. And Erasmus also both in his Paraphrasys and Annotations. Because þ lawe synneth vs gyfte, and therupon condemneth vs, therfore sayth the Apostle rightfully that it killeth, and þ Gospell be cause it pronounceth vs rightwelle by Christ and sheweth vs that by him we are iustified from all thynges wherof we coulde not be iustified by the lawe. Act. xiii. f. both therfore bying life. As for soch as by the letter wil vnderstande the lytterall sence, & by þ spirite, þ spiritual, canno lerne of christen mā allow. For these wordes *letter *ministratiō of death, *ministratiō of condempnatiō and *that whiche is destroyed synneth all one thyng. And these, I saye, I ministratiō of þ spirite, ministratiō of lyf. For whiche remaineth, be they very contrarie. Now wordes meaning one thyng, must haue one interpretatiō. And by some of the byt canno the lytterall sence be vnderstande, nor by som of the last the spirytual. I saye neyther by these wordes, letter of the spirite, lyth the letter is all one wth the spirite, and the spirite wth the letter.

A true preache is bylygent, he corrupteth not the worde of God, he preachteth not hym selfe, but seeketh the honor of Christ yea though yt be wth þ payle of hys lyfe.

The iii. Chapter.



Therefore seeing that we haue such an office, euen as mercie is come on vs, we sayne not: but haue cast from vs the cloakes of vnhonestye / and walke not in craftines, ne ther corrupte we the worde of God: but walke in open trueth, and reporte oure selues to euery mans conscience in the sight of god. If our gospel be yet hid, it is emōge them that are loste, in whome the god of thys world hath blynded þ myndes of them which beleue not, leaste the lyghte of the glorious gospel of Christ which is the image of God shuld shyne vnto them.

* For we preache not our selues / but Christ Iesus to be the Lord, and oure selues your seruantes, for Iesus sake. For it is God / that commaundet the lyghte to shyne out of darknes, whiche hath shyned in oure heartes, for to geue the lyghte of the knowledge of the glory of God, in the face of Iesus Christ.

But we haue thys treasure in earthen vessels þ the excellēt power of it might appeare to be of God and not of vs. We are troubled on euery syde, yet are we not without Christ. We are in pouerty: but not bitterly without sensibylithat. We are persecuted, but are not forsake. We are cast downe / neuertheles we perishe not. And we alwayes beate in, our bodyes the dienge of the lord Iesus, that the lyfe of Iesu myght appeare in our bodyes.

For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the lyfe also of Iesu might appeare in oure mortall flesch. So then death worketh in vs / and lyfe in you. & Seynge the that we haue þ same spirite of faith, accordyng as it is wyrtten: I beleue, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe we that he whych rapted vp the Lord Iesus, shall rapt vp vs also, by the meanes of Iesus, and shall set vs wth you. For all thynges do I for youre sakes, that the plenteous grace by thanckes geuen of manye, maye redounde to the prayse of God.

Whether we are not trespased, but though

though our ^{et}ward m^a perish, yet ^{et}ward m^a is renewed daie by daie. For our exceeding tribulatio which is momentary and light, prepareth a exceeding an eternall waight of glory vnto vs/ while we loke not on ^{et} things which are sene, but on ^{et} things which are not sene. For things which are sene, are t^eporall: but things which are not sene, are eternal.

The notes.

* The god of this world. Satan is Gods mynister, and can do no more then that he apoynteth hym to do. Neuertheles Ch^rist calleth him the prince of this world. John. xiii. And here the Apostle calleth hⁱ god of this world because ^{et} world doth comenly forsake the true god, & serueth hⁱ. For vnto whome so ener we obeie, we make him our god: as Paul calleth the bely the^r god, that are earthly mynded, & serue the^r owne bely. 1 Th^y. i.

* In the face of Iesus Ch^rist. That is to saye, in the knowledge of Iesus Ch^rist, not in the face of Moses, which is the knowledge of the lawe. For by Ch^rist come we to the knowledg of God. 1 Cor. i. and. vi.

* That he calleth the outwarde man, he some tyme calleth the olde man, some tyme the flesh. What the flesh signifieth shall ye fynde in the prologe to the Romaynes, the. iiii. leas. e.

Cherewarde for suffering trouble.

The. v. Chapter.

We know suerly of our erthy macion wherein we now dwel were destroyed/that we haue a building ordeined of God, an habitation not made with haundes, but eternall in heauen. And herefore sygh we, desyring to be clothed with our mansion which is fr om heauen: so yet of that we be founde clothed, & not naked. For as longe as we are in this tabernacle, we sigh & are grieved, for we woulde not bee vnclothed, but woulde bee clothed vpon, that mortalite myght be swallowed vp of lyfe. He that hath ordeined vs for this thyng, is God: which very same hath geuen vnto vs the earnest of the sp^{ir}ite.

Therefore we are alway of good cheere, & knowe well ^{et} as longe as wee are at home in the body, we are absent from God. For we walke in fayth and se not. Neuerthelesse we ate of good comfort, and had leuer to be absent from the body and to be present with the Lord. Wherefore, whether we be at home or from home, we endeavour our selues to please hⁱ. For we must al appeare befoze ^{et} iudge-ment seate of Ch^rist, that every m^a may receaue the workes of his body accordyng to that he hath done, whether it

be good or bad.

* Seinge then that we knowe, how the Lord is to be feared, ^{et} we fere saye to men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in your consciences.

We praye not our selues agayne vnto you, but geue you an occasyon to reioyce of vs, ^{et} ye may haue some what againt the which reioyce in ^{et} face, & not in ^{et} hert. For if we be to feruent, to God are we to feruent. If we kepe no measure for your cause keape we measure.

For the loue of Ch^rist constrayneth vs, because we thus iudge, of one be deade for all, that then are all deade, and that he dyed for all, that they whiche lyue shoulde not henceforth lyue vnto thei selues, but vnto hym which dyed for the and rose agayne.

Wherefore hence forth knowe we no man after the flesh. In so much though we haue knowen Ch^rist after the flesh, now henceforth knowe we hym so no more. Therefore if any man be in Ch^rist, he is a newe creature. Olde thynges are passed away, beholde all thynges are become new. Neuertheles all thynges are of God, which hath reconcyled vs vnto hym self by ^{et} Iesus Ch^rist, and hath geuen vnto vs the office to preach the attonement. For God was in Ch^rist, and made agreement betwene the world and hym selfe, and imputed not thei synnes vnto them: and hath committed to vs the preaching of the attonement. Now then are we messengers of the roume of Ch^ryste, euen as though God did beseech you thow vs. So praye we you in Ch^ristles lode, that ye be as one wyth God: for he hath made hym ^{et} to be linné for vs whiche & newe no synne, that we by hys meanes shuld be that tigh-tnousnes which befoze god is allowed.

A newe creature.

The notes

* We fere saye wyth men. That is, we play not the tyrantes wyth cursynges and excommuni- cations, nether vse we violence maliciously amonge the people, but feare god and intreate the people longynghly, to drawe them vnto Ch^rist.

Ch^ristes seruantes seke Ch^ristles will, and lyue not at thei owne pleasure, but at hys.

* The attonement betwene God and man in Ch^rist is the Apostles office to preach.

* To be linné for vs: that is to saye, to be sacrifice for our synnes, for synne in the scripture is som tyme taken for the sacrifice of synne. As 1 Cor. iiii. the prestes ate the synnes of the people, And Rom. viii. By synne he dampned synne in the flesh.

D. iii

Al

The ii. Epistle

In exhortacion to receaue the woordes of God with thankfulness and amendment of lyfe. The diligence of Paul in the gospel, and how he warneth them to esteeme the company of the heathen.

The vi. Chapter.

As helpers therfor exhort you, that ye receaue not the grace of God in vayne. For he saith: I haue heard thee in a tyme accepted: as i daye of saluacion, haue I sucked thee. Beholde, now is that wel accepted tyme: behold now is that daye of saluacion. Lett vs geue no man occasion to euel, & in oure offyce be founde no fault: but in al thynges let vs behaue our selues as the mynisters of God.

In moche patience, in afflictions, in necessitye, in anguyshe, in stryppes, in prisonment, in stryfe: in labour, in watchinge, in fastinge, in purenes, in knowledginge, in long suffering, in kyndnes, in the holy goost in loue vnsayned, in the wordes of truerth, in the power of God, by & armoure of rightewelsnes of & ryght hande non & lyffe, in honoure & dishonour, in euel report & good report, as deceauers & yet true, as vnknewen, & yet knowne: as dyenge, & beholde we yet lyue: as chastened, & not killed: as sorowful, & yet alwaie merry: as poore, & yet make many riche: as hauing no thyng, & yet possesse all thynges.

O ye Corinthians, oure mouthe is open vnto you. Oure hert is made large: ye are in no strypte in vs, but are in a strypte in your awne bowelles: I praye you lyke reward to me, as my children. Set your selues therfore at large, and beare not a straungers yoke with the vnbelievers. For what fellowship hath ryghtewelsnes with vnyghtewelsnes? What company hath light with darkness? What concorde hath Christ with Belial? What part hath he that beleueth, with an insidell? howe agreeth the temple of God with ymages? And ye are the temple of & lyuinge God, as sayde God. I wyll dwell amonge them, & walke amonge them: & wyll be their God: & they shalbe my people. Wherfore come out from amonge them, & separate youre selues (sayth the Lorde) and touche none vncleane thinge: so wyll I receaue you, & wyll be a father vnto you.

as ye shalbe my sonnes & daughters, sayeth the Lorde almyghty.

In exhortacion them to receue the promysse of God thankfully. The Corinthians are commended for their obedience and loue towarde Paul.

The vii. Chapter.

Synge that we haue such promysse derely beloved, let vs cleane oure selues fro all fylthynges of the flesh & spirit, & grow by to full holynes in the feare of God. Understande vs, we haue hurte no man: we haue corrupted no man: we haue defrauded no man: I speake not this to condempne you, for I haue shewed you before, that ye are in our hertes, to dye and lyue with you. I am very bolde ouer you, and reioyce greatly in you. I am fylled with comfort & am excedding ioyous in al our tribulacions. For wher we were come into Macedonia, our flesh had no rest, but we were troubled on euery syde. Ourwarde was fightinge, inwarde was feare. Nevertheless God that comforteth the abiect comforted vs at the comynge of Titus.

And not wyth his commynge onely: but also wyth the consolacion wherby he was comforted of you. For he tolde vs youre desyre, your mourninge, your feruent minde to me ward: so that I now reioyce the more. Wherfore though I made you sorowful wyth a letter, I repente not: though I did repent. For I perceaue that the same Epistle made you sorowful though it were but for a season. But I now reioyce not that ye were sorowful, but & ye so sorowed that ye repented. For ye sorowed godly: so that in nothyng ye were hurt by vs. For godly sorow causeth repentance vnto saluacion not to be repented of when worldly sorow causeth death.

Beholde what diligence, this godly sorow that ye toke hath wrought in you: yea it caused you to cleane your selues, it caused indignacion, it caused feare, it caused desyre, it caused a feruent minde, it caused punishment, for in all thynges ye haue shewed youre selues & ye were cleare in that mater. Wherfore though I wrote vnto you, I dyd it not for his cause that did hurte, neyther for his cause that was hurte: but that our good mynd which we haue toward you

to the Corinthians

11

in the syght of god, might appeare vnto you:

Therefore we are comforted, because ye are comforted: yea and exceedingly the more toyed we, for so for that Titus had because his spete was refreshed of you al. I am therefore, not now ashamed though I boasted my self to him of you: for as al thynges which I preached vnto you are true, even so is oute boasting that I boasted my selfe to Titus with al sounde true. And now is his inward affection moare aboundaunte toward you, when he remembreth the obedience of euery one of you: howe he feare and tremblinge ye receaued hym. I reioyce that I maye be bouldre ouer you in all thynges.

The putteth them in remembrance to helpe the poore saintes at Jerusalem, according as the Macedonians did.

The. viii. Chapter.

I Do you to wit brethren, of the grace of God which is geuen in the congregations of Macedonia, howe the abundance of their reioyng is, the they are tryed with much tribulation. And thereto though they were exceeding poore yet haue they geuen exceedingly richly, and in singlenes. For to their powers (I beare record) yea a beyond their power, they were willing of their owne record, a praised vs with great instance, the we wold receue their benefit, a suffer the to be pertakers with other in ministring to the saintes. And this they did, not as we looked for: but gaue thepr owne selues first to the lord, a after vnto vs by the will of god: so the we could not but desire Titus to accomplishe the same beniuolence among you also/ eue as he had begonne.

Now therefore, as ye are ryche in all parties, in faith/ in worde, in knowledg in al feruentnes, and in loue, whiche ye haue to vs: euen so se ye be plentifulous in this beniuolence. This saie I not as commaunding: but because other are so feruēt, therfor proue I your loue/ whether it be perfect or no. Ye know the liberalitie of our lord Iesus christ, which though he were riche yet for your sakes became poore, that ye thowgh his pouertie/ might be made ryche.

And I geue counsell here to, for this

is expedient for you, which became, not to do only: but also to will a yea ago. Now therfor persourne the dede: that as there was in you a redynes to will, euen so ye maye persourne the dede, of that which ye haue. For if there be first a willinge mynde, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde, that other be sett at ease, and ye brought into comburance, but that there be equalities now at this tyme, that your abundance maye succour their lackes: the their abundance maye supplie your lackes: the ther maye be equalite, agreeing to that which is written. He that gathered much: had neuer the more abundaunce, and he that gathered litle: had neuertheless. Changes be vnto god/ which I put in the herte of Titus, the same good mind toward you. For he accepted the request yea rather he was so wel willing, that of his owne accorde/ came vnto you.

We haue set with hym that brother whose laude is in the gospel/ though we do out all the congregations: a not so only/ but is also chosen of the congregations, to be a fellow with vs in our iourny concerninge theys beneuolence the is mynistrer by vs vnto the praple of the Lord and to stirre up your prompte mynde. For thys we knowe, that eny man wholde rebuke vs in thys plentifulous distribution that is ministrer by vs, a therfore make provision for honest thynges, not in the syght of God onely, but also in the syght of men.

We haue sente with them a brother of oures whome we haue proued diligent in many thynges, but nowe muche more diligente. The greates confydence which I haue in you hath caused me this to do: partly for Titus sake, whych is my fellow ad helper as concerning you, partly because of other whych are our brethren, and the messengers of the congregacions. ad the glory of Christ: wherfor shew vnto them proffe of your loue and of the reioyng the we haue of you that the congregacions maye se it.

In thys chapter doth he the same, that he doth in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Jerusalem.

The. ix. Chapter.

D. iiii.

Of

The ii. Epistle

¶ He toucheth the false Spoules, & defendeth his
suctoite and calling.

The. I. Chapter.

* What saies
signifie i
Scripture,
Looke Act, &c

Q the ministrige to s^r saic-
res is but superfluous for
me to write vnto you: for I
know your redines of mnde
wher of I bost my selfe vnto
the of Macedonia, & saye that Achaia
was prepared a yere agoe, and your
feruencie hath prouoked many. Neuer-
thelesse yet haue I sente these brethren,
lest oute relosynginge ouer you shoulde be i
baine in this behalfe, and that yee (as
I haue sayde) prepare youre selues,
lesse peraduenture if they of Macedo-
nia come with me, and finde you vnpre-
pared, the bost that I made in this mat-
ter, shoulde be a shame to vs, I saye not
vnto you.

25 Wherefore I thought it necessary to
exhort the brethren, to come before had
unto you, for to prepare your good ble
sing promised afore, that it might be re
dies: so that it be a blessing, and not a de
frauding. * This ye remembre, howe p
he which soweth litle shall reape litle. And
he that soweth plenteously shall reape
plenteously. And let every man do aco
ding as he hath purposed in his heart, not
groudingly. or of necessity. For God
loveth a chearful giver.

God is able to make you riche in al
grace, that ye in al thynges hauing suf-
ficient vnto þe vermost, maye be riche vnto
al good woꝝkes / as it is wꝛitten. *
He hath sparde abroade and hath geue
to the poꝛe, his rightwelsnes remapnerth
foꝛ euer. He that fydeth the sower seede,
shal minister bread foꝛ fode, & shal mul-
typle youre seede and increace the frutes
of your rightwelsnes & þe on all parrs,
ye maye be made riche in all singlenes,
which cau seth thow vs, thankes ge-
uinge vnto God.

For the office of this ministracion,
not only supplieth þe neede of þe saleties;
but also is abundaunte herein, that for
this laudable mynistrig, thākes might
be geuen to god of many, which praise
god for the obedience of your profesig
the gospell of Christe, and for your sin-
glenes in distributing to them 2d to al
men, and i their praises to god for you
longe after you, for þe abundaunt grace
of God geuen vnto you. Thanks be
vnto god for his vnspokeable gifte;

L Paul my selfe beſeche you
by the mekenies of Chriſte,
which when I am preſent a
monge you am of no repu-
tacion, but am bouldre to-
ward you being abſente. I beſeche you
that I nede not to be bould when I am
preſent (with that ſame confidence, where
in I am ſuppoſed to be bould) againſt
ſome which repue vs as thogh we wal-
ked carnally. Neuertheleſſe though we
walke compaſſed with the fleſhe, yet we
warre not fleſhlye. For the weapens of
oure warre are not carnal thinges, but
thinges mighty in god / to caſte downe
ſtrong holdes, wherewith we ouerthrow
imaginacions, and euery hie thing, that
exalteth it ſelfe againſt the knowledge
of God, and bringe into captiuite al vn-
derſtanding to the obedience of Chriſt,
and are ready to take vengeance on all
diſobedience, when your obedience is
fulfilled. Loke ye on thinges after þ
better apperaunce:

¶ If any man trust in him self that he
is Christes, let the same also confydre of
him selfe, that as he is Christes, eue so
are we christes. And though I shulde
boast my selfe some what moare of oure
auctorite which the Lorde hath geuen
vs to edifie and not to distrope you, it
shulde not be to my shame. This say I,
lest I shulde seme as though I went a
boutte to make you afraid with letters.
For the Epistles (saith he) are stronger
but his bodely ptesence is weake, and
his speache is rude. Let hi that is suche
thike on this wise, that as we are i wor
des by letters when we are absent, such
are we in dedes when we are ptesent.

For we cannot find in our hartes to
make oure selues of the numbre of the,
or to compare our selues to them, whi-
ch laude them selues, neuertheles while
they measure them selues with them sel-
ues, and compare them selues with the
selues, they vnderstand nought. But
we wil not reioyce aboute measure: but
according to þe quantite of the measure
which God hath distributed vnto vs, a
measure that reacheth euen to you.

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to the Corinthians

11

for we stretch not out our selues beyond measure, as though we had not reached vnto you. for euen to you haue we come with the gospell of Christ, and we best not our selues out of measure in other mens labours. Ye ad we hope/ when your faith is increased amonge you/ to be magnified accordyng to oure measure/ in oze largely, and to preache the gospell in those regions which are beyonde you: and not to reioyce of þe which is by an other mans measure prepared al redy. Let him þe reioyseth/ reioyse in the. Lo. d. for he þe prayseth him selfe, is not allowed: but whom the Lo. d. de prayseth.

* Let every man reioyse in that Christ dyed for him, and not in the holynes of hys awne workes. ¶ Paul (vnder sufferance) commendeth him selfe, and de fendeth his auctorite ag: In the false prophets.

The. xi. Chapter.

Welde to God, ye could suffe me a lytell in my foolishnes: ye and I praise you for beare me. for I am gelyous ouer you with godli glorye. for I coupled you to one man, to make you a challe virgin to Christ. But I feare lest as the serpent beggled Eue thow to his sutellic, euen so your e witness shulde be corrupte from the singlenes that is i Christ. for yf he that cōmeth, preache a nother Jesus then him whome we preached: oze yf ye receaue an other spere the that which ye haue receued: ether another gospell then that ye haue receauch, ye myghte right well haue bene content. I suppose that I was not behynde the these Apostles. Though I be rude in speaking, yet I am not so in knowledge. How be it amōge you we are knowen to the vermost what we are in all thynges. Wd I ther is pme/ be cause I submytted my selfe, that ye myghte be exalted, and because I preached to you þe gospell of God free: I robbed other congregacions, and toke wages of them to do you seruice id al. And when I was present, with you, and had neede, I was greuous to no man for þe which was lacking vnto me, the brethre whiche came from Macedonia, supplid: and in all thynges I kept my selfe þe I shuld not be greuous to you: and so will I keape my selfe. If the truth of

Christ be in me, this reioynginge shal not be take fro me in the regions of Achaia. wherfore because I loue you not: god knoweth. Neuertheles what I do/ that will I do to cut awaye occasion from them whiche desyre occasyon, that they myghte be founde lyke vnto vs in that wherin they reioyce. for the false Apostles, are disceitful workes, and fassio them selues lyke vnto the Apostles of Christ. And no metuell, for Satan him selfe is chaunged into the fassio of an angell of lyght. Therfore it is no great thyng thoughte hys ministers fassio them selues as though they were the ministers of righteuousnes: whose end shal be accordyng to their deades. I sape againe, lest anye man thincke that I am folysh: oze els euen nowe take me as a foyle, that I maye boast my selfe a lytle. That I speake, I speake it not after þe wayes of the Lo. d, but as it were folyshly, whyle we are now come to boltinge. Seinge that manye reioyce after the flethe, I wil reioyce also. + for ye suffre foolis gladly/ because that ye your selues are wyse. for ye suffre eue if a man bringe you into bondage: if a man deuoure, if a man take yf a man exalt hym selfe: if a man smite you on the face. I speake as concernig rebuke, as though we had bene weak.

How be it wherin soeuer any man dare be bolde (I speake folyshly) I dare be bolde also. They are Ebzues, so am I: They are Israelites, eue so am I. They are the seede of Abraham, euen so am I. They are ministers of Christ (I speake as a fool) I am moare: In laboures moare abundant: In stypes aboue measure: In prison moare plenteously: In deatch ofte. Of the Iewes fyue tymes receaued I euery tyme. 11 stypes, saue one. Chyle was I beten with rodde. I was once stoned. I suffered thysse shipwacke. Pyght and dape haue I bene in the depe of the see, In tozneynginge often: in perels of waters: in perels of robbers: in iopardies of myne awne vacion: in iopardies amonge the heathen. I haue bene i perels i cities, in perels in wilderness, in perels in the see, i perels amōg fals brethre, in labour, a trauel, i watchig oft, in hunger, in thurst,

Behemary
an Chilt
in to p
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Paul to equi
d with phie
book.

The ii. Epistle

in fastiges often, in colde and in nakednes. And besyde the thinges which outwardly happen vnto me, I am combred daily, and do care for al congregacions: as who is sicke, and I am not sicke: who is hurte in the fayth and my hert burneth not: If I must needs reioyce, I will reioyce of myne infirmityes.

The Notes.

* To moche mekenes and obedience is not allowed in the kyngdome of God, but al must be accordyng to knowledge.

¶ Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken of.

The.ii. Chapter.

IN THE GOD and father of oure Lord Iesus Christ, whych is blessed for euermore, knoweth that I lye not. * In the cite of Damascos, the gouernour of the people vnder king Aretas, layde watche in the cite of the Damascens, and wolde haue caught me, and at a wyndowe was I let doune in a basket thorow the wall, so scaped bys handes.

It is not expedient for me (no dout) to reioyce. Nevertheless I will com to visions & reuelacions of the Lord. I knowe a man in Christ aboue thirti. yeres agone (whether he were in the body I can not tell, or whether hee were oute of the body I cannot tell, God knoweth) whych was taken vp in to the thyrde heauen. And I knowe the saime man (whether in the body, or out of the body, I cannot tell) God knoweth (how that he was taken vp into Sodamye, and hearde wordes not to be spoken, which no man can utter. Of this man will I reioyce, of my selfe will I not reioyce/except it be of mine infirmityes. And yet though I wolde reioyce, I shuld not be a sole: for I wolde saye the trouthe, neuertheless I spare, lest eny man shulde thinke of me aboue that he saythe me to be, or heareth of me.

And lest I shuld be exalted out of measure thow the aboundance of reueiacions, ther was geuen vnto me a * iniquities of the fleshe, the messengers of Satan to buffet me: because I shuld not be exalted out of measure. For this thinge besought I the Lord thysle if it myght depart fro me. And he sayd vnto me: my grace is sufficient for the. For my

strength is made perfect thow weakenes. Verp gladly therfor wil I reioyce of my weakenes: & the strength of Christ maye dwel in me. * Therfor haue I deslectacio in infirmites, in rebukes, in neede, in persecutjons, in angursh, for Christes sake. For when I am weake, then am I stronge.

I am made a sole in boasting my selfe: Ye haue compelled me: I ought to haue be comended of you. For in nothig was I inferpoure vnto the chese Apostles, thought I be nothig, yet the tokens of an Apostle were wrought amonge you in al pacience, with signes, & wonders & mightie dedes. For what is it where in ye were inferiors vnto other congregacions except it be therin & I was not greuous vnto you. Beholde now the third time I am redy to come vnto you: and yet wyl I not be greuous vnto you for I seke not yours, but you. Also the children ought not to laie vp for the fathers and mothers: but the fathers & mothers for the children.

I wyl bety gladly bestowe, and will be bestowed for your selues: though I moare I loue you, the lesse I am loued againe. But be it that I greued you not: neuertheless I was craftie & toke you with gyle. Wpd I pply you by any of them which I sent vnto you: I desired Titus/and with him I sent a brother. Wpd Titus defraude you of any thinge: walked we not in our spheer: walked we not in like steppes: Again thinke ye that we excuse oure selues? We speake in Christe in the syghte of God.

But we do all thynges dearly be loued for your edifieng. For feare lest it come to passe, that when I come/ I shal not fynde you suche as I wolde: & shalbe found vnto you such as I wold not: I feare lest there be founde among you debate, enuysing, wrach, strife, backbiting, whispering, swelling, and discorde. I feare lest when I com agayne/god bringe me to be amonge you, and I be constrained to bewaile manye of them which haue sinned al ready, & haue not repeted of the vncleannes/fornication & wantonnes which they haue committed.

He

to the Galathians

¶xi

¶ The notes.
 ¶ Unquietnes of the fleshe is here the violent standing and agaspaying and euē the persecuting of euell me which continually troubles him, habited agaynst his preaching. This was the minister of Sa-
 ¶ an/that as it had bene wyth buffettes vbered hym. His aduersaries which with their blasphemous contrariouse teaching byd dysquiet and tozmente him, desiring as fast as he edified, were the verie pycke and desquiernesse of the fleshe, from whiche he desirerh the Lord to be deliuered.
 ¶ He promyseth to come vnto them and exhorterh the so to vber them selues þe maye fynd the par-
 ¶ tice and of one minde.

The. xiii. Chapter.

Now come I the third time vnto you: i þ mouth of two or thre witnesses shall euery thinge stande. I tolde you before, and tell you be fore: and as I saide when I was presēt vnto you the second time, so write I now beinge absente to theym which in tyme past haue sinned, and to al other: that if I come againe, I will not spare, seing that ye seke experience of Christ which speaketh in me, which among you is not weake, but is mighty in you. And verely though it came of weakenes that he was crucified, yet liuerh he thozowe the power of God. And we (nodour) are weake in him: but we shal lyue vnto hym, by the might of God amonge you.

¶ Prooue your selues whether ye are in the faith or not. Examen youre owne selues: that we be not your owne selues how that Iesus Christ is in you: excepte ye be cast awaies. I trust that ye shal know that we are not cast awaies. I desire before God that ye do non euell: not that we shoulde seme commendable but þe shuld do that which is honest: and let vs be counted as lewde personies. We can do nothinge agaynst the trueth, but for the trueth. We are glad when we are weake, and re strong. This also we wishe for euē þe were perfect. Therefore write I these thinges beinge absent: lest when I am present, I shulde vse sharpnes according to the powre which the lord hath geuen me: to edifie, and not to destroie. Finallye brethren fare ye well, be perfecte, be of good comforte, be of one mynde, liue in peace, and the God of loue & peace shal be with you. Grete one another in an holy kisse. Al the *saintes salute you.

The grace of oure Lord Iesus Christ

and the loue of God, and the feloshippe, of the holy goost be vnto you all Amen.

The ende of the seconde epistle to þe Corinthians.

¶ Sent from Philippios a cytie in Macedonia, by Titus and Lucas.

The Epistle of

Sapncte Paul the Apostle vnto the Galathians.

¶ Paul rebukerh them because they were fallen awaye from the Gospel, sheweth hys owne conuersion, magnifyerh hys offyce and Apostelshyppe, and declarerh hym selfe to bee equall wyth the hys Apostles.

The fyrst Chapter.

Paul an apostle not of men, neither by man, but by Iesus Christ, and by God the father whiche raised hi fro death: and all the brethren which are with me.

Vnto the cogregations of Galacia. Grace be with you and peace from God the father, and from oure Lord Iesus Christ, whiche gaue him selfe for oure synnes, to deliuer vs from this presente euell worlde, thozow the wyl of god our father: to whome be praise for euer and euer Amen.

I maruaile that ye are so soone turned from hym that called you i þ grace of Christ, vnto another Gospel, which is nothyng els / but that there be some whiche trouble you, and intende to peruert the Gospel of Christ. Neuertheles though we our selues, or an angell fro heauen, preache any other Gospel vnto you, then that whiche we haue preached vnto you, holde hym as a cursed. As I said before, so saie I now againe, yf any man preache any other thing vnto you, then that ye haue receaued, holde him accursed. Preach I mans doctrine or Godes? O ther go I about to please men: if I studied to please men, I were not the seruauit of Christe.

* I certifie you brethren, that the Gospel

The Epistle

gospel which was preached of me, was not after the manner of men, neither received I it of man, neither was I taught it: but receaved it by the reuelacion of Iesus Christ. For ye haue herde of my cōuersacyō i tyme paste, in the Jewes wayes, how that beyond measure I persecuted the congregacion of God, and spoiled it: and preuayled in the Jewes lawe, aboue many of my companions, which were of mine owne nation, & was a much moze feruent maintayner of the tradicions of the elders.

But when it pleased god, which separated me from my mothers wombe, & called me by his grace, for to declare his sonne by me, that I shuld preache hym among the heathē: immediately I cōmūned not of s matter w^a* fleshe & blood, neither returned to Jerusalem to them which were A possles before me: but wet my waye into Arabia, and came againe vnto Damasco. The after thre yeare I returned to Jerusalem to se peter, & abode w^h hi. xiiij. daies, no nother of s Apostles sawe I, save James s^o Lozesbrother. The thiges which I write, beholde god knoweth I lye not.

After that I wente into the colles of Siria & Cilicia & was vnknewen as touching my persō vnto s congregatiōs of Jewys, which were in Christ. But they hearde only s he whiche persecuted vs in tyme past/nowe preacheth the fayth which before he destroyed. And they glorified god one my behalfe. **K**

The notes.

Paule though he came longe after the Apostles, yet had he not his auctorite of Peter, or of any, s went before him. Neither brought he with him letters of recommendation or bulles of cōfirmation. But the cōfirmation of his apostleship was the word of god/conscience of men, & the power of the spere that testified wth him by miracles and manyfold giftes of grace.

s* fleshe & blood here signify men or mens cōsēl. **T**he withsābeth Peter in the face & proueth that the law's cōsumptiō are not necessary to saluatiō.

The.ii. Chapter.

Then. xiiii. yeares thereafter

I went by againe to Jerusalem wth Barnabas, & stode with me Titus also. Pee and I wente by by reuclacion & cōmūned wth them, of the gospel,

which I preache amonge the Gentiles: but betwene our selues, with them whiche were counted ches, lest it shuld haue bene thought that I shoulde rāne or had ranne in bayne. Also Titus which was wth me, though he were a Greke, yet was not cōpelled to be circumcised, and s because of icommers beyng false bz, then whyche came in amonge other to spee out oure libertie which we haue i Christ Iesus, s they myght bring vs i to bondage. To whom we gaue no roume, no nor for the space of an houre, as concerninge to be brought into subiectiō: & that because that the trueth of the Gospell myght continue with you.

Of them which seemed to be great **B** (what they were in tyme passed it maketh no matter to me: God, loketh no mans person) neuerthelesse they which seemed great, added nothyng to me. But contrary w^{ys}e, when they sawe that the Gospell ouer the vncircūstion was committed vnto me, as the Gospell ouer the *circumcisiō was vnto Peter: for he that was mighty in Peter in the Apostle tyme ouer the circumcisiō, the same was myghty in me amonge the Gentiles: and therfore when they perceaved s grace that was geuen vnto me, then James, Cephas, and John, which seemed to be pylers, gaue to me and Barnabas s ryght handes, and agreed wth vs, that we shoulde preache amonge the heathen; and they amonge the Jewes: warninge only that we shulde remember the poore. W^{ch} thinge also I was diligent to do.

And when Peter was come to Antioche, I withstood him in the face/for he was worthy to be blamed. For per that certayne came from James, he eat wth the Gentiles. But when they were come, he withdrew and separated him self, fearinge them whych were of the circumcisiō. And the other Jewes dissembled likewise, in so moche that Barnabas was brought in to their simulacion also. But when I sawe, that they wente not the right way after the trueth of the Gospell, I sayde vnto Peter before all men, yf s beyng a Jewe, lyueste after the manner of the gentyles, & not as do s Jewes. **whi**

why causeste thou the Gentiles to lyue as do the Jewes? we which are Jewes by nature, & not sinners of the gentiles, knowe that a man is not iustified by the * dedes of the lawe: but by the faith of Iesus Christ. And therfore we haue beleued on Iesus Christ, that we might be iustified by the faith of Christ, ad not by the dedes of the lawe: because that by the dedes of the lawe no fleshe can be iustified.

If then whyle we seke to be made rightewys by Christ, we our selue at foue de sinners, is not then Christe & minis- tre of sinne? God forbid. For if I build agayne that which I destroyed, the ma- ke I my selfe a trespasser. But I tho- uowe the lawe/ am dead to the lawe: & I myght lyue vnto god. I am crucified wth CHRYSCE. I lyue verely: yet now not I, but Christ lyueth in me. For the lyfe which I now lyue in flesh, I lyue by the faith of the sonne of God which loued me, and gaue him selfe for me. I despise not the grace of god. For if rightewysnes com of & law, the Christ died in vaine.

Thenotes.

* But I thowwe the lawe am dead to the lawe, & is by the lawe of lyberte: grace graunted i Christ, I am deliuered from the law of bondag, mynistrad by Moses, and from the burthen & curse thereof. The rebuketh the vnperfectnes of & Galathians & howe the vnperfectenes of & lawe, & declareth neuertheles that it was not geuen for naughte.

The.iii. Chapter.



Golythe Galathians: who hath be wytted you & pe shuld not beleue & tenech: To whom Iesus Christe was described before & & es, and amonge you crucified. This onelp wolde I learne of you, receaued ye the sprete by the dedes of the law, or els by preaching of the faith? Are ye so vnwyle/ that after ye haue begonne in the sprete ye wold now end in the flesh?

So many thinges ye haue suffered i vaine, yf that be vaine. which ministred to you the sprete, ad woeketh miracles among you doth he it thoww & dedes of the lawe, or by preaching of & faith? * Euen as Abraham beleued God, and it was ascribed to hi for rightewysnes. Understande therfore, that they which are of faith, the same are the chyldren of Abraham.

For the scripture saue afore hand, that God wold iustifye the Heathen thoww faith, and therfore shewed before hande glad tydynge vnto Abraham: In thee shall all nacjons be blessed. So then they which be of faith, are blessed wth faithfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediccyd. For it is witten cur- sed is euerye man that contynuech not in all thynges which are witten in the boke of the lawe, to fulfill them. That no man is iustified by the lawe in the syght of God, is euident. For the iuste shall lyue by faith. The lawe is not of faith: but the man that fulfilleth the thi- ges contayned in the lawe (shall lyue in them). But Christ hath deliuered vs from the curse of the law, and was ma- de and* a curseb for vs. For it is wryt- ten: cursed is euerye one that hangerth on tree, that the blessinge of Abraham myght come on & Gentiles thoww Je- sus Christ, and that we might receaue the pomes of the sprete thoww faith. Brethren, I wyl speake after the ma- ner of me. Though it be but a mans te- stamete yet no man despyeth it/ or ad- deth eny thing thereto, whe it is once a- lowed. To Abraham & hysseed were the pomes made. He sayth not in the seedes, as many: but in thy seide, as i on which is Christ. This I saue that & law whych begonne after warde, beyonde iust. C. & .xxx. yeaers, doth not dissanul & testamete, that was confirmed afore of God vnto Christward, to make the pro- mes of none effect. For yf the inherita- unce come of the lawe it cometh not to pomes. But god gaue it vnto Abra- ham by pomes.

Wherfore then serueth & lawe? The law was added because of transgressy- on (yll the seed came to whych the pro- mes was made) and it was ordeyned by Angelles in the hande of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst & pomes of God? God forbid. Howbeit yf ther had bene a lawe geuen which could haue geuen* lyfe: then no dout ryghtewysnes shuld haue com by & law: But & scripture concludeth al thi- ges vnder syn & & pomes by & faith of Iesus

The Epistle

Jesus Christ shulde be geuen vnto the
p beleue. & before that sayth came, we
were kepte and shut vp vnder the lawe
vnto the faith which shuld afterwarde
be declared.

Wherefore the lawe was cure scote:
maister vnto the tyme of Christ. that we
myght be made rightwys by faith. But
after that faith is come, now are we no
longer vnder a scole maister. For ye
are all the sonnes of God by the faith
which is in Christ Jesus. For al ye that
are baptised/haue put on Christ. Now
is there no Jewe: neither gentile: ther is
neither bonde nor fre: there is neither mā
nor woman: but ye are al one thinge in
Christ Jesu. If ye be Christes, then are
ye Abrahams seide, and heires by pro-
mises.

The notes. * Christ was accursed for our sakes, that is: he was
punished and flayne for oure synnes.
* The lawe geueth no lyfe but threatheneth death.
* To be vnder a scole maister: to be vnder the lawe
are both one/and are expounded in the prologue to p
Romaynes, the laste. Ixi
Paul sheweth p thowow Christ we be deliuered fro
p lawe: & rebuketh p vnythankfulnes of the Gala-
thians.

The. iiii. Chapter.

AND I saie that the heire as
longe as he is a childe, dis-
fereth not from a seruaunt/
though he be lord of al, but
is vnder tutors and gover-
ners, vntill the time appointed of the fa-
ther. Euen so we, as longe as we were
children, were in bondage vnder the or-
dinance of the worlde. But when p
time was ful come, God sent his sonne
borne of a woman and made bond vn-
to the lawe, to redeime them which were
vnder the lawe: p we thowowe electyon
myght receaue the inheritaunce p belon-
geth vnto p naturall sonnes. Because
ye are sonnes, God hath sent the spere
of his sonne into our hertes, which cri-
eth Abba father. Wherefore now, p arte
not a seruaunt, but a sonne. If thou be p
sonne, p arte also the heire of God tho-
row Christe.

Not withstandinge, when ye knew not
god ye did seruite vnto the, which by na-
ture were no Goddes. But now seynge
ye know god (yea rather are knowen of
god) (how is it p ye tourne agayne vnto
weake & bedgarly ceremonies, wher by
to agayne ye desire afresh to be i bodag:

*Bedgarly
ceremo-
nies.*

Ye obserue dayes/and monethes, and
tymes, and yeares. I am in feare of you
least I haue bestowed on you labour in
vayne.

Wherein I beseech you, be ye as I
am: for I am as ye are. Ye haue not
hurt me at all. Ye knowe how thowowe
infirmite of the fleste, I preached the
Gospell vnto you at the spere. And my
temptacion which I suffered by reason
of my fleste, ye despised not, neither ab-
horred, but receaued me as an Angel of
God: yea as Christ Jesus. How happy
were ye then: for I beate you recorde p
if it hadde bene possible ye woulde haue
plucked out your owne eyes, and haue
geuen them to me. Am I therfore beco-
me your enemy, because I tell you the
trutch.

They are gelous ouer you amysse.
Yea, they intende to exclude you, that
ye shoulde be feruent to themwarde. It
is good alwayes to be feruente, so it be
in a good thinge, and not onely when I
am presente wyth you.

My lytle chylderen (of whom I tra-
uaple in byrth agayne/vnto Christ bee
fashioned in you) I wold I were wyth
you now, and could chaunge my bo-
re: for I stande in a dowte of you. Tell
me ye that desyre to be vnder the lawe/
haue ye not hearde of the lawe: & for it
is writen that Abraham had two sons,
the one by a bond mayde/the other
by a fre woman. Yea and he which was
of the bond woman was bozne after the
fleste: but he which was of the fre womā
was bozne by promys. Which thynges
betoken myserie. For these women are
two testametes, the one from the mount
Sina, whych gendzeth vnto bondage
whych is Agar. For monte Sina, is cal-
led Agar in Arabia/and bordzeth vpon
the cype, whych is now Ierusalem, and
is in bondage wyth her chylderen.

But Ierusalem: whych is aboue is
free, whych is the mother of vs all. For
it is writen. Reioyce thou barren. that
bearest no Chylderen, breake forth and
crye, thou that trauelest not. For the de-
solate hath many moo chylderen the she
whych hath an husbāde. Bretheren we
are after the maner of Isaac, chylderen
of promys. But as the he that was boz-
ne

*Infirmite
of the fleste
persecution
rebuke ad p
crosse.*

Galatians to the Corinthians

Xiii

ne carnalli, persecuted hi that was borne
spiritually. Euen so is it now. Neuer-
theles what saith β scripture: put a way
the bonde woman and her sonne. For β
sonne of the bonde woman shall not be
heire in the sonne of β free womā. So
then brethren we are not chldren of the
bonde woman: but of the free woman.

The notes

* The time sal com, was the time of Christes com-
myng whych made an ende of the lawe & deliuered
vs from the burthen therof.

We labourerth to drawe them awaye from circum-
cyssion, & weareth them the battayl betwixt β spirete
& the flesh, and the frutes of them both.

The v. Chapter.

S And saith therfore in the
lybertye wherwith Christ
hath made vs free, & wrap
not your selues agayne in
the yoke of bondage. We
holde β Paul saie vnto you, that if ye
be circumcised, Christ shal proffyt you
nothinge at al. β testifie agayne to eue-
ry man which is circumcised that he is
bounde to kepe the whole lawe. Ye are
gone quite from Christ as many as are
iustified by the lawe, and are fallen fro
grace. We loke for, and hope in β spirete
to be iustified thow so faith. For in Je-
su Christ: nether is circumcisyon, anye
thing worth, ether yet vncircumcisyon, but
* faith which by loue is mighty in ope-
ration: Ye dyd rñe wel: who was a let
vnto you, that ye shoulde not obeye the
trueth: Euen β counsell that is not of hi
that called you. A lytle leuen doth leuen
the whole lombe of dowe.

I haue truste towarde you in β
Lorde, that ye shuld be none other wise
minded. He that rebuketh you, shal bere
his iudgment what soeuer he be. Bre-
thren yf β yet preach circumcisions: why
do β then yet suffer persecution? For
then had the offence which the crosse ge-
ueth, ceased. β wolde to God they were
seperated from you, which trouble you.
Brethren ye were called into (lybertye)
only let not your libertie be an occasiō
vnto the fleshe, but in loue serue one an-
other.

For al the lawe is fulfilled in one wor-
de, which is this: thou shalt loue thyne
neighbour as thy selfe. If ye byte and
deuour one another: take hede les ye be

consumed one of another.

* β saie walke in the spirete, and fulfill
not the lustes of the fleshe. For the fleshe
the lusteth contrarye to the spirete, and
the spirete contrary to the fleshe. These
are contrary one to the other, so that ye
cannot do that which ye wolde. But yf
ye be led of β spirete, then are ye not
vnder the lawe. The dedes of the fleshe
are manifest, which are these, aduou-
trie, fornicacion, vncleanenes, wantōnes,
ydolatrie/witchcraft hatred, barbaun-
ce, zeale/wrath, stryfe/ledicion, sectes, en-
uying, murthet, dronkennes, glottony,
and sothe like of the which β tell you
before as β haue tolde you in tyme past,
that they which comyt sothe thynges,
shall not inherite, β kyngdome of God.
But * β frute of the spirete is, loue, sope,
peace, long sufferinge, gentlenes, good-
nes, faythfulnes, meekenes, temperan-
cy. Agaynst suche ther is no lawe. They
that are Christes/haue crucified β fleshe
with the appetites and lustes.

* If we lue in the spirete, let vs walke
in the spirete. Let vs not be, vaine glo-
rious, prouoking one another, & enuying
one another.

The notes.

To comyt suche dedes maketh vs vnder dampna-
tion of the lawe

* The frute of the spirete. These dedes testyfy that
we are not vnder the dampnaton of the lawe.

He exhorteeth them to brotherly loue, and one to
beare with another. In the ende he warneth them
to beware of circumcisyon.

The vi. Chapter.

Brethren, yf any man be fal-
len by chaunce into any fau-
re: ye which are spirituall,
healpe to amende him in β
spirete of meekenes: consyde-
ring thy selfe, lest thou also be tempted.
Beare ye one anothers burthen/and so
fulfill the law of Christ. If eny man see
me to hym self that he is somewhat, whe-
in dede he is nothinge, the same decea-
ueth him selfe in hys imaginacion. Let
euery man proue his awne worke, and
then shal he haue reioysyng in hys aw-
ne selfe, & not in another. For euery man
shall beare his awne burthen.

Let him that is taught in the worde,
minister vnto hym that teacheth hym, in
al good thynges. Be not * deceaued,
God is not mocked.

for

The Epistle

The Epistle

of Saint Paul the Apostle vnto
the Ephesians.

For what soeuer a mā soweth, that shal
he reape. He that soweth in his fleshe
shal of þe fleshe reape corrupciō. But he
that soweth in the spīte, shal of þe spīte
reape līfe euerlasting. Let vs not be
wery of wel doinge. For when the time
is come, we shal reape w̄ oute weynes.
While we haue therfore tyme, let vs do
good vnto al men, and specyallye vnto
thym whych are of the houthoulde of
fapth. **¶**

Beholde howe large a letter I haue
writen vnto you with mine owne hand.
As many as desyre with outwarde ap-
pearaunce to please carnally/ they con-
straine you to be circumcised, onelye be-
cause they wolde not suffer persecuciō
with the crosse of Christe. For they the
selues whych are circumcised, kepe
not the lawe: but desyre to haue you cir-
cumcised, that they might reioyce i your
fleshe.

¶ God forbid that I shoulde reioyce,
but in þe crosse of our Lord Iesu Christ,
wherby the worlde is crucified as tou-
ching me, and I as touching þe worlde.
For in Christ Iesu nether circumcysion
auayleth any thing at al, nor vncircum-
cysion: but a new creature. And as ma-
ny as walke accordig to this rule, peace
be on them, and mercie, and vpon Israel
that pertayneth to god. From hence
forthe, let no man put me to bul-
nes. For I beare in my bodye þe
markes of the Lord Iesu.

Brethren the grace of
oure Lord Iesu
Christ be with
your spīte
Amen.

¶ Vnto the Galathians written
from Rome.

¶ The euerlasting ordinaunce and election of God
in sauing all men thowhe Christ Iesus hys sonne.
We are ordened vnto good workes. The dominion
of Christ.

The fyrst Chapter.

¶ Rule an Appostle of Iesus
Christ, by the wyl of God. I
to the sainctes, whych
are at Ephesus, and to the
whych beleaue on Iesus
Christ.

Grace be with you and peace from God
oure father, and from the Lord Iesus
Christ. Blessed be God the father of
oure Lord Iesus Christe, whiche hath
blessed vs w̄ all maner of spiritual bles-
synges in heuently thynges by Christe,
accordinge as he had chosen vs in hym,
before the foundation of the worlde, was
layde, that we shoulde be sainctes, and
without blame before hym, thowhe so-
ue. And ordeyned vs before thowhe Je-
sus Christe to be hepers vnto hym sel-
fe, accordig to the pleasure of hys wyl,
to the prayle of the glorie of hys grace,
wherwith he hath made vs accepted in
the beloued.

By whom we haue redemption thow-
ro hys bloude, euen the forgiuenesse
of synnes, accordig to the riches of his
grace, which grace he shed in vs aboun-
dauntlye in all wysdom, and prudence.
And hath opened vnto vs the myste-
ry of his wyl, accordig to hys pleasure,
and purposed the same in hym selfe / to
haue it declared when the tyme were ful
come, that all thynges, both the thynges
which are in heauen, and also the thynges
which are in earthe shoulde be ga-
thered together, euen in Christe, that is
to saie, in hym in whome we are made
hepers, and were therto predestinate ac-
cordig to the purpose of hym whych
worketh al thynges, after the purpose of
hys owne wyl: we which before t eleued
in Christe, should be vnto the prayle of
hys glorie.

In

* Nothinge
helpeth saue
to be a newe
creature.

¶ Col. 1. 10.
¶ 1. Pet. 1. 10

¶ 1. Cor. 1. 10.
¶ 1. Pet. 1. 10

¶ 1. Cor. 1. 10.
¶ 1. Pet. 1. 10

¶ 1. Cor. 1. 10.
¶ 1. Pet. 1. 10

Ephesians to the Galatians Eliiii

In whom also ye (after that ye heard of
word of truth, I meane the Gospell
of youre saluacion, wherein ye belueu)
were sealed with the holy spere of pro
mes, whych is the earnest of oure inheri
taunce, to redeime the purchased possessi
on, & vnto the laude of hys glozy.

Wherefore euen I (after that I hear
de of the fayth which ye haue in the Lor
de Iesu, and loue vnto al the sapientes)
cease not to geue thanks for you, maki
ge mention of you in my prayers, that
the god of oure lord Iesus Christ and
the father of glory/might geue vnto you
the spere of wysdome, and open to you
the knowledge of hym selfe, and lyghen
the eyes of your myndes: that ye myght
knowe what that hope is, where vnto
he hath called you, and what the riches
of his glorious inheritaunce is vpon the
saintes, and what is the exceeding great
nesse of hys power in vsward, whiche
beluee accordynge to the workynge of
the myghty power, which he wrought
in Christ, when he rayled hym from the
dead, and set hym on his ryght hand
in heuently thinges, aboue all rule, pow
er, and myght and dominacyon, and abo
ue al names that are named, not in this
worlde only, but also in the worlde to
come: and hath put all thynges vnder
his fete, and hath made hym aboue all thi
ges, the heed of the congregacyon whi
ch is his body and the fulnes of hym
fyllerh all in all thynges.

* sayth vs the worke of God on selfe, euen as was
that rayllyng vp of Christ.

Paul sheweth them what maner of people
they were before their conuerfion, and what they
are now in Christ.

The. ii. Chapter.

And you hath he quickened
also that were dead in tres
passe and synne, in the whi
ch in time passed ye walked,
accordynge to the course of
this worlde, and after the gouernet that
ruleth in the ayer, the spere & now wor
keth in the children of vnbefese, amonge
whych we also had oure conuersacyon
in tyme past, in the lustes of oure fleshe/
and fulfilled the wyl of the fleshe and
of the mynde: and were naturally the
chyliden of wrath, eue as wel as other.

But God which is ryche in mercy tho

ghw his greute loue wherewith he loued
vs: euen when we were dead by synne/
hath quickened vs to gether in Christ
(for by grace are ye saued) and hath
rayled vs vp together and made vs sit
together in heuently thinges thowwe
Christ Iesus, for to shewe in tymes to
come the exceeding riches of his grace,
in kindnes to vsward in Christ Iesu.
For by grace are ye made safe, thowwe
fayth, and that not of your selles. For it
is the gift of God, and cometh not of
workes, least anye man shoulde boaste
hym selfe. For we are hys worke man
shyppe created in Christ Iesu vnto
good workes, vnto the which God orde
yned vs before that we shoulde wal
ke in them.

Wherefore remembre that ye beinge
in tyme passed Gentiles in the fleshe, ad
were called vncircumcision to the which
are called circumcision in the flesh, whi
ch circumcision is made by handes: Remem
bre I saye, that ye were at that tyme w
out Christ, and were reputed alienates
from the comen welsh of Israel: and we
re straungers from the testamentes
of promes, and had no hope, and were
without God in thys worlde. But now
in Christ Iesu/ye whiche a while ago
were farre of, are made nie by the bloud
of Christ.

For he is our peace, which hath ma
de of both one, and hath broken downe
the wall, that was a stoppe betweane
vs, and hath also put away thowwe hys
f.ew. & cause of hatred, that is to say
the lawe of commaundementes, contayned
in the lawe written, for to make of twa
ne one newe man in hym selfe to makig
peace: and to reconcile both vnto god in
one body, thowwe his crosse, and stewe
hatred there by: and came and preached
peace to you which were a far of, to the
that were nye. For thowwe hym, we both
haue an open waye in/ in one spirite vnto
the father.

Now therfore are ye no more straū
gers and foreners: but cietyens with
householde of God: and are builde vpon
the foundation of the Apostles, and
prophets. Iesus Christ being the head
corner stone, in whome, euery building
coupleth together, groweth vnto an ho
e. i. l.

the Epistle

ly** temple in the Lorde, to whom ye al-
so are built together, and made an habi-
tation for God in the spirit.

a* The promises of mercie in Chyrtles bloude are
made vs on that condition that we kepe the lawes
loue one another as Chyrtl loued vs.

b* The Gentyles till Chyrtl came, were not vnder
the covenant of mercie, but the Jewes onely.

c* Moses law that was the wall and cause of hate
betwene the Jewes and gentyles, is taken away:
In whose steade is Iolue come to loue one another
as Chyrtl ouer vs.

d* The cause of hatred betwene the heathen, and
the Jewes.

f* By the same word the Jewes
be better then the heathen But now that they both
haue one spirit thro w Chyrtl wthout the lawe, y
hated hath an end, and the one is such as the other
in Chyrtl.

e* Foundation is the word of God.

f* Temple in the epistles of the apostles signifieth
the congregation of faithfull, holpe and vertuous
men. Sometime it signifieth the herit of euery Chyrt-
lian, as in ii. Cor. vi. d. i. i. Cor. iii. and, vi. d.

g* We the with the cause of his preferment, despyeth
be not to sayne because of his trouble and pra-
yeth god to make them stedfast in his spirit.

The. iiii. Chapter.

In this cause I Paul am i
the bondes of Iesus Chyrtl
for youre sakes whych are
heathen: If ye haue hearde
of the ministracion of the
grace of god, which is geuen me to your
warde. For by reuelacio shewed he this
mysterie vnto me as I wrote aboue in
fewe wordes, wher by when ye reade ye
may know myne vnderstanding in the
mysterie of Chyrtl, wch mysterie in tynes
passed was opened vnto the sonnes of
men, as it is now declared vnto yps ho-
ly apostles and prophetes by the spirit:
that the Gentiles shoulde be inheritous
also, and of the same bodye, and parta-
kers of yps promes that is in Chyrtle,
by the meanes of the gospell, wherof I
am made a minister, by the gyfte of the
grace of god, geuen vnto me thoww y
wozkinge of yps power.

Vnto me the least of al sanctes, is
thys grace geuen, that I shuld preache
among the Gentiles the vnschable ry-
ches of Chyrtl, and to make all men see
what the fellowship of the mysterie is,
which from the beginning of the world
hath ben hid in God, whych made al thi-
nges thoww Iesus Chyrtl, to the intent
that now vnto the rulers and powers i
heauen myght be known by the congre-
gation, the many folde wysdom of god,
acordyng to the eternal purpose which
he purposed in Chyrtl Iesu our Lorde,

by whome we are bolde to drawe myght
in y trust which we haue by fapth on hi.
+ wherfore I desire that ye sainte not
because of my tribulacions for your sa-
les: which is your praisse.

For this cause I bowe my knees vn-
to the father of our Lord Iesus Chyrtl,
which is in ear h/ that he wolde graunt
you acordyng to the riches of his glory,
that ye maye be strenghted with myght
by his sperte in y inner man that Chyrtl
maye dwell in youre hertes by faith/ y
ye bringe roted and grounded in loue /
myght be able to comprehend with all
sanctes, what is y bredeth and length,
deyth and heith: and to know what is y
loue of Chyrtl, which loue passeth know-
let gethar ye myght be fulfilled with
all maner of fulnes which cometh of
God.

Vnto him that is able to do excea-
ding aboundantly, aboue al that we aske
or thinke acordyng to the power that
worketh in be her praisse in the congre-
gation by Iesus chyrtl, thoww all ge-
nerations from tyme to tyme, Amen. +

The notes.

Where true fapth i Chyrtl is, there is loue to y ney-
boure. And fapth and loue maketh vs vnderstande
al thynges. Faith vnderstandeth the secretes of god,
and the mercie that is geuen her in Chyrtl. And loue
knoweth her dutie to her neighbour, and can lye
pret al lawes and cōdēnances and knoweth how
fastidiously they are to be kepte, and when to be dis-
penssed with.

g* We exhorteth them vnto mekenes, lge suffering
vnto loue and peace, euery one to cōfesse and edify
another with the gifte that God hath geuen him, to
beware of straunge doctrine, to saue al the olde
conuersation of greye lufes, and to walke in a new
life.

The. iiii. Chapter.

Therfore which am in bon-
des for the Lordeys sake ex-
horte you, y ye walke wor-
thy of the vocation wher-
with ye are called, in al hū-
bleness of mind, and mekenes, at dīge
sufferinge, for bearing one another thos-
rowe loue, and that ye be diligent to ke-
pe the brittle of the sperte in the bond of
peace, bring one body, and one sperte such
as ye are called in one hope of your cal-
lynge. Let there be but one Lorde, one
faith/ one baptisme/ one God and father
of al which is aboue al thoww al, and
in you all.

Vnto

Ephesians to the ~~Colossians~~ **Colossians** xlv

¶ Into euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christ. Wherfore he sayth: He is gone by an hye and hath ledde captiuitie captiue, & hath geuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended fyrst into the lowest parties of the erth: He that descended, is euen the same also that ascended vp, euen aboue al heauens, to fyll all thinges. And the very same made some Apostles, some Prophetes, some Euangelistes, some Sheperdes, & some Teachers: that the sayntes myght haue all thynges necessary to worke and minister with all, to the edifying of the body of Christ, tyl we euery one of vs be filled with faith, and knowledge of the sonne of God, & growe by vnto a perfecte man, after the measure of the age of the fulnes of Christ. ¶ That we henceforth be no more children, waivering and caried with euery wynde of doctrine, by the wyllynnes of men and craftyness, wherby they laye awayte for vs to deceaue vs. But let vs folowe the trueth in loue, and in all thinges growe in him which is the head, that is to saye Christ, in whome all the body is coupled and knyt to gether, in euery ioynt, wherewith on mynystreth to another (accordinge to the operacyon as euery parte hath his measure) & increaseth the body vnto the edifyinge of it selfe in loue.

¶ This I saye therfore, and testifie in the Lord: that ye hence forth walke not as other Gentiles walke in vanyte of their mynde, blinded in their vnderstandinge, beyng strauing from the lyfe which is in God: how the ignorancy that is in them, because of the blindness of their hertes, which beyng past repentaunce, haue geuen the selues vnto wantannes, to worke all maner of vncleannes, euen with gredines. But ye haue not so learned Christ, yf so be ye haue hearde of him & are taught in him, euen as the truth is in Iesu. So then as concerning the conuersacion in tyme past, I saye from you that olde man, which is corrupt thow the deceauable lutes, & and be ye renewed in the spirite of your myndes, and put on that newe manne, which after the ymage of God is Ma-

pen in rightwelsnes and true holynes.

Wherfore put awaye lienge, and speake euery man truth vnto his neighbour, for as much as we are members one of another. ¶ Be angrye but sinne not: let not the sonne go downe vpon you with wrath, nether geue place vnto the back biter. Let him that stole, steale no more, but let him rather labour with his handes some good thinge, that he maye haue to geue vnto him that needeth.

Let no filthie communication procede out of your mouthes: but that which is good to edifie whal, when neede is: that it may haue fauour with hearers. And greue not the holpe spirite of god, by whom ye are sealed vnto the day of redemption. Let al bitterness, scarfnes and wrath, toring and cursid speaking be put awaye from you, with all malicioussnes. Be counteous one to another and mercifull, forgiuing one another, euen as God for Chrystes sake forgauē you.

The notes.

* Wherfore the true mynisters of the congregatiō serue. Euen to make vs perfecte men in the full knowlede of Christ.

* Be angry. Christ was angry at the blindness of the Jewes. Mat. xxiii. And so was Moses at the idolatry of the Israelites: Exod. xxxii. and at the sedycion of Achan and Abiron. Nu. xvi. Nevertheless this anger or wrath was but a very zeale vnto the lawe of god, thou mayest see by Phineas. Num. xxi. by Sathathias. Machab. ii. As for malice or blawful wrath, it is forbidden, as yt foloweth here in this Chapter.

¶ He exhorteeth them vnto loue, warneth them to beware of vncleannes, couetousnes, foly, & talkynge of false doctrine: to be circumspecte, to auoyde dyconueniēce, to reioyce ad to be thankfult toward god, to submyt the selues one to another. He teacheth how women shuld obey their husbandes, & how to upngly men ought to intreate their wyues.

The .v. Chapter.

BE ye folowers of god as be: are children, ad walke in loue euen as Christ loued vs, and gaue hym selfe for vs, an offeringe and a sacrifice of a swete sauour to God. So that fornication and all vncleane or coueteousnes be not once named amonge you as it be cometh sayntes: nether filthyness, nether foly, talkynge, nether getyng, which are not colpe: but rather geuynge of thankes.

col. for

the Epistle

For this ye knowe that no maner of person, whether vniuersall person, or couetous person, which is the worshipper of images, hath any inheritance in the kingdome of Christ and of God. Let no man deceaue you with vayne wordes.

For the howe such thynges cometh the wrath of God vpon the chyliden of vniuersall. Ye not therfore companyng wyth them. Ye were once darcknes, but are now lycht in the Lord.

As alke as chyliden of lycht. For the frute of the spere is in all goodnes, and ghetelesnes and trouth. Accept that which is pleasynge to the Lord: and haue no fellowship wyth the vnfructful wordes of darcknes: but rather rebuke the. For it is same euen to name those thynges which are done of them in secret: but all thynges, when they are rebuked of the lycht, are manifest. For what soeuer is manifest, that same is lycht, wherfore he sayeth: a take thou that slepest, and stonde vp from death, and Christ shall geue the lycht.

Take hede therfore that ye walke circumspectly, not as foolys: but as wyse redeming the tyme: for the dayes are euil.

Wherfore, be ye not vniuersall: but vnderstand what the will of the Lord is, and be not dounke to wine wherein is excess: but be fulfilled wyth the spere, speakinge vnto your selues in psalmes and hymnes, and spiritual songes, singinge and makinge melodie to the Lord in your hertes, gruyng thankes alwayes for all thynges vnto God the father, in the name of our Lord Jesus Christ: submittyng your selues one to another in the feare of God.

Women, submit your selues vnto your owne husbandes, as vnto the Lord: for the husband is the wyues head eue as Christ is the head of the congregacion, and the same is the sauoure of the body. And herfore as the congregacion is in subiect on to Christ, likewise let the wyues be in subiection to their husbandes in all thynges. Husbandes loue your wyues, euen as Christ loved the congregacion, and gaue him selfe for it, to sanctify it, and cleanse it in the fonteyn of water the howe the word to make it vnto him selfe, a glorious co-

gregacion with out spott or wrinkle, or any such thinge: but it shoulde be holy and without blame.

So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth him selfe. For no man euer prehated his owne fleshe: but nourisheth and cherisheth it, euen as the Lord doth the congregacion: for we are members of his body, of his fleshe, and of his bones. For this cause shall a man leaue father and mother, and shall continue with his wyfe: and two shall be made one fleshe. This is a great secreete, but I speake bitwene Christ and the congregacion. Herethelisse do ye so that euery one of you loue his wife truely eue as him selfe. And let the wife se that she feare her husbande.

Howe chyliden shoulde behaue themselves toward their fathers and mothers, likewise fathers toward their chyliden, seruantes toward their masters, agayne masters toward their seruantes, an exhortacion to the spiritual batell and what weapons Christen men shoulde fight wythall.

The vi. Chapter.

Children obey youre fathers and mothers in the Lord: for so is it ryght. Honour thy father and mother, that is the fyrst commaundment, that hath any promys, that thou mayst be in good estate, and lye longe on the erthe. And ye fathers moue not youre chyliden to wrath: but brynge them vp with the Lord and informacion of the Lord. Seruantes be obedient vnto youre carnall masters, with feare and trembling in siglenes of your hertes, as vnto Christ: not with seruice in eye syght, as men pleasers: but as the seruantes of Christ, doynge the wyll of God from the herte with good wil, seruing the Lord, and not men. And remember the what soeuer good thinge euery man doeth shall he receaue agayne of the Lord, whether he be bond or fre. And ye masters, do euen the same thynges vnto the puttyng alwayes the catenynge: and remember that euery your master also is in heauen, nether is ther any respect of person with hym.

Finally my brethren, be strong in the Lord and in the power of his myght. Put on the armour of God, that ye may stand stedfast agaynst the crafty assaults of

Ignorance is
cause of euil
lyuynge.

of the deucl.

For we wreille not againste fleshe ad bloude: but against rule, against power, and against worldly rulers, of the dercknes of this worlde against spyrte

all wickednes, for heavenly thinges.

For thys cause take vnto you y^e armour of God, that ye maye be able to resyst in the euyl daye, and stande perfect in al thinges.

Standetherfore, and your loynes gird aboute with veritie, hauing on y^e bzelt plate of righteousnes/ and shod wth shoues prepared by the gospel of peace. Aboue al take to you the shield of faith, wherewith ye may quenche al y^e fyre darteres of the wicked. And take the helmet of saluacion, and the swerde of the spyrte, which is the worde of god. And praye al wayes with al maner prayer and supplicacion: and that in y^e spyrte: and watch ther vnto with all instance & supplicacion for al saintes and for me, that bitteraunce may be geuen vnto me / that I maye open my mouth boldly, to utter the secretes of the gospel, wherof I am messenger in bondes, that therein I may speake freely, as it becometh me to speake.

But that ye maye also know what condicyon I am in and what I do, Titichus my deare brother & faithfull mynister in the Lorde, shall shewe you of al thinges, whome I sent vnto you for the same purpose, that ye might knowe what cause I stande in, and y^e he might comfort your hertes. Peace be with the

byrthen and loue with faith, from

God the father and from the

Lorde Iesu Christ. Grace

be with all the which

loue our Lorde

Iesus Christ

in purenes.

Amen.

Sent from Rome vnto y^e Ephe:

rians by Titichus.

The notes

* The armour of God foloweth verite, the shoues of a stedfast purpose to folow the gospel, faith, wherewith our consciences are at peace after it hath ones felt Christ, the helmet of saluacion which is hope, the worde of god wherewith is the swerde, &c

The Epistle

of Saint Paule the Apostle vnto the Philippians.

He exhorteth them to encrease in loue, in knowledg, and experiences of godly thinges maketh mention of his pzelonment at Rome, is glad to heare Christ preached, is content ether to dye or lyue, and prayeth the to leade a godly conuersacion, to be of one mynde, and to feare no persecution.

The fyrst Chapter.

Paul & Timotheus the seruantes of Iesu Christ. To al the saintes in Christ Iesu, which are at Philyppos with the Bishops and deacons,

* Grace be with you and peace from God our father and from the Lorde Iesus Christ.

I thanke my God with al remembrance of you alwayes in all my prayers for you, and praye with gladnes, because of the fellowshipp whiche ye haue in the gospel from the fyrst day vnto now: and am surely certified of this, that hee whiche beganne a good worcke in you / shall go forth with it, vntill the daye of Iesus Christ, as it becommeth me so to iudge of you all, because I haue you in my hert and haue you also euery one companions of grace with me, eue in my bondes, as I defend and stablysh the gospel

Or this ye haue. Rom: 1.6.

For God beareth mee recorde how greatly I longe after you, all from the hery hert rote in Iesus Christ, and this I praye that your loue maye encrease more and more in knowledg, and in all fealing, that ye myght accepte thinges moost excellent, that ye myght be pure / and suche as should hurte no mans conscience, vntill the daye of Christe, fylled with the frutes of ryghtuousnes, which frutes come by Iesus Christe vnto the glory and laude of god.

I wolde ye vnderstode byrtheren y^e my busines is happened vnto the great furtheringe of the gospel.

l.iii.

So

The Epistle

So that my bandes in Christ, are many
sent thorow out al the indgment hall, ad
in al other places: In so much that ma-
ny of the brethren in the Lord are bold-
ned thowoe my bandes, and dare mo-
ze largely speak the worde withoute
feare. Some there are which preache
Christe of enuye and strife, and some of
good wyl. The one patre preacheth
Christ of strife ad not purely, supposig
to adde moze aduersite to my bandes.
The other patre of loue / because they
se þ I am set to defende the Gospel.

What then? So that Christ be pre-
ched all maner wayes whether it be by
occasion / or of true meaning, I therein
ioye: ye and wil ioye. For I knowe that
this shal chaunce to my saluacion, tho-
row youre praiser and ministering of the
spete of Jesu Christ, as I hartely lye
for, and hope that in nothing I shal be a
shamed: but þ with al confidence, as all
wayes in times past, euen so Christ shal
be magnified in my body, whether it be
thorow life or els death. For Christe is
to me life / ad death is to me auantage.

If it chaunce me to liue in þ flesh,
that is to me frugful for to worke, and
what to chouse I wot not, * I am con-
strained of two thinges: I desire to be
lowbed and to be w Christ, which thinge
is best of al. Neuertheles to abide in the
flesh is moze nedeful for you. And this
am I sure of, þ I shal abyde / and w
you all contynue, for the furtheraunce
and ioye of your fapth, that ye may mo-
re aboundantly reioyce i Jesus Christ
thorow me, by my comynge to you a
gayne.

¶ Quely let youre conuersacion bee
as it becommeth the gospell of Christe,
that whether I comine and see you, or
els be absente, I may yet heare of you, þ
ye continue in one spete, & in one soule
labouringe as we do, to mayntayne the
faith of the gospell, and in nothing fea-
ringe your aduersaries: which is to the
a toke of p. rdicion, and to you of salua-
cion and that of god. For vnto you it is
geuen that not only ye should beleue on
Christ: but also * suffer for his sake, ad
haue euen the same fight, which ye sa-
we ine haue and now heare of me.

He exhorteth them to vniite and brotherly loue, & to
beware of strife and bayne glory: And for a sure en-
sample, he layeth Christ before them

The ii. Chapter.

If there be amoung you
any consolation in Christ, if
there be any comfortable
loue, if there be any felow-
shipp of the spirite, if ther be
any compassion of mercie: fulfyll my ioye,
that ye draue one waye hauing one lo-
ue being of one accord, and of one min-
de, that nothinge be done thorow strife
or bayne glory, but that in mekenes of
mynde, every man esteame other better
then hym selfe, * and lye not every mā
on hys owne thinges, but every man on
the thinges of other men. Let the same
mynde be in you / that was in Christ Je-
su: which beinge in the shape of God, ad
thought it not robbery / to be equall w
god: Neuertheles he made hym selfe of
no reputacion, and toke on hym the sha-
pe of a seruaunt / and became lyke vnto
men, and was founde in hys apparel as
a man. He humbled hym selfe, and beca-
me obedient vnto the death, euen the de-
ath of the crosse * wherfore god hath ex-
alted hym / and geuen hym a name abo-
ue all names: that in the name of Jesu
shoulde every knee bowe / both of thin-
ges in heauen, and thinges in earth, ad
thynges vnder the earth / & that all tong-
ges shoulde confesse that Jesus Christ
is the Lord vnto the prayse of God the
father. &

¶ Wherfore my dearely beloued, as ye
haue alwayes obeyed not when I was
p. sent onely, but nowe muche moze in
myne absente, euen so worke oute your
owne * saluacion wth feare and trem-
blinge. For it is god whych worketh
in you, both the wyl and also the dede /
euen of good wyl.

¶ Do all thinge without murmuring
and disputinge, that ye may be faultles
and pure / ad the sonnes of god without
rebuke in the middeste of a croked and
peruerse nation: amōg which se that ye
shyne as lyghtes in the worlde holding
faste the worde of lyfe vnto my reioyng
in the daye of Christe, that I haue not
run in bayne, neyther haue laboured in
bayne.

st: Reg. xlii
1. Par. xxi. 60

Consolation
is taken of
saluacion
the true bele-
uers

Hebren. ii. 10
Romans. viii. 1

Yea so though I be offered by you upon the offering a sacrifice of your faith: I reioyce, & reioyce to you all. For the same cause also reioyce ye / & reioyce ye to me.

I trust in the Lord Jesus for to send Timothy shortly unto you, that I also may be of good comforte, when I know what case ye stande in. For I haue no man that is so like minded to me, which with so pure affection careth for your matters. For all other like theyr owne. And nor that which is Jesus Christes. Ye knowe the profite of him, howe that as a sonne with the father, so with me bestowed he his labour by upon the gospel. With I hope to sende anon as I know how it wil go to me. I trust in the Lord. I also my self shal come shortly. I supposed it necessary to send brother Epaphroditus unto you, my companion in labour and fellow souldier / your Apostle and mynister at my needs. For he longed after you, and was full of heavines, because that ye had heard saye that he shuld be sicke. And no doute he was sicke, and that nye unto death. But god had merce on him: not on him only, but on me also lest I shulde haue sorow by upon sorow. I set him therefore the diligentper, that when ye shoulde se him, ye might reioyce againe, & I might be lesse sorowful. Receaue him therfore in the Lord wth gladnes, & make moch of such: because that for the work of Christ we wet so far, & he was nye unto death, & regarded not his life to fulfil the seruice which he was lackig on your part toward me.

a* Take not on your owne gyftes or profyte, but on loue and vnicite,

b* as ye be saued from synne thow sayth so work he according to the covenante vntill ye come to the saluation of glory. For if ye cease workinge the spiryte queneth agayne: ye cease to be partakers of the promys. & ye though I be offered, &c. He maketh here ii. offeringes or sacrifices the first faith maketh he one whome he offered to Christ, the other hym self, whiche he studieth to offer the offering to god aright he be put to death & become in offering / which thinge he refuseth not, so & he bying to passe to make the work of god,

cHe warneth the to beware of false teachers / who he calleth dogges and enemies of Christ and rapied mans owne rightuousnes.

The iii. Chapter.

Moreouer, my brethren reioyce in the Lord. It greueth me not to writte one thing oft to you. For to you it is a sure thing. Beware of dogges, beware of euyl workes. Beware of dissencion. For we are circuncision whiche

worketh God in the spete, and reioyce in Christ Jesu and haue no confidence in the flesh: though I haue wherof I myght reioyce in the flesh. If any other man thinketh that he hath wherof he might trust in the flesh: moche more I circuncised the eight day of the kindred of Israel, of the tribe of Benjamin, an hebrue borne of the hebrues: as concerning the lawe, a Pharisee, and as concerning feruentnes, I persecuted the congregacion, and as touching the rightewesnes which is in the law, I was vnbukeable.

But the thinges that were vantage vnto me, I counted losse for Christes sake. Yea I thinke all thinges but losse for the excellent knowledges sake of Christe Jesus my Lord. For whom I haue counted all thinges losse, & do iudge the better thinge, that I might winne Christ, & might be founde in him, not hauinge mine awne rightewesnes which is of the lawe: but that which springeth of the faith which is in Christ. I meane the rightewesnes which cometh of God thow sayth in knowinge him and the vertue of the resurrection, and the fellowship of his passions that I myght be conformable vnto his (death) yf by any meanes I myght attayne vnto the resurrection of the dead. For as though I had al ready attained to it, ether were all ready perfect: but I folowe, yf that I maye comprehend wherein I am comprehended of Christ Jesu. Wherein I counte not my selfe that I haue gotten it: but one thinge I saye I forget that which is behind & stretch my selfe vnto that which is before and preace vnto that marke apointed / to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs therefore as many as be perfect, be thus wise mynded: & yf ye be other wyse mynded, I praye God open euen this vnto you: neuerthelesse in that wher vnto we are cōe, let vs procede by one rule, & we maye be of one accord. & Wherein be followers of me, & loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of who I haue tolde you often and now tell you weping) & they are the enemies of the crosse of Christ: whose ende is dampnation whose god is their belly, & whose glory is to their shame, which are worldly mynded.

The Epistle

It we helpe
Christ in con
uersatio we
shall be helpe
in glozpe.

But our conuersation is in heauē: fro
whence we loke for a saviour, even the
Lord Iesus Christ, which shall chaun-
ge our vile bodies, that they may bee
fashioned lyke vnto his glorious body,
according to the working, wherby he
is able, to subdue all thinges vnto hym
selfe. R

* We worshippe god in spirite thowme sayth and
loue, we reioyce that Christ hath redeemed vs a trust
not in our workes. Christ only is our righteousnes
for hye take our synnes are forgiven: And for hye
take our good workes are acceptable which els we
re damnable for þ synne that is in them.

The salureth certayne of them, exhorteth them to
be of honest conuersation, & thanketh the because
of þ prouision, þ they made for þ being in prison.

The .liii. Chapter.

Therfore my bretheren deare-
lye beloued and longed for,
my ioye and crowne, so conti-
nue in the Lord ye beloued.

I praye Euodias and bese-
che Sinitiches, that they be of one accor-
de in the Lord. Yea and I beseeche the
faithfull pouckeselow, helpe the women
which laboured with me in the gospell/
and with Clement also, and with other
my labour felowes, whose names are in
the booke of lyfe. R

Reioyce in the Lord
be alwaie, and agayne I saye reioyce.
Let your softenes be known vnto all
men. The Lord is euē at hande. Bee
not careful but in al thinges shewe your
pericio vnto god in prayer and suppli-
cation, with geuinge of thankes. And
the peace of God which passeth all vn-
derstandinge, keepe your hertes and mi-
dis in Christ Iesu. R

Furthermore bretheren, what soeuer
thynges are true, whatsoeuer thynges
are honest, what soeuer thynges are iust,
what soeuer thynges are pure, whatsoe-
uer thynges pertaine to loue, what soe-
uer thynges are of honest repoyte: if ther
be any vertuous thinge: if there be any
laudable thig, these same haue ye in you

re mynd, which ye haue both lerned and
receaued, herd and also sene in me: tho-
se thynges do and the god of peace shal
be with you. I reioyce in the Lord grea-
tely that now at the laste ye are reuiued
agayn to care for me, in that wherin ye
were also careful, but ye lacked oportu-
nityte. I speake not because of necessite.
For I haue lerned in what soeuer eua-
ge I am, threewith to be consente,

I can both cast doune my selfe, I ca al-
so excreade. Every where and in al thin-
ges I am instructed, both to be ful and
to be hongrye, to haue plentye and to
suffer neede. I can do al thinges thowme
the helpe of Christ which strengtheneh
me: Not withstandinge ye haue well
done, that ye bare parte with me in my
tribulation.

Ye of Philippios knowe that in þ be-
ginning of the Gospel, when I depar-
ted from Macedonia, no cōgragation
bare parte w me as concerning geuinge
a receau: g/ but ye onely. For when I
was in Thessalonias, ye sent once ad af-
ter warde agayne vnto my nedes, not þ
I desire giftes: but I desire abundaunt
frute on your parte. I receaued all,
I haue plentye. I was euē filled after þ
I had receaued of Epaphroditus, that
which came fro you, an* odor þ smel-
leth swete, a* sacrifice accepted and plea-
saunte to god. My god fulfill al your
nedes thowme his glorious riches i Je-
su Christ: vnto god and our father be
praple for euermore. Amen. Salute all
the saintes in Christe Iesu. The bres-
thren which are with me, grete you. All
þ saintes salute you: ad most of al they
which are of the emperours household.

The grace of our Lord Iesu Christe
be with you al. Amen.

W^hence from Rome by
Epaphroditus.

The Epistle of

Saīcte Paul the Apostle to the
Colossians.

He geueth thanks vnto god for they faith, loue
& hope, praieth for their increase, & sheweth how we
are þ kyngdome of God, obtayned by Christ, whi-
che is the heade of the congregacion.

The fyrst Chapter.

Praise an Apostle of Iesu
Christe by the will of God,
and brother Timotheus.

To þ saintes which are
at Colossa, and brethren þ
beleue in Christ.

Grace be wth you and peace from
God our father, and from the Lord Je-
sus Christ.
We geue thākes to God þ father of our
Lord

to the Colossyans

xxviii

Lord Jesus Christ, alwaies prayeng
for you since we hearde of your* faith
whych ye haue in Christ Iesu and of
loue whych ye beare to all sayntes for
the hopes sake which is layd bp in sto-
re for you in heuen, of which hope ye ha-
ue herde before by the true worde of the
Gospell, which is come vnto you euen
as it is into all the worlde, and is frute-
ful, as it is amonge you, from the fyrst
daye in the which ye herd of it, & had ex-
perience in the grace of God i the truth,
as ye learned of Epaphras oure deare fe-
lowe seruaunt, which is for you a faith-
ful minister of christ which also declared
vnto vs your loue which ye haue i the
spete.

* for this cause we also, sence the daye
we herde of it, haue not ceasyd prayinge
for you, & desyringe þ ye myght be fulfill-
ed wth the knowledge of his will, i all
wisdome and spetuell vnderstandyng,
that ye might walke worthy of þ Lord
in all thynges that please beynge frute-
ful in all good workes and encreasynge
i the knowledg of God, strengthened wth
all myghte, thowhe hys glorious pow-
er vnto all pacience and longe suffering
with soifulnes & geuynge thankes vn-
to the father which hath made vs mete
to bee partakers of the inheritaunce of
sayntes in light.

which hath deliuered vs from the
power of darknes, & hath trāslated vs i-
to the kyngdomme of hys dere sonne, in
whom we haue redemption thowhe hys
bloud, þ is to say, the forgouenes of syn-
nes whych is the ymage of the inuisyble
God, fyrst begotten of all creatures. for
by him were all thynges created, thin-
ges that are in heauen, and thynges
that are in erth, thynges visyble and thi-
nges inuisyble, whether they be made ipe
or lord hip, ether rule or power. All thin-
ges are creatyd by him, and in hym and
he is before all thynges, and in him all
thynges haue their beynge.

And he is ege head of the body, that
is to wit of the congregaciō: he is þ be-
gynnyng and fyrst begotten of the dea-
de, that in all thynges he myght haue þ
preminence. for it pleased the father þ
in him shuld all fulnes dwel, & bi him to
reconcile all thynges vnto hym selfe, and

to set at peace by him thowhe the bloud
of his crosse, both thynges in heauen and
thynges in earth.

And you (which were in times passe
straungers and enemyes, because your
myndes were set in euell workes) hath
he now reconciled i the body of his flesh
thowhe death, to make you holy, vnbla-
mable and without fault in his owne sight,
if ye continue grounden and stablished
in the faith, and be not moued away fro
the hope of the gospel, wher of ye haue
herd how þ it is preached among al cre-
atures which are vnder heauen wher of
I Paul am made a minister.

Now hope I in my* sufferinge is whi-
che I suffer for you, and fulfill þ which
is behinde of the passions of Christe in
my flesh for his bodies sake which is þ
congregacion wher of I am made a mi-
nister accordyng to the ordinaunce of
God which ordinaunce was geuen me
vnto you wardē, to fulfill the worde of
god that mystery hld sence the worlde be-
ganne, and sence the beginninge of ge-
neraciōs: but now is opened to his sale-
tes, to whome God woulde make kno-
wen the gloriōus riches of this mystery
amonge the Gentiles, whiche riches is
Christ in you, the hope of glory, whome
we preache, warninge al men, and tea-
chinge all men in all wisdome, to make
all men perfect in Christe Iesu. wher-
to I also laboure and stryue, euen as
farforth as his workynge worketh in
me mightely.

The Rites.

* Passions or sufferinges of Christ is the passions
which we must suffer for his sake. For we haue pro-
fessed and are appoynted to suffer with Christe.
John. xx. As my father sent me, so sende I you.
A true Apostle wolde haue al men perfecte i know-
ledge of Christ and of his doctryne.
¶ What greates care Paul roke for al congregati-
ons. He exhorteth the to be stedfast in Christ, to be
ware of false teachers & worldly wisdom, & descey-
beth þ false Prophets.

The ii. Chapter.



Would ye knew what sych
thynges I haue for your sa-
kes and for them of Laodi-
cia, and for as many as ha-
ue not sene my person in
flesh, that their hertes myght be com-
forted and knit to gether in loue, and in
al sytches of full vnderstandinge, for to
know

the Epistle

1. Cor. v. 2

I knowe the myſtery of God the father & of Chriſt, in whom are hid al the treaſures of wiſdome & knowledge. This I ſaye leſt eny man ſhuld begile you with entyſinge wordes. * For though I be abſent in the fleſhe, yet am I preſent wth you in the ſpere, toyinge and beholdinge that order that yee keape/and y our ſtedfaſt faith in Chriſt. As ye haue therfore receaued Chriſt Jeſu the Lord, euen ſo walke, rooted and buyle in him & ſtedfaſte in the faith, as ye haue learned: & therein be plentiful in geuynge thanks. * Beware leſt eny man come and ſpoyle you thowow philoſophy & diſceatful vanitie, thowow ſe tradicions of men, & ordinaunces after the worlde/and not after Chriſt. For * in him dwelleth all the fulnes of that godheed bodily, & ye are complete in him which is the head of al rule and power, in whoſe alſo are circumciſed wth circumciſion made wth out handes, by puttyng of the ſynfull bodye of the fleſhe thowow the circumciſion that is in Chriſt, i that ye are buryed wth him thowow baptiſme, in whom ye are alſo reſen agayne thowow faith, that is wrought by the operacion of God which rayſed him from death.

And ye which were dead in ſynne thowow the vncircumciſion of youre fleſhe, hath he quickened wth hym and hath forgiven vs al our treſpases & hath putte oute the hand wrytyng of agaynſt vs, containyd in the lawe written: and he hath take out of the way & hath faſtued it to his croſſe, & hath ſpoyle d rule & power, and hath made a ſhewe of them openly/ & hath triumphed ouer the in his awne perſon.

Let no man therfore trouble youre conſciences aboute meate and dryncke, or for a pece of an holy day/as the holy daye of the newe mone, or of the Sabboth dayes, which are nothig but ſhadowes of thinges to come: but * the body is in Chriſt. Let no man make you ſhote at a wronge marke which after is a wone imagination maketh in the humblenes and holynes of anges, things which he neuer ſaw: cauſeleſſe putt by wth his fleſhly mynde/ & holdech not the heed, where of al the body by ſoyntes & couples receaueth noyſſiments and is knyt to ge-

ther, and increſeth wth the increaſynge that cometh of God.

Wherfore ye be dead wth Chriſt from ordinaunces of the worlde, wher as though ye yet liued in the worlde, are ye ledde wth tradicions of them that ſaye. Touche not/ taſt not, handel not, which al perilleth wth the vſynge of them, and are after the commaundmentes and doctrynes of men: which thynges haue the ſymple of wiſdom i choſen holynes & humblenes, & in theſe they ſpare not the body, and do the fleſhe no worſhypp vnto theſe nede.

The notes.

* In hym dwelleth all the fulnes of the godheede bodily, that is, verely and in deade, not in ſhadowes: ſo that when ye haue hym ye ought not to ſolow the ſhadowes of Moyses lawe, or the entymementes and iudgements of mannes wiſdome. The truth is now euidently ſet befoze all your ſences, ye maye not now beholde ſygnes and doubtful promyſes. * The lawe is our hand wrytyng in that the conſcience ſetteth to her ſeale ſubſcribeth & conſenteth that the lawe is iuſt, and we ſynners, which law concerning dampnation is taken away thowow faith in Chriſt. * The body is in Chriſt, that is, the truth end verely perſormance is in Chriſt, whom the ſhadowes did prefigure. We putte them in remembrance of the ſpiritual reſurreccion, to laye aſyde all maner of corrupte lyuynge, to be fruſtefull in al godlyneſſe and vertu, and we weth all degrees therof durye.

The. iii. chapter. *



If ye be then reſen agayne to Chriſt ſeke thoſe thinges which he are aboute, where Chriſt ſitteth on the ryght hande of God. Set youre affectyon on on thinges that are aboute, & not on thinges which are on the earth. For ye are dead, and youre lyfe is hid w Chriſt in God. When Chriſt which is oure lyfe, ſhall he we him ſelfe/ then ſhall ye alſo appere wth him in glory. &

Wherfore therfore your members which are on the earth, fornicacion, vncleannes, vnnaturall Luſte, euill Concupiſcence, and coueteouſnes which is worſhyppinge of ydoles: for which thinges ſakes the wrath of God cometh on the children of vnbellefe. In whych thinges ye walked once, when ye lyued in them.

But now put ye alſo awaye fro you al thinges: wrath, fearſnes, maliciousnes, curſed ſpaking/ ſilly ſpaking out of youre mouthes.

Ye

These members must be layed.

with his workes be put of, and the new put on, which is renewed in knowledge, after the image of hym that made hym, where is nether Gentyle nor Jewe, circumcision nor bycircumcysyon, Barbarous or Scythian/bounde or free: but Christ is all in all thynges.

* Now therfore as electe of God, holy and beloued, put on tender mercy/kindnes, humblenes of myndes, mekenes, lowge sufferinge, forbearinge one another, and forgeyunge one another, yf any man haue a quarel to a nother: euen as Christ forgauē you / euen so do ye. Aboue all these thynges put on loue, which is þe bonde of perfectnes. And the peace of God rule in youre hertes, to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell i you plenteously in al wyse dome. Teache and exhorthe youre awne selues, in Psalmes, and hymnes, ad spirytual songes which haue fauour with theym, synginge in youre hertes to the lord. And al thynges (what soeuer ye do in worde or dede) do in the name of the Lord Iesu geuing thanks to God þe father by hym. f

* Wpyes submyt youre awne selues vnto your awne husbandes, as it is comly in the Lord. Husbandes loue you as wpyes and be not bytter vnto them. Chyliden obeie youre fathers and mothers in al thynges, for that is wel pleasing vnto the Lord. Fathers rate not your chyliden/lest they be of a desperate mynde. * Seruauntes be obedyent vnto youre bodily masters in all thynges: not wyth eye seruyce as men please, but i singlenes of hert, fearing god. And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lord, and not vnto men: for as moche as ye knowe that of þe Lord ye shall receaue the rewarde of inheritaunce, for ye serue the Lord Christ. But he that doth wronge shall receaue for the wrong that he hath done: for ther is no respect of persons with God. Ye maysters do vnto your seruantes that which is iust and equal, seeinge ye knowe that ye also haue a maister in heauen.

We exhorteth them to be seruant in prayer, to walke wisely vnto them that are not yet come to the true knowledg of Christ, and saluteth the m.

The. liii. Chapter



Continue i prayer and walke in the same wth thanksgivinge, praiseng also for vs that God open vnto vs the doore of veteraunte, that we maye speake the mystrye of Christ (whereofe I am also in bondes) that I maye utter it/ as it be cometh me to speake. * So walke wisely to them that are without, and redeme the time. Let your speach be alwayes wel fauoured and powdered wth salt, þe ye may know how to answer euerie man.

The deare brother Titheos shall shew tel you of al my busines, which is a faithful mynister and felowe seruaunt in þe Lord, whom I haue sent vnto you for þe same purpose, þe he might knowe how ye do, ad might comforte your hertes, wth one Onesimus a faythfull and a beloued brother, which is one of you. They shal shewe you of al thynges which are adolinge herte.

Arilatchus my prison felowe saluteth you, * and Marcus Barnabas sitters sonne: touchig whom, ye receaued commaundementes. If he come vnto you receaue him: and Iesus which is called Justus, which are of the circumcision. These only are my workes felowes vnto the kingdom of god/ which were vnto my consolaciō. Epaphras þe seruaunt of Christ, which is one you, saluteth you and allwayes laboureth feruently for you in prayers, þe ye maye stande perfecte & ful in al þe will of god. I beate hi recorde þe he hath a feruente minde toward you & toward them of Laodicia, & them of Hierapolis. Deare Lucas the phisician greeteth you, & Demas. Saine þe brethren which are of Laodicia, & salute Nymphas & þe congregaciō, whiche is in his house. And when þe Epistle is reed of you make þe it be red in the congregacion of the Laodicians also: and that ye like wise reade þe epistle of Laodicia. And saye to Archippus: take heed to þe office þe thou hast receaued in the lord þe þe fulfill it. The salufacion by þe hand of me Paul, Remēber my bondes: grace be with you: Amen.

Sent from Rome by Ephecius, and Onesimus.

the Epistle

The .i. Epistle

of Saincte Paul the Apostle to the
Thessalonians.

The .i. Chapter.

Whe thanketh God for them, that they are so sted-
fast in faith & good workes, & receaue the gospell w-
such earnestnes.



Paul, Syluanus and Timo-
theus. vnto the congrega-
tion of the Thessalonians,
in God the father/and in y^e
Lorde Iesus Christ.

Grace be with you and peace from
God oure father / and from the Lorde
Iesus Christ.

We geue God thanks al way for you
all, making mentiō of you in our prai-
ers with oure ceasynge, and call to re-
membraunce your worke in the fapth, &
labour in lone and perseuerance in the
hope of oure Lorde Iesus Christ, in the
sight of god our father: because we kno-
we brethren beloued of God howe that
ye are electe. for oure Gospell came not
vnto you in worde only, but also in po-
wer, and also in the holy gost and in mo-
che certaynepe, as ye knowe after what
maner we behaued oure selues amōge
you, for your sakes. And ye became fol-
lowers of vs and of the Lorde, & recea-
ued the word in much afflictio, with ioye
of the holy goodte. So y^e were an ensa-
ple to all that beleue in Macedonia ad
Achaia. for from you founded out the
worde of the Lorde/ not in Macedonia
and in Achaia only: but youre faith also
whiche ye haue vnto God, spred her selfe
abroade in all quarters, so greatly that
it nedeth not vs to speake any thinge at
all. for they them selues shewe of you
what maner of entyrnynge in we had vnto
you & how ye returned to God fro ima-
ges, for to serue the lyuing & true God/
and for to loke for his sonne from hea-
uen, whom he raised from death: I me-
ane Iesus which deliuereth vs from y^e
wrath to come,

We putte them in remembraunce of the goodlye
conuersacion that he led among them when he preas-
ched the gospell vnto them, thanketh god y^e they re-
ceaued his worde so frute fully & exulteth his abens.

The .ii. Chapter



Per ye your selues knowe bye
children of oure entraunce i du-
to you, how that it was not
in bayne: but eue after that
we had suffered before and
were shamefully entreated at philippes
(as ye well knowe) then were we bolde i
oure God to speake vnto you the Gos-
pell of God/ wth moche sturynge. Our
exhortacion was not to bypunge you to
errour, nor yet to vnclennes, nether was
it wth gyle: but as we were allowed of
God, that the Gospell shuld be cōmpted
vnto vs: eue so we speake, not as though
we tēded to please mē: but God, wth hich
tryeth our hertes. Nether was our cōuer-
sacio at eny time wth flaterig wordes, as
ye wel know nether in cloked courtous-
nes god is record: nether sought we prai-
se of mē, nether of you, nor yet of eny other
when we myghte haue bene chargeable
as the Appostles of Christe, but we were
tender amōge you, euen as a noyse
cherisheth her childeren, so was our af-
feccion toward you: our good will was
to haue dealte vnto you, nor y^e Gospell
of God only: but also oure awne soules,
because ye were deare vnto vs.

Ye remember brethren oure labour,
& trauaile: for we laboured day & nyght
because we wolde not be greiuous
vnto eny of you, and preached vnto you
the Gospell of God. Ye are witnesses, &
so is God, how holpy and iustlye & vn-
blameably we behaued our selues amōge
you that beleue: as ye knowe howe y^e
we exhorted and comforted and besoughte
euery one of you, as a father his chyldre
y^e ye would walke worthi of God, whych
hath caled you vnto hys kyngdō & glory

for this cause thanke we God with
out ceasynge, because that when ye recei-
ued of vs the worde wherwth God
was preached, ye receaued it not as the
worde of man: but euen as it was in de-
de, the worde of God, whych worketh in
you that beleue. & for ye brethren beca-
me folowers of y^e cōgregacions of God
whych in Ieremye are in Christ Iesu: for
ye haue suffered lyke thinges of youre
kindmen, as we oure selues haue suffe-
red of the Jewes. which as they killed
the Lorde Iesus and their awne p^{ro}-
phetes, eue so haue they persecuted vs
and

and are contrary to all men and forbyd
us to preach vnto y^e Gentyles, y^e they
might be saued, to fulfill their spmes al
waie. For the wrath of God is come
on them, euen to the vniuersall.

For as muche brethren as we are
kept from you for a season, as concer-
ning the bodily presence, but not in the
herte, we enforced y^e more to se you per-
sonally with great desire. And therfore
we wolde haue come vnto you, I Paul
once and againe; but Satan withstode
vs: for what is our hope of love, or trou-
ne of reioysing? are not ye it in y^e pre-
sence of our Lord Jesus Christ at his
commynge: y^es ye are our glorie and
lofe.

He sheweth how greatly he was reioysed whē Ty-
mothee coulde hym of their fayth & love.

The.iii. Chapter.

Wherfore sence we could no
lenger forbear / it pleased
vs to remain at Athens as
alone, & let Timotheus our
brother & minister of god,
and our labourer felow in the gospell of
Christ, to stablish you and to comforte
you ouer youre faith, that no man shuld
be moued in these afflictions. For ye
your selues know that we are euen as
pointed there vnto. For verely when I
was with you, I tolde you before y^e we
shuld suffer tribulacion, euen as it came
to passe, and as ye know. For this cause
when I could no lenger forbear, I let
that I might haue knowledge of your
fayth / lest haply the tempter had tempted
you, and that our labour had bene be-
stowed in vaine.

But nowe lately when Timotheus
came from you vnto vs, and declared to
vs youre faith and your love and howe
that ye haue good remembrance of vs
all waies / desiring to se vs as we desire
to se you. Therfore brethren we had co-
solacion in you, in all our aduersite &
necessite, thozow your faith. For now
are we alive, if ye stande stedfast in the
Lord. For what thankes can we reco-
pence to god againe for you, ouer all y^e
love that we love for your sakes before
oure God: while we, night & daye prae
extreemly that we might se you pre-
sently, and might fulfill that which is

lacking in your fayth

God hym selfe our father, and our
Lord Jesus Christ gyde oute tounere
vnto you: and the Lord encrease you &
make you flow ouer in love, one toward
an other, and toward all men, euen as
we do toward you, to make your hertes
stable and vnblytheable, in holynes be-
fore God our father, at the coming of
oure Lord Jesus Christ wth all hys
saintes.

He exhorteth the to stedfastnes, to kepe them selfe
fro synn. & vniuersally exhortation, to loue one another,
rebueth ydelnes, & speaketh of the resurrection.

The.iii. Chapter.

Ethermore we beseech you
brethren, and exhort you
in the Lord Jesus / that ye
increase more and more, &
euen as ye haue receaued of
us, euen as ye oughte to walke and to
please god. Ye remembre what comma-
dementes we gaue you in our Lord Je-
su Christ. For this is the will of God,
euen that ye shoulde be holy, and that ye
should absteyne from fornicacion, that
euery one of you shoulde knowe howe
to kepe hys vessel in holynes & honour,
and not in the luste of concupiscence, as
do the heathen, whiche knowe not God,
that no man go to farre and defraude
hys brother in bargayning: because the
Lord is auenger of all suche thinges,
as we told you before tyme and testifi-
ed. For god hath not called vs vnto vn-
cleannes; but vnto holynes. He therfore
that despyseth, despiseth not man, but
god which hath sent his holy spirite as
monge you.

But as touchinge brotherly love ye
nede not that I write vnto you. For ye
are taught of god to loue one another.
Yea and that thinge verely ye do vnto
all the brethren which are thozow out
al Macedonia. We beseeche you brethe-
ren that ye encrease more and more, &
ye shoulde be quiet, and to merle with
your owne busyness, and to worke wth
your owne handes, as we commaunded
you: that ye may behaue your selues ho-
nestly toward them that are without,
and y^e nothinge be lackinge vnto you.
I wolde not brethren haue you ig-
norant concerning them which are fal-
len a slepe, y^e ye sorrowe not as other do
which haue

Roman. xii.
Ephesi. v. 3

The Epistle

haue no hope. For yf we beleue that Iesus dyed, and rose agayne: euen so the also which slepe by Iesus/will god bringe agayne wyth him. And thys saue we vnto you in the worde of the Lorde, that we which lyue & are remayninge in the comynge of the Lorde, shal not come per they which slepe. For the Lorde hym self shal descend from heauen with a shoote and the voyce of the Archangel and trompe of God. And the dead in Christ shal aryse fyrst: the shal we which lyue and remayne, be caughte vp wyth theym also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be w the Lorde. Wherefore comforte youre selues one another with these wordes.

¶ He enformeth them of the daye of dome and comynge of the Lorde, exhorteth them to watch, & to regarde soch as preach Gods worde amonge them

The .v. Chapter.



Df the tymes & reasons by whichen ye haue no nede that I wyte vnto you: for ye youte selues know perfectly, that the daye of the Lord shal come, euen as a thefe in the night. When they shall saie peace and no danger, then cometh on them soden destruccyon, as: the trauaillinge of a woman wyth childe, and they shall not scape. But ye brethren are not in darcknes, that the daye shoulde come on you as it were a thefe. Ye are all the chyldren of lycht, and the chyldren of the daye. We are not of the nyght neither of darcknes.

Therefore let vs not slepe as do other: but let vs watche & be sober. For they that slepe slepe in the nyght: and they that be droncken, are droncked in the nyght.

But let vs which are of the daye, be sober, armed with the brest plate of fayth and loue, and with hope of saluacion as an helme. For God hath not appointed vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Iesu Christ which dyed for vs: that whether we wake or slepe, we shal lyue together wyth him.

¶ Wherefore comforte youre selues together, and edifie one another, euen as ye do. & we beseeche you brethren, that ye knowe the which labour amonge you & haue the ouersyght of you in the Lorde,

and geue you exhortacion, that ye haue them the more in loue, for their workes sake, and be at peace wyth them.

¶ We desyre you brethren, warte the that are vnuly, comforte the feble minded, forbear the weake, haue continual patience toward all men, se that non recompence euell for euell vnto any man, but etier folow that which is good, both amonge your selues and amonge al men: Reloyste euer. Praye continually. In all thynges geue thanckes, for this is the will of God in Christ Iesu toward you.

Quenche not that spirit. Despyse not prophesying. Examine all thynges, & kepe that which is good. Abstayne fro al suspicious thynges. The very god of peace sanctifie you thorow out. And I praye God, your whole spirit, soule, & body, be kepte faultles vnto the comynge of oure Lorde Iesus Christ. & faythfull is he which called you: which will also do it. Brethren, praye for vs. Greete all the brethren, with an holpe kyss. I charge you in the Lorde that this epistle be red vnto all the holy brethren.

The grace of the
Lorde Iesus

Christ,

be

with you:

Amen.

¶ The ende of the first epistle vnto the Thessalonians.

Sent from Athens.

¶ The notes

* Praye continually. Lyke as he that is in prison, despyeth euer to be deliuered, whether he be eating, drynking or sleping: and as he that is sicke, despyeth alway to be whole. Euen so doth euery Christian praye continually: yea euen when hee seemeth not to praye. For prayer consisteth not in moche babling. Math. vi. but in sprytle and verity. Iho. i. And in the vehement desyre of the hert toward god. * The spirit wherby we beleue in Christ and so set to the law is quenched agayne wyth euell conceitacion, and is wdecommunion.

1. Pet. iii.
2. Jo. iii. a
and, xvi.

to the Thessalonians xxi

The ii Epistle of

Saint Paul the Apostle to the
Thessalonians.

He thanketh god for their fayth: loue, and prayeth
for the encrease of the same

The first Chapter.

Paul, Silvanus and Timo
the us.

Unto the congregacion of
the Thessalonians, whych
are in God oure father, and
in the Lord Jesus Christ.

Grace be wryth you and peace from
God our father, and from the Lord Je-
sus Christ.

We are bounde to thanke God all
wayes, for you brethren as it is meate,
because that your fayth groweth excea-
dingly, and euery one of you symmyneth
in loue towarde another betwene your
selues, so that we oure selues reioyce of
you in the congregacions of God, ouer
your patience and fayth in al your perse-
cutions & tribulacions þe ye suffer, which
is a token * of the righteous iudgment
of God, that ye are counted worthy of þe
kingdom of God, for which ye also suf-
fer. It is verely a rightuous thinge with
god, to recompence tribulacion to them
that trouble you: and to you whych are
troubled, rest with vs whe the Lord Je-
sus shall thewe hym selfe from heauen,
wryth hys myghty Angeles, in flaming
fyre, rendyng vengeaunce vnto them
that knowe not God/and to them that
obey not vnto the gospel of our Lord
Jesus Christe, whiche shalbe punished
wryth euerclastinge dampnacion, from þe
presence of the Lord, and from the glo-
rye of hys powet/when he shal come to
be glorified in hys saintes, ad to be ma-
de manuelous in all them that beleaue:
because oure testimonye that we had to
you/was beleued even the same daye þe
we preached it. * Wherefore we praye all
wayes for you: that our God make you
worthy of the callynge, and fulfille all
delectacion of goodnes, and the worcke
of faythe wryth power: that the name of
our Lord Jesus Christe maye be glori-
fied in you/ad ye in hym, throu the gra-
ce of our God and of the Lord Jesus
Christ.

He sheweth them that the daye of the lord shal not
come till the departinge from the fayth come first,
and therefore he exhorteth the not to be deceaued by
to stand stedfast in þe thinges þe he hath taughte.

The ii. Chapter.



We beseech you brethren by
þe commynge of oure Lord
Jesus Christ, and in that we
shall asseble vnto hym, that
ye be not cōdeynlye moued
from your mynde and be not troubled
nether by spere, nether by wordes/ nor
yet by letter, which shuld seme to cōe fro
vs, as though the daye of Christe, we-
te at hand. * Let no man deceaue you by
eny meanes, for the Lord commeth not,
excepte ther come a departynge first, ad
that * that synfull man be opened, the
sonne of perdition which is an aduersa-
rie/ a is exalted aboue al that is calleth
God, or that is worshipped: so þe he shall
* spt as God i the temple of God, and
thewe him selfe as God.

Remember ye not, that when I was
yet with you, I tolde you these thinges: *
And now ye know what withholdeth: e-
uē, that he might be vttered at his tyme.
For the mystery of the iniquite doeth all
readye worcke: tyll he which now onely
lettreth, be taken out of the waye. And
then shall that wicked be vttered, whom
the Lord shall consume * with the spe-
re of his mouth, and shal destroy it with
the apperaunce of his commynge euen
him whose commynge is by the workyn-
ge of Satan, with all * lyng power,
signes and wonders/ and in al deceaues
blenes of vnyghtewelnes, amonge the
that perissh: because thei receaued not
the * loue of the truth, that they myght
haue bene saued. And therefore God shal
sende them stronge delusion, that they
shulde beleue lyes: that all they myght
be damned which beleued not the truth
but hadde pleasure in vnyghtewelnes.
But we are bounde to geue thanks al
waye to God for you brethren beloued
of the Lord, for because that God hath
from the begynnynge chosen you to sal-
uacion, throu the sanctifyng of the spe-
re, and throu beleuynge the trueth, wher
vnto he called you by oure Gospel, to
obayne the gloire þe commeth of oure
Lord Jesus Christ.

chert

The i. Epistle

* Therefore brethren stande fast/ & kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epistle. Our Lorde Iesus Chyrlie hym selfe, and God oure father whyche hath loued vs, & hath geuen vs euerlasting consolacion and good hope thow we graue, comfoure poure hertes and stablysh you in all doctryne & good doynge.

The notes.

a* That synfull man signifieth Antichrist. Of hym toke in the spyt of John the iiii. Chapt.

b* To sit in the temple of God, is, to rule in the consciences of men, and ther to commaunde, wher god only hath place and ought onely to reigne: whiche is as much as to be exalted aboue god.

c* With the spete of his mouth. The spete of his mouth, is, his holy worde.

d* Lying myacles because they testifie a faulse faith.

e* Wher no loue is to the trueth, on the both god & synners false prophetes to deceaue them.

f* He desireth them to praye for hym that the gospel maye prosper, and geueth them warninge to reprove the fole: and if they will not labour with the handes, that they shall not eate.

The. iiii. Chapter.

Rathermore brethren praise for vs, that þ worde of god maye haue fre passage and be glorified, as it is to you: and that we maye be deliuered from vntreasonable and euill men. For al men haue not fayth: but the lord is faythful, whiche shall stablish the you, and kepe you from euill. We haue confydence thow the Lorde to you wryte, that ye both do, and wyl do, þ which we commaunde you. And the Lorde gyde poure hertes to the loue of God & patience of Chyrlie.

We requyre you brethren in the name of oure Lorde Iesu Chyrlie, that ye wyl drawe poure selues from euerye brother that walketh inordinatly, and not after the institution whyche ye oughte to folowe vs. Ye poure selues know how ye ought to folow vs. For we behaued not oure selues inordinatly amonge you.

Neither toke we breade of anye man for nought: but wrought with labour and trauaile night and daye, because we wolde not be greuous to anye of you: not but that we had authoritye,

but to make our selues a ensample vnto you, to folow vs. For when we were with you, this we warned you of, that if there were anye which wolde not worke, that the same shoulde not eate.

We haue hearde saye (no doubt) that there are some which walke among you inordinatly, and worke not at all, but are busie bodies. Them that are such we commaunde and exhorte by our lord Iesu Chyrlie/that they worke with quietnes and eate theyr owne breade: & therein be not werye in well doynge. If anye man obeye not our saynges, send vs worde of hym by a letter: and haue no company wyl hym, that he maye be ashamed. And count hym not as an enemy: but warne hym as a brother.

The very Lorde of peace, geue you peace alwayes, by al manes. The Lord be wylth you all. The salutation of mee Paul, with myne owne hande. This is the token in all the epistles: So I wryte. The grace of our Lorde Iesus Chyrlie be wylth you all. Amen.

Writen from Athens.

The fyrst Epistle

of Sayncte Paul the Apostle vnto Timothy.

He exhorteth Timothy to wryte vpon hymselfe: namely, to see that nothing be taught but goddes word. &c. He sheweth also wherfor the lawe is good, and telleth hym swete and glad tydynge, þ Chyrlie Iesus, came into the world to saue synners.

The fyrst Chapter.

Paul an Appostle of Iesus Chyrlie by the commaundement of God our sauoure, and Lorde Iesus Chyrlie which is our hope.

Vnto Timothy hym naturall sonne in the faith.

Grace/mercy and peace from God oure father and Lord Iesus Chyrlie our Lorde.

As I besoughte the to abyde styl in Ephesus when I departed into Macedonia.

donia, euen so do, that thou commaund
some that they teach no nother wiscne-
ther geue hede to fables & genealogies
which are endles, & bycde doutes moze
then godly ediffenge which is by fayth:

For the end of þe comaundemet is loue þe
commeth of a pure hert and a good co-
science, and of faith vnfaigned: from the
which thinges some haue erred / & haue
turned vnto vaine tangelpnge because
they wold be doutours i the scripture,
and yet vnderstād not what they spea-
ke, nether wherof they affirme.

* We knowe that the lawe is good,
yf a man vse it lawfully, vnderstandig
this, howe þe lawe is not geue vnto
a righteous man, but vnto þe vnrygh-
teous and disobedient to the vngodly
and to sinners, to the vnholp & vnclene
to murtherers of fathes, & murtherers
of mothers, to man sleas, & whose mo-
gers: to them that defile them selues w
mankynde: to menselers: to liers and
to perjured, and so forth if there be any
other thinge that is contrary to holson
doctrine / accordinge to the Gospel of
the glozpe of the blessed god, which gos-
pel is committed vnto me.

And I thanke Christe Iesus oure
Lorde which hath made me stronge: for
he counted me true, and put me i office
when befoze I was a blasphemr, and a
persecuter, and a Tryant. But I op-
tained mercy, because I did it ignoran-
tly thorow vnbelefe. Murtherelater the
grace of oure Lorde was moare abou-
daunt with faith and loue whiche is in
Christe Iesu.

* This is the true saynge and by
all meanes worthy to be receaued, that
Christe Iesu came into the world to saue
sinners / of whome I am chiefe. For w
standynge for thys cause was mercy ge-
uen vnto me, that Iesus Christe shuld
spylle the we on me al long pacience, vn-
to the ensample of them which shall in
time to come beleue one hym vnto eteer-
nall life. So then vnto god kyng ever-
lastinge, immortall, inuisible, and wyse
only, be honoure and prayse for ever ad
euer. Amen.

This commaundement committe I vn-
to þe sonne Timotheus, accordinge to þe

prophecies which in tyme past were pro-
phesied of thee, that thou i them shouldest
fyght a good fyght, haupng fayth and
good conscience which some haue put
away from them, and as concernynge fa-
yth haue made hyppocracke. Of whose
nombze is Hymeneus & Alexander why-
ch I haue deliuered vnto Saran that
they might be taught not to blaspheme.

The exhorteth to praye for al men. He wil not
haue wemen to be ouer costly arrayed nor to teache i
the congregacion / but to be in sylence, and obeys
their husbands.

The.ii. Chapter.



Exhorte therfoze, that abso-
ue all thynges, prayers, sup-
plicatiōs, intercessiōs a ge-
uyng of thankes be had for
all men: for kings, and for
all þe are in auctorite, that we may lyue a
quiet and a peasable lyfe, in al Godly-
nes and honestie. For that is good and
accepted in the syght of God oure saui-
our, whyth * wyll haue all men sauid,
and come vnto the knowledg of the tru-
eth: for ther is one God, and one (media-
tor) betwene God and man, which is the
man Christe Iesus, which gaue him sel-
fe a ranfome for all men, that it shuld
be testified at his time, where vnto I am
ordayned a preacher and an Apostle: I
tell the trueth in Christe and lye not be-
uyng the teacher of gentyles i sayth a ve-
ritie.

I wyll therfoze that the men pray eue-
ry where, lyftynge vp pure handes wyth-
oute wrath, or dowting. Likewyse also
the wemen that they arayethem selors i
comlye apparell with shamefastnes and
discrete behauour, not with brydded be-
are other golde, or pearles / or costlye a-
ray: but with such as becommeth a wome
that professe the worshipping of God
thorow good workes: * Let the woman
lerne i sylence with al subfession. I Iust. i. Cor. xlii. s
fre not a woman to teache, nether to ha-
ue auctorite ouer the man: but for to be
in sylence for Adā was fyrste formed, &
then Eue. Also Adam was not deca-
ued, but the womā was decaued, & was
in transgression.

the .ii. Epistle

Notwithstandynge thow we bearynge of chyliden they shal be saued/ so they co spue in fayth, loue and holynes with discrecion.

¶ What manner a man a byshoppe: ought to be, what conditio his wyfe & chyliden shuld haue. The properties also requyred in a deacon or mynistre: stand in his wyfe.

The .iii. Chapter.

This is a true saying: If a man couet the office of a Byshop he desireth a good worke. Yea a Byshoppe muste be faultlesse, the husbande

of one wyfe, sober, discrete, honestly appalled, harberous, apt to teache, not bidden, no fighter, not geuen to fylthy lucre: but gentle, abhorynge fyghtynges/ abhorynge coueteousnes, and one that ruleth his awne house honestly, hauinge chyliden vnder obedience with al honesty. For yf a man cannot rule his awne house, how shal he care for the congregation of God. He may not be a yonge scoller, lest he swel and faul into presumption of the euill speaker. He must also be well reported of among the which are with outfowch, lest he fall into rebuke & snare of y euill speaker.

A yewyfe must Deacons be honest, not double tonged, not geuen vnto muche dyskyng, nether to fylthy lucre: but hauyng the mistery of the sayth in pure conscience. And let them first be proued, and then let them minister, yf they be found faultlesse.

¶ Euen so must their wyues be honest, not euill speakers: but sober and saythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and suche as rule their chyliden well, and their awne households: For they that mynistre well get them selues good degree and grace to lyberte in the faith, which is in Christus Iesu.

¶ These thynges wylt thou doo the, truninge to come thozty vnto thee: but ad yf I tarie longe, that then thou mayest yet haue knowledg howe thou oughtest to be haue thy selfe i y house of god/ which is the congregacion of the lyuynge GOD, the pylar and ground of truth.

And without naye great is that mistery of godlynes: God was shewed in the fle the, was iustified in the spirit, was seene of Angells, was preached vnto the Gentyles was beleued on in eache and receaued by in glozre,

The notes.

* Byshoppe is as much to saye as a fear to, a to her hede to, or an ouersee, which when he despyeth to leade Christes flocke with the sode of healyng, is with his holy worde, as the byshoppes dyd in Pauls time, despyeth a good worke: and he verry office of a byshop. But he that despyeth honours gapeth for lucre, thysyth greates centres, seeth preeminence, pompe, domynion: counteth about auncer, of al thinges wythout wote, rest and hertes ease, Chapels, parkes, lordshippes: yerdomes, &c. despyeth not to woike, muche les a good woike and is nothinge lesse then a byshop as saint Paul here vnderstandeth a Byshoppe.

* a yonge scoller. So calleth Paulle hym selfe was heretely Christened or newly conuerted to the truth.

¶ The prophety of the latter tyme, &c. boyeth Timothy to the diligent reading of y holy scriptures.

The .iiii. Chapter

The spiritte speakech euidently, that in the latter tymes some shall departe from the sayth, and shall geue hede vnto spirites of error, ad

deuylsh doctrine of them which speake false thow we Ippocrisyse, and haue theyr consciences marked with an hot iron, for byddinge to mary, ad commaunding to absteyne fro meates which god hath created to be receaued wyth thankes geuynge, of them which beleue and knowe the traweth. For all the creatures of god are good, ad nothing to be refused, if it be receaued with thankes geuynge, for it is sanctified by the worde of God and prayer. If thou shalt put y brethren in remembraunce of these thynges, thou shalt be a good minstre of Iesu Christ, which hath bene notified by in the wordes of the faith ad good doctrine which doctrine thou hast continually followed. But cast away yngostly and olde wyues fables.

¶ Exercise thy selfe vnto godlynes, for bodyly exercise profyeth lytle: but godlynes is good vnto all thynges, as a thinge which hath the promyses of the lyfe that is now, end of the lyfe to come. This is a sure saying, of all parties woorth to be receued. For the for we labour & suffer rebuke, because we beleue in the lyuynge God/ whiche is the saueour of all man, but specially of those that beleue.

Suche thynges comy

The wyues of the byshoppes & Deacons

ii. Tim. iii. ii. Pet. ii. Jude. i. l.

commaunde and teach. Let no man despyse thy yowthe: but be vnto them þe beleue, an ensample, in worde, in conuersacion, in loue, in sperte, in fayth and in purenes.

I will I come, geue attendaunce to reding, to exortacio and to doctryne. Despyse not that gifte that is in thee, whiche was geue thee thzob prophcy and to the * lalenge on of the handes of an elder. These things exercise, ad geue thy selfe vnto the, that it maye be sene how thou profetest in all thinges. Take hede vnto thy selfe and vnto learnynge, and continue therein. For if thou shalt so do thou shalt saue thy selfe and them that heare the.

The notes.

* Have their consciences marked w an hote iron. Iannes and euel doers are marked in the handes or other places of the body, with hote irons so the intent that their naughtines may by that marke be openly knowen ever after: euen so are the consciences of false teachers marked, in þ they be wytnesses to the felues, that for their delyses takes and despye of synthe lute, they hyde the trueth & stablishe lyes. * Of lalenge on of handes loke in the Act. vi. b. ¶ He teacheth how he shal behaue hym self in rebukynge al degrees. In oþre concernynge widdowes.

The. v. Chapter.

Rebuke not an elder: but exhorzte him as a father, and þe yonger men as brethren, þe elder wemen as mothers, the yonger as sisters, with all purenes. Honour widdowes, whiche are true widdowes. If any widdowes haue children or newnes, let the lerne first to rule their owne houses godly ad to recompence their elders. For that is good and acceptable before god. She that is a very widow and friendles, putteth her trust in god, and contynueth in supplication and praiser night and day. But she that liueth in pleasure/ is dead euen yet aliu. And these thinges commaunde, that they may be w out faute. If ther be eny that prouideth not for his owne and mainly for them of his household, the same denieth the faith, ad is worse then an infidel.

¶ Let no widow be chose vnder thre scoze yere olde, and such a one as was þe wyfe of one man, and wel reported of in good woikes: if she haue nozished childre, if she haue bene liberal to straungers,

if she haue welshed the sapientes sene, if she haue ministred vnto them which were in aduersitye, if she were contynuallly geue vnto all maner good woikes/ the yonger widdowes refuse. For when they haue begonne to were wantonne to the dyhonoure of Christ, then wyl they marry, hauynge * dammacyon, because they haue broken their first sayth. And also they leatne to goo from house to house ydlespe not ydle only, but also tryflyng a besy bodyes, speakynge thynges which are not comynly.

I will therfore that the yonger wemen marry and bere children, and gyde the house, and geue none occasyon to the aduersari to speake euill. For many of them are all redy turned backe, and are gone after Satan. And yf eny man or woman that beleueth haue widdowes, let them minister vnto them, and let not the congregacion be charged: þe maye haue suffycient for them that are widdowes in deade.

The elders that rule well are worthy of double honoz, most specially they whiche laboure in the worde and teachynge. For the scripture sayth: thou shalt not mouel the mouth of the oxe that treadeth out the corne. And the labourer is worthy of his reward. * Agaynst an elder receaue none accusacion: but vnder two or thre wytnesses. The þ synne/ rebuke openly, þ other maye feare.

I testifie before God and the Lozde Jesus Christ and the electe angels, that thou obserue these thinges without halty iudgement, and do nothing partiallye. Laye handes sodenly on no man, ne ther be partaker of other mens synnes: kepe thi selfe pure. Dryncke no lenger water, but vse a lytte ell wyne for thy stomakes sake and thyne often dyscaies.

Some mannes synnes are open before hande and goo before vnto iudgement: some mens synnes folow after. As þe wyse also good woikes are manifest before hand and they that are other wyse, cannot be hyd.

The dutye of seruauntes towarde their masters. Agaynst suche as are not satisfyed w the worde of God. Agaynst coueteousnes, a good lesson for riche men.

f. ii. The

What soeuer be vnto amongst vs of god he the re by dishonored it oughte to be broken

Deut. xv. b. 1. Cor. ix. a. Mathe. x. b. Luke. x. b.

the .i. Epistle

The .vi. Chapter.



Et as many seruantes as are vnder the yoke, counte their masters worthy of all honour, & the name of God and his doctrine be not euell spoken of. & e that they which haue beleuing masters, despise them not because they are brethren: but so muche & rather do seruite, for as much as they are beleuing & beloued and partakers of & benefite.

These thinges teache and exhort, If any man teache other wise, & is not contente with the wholsome wordes of oure Lord Iesu Christ, and with & doctrine of Godlines, he is putte by & knoweth nothinge: but wasterh his byzynes aboute questions and strife, of wordes wherof sprynge enuy, stryfe, raylinges, euell surmisinges and vaine desputacions of men to corrupte mindes & destitute of the truth, which thincke that lustre is godlynes. From such seporate thy selfe. Godlines is greates riches, if a man be content with that he hath. * For we brought nothinge into the world, & it is a plaine case that we can carpe nothinge out.

When we haue fode and rayment, let vs therewith be content. They wylbe riche, faule into temptacion and snares, and into many folishe and innocent lustes, which bounde men in perdition and destruction. For couetousnes is & roote of al euell, which while some luste after they cede from the faith, and rangled them selues in many sorowes. But & which art the man of God, stepe such thinges. Follow rightwysnes / godlines, loue patience and mekenes. Fighte the good fighte of faith. Take hande on eternall lyfe, where vnto thou arte called / & halt professed a good profession before many witnesses.

I geue the charge in the sight of god which quickeneth all thinges, & before Iesu Christ which vnder Pontius Pilate witnessed a good witnessing that & kepe the comaundement, & be without spot & vnbekurable / vntill the apparenyng of oure Lord Iesus Christ. * which apperting (when & tyme is come) he shal shewe that is blessed and myghty only king of

kinges, and Lord of Lordes, which only hath immortallie and dwelleth in light that no man can attayne, whome neuer man sawe, nether can se, vnto * who be honoure and rule euertlasting. Amen.

Charge them that are ritche in this world that they be not excedinge wyse, and that they trust not in the vncertain riches / but in the lyuing god, which geueth vs a boundaunle & all thinges to enioy them, and that they do good, and be ritche in good workes, & redy to geue and distribute, layenge by the store for them selues a good foundacion agaynst the tyme to come & they maye obtayne eternall life.

Timothee saue that which is geuen the to kepe, and auoide vngodly vanities of voyces and apoficions of science falsly so called, which science whil some professed, they haue erred as concernig the faith. Grace be with thee. Amen.

Sent from Laodicea, which is the cheffest cite of Phrygia Pacariana.

The .ii. Epistle

of Saint Paule the Apostle vnto Timothee.

Paul exhorteth Timothee to stedfastnes & patience in persecucion, and to continue in the doctrine which he had taught hym. A commendacion of Onesiphorus.

The first Chapter.



Paul an Apostle of Iesus Christ, by & wyl of god to preache the promes of lyfe, which life is in Christ Iesu. To Timothee his beloued sonne.

Grace, mercy and peace, from God & father, and fro Iesu Christ oure Lord. * I thanke God, whom I serue fro my re elders with pure conscience, that without crasyng I make mention of the in my prayers nyght and daye, desyringe to se thee, myndful of thy teares: so that I am filled with ioye when I cal to remembraunce the vnfained faith that is in thee, which dwelt first in thy graunde mother Lois, and in thy mother Eunice: & am assure & it dwelleth in the also. wherfore

Lucas

Job. i. b.
Eccl. i. b.

Concordia
lib.

Apoca. xlii.
and. xli. b

Rom. 16

Wherfore I warne thee that thou stee
by the gyft of God which is in thee, by
puttyng on of my handes. * For God
hath not geuen to vs the spere of fea-
re, but of power/and of loue, and of so-
bernes of mynde. Be not ashamed to testy-
fyfoure our Lord/neither bee ashamed of
mee, which am bound for his sake: but
suffre thou aduersitye also wth þe Gos-
pell, tho'owe the power of God, whych
saues vs, and cald vs with an holy cal-
ling/not accordyng to oure dedes/ but
accordyng to his awne purpose and gra-
ce, whych the grace was geuen tho'owe
Christ Iesu before the world was, but is
now declared openly by the appearinge
of oure sauoure Iesu Christ which ha-
th put away deeth, and hath brought ly-
fe and immortallite vnto l'ght tho'ow þe
Gospel, * wher vnto I am apointed/ a
preacher and Apostle, and a teacher of þe
gentyls: for the which cause I also suf-
fere these thynges. Neuerthelesse I am
not ashamed. For I know whom I ha-
ue beleued, adam sure þe he is able to ke-
pe that which I haue comytted to his
kepyng, agaynst þe daye:

Se thou haue the ensample of þe hol-
some wordes which thou heardst of me
in faith and loue wch is in Iesu Christ.
That good thinge, whiche was comyt-
ted to thy kepyng, kepe in the holy goot
which dwelleth in vs. This thou know-
est howe that all they whiche are i Asia,
be turned from me. Of which sorte
are Phigelos & Hermogenes. The Lord
de gene mercy vnto the house of Ones-
iphorus for he ofte refreshed me/ and
was not ashamed of my chaine: but whe
he was at Rome, besought me out ve-
ry dyligently, & founde me. The Lord
graunte vnto hym that he maye fynde
mercie with the Lord at that daye. And
in how many thynges he ministered vnto
me at Ephesus thou knowest very wel,

¶ As he as in the fyrst Chapter, so here he exhorteth
him to be constante in trouble, to suffer manly, ad to
byde fast in þe holysome doctrine of oure lord Iesus
Christ.

The.ii. Chapter. *

Thou therfore my sonne, bee
strong in the grace, that is in
Christ Iesu. And what thi-
nges thou haste herde of me
many bearyng wytnes, the

same deliuer to faithfull men, which are
apre to teache other.

Thou therfore suffre affliction as a
good souldier of Iesu Christ. No man þe
warreth/ entanglyth him self wth wo-
dely busynes, and that because he wol-
de please him that hath chosen him to
be a souldier. And though a mā stryue for
a mastery, yet is he not crowned, except
he stryue lawfully. * The husband man
that labo-ryeth must fyrst receaue of the
frutes. Consider what I saie. The
lord geue thee vnderstandyng in al thy-
nges. *

Remember that Iesus Christ beyn-
ge of the sede of Dauid, rose agayne fro
deeth accordyng to my Gospel, wher-
in I suffre trouble as an euyl doer, eue
vnto boundes. But þe wyrd of god
was not bo vnde. Herfore I suffre all
thynges, for the electes sakes, that they
myght also obtayne that saluacio whi-
ch is in Christ Iesu, with eternal glory.

It is a true sayyng, yf we be dead w-
th him we also shall lyue with him: If
we be pacient, we shall also tapgne w-
him. * If we denye him, he also shall
deny vs. If we beleue not, yet abideth
he faithfull. He cannot denye him selfe.

Of these thynges putte them in re-
membraunce, & testify before the Lord, þe
they stryue not about wordes: which is
of no profit, but to petuert þe hearers.
Study to thyme thy selfe laudable vnto
God a workman that needeth not to
be ashamed, byuydyng the wo-
rd of truth lustly. * Ungostly and haïne boy-
ces passe ouer. For they shall entrece-
vn to greter vngodlynes, & their wo-
rdes shall fret euen as doeth a canker: of
whose nomb-
re is Hymenecos ad Phile-
tos, which as concernyng þe tructh ha-
ue erred, sayyng that the resurreccyon is
past all redy, and do destrope the fayth
of dyuers persones.

But the sure ground of God remay-
neth, and hath this scale: the Lord know-
eth them that ate his, and euerye
man that calleth on the name of Christe
departe from iniquite. For wth stand-
yng in a greate house are not onlpe bel-
scilles of golde and of syluer: but also of
wood and of earth, some for honoure, &
some vnto dishonoure. But if a man put

f.iii. ge

The Epistle of

ge hym selfe to suche felowes he shal be a vessel sanctified vnto honoure, mete for the lord, and prepared vnto al good workes.

Lustres of youth I auopde, and folowe rightousnes, faith, loue, ad peace, with them that cal on the lord with pure hearts. folow, and vniuersed questions put from thee, remembryng that they doo geudre strife. But the seruaunt of s lord must not stryue: but must be peaseable vnto all men, and apt to teache, and one that can suffice the euill in mekenes ad can informe them that resist, yf that god at any tyme wyl geue them repentance for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuill, which are nowe taken of hym at his wyl.

The propheticall of s parous times, setteth oute pporities in their coloures, tellerly be what they be within, for at their faces ourwardly, perscus sion for the gospel.

The.iii. Chapter.

1. Timo. iiii.
1. Petr. iiii
Iude, 1, 2,



his vnderstande that th the last dayes shall come paretous tymes. for the me shal be louers of their awne selues, couetous, bolsters, proude, cursed speakers, dylobediente to fathers & mother, vnthankful, vnholp, vnkind, trucebrykers, stubborne, false accusers, riatours, fearce, despisers of them which are good, traptours, heaby, hpe mpyded, gredy bp voluptuousnes more the s louers of god, hanpge a symilitude of godly lypunge, but haue denied s power therof: & such abhorre. Of this sorte are they which entre into houses, and bringe into bondage wimmen laden with sinne, which wimmen are ledde of diuers lustes, euer learnynge neuer able to come vnto the knowledge of the trueth.

As Iannes and Iambzes withstode Moses, euen so do these respt the truth, men they are of corrupte myndes, and letode as concerning the faith, but they shall preuayle no longer for theye madness shalbe bittered vnto al men as thers was. But thou hast scene the experience

of my doctrine, fassion of lustinge/ puresse, faith, longe sufferynge, loue, patience, persecucions & afflictions which happened vnto me at Antioche, at Iconsum and at ystra: which persecucions I suffered patientlye. And from them all the lord deliuered me. Yea and al that will lyue godlie in Christ Iesu, must suffice persecucions. But the euill men & dyceaters shal bere worse ad worse whye le they deceaue and are deceaued them selues.

But continue thou in s chynge whiche thou hast learned/whych also were committed vnto thee, seing thou knowest of whom thou hast learned them: ad for as moche also as thou hast knowe holy scripture of a child, which is able to make the wyse vnto saluacion thorow the faith which is in Christ Iesu. For all scripture geue bi inspiration of god, is profittable to teache, to improue, to amende and to instructe in rightwysnes, that the man of God maye be perfecte and prepared vnto al good workes.

He exhorteth Timothy to be feruent in the worde and to suffer aduersite, maketh mencyn of his owne deathe & bydeth Timothy come vnto hym.

The.iii. Chapter.



Testify therfore before god, and before the lord Iesu Christ, which shal iudge quick and dead at hys apetyngge in his kyngdome, preach the worde, be feruent, be in season or out of season. Improue, rebuke, exhort with all longe sufferynge and doctrine. For the tyme wyl come/when they wyl not suffer wholsome doctrine: but alter their awn lustes shal they (whose eares itche) get them an heape of teachers, and shal turne their eares from the trueth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffice aduersite and do the worke of an euangelyst, fulfyl thyne offyce vnto the bittermost.

For I am now redy to be offered, ad the tyme of my departinge is at hande. I haue fought a good fyght, and haue fulfilled my course, & haue kept s faith. from

from hence forth is layde by for mee a crowne of righteousness, which the lord that is a righteous Judge shall geue me at that day: not to me only, but vnto al them that loue hys coming, as he speede to come vnto me at once. For Demas hath left me, and loueth the present worlde, & is departed vnto Thessalonica. Crescens is gone to Galacia, and Titus vnto Dalmacia, onely Lucas is with me. * Take Marke and bringe him with thee, for he is necessary vnto me, for to minstre. And Tychicus haue I sent to Ephesus. The cloacke that I left at Troada with Capus when I comest bringe with thee, and the bookes, but specially the parchemēt. Alexander the copper-smith dyd me much euill, the Lord rewarde him according to hys dedes, of whom be thou ware also, for he wyth stood our preachinge.

Cas is with me. * Take Marke and bringe him with thee, for he is necessary vnto me, for to minstre. And Tychicus haue I sent to Ephesus. The cloacke that I left at Troada with Capus when I comest bringe with thee, and the bookes, but specially the parchemēt. Alexander the copper-smith dyd me much euill, the Lord rewarde him according to hys dedes, of whom be thou ware also, for he wyth stood our preachinge.

At my first answering no man assisted me, but al forsoke me. I praye god, & it may not be layde to their charges: & not withstanding the Lord assisted me, and strengthened me, that by me the preachinge shulde be fulfilled to the vtmost, and that al the Gentiles shulde heare. And I was deliuered out of the mouth of the Lyon. And the lord shal deliuer me from all euill doinge, and shall kepe me vnto his heuently kingdome to whome be praye for euer & euer: Amen. I Salute Prisca and Aquila, and the household of Onesiphorus, Erastus abode at Corinthum. Trophimus I left at Miletum sicke. Make speede to come before winter. Eubolus greeteth thee, & Pudens, and Linus, and Claudia, and all the brethren. The Lord Iesus Christ be with thy spete. Grace be with you. Amen.

¶ The ende of the secōde Epistle vnto Tymothee.

¶ Written from Rome whē Paul was presented the secōde tyme by before Emperoure Nero.

The Epistle of

Sapient Paul vnto Titus.

¶ Paul exhorteth Titus to ordeyne prestes of bishops in every cite, declarath what maner of men they ought to be & are chosen to that office, & chargeth Titus to rebuke such as withstand the gospel.

The first Chapter.

Paul the seruant of God & an Apostle of Iesu Christ, to preache the faith of goddes electe, & the knowledg of the truth, which is after godlynes vpon the hope of eternal life, which life God that cannot lye hath promysed be fore the worlde begannc: but hath opened his word at the tyme appointed thowow preaching, which preaching is committed vnto me, by the commandemente of God oure sauoure. To Titus hys natural sonne in the commē sayth.

Grace mercy and peace from God the father and from the Lord Iesu Christ oure sauoure.

For this cause left I the in Crete, & shuldeste performe the whiche was lackynge, and shuldeste ordeyne elders in euery cite as I appointed thee. If any be faultlesse, the husband of one wife, hauing faithfull chyldezen, which are not sclaundered of ryote, neyther are disobedient. For a bishoppe must be faultlesse, as it becometh the ministers of god: not suborne, nor angry, no dronkard, no fighter, not geue to filthy lucre: be barberous, one that loueth goodnes, sobre minded, righteous, holy/temperat, and suche as cleueth vnto the true word of doctrine, that he may be able to exhort with wholsome learninge, and to improue them that fape against it.

For there are many disobedient and talkers of vanite and disceauers of mindes, namely they of Circumcissio, whose mouthes must be stoped, which peruert whole houses, teaching thinges whiche they ought not because of filthy lucre. One beinge of the selues, which was a poete of their owne, said: The Cretians are

Elders which the Cretians call theuercers. i. Titus, 1. 1. 1.

f. iiii. are

The Epistle

are all wayes lyars euill beastes, & flo-
we helpes.

B This witnes is true, wherfore rebuke
them sharply, that the may be sound in
the fayth, and not taking hede to Jew-
es fables, and commaundementes of me
that turne from the trueth. * Unto the
pure are all thinges pure, but vnto the
that are defyled and vbeleuving, is no-
thing pure, but euen the very mindes &
consciencies of them are defyled. They
confesse that they knowe god: but with
the dedes they deny him, and are abho-
minable and disobedient, and vnto all
good worckes is discommendable.

* Byshopes and elder is al one and an officer,
choosen to gouerne the congregation in doctrine and
discipline.

The telleth hym how he shall teache al degrees to
behaue them selues

The .ii. Chapter.

Olde menne
Olde women

B We speake thou that which
becommeth wholsom lear-
ninge. That the elder men
be sober, honest/discret, soue-
re in the fayth, in loue, and
in pacelice. And the elder women lyke-
wise þ they be in such rayment as beco-
meth holpnes, not false acusers, not ge-
uen to muche dyscynking, but teachers of
honest thinges, to make þ yonge women
sober minded, to loue theyr husbendes
to loue theyr Childeren, to be discrete,
chaste, huswifly, good and obedient vnto
theyr owne husbendes, that the wor-
de of god be not euell spoken of. Yonge
men lyke wyse exhortate that they be sober
minded,

yong women

yong menne

About all thinges shew thy selfe an
ensample of good worckes with vncor-
rupt doctrine with honestie, and wryth
the wholsome worde which cannot bee
rebuked/that hee which withstandeth,
may be ashamed, hauing nothing in you
that he may dyspraise. The seruauntes
exhortate to be obedient vnto theyr owne
maisters and to please in al thinges not
answering agayne, nether to be pikers
but that they shew al good faithfulness
that they maye do worthepe to the doc-
trine of our sauour God in al thinges.
* For the grace of God, that bringeth the
saluacion vnto al men/hathe appeared
and teacheth vs that we shuld deny vn-
godlynes, & worldly lustes/ & þ we shuld

Ephef. vi. a.
1. Peter. v. c.
Coloss. iii. d.

Exhortatio

liue sober minded, rightously & godly i
this present world, looking for þ blessed
hope and glorious apertynge of the migh-
ty God, and of oure sauour Iesus
Christ which gaue him selfe for vs, to
redeme vs from al vnyrghtewines, and
to pouрге vs a pecalpar people vnto
him self, feruently geue vnto good wor-
kes. These thynges speake, and exhor-
te, & rebuke, with al commaundyng.
Se that no man despyse thee.

Of obedience to such as be in auctorite: He war-
neth Titus to beware of falsch and vnyprofitable
questiōs:

The .iii. Chapter.



Urge them that they submit
te theym selues to rule and
power, to obey the officers,
that they be ready vnto all
good worckes, that they spe-

Officers
muste be
obeyed

ke euill of no man, that they be no fygh-
ters, but softe, shewing all meeknes vnto
all men. For we oure selues also we-
re in tymes past, vnyrghtewines/bytobedient/
deceaued, in danger to lustes, and to di-
uers maners of voluptuousnes, lyuyn-
ge in maliciousnes and enuye, ful of ha-
te/hatynge one another.

* But after that the kyndnes and lone
of oure sauour God to man warde ap-
pered, not of the dedes of vnyrghtewines
which we wrought but of his mercie he
saued vs/by the fountayne of the newe
byrth, and with the renuyng of the ho-
ly gost, which he shed on vs aboundan-
tly, thozowre Iesus Christ our sauour
te, that we once iustified by his grace/
shuld be hepyes of eternall life, thozowre
hope. & This is a true sayinge.

1. Tim. iii. d

Of these thinges I wolde þ shul-
dest certify, that they which beleue God,
myghte be diligēt to go forward in good
worckes. These thinges are good and
profitable vnto men. Foolishe questi-
ons and Genealogies, and brawlinge
and stryfe aboute the lawe/auoyde: for
they are vnyprofitable and superfluous.
A man that is geuen to herselfe, after þ
first and the second admonicion, auoi-
de remembreinge, that he that is suche,
is peruerced and synneth, euen damned
by his awne iudgement.

When I shall sende Artemas vnto
thee, or Tichicus, be diligēt to com to me
vnto

to Phylemon ¶

unto Nichopolis. for I haue determi-
ned there to winter. Bring Zenas & law-
yer and Apollos on ther iourney dilige-
ly, that nothing be lacking vnto them.
And let oures also learne to excell in all
good woorkes as farforth as vnde requi-
reth, that they be not vaine. All &
are with me, salute thee. Grete the that
louebs in the faith. Grace be with you
all. Amen.

Written from Nichopolis a
citty of Macedonia.

The Epistle of

Sapient Paul vnto Ph-
lemon.

The rethyleth to heare of the sayth & loue of Phl-
lemon, whom he desyreh to forgeue hys seruaunte
Onesimus, & louyngly to receaue hym agayne.

Rule the prisoner of Jesus
Christ, and brother Timo-
theus.

Vnto Phylemon & belo-
ued and our helper, and to &
beloued Appia/and to Archippus, our
felowe souldier and to the congregatio
of thy house.

Grace be with you and peace, from
God & father and from the Lord Jesus
Christ.

I thanke my god, making mencion
all wayes of thee in my prayers, when I
heare of the loue and sayth/which thou
hast towarde the Lord Jesus, and to w-
arde al saintes: so that the fellowship &
thou hast i the sayth is frutefull thow
knowledg of al good thinges, which are
in you by Jesus Christ. And we haue
great ioye & consolacion ouer thy loue.
for by thee (brother) the saintes hertes
are comforted.

Wherefore though I be bolde i Christ
to enioye thee, that wiche becometh the:
yet for loues sake I rather beseeche thee,
though I be as I am euen Paul aged,
and now in bondes for Jesus Christes sa-
ke. I beseech thee for my sone Onesimus
whom I begate in my bondes, whiche in

thine past was to thee vnprofitable: but
now profitable both to thee & also to me,
whom I haue sente home agayne.

Thou therfore receaue hym, that is to sa-
pe myne owne bowels, whom I wolde
fayne haue retayned with me, that i thy
sted he myght haue ministered vnto me
in the bondes of the Gospel. neuerthe-
lesse/without thy mynde wold I do no-
thing, that the good which springeth of
thee, shulde not be as it were of necessite
but wyllyngly.

Happly he therfore departed for a ses-
ason, that thou shuldest receaue hym for
euer, not now as a seruaunt but aboue
a seruaunt, I meane a brother beloued,
specially to me: but how much more vnto
thee, both in the flesh, and also in the
Lord. If thou count me a felow, recea-
ue him as my selfe. If he haue hurt thee
or oweth the ought that lay to my char-
ge. I Paul haue wrytten it with myne
awne hande. I will recompence it.

So that I do not say to thee, how that
I owe thee vnto me euen thine owne selfe.
Euen so brother let me enioye thee in &
Lord. Comfort my bowels in the Lord.
Cruisinge in thyne obedience, I wrote
vnto thee, knowing & thou wilt do more
then I saye for. Whereouer ye prepare
me lodgyng: for I trust the Lord & hope
of your prayers, I shall be geuen vnto
you. There salute thee Epaphras
my felow prisoner in Christ
Jesus/Marcus, Aristarchus
Demas, Lucas, my hel-
per. The grace of
oure Lord Jesus
Christ be with
your spretes
Amen.

Sent from Rome by One-
simus a seruaunt.

(.)

the

the .ij. Epistle

The i. Epistle

of Saint Peter the Apostle.

He sheweth that thorow the aboundaunte mercy of God we are begotten agayne to a lyuely hope, and how sayth must be tryed: how the saluacion in Christ is no newes, but a thing prophesied of olde: He exhorteth them to a godly conuersacion, for so much as they are now borne anew by the worde of God.

The first Chapter.

Peter an Apostle of Iesus Christ: to them that dwell here and there as straungers thorow out Pontus, Galacia, Capadocia, Asia, and Bethynia electe by the for knowledge of God the father thorow the sanctifyinge of the spirite vnto obedience, and sprinkelynge of the bloude of Iesus Christ.

Grace be with you, and peace be multiplied.

Blessed be God the Father of oure Lord Iesus Christ, which thorow hys aboundant mercy begat vs agayne vnto a lyuely hope by the resurrection of Iesus Christ from deathe, to enioye an inheritaunce immortall and vndefyled, and that perissheth not/ reserved in heauen for you, which are kepte by the power of God thorow the faith, vnto saluacion, whiche saluacion is prepared alreadye to bee shewed in the last tyme, in the whiche time ye shall reioyce, though now for a reason (if neede requyre) ye are in heuyness thorow many folde temptacions that your sayth ones tryed, being much more precious then golde that perissheth (though it be tryed wth fyre) might be founde vnto laude glory & honour, at the appering of Iesus Christ whom ye haue not seene so yet loue him, in whom euē now, though ye se him not yet do you beleue: and reioyce wth joy, unspeakable and glorious: receayn-

ge the ende of your saythe, the saluacion of your soules.

Of which saluacion haue the Prophetes enquired & searched/ which prophessed of the grace that shuld come vnto you/ searching when or at what tyme of the spete of Christ which was in them, shuld signifie: which spete testified before, the passions that shulde come vnto Christ, and the glory that shulde folowe after: vnto which Prophetes it was declared, that not vnto themselves but vnto vs, they shuld minister the things which are now shewed vnto you of them which by the holy gost sent downe from heaue, haue preached vnto you the thynges which the angels desyre to beholde.

Wherefore gyde by the loynes of your myndes, be sober, and trust perfectly on the grace that is brought vnto you, by the declaring of Iesus Christ/ as obedient childre, not facionyng yourselves vnto your olde lustes of ignorance: but as hee whiche called you is holy euen so be ye holy in all maner of conuersacion, because it is writte. Be ye holy, for I am holy.

And so be that ye call on the father whych wthout respect of person iudgeth accordyng to euery mannes workes, se that ye passe the tyme of your pilgrimage in feare. For as moche as ye knowe how ye were not redeemed with corruptible syluer and golde from your vayne conuersacion whiche ye receaued by the tradicions of the fathers: but wth the precious bloude of Christ/ as of a lambe vndefyled, & without spot, which was ordeyned before the worlde was made: but was declared in the last tymes for your sakes, whiche by his meanes haue beleued on God that rayled him from death, and glorified hym, by your sayth & hope myght be in God.

And for as muche as ye haue purged your soules thorow the spete, in obeying the trueth for to loue brotherly without fauouring. se that ye loue one another wth a pure herte feruentlye. For ye are borne anew not of mortall seade but of immortall, by the word of God whiche lyueth and lasteth for euer,

For al flesh is as grasse, and al the glo-
rye of mā is as the floure of grasse. The
grasse wethereth, & þe floure faileth away
but the word of the Lord endureth ever.
And this is the word which by þe gospel
was preached among you.

The notes.

Here Peter (as other true apostles do) first setteth
forth the treasure of mercy which God hath bound
himselfe to geue vs for Christes sake and then our
duty what we be bounde to do againe, if we will be
partakers of the mercy.

* A liuely hope is that whereby we be certayne of
everlasting lyfe.

* By oure workes shal we be iudged: for as the in-
uysible faith is, suche are the workes by which the
faith is seene.

The exhorteth men to laye asyde al vice, the worth
Christ is the foundacion wher by they built, prai-
eth the to abstaine fro fleshly lustes, & to obry wor-
ship rulers. How seruantes shoulde behaue them selues
toward their masters. He exhorteth to suffer after þe
ensample of Christ.

The iiij. chapter.



Herfore laye asyde al mal-
prousaes and ail gyle/and
dissimulation, and enue a
all backebyting: & a newe
borne babes, desyre that re-
sonable mylke, which is without corrup-
cion, that ye may growe ther in. If so be
that ye haue tasted how pleasant þe lord
is, to whome ye come as vnto a liuinge
stone disallowed of men, but chosen of
god and precious: and ye as liuinge sto-
nes/are made a spirituall house, and an
holy priesthoode for to offer by spirituall
sacrifice, acceptable to God by Jesus
Christ.

Wherfore it is contayned in þe scrip-
ture: behold I put in Sion an head cor-
ner stone, electe and precious: and he þe
beleueth on him, shal not be ashamed.*

Vnto you therfore which beleue/ he is
precious but vnto them which beleue
not the stone: which the builders refus-
ed, the same is made the head stone in þe
corner, and a stone to stumple at, and a
rocke to offend them which stumple at þe
worde, and beleue not that wheron they
were set. But ye are a chosen generaciō,
a royal priesthoode, an holy nation, & a pe-
culier people, þe ye shoulde shewe the ver-
tuos of hi þe calleth you out of darkens,
to his maruelous light which i time past
were not a people, yet are now the peo-
ple of god: which were not vnder mercy
but now haue obtayned mercy: &

* * * Deserue beloued, I beseeche you
as straungers and pylgryms/abstayne
from fleshly lustes, which fight against
the soule/and se that ye haue honest co-
uersacion among the gentyles, that the
which backbite you as euill doers, may
see your good workes and prayse God
in the daye of visitacion.

Submitte your selues vnto all ma-
ner ordynaunce of man for the Lords sa-
ke, whether it be vnto the king as vnto
the chiefe head, other vnto rulers as vnto
them that are sent of him, for the pu-
nishmente of eueldoris, but for the lawe
de of them that do well. For so is the wil
of God, that ye shoulde silence the igno-
raunce of the folpme men: as free, and
not as hauinge the lyberte for a cloake
of malyciounes: but euen as the seruan-
tes of God. & Honour all men. A oue
brotherly felloschipp. Feare god/ad ho-
nour the kinge.

Seruantes obeye your masters
with all feare, not onely if they be good
and curteous: but also though they bee
frowarde. For it is thankworthye of a
man for conscience to warde god endure
griefe sufferinge wrongfully: For what
praise is in it, if when ye be buffeted for
your fautes, ye take it patiently? But if
if whē ye do wel ye suffer wrong, & take
it patiently the is there thanks to god.

For there vnto were ye cruelly called
for: Christ also suffered for vs, ledding
vs an ensample that wee shoulde folowe
his stappes, which dyd no synne, nether
was there gyle founde in hys mouth,
which whē he was reviled nor reviled a
gayn, whē he suffered, he thretened not,
but committed the cause to hym that iud-
ged righteouslye, which hys owne sel-
fe bare oure synnes in his bodie on the
tree, that we shoulde be deliuered from
sinne and shoulde lyue in righteounes.
By whose stryppes ye were healede. For
ye were as shepe going astraye: but are
not returned vnto shepherde and bys-
shop of your soules.

The notes.

* * * De the church and the obedience of the heart is
the spirituall sacrifice: Bodely sacrifice must be offer-
red to oure neyghbours for if thou offerest it to god
thou makest a bodely (dole of hym).

* * * In the daye of visitacion. So doth Peter cal þe
tyme in which god vouchsafeth to call a man to better lyuynge.

howe

the Epistle

How wyues ought to ordeine them selues toward their husbandes, and in their apparel. The due type of men toward theyr wyues. Heethogeth all men to baptye and loue and pacyently to suffer trouble. Of true baptye.

The.iii. Chapter.

Like wyse let the wyues bee in subiection to their husbandes that euen they which be leue not in the worde, maye withoute the worde be wonne by the conuersacion of þe wyues: while they he honde your pure conuersatio coupled with feare. Whose appattell shall not be outwarde wyth brydded heare, and hanging on of gold, ether in putting one of glorious apparrel: but let the hys ma of the hert be vn-corrupte, wyth a meke and quiet sprete, which spere is before God a thing muche set by. For after this maner in þe olde tyme did the holy women whiche trusted in god, euer them selues, and were obedient to their husbandes, euen as Sara obeyed Abraham, and called hi Lord: whose daughters ye are as longe as ye do wel, not beinge astrayde of euery shewe.

likewise ye men dwel with them accordyng to knowldege. geuynge honoure vnto the wyse, as vnto the weaker vessell, and as vnto them that are hepyres also of the grace of yse, that your prayers be not let.

In conclusion, be ye al of one mynde, one suffer with another, loue as brethren be pitifull/be courteous, not rendyngge euyl for euyl/nether rebuke for rebuke, but contrary wise blesse, remembryng þe ye are ther vnto called, euen þe ye shulde be hepyres of blessinge. If any man lōge after life, and loueth to se good daies, let hym refraine his tonge from euell, & his lippes that they speake not gyle. Let himeschue euyl and do good: let him seke peace, and estue it. For the eyes of the Lord are ouer the rightwys, and his eares are open vnto their prayes. But the face of the lord beholderth them that do euell.

Moreouer who is it that wil harne you, if ye folowe þe which is good.

Notwith standinge happye are ye if ye suffer for rightuousnes sake. Yea and feare not though they seme terrible to you neyther bee troubled: but sanctifye the Lord god in your hertes.

Be readye alwayes to geue answere to euery man that asketh you reason of the hope that is in you, and that with mekenes and feare, hauing good conscience, that when they backbite you as euil doers, they maye be ashamed, for as much as they haue falsly accused you good conuersacion in Christ.

It is better (if the wyl of God be so) that ye suffer for wel doinge, then for euell doinge. For as much as Christ hath ones suffered for synners, the iulie for the iniuste/for to bringe vs to God: ad was killed as pertaining to the flesh but was quickened in the spirite.

In whiche spirite he also wente and preached vnto the spyrites that were in pryson, which were in tyme passed disobedient when the longe sufferinge of god abode excreadinge patiently in the days of Noe, while the arke was a preparinge wherin fewe (that is to saye. blit. soules) were saued by water which signifyeth baptye: that now we saue vs, not the puttinge away of þe fylth of the flesh/ but in that good conscience consenteth to God, by the resurrection of Iesus Christ, whiche is on the right hand of god: and is gone into heauen, angles, powers and mighte and subdued vnto him,

The notes.

* To dwel with them is, wyth saythfulnes, with the despying of pleasures and of ambicion, with þe deckyng of þe inner man, wyth þe mekenes and desmurenes of a quyet sprete, wyth loue and reuerence, to ordeine them: not accordeyng to oure wylful shewmaundement and lust, but accordeyng to knowldege: appoyntinge them to do nothing but þe is expedyent, and fauourynge them in nothing þe may hurte or corrupt honest condicions & manners.

* Geuynge honoure vnto the wyse. Erasmus in his annotations noteth out of s. Hierome, that to geue honoure here is not to bowe the knee to them nor to decke them wyth golde or precious stones but to abstaine from fleshly lustes.

* By baptye her: do dyuers learned interpreters vnderstande the blood and passion of Christ by a figure takinge the signe for the thinge signified thereby, for this dorch Baptye signifye vnto vs, beside other thinges, that as we are there washed w water so are oure synnes washed away with the Medyn of Christs bloude.

he

He exhorte men to cease from sinne, to spende no worse tyme in vice, to be sober & apt to praye, to loue eche other, to be patient in trouble, & to beware þat no man suffer as an euell doer, but as a Christe man and not to be ashamed.

The.iiii. Chapter.



As moche as Christe hath suffered for vs in the fleshe, arme youre selues lyke wise with the same mynde: for he which suffereth in þe fleshe/ceaseth from synne, that he hence forwarde shulde liue as moche tyme as remaineth in the fleshe: not after the lustes of men but after the wyll of God. for it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyll of the gentyles, walkyng in wantannes, lustes, dronckennes, in eating, drinkyng and in abhomyneable idolatrie.

And it seemeth to the a straunge thinge that ye runne not also with them vnto the same excelle of rype, and therfore speake they euill of you, whych shall geue a comptes to hym that is redy to iudge quik and deed. for vnto this purpose herelpe was the Gospell preached vnto the deed that they shulde be iudged lyke other men in the fleshe, but shulde lyue before God in þe sperte. The ende of all thinges is at hande.

Be ye therfore discrete and sober, that ye may be apt to praye. But aboue al thinges haue feruent loue among you. for loue couereth the multitude of synnes. Be ye herberous one to another, and that without grudging. As euery man hath receaued the gyfte, minister the same one to another, as good ministers of the manyfolde grace of God. If eny man speake let him talke as though he spake the wordes of God. If eny man minister, let him do it as of þe abylyte whiche God ministreth vnto him. That god in all thinges maye be glorified thowow Iesus Christ/ Kto whom be prayse & dominion for ever and while the worlde standeth: Amen.

Dearely beloved be not troubled in this heare, which now is come amonge you to trye you as though some strai-

ge thinge had happened vnto you: but reioyce in as much as ye are partakers of Christes passions. that whē hys glory appeareth, ye may be merry and glad. If ye be rayled vpon for þe name of Christe happy are ye. for the sperte of glory of God resteth vpon you. On the other parte he is euell spoken of: but on your parte he is glorified.

Se that none of you suffer as a murderer, or as a thefe, or an euell doer, or as a bussy body in other mens matters. If anye mane suffer as a christen man, let hym not be ashamed: but let his gloryfy God on this behalfe for the tyme is come that iudgement must beginne at the house of god. If it first beginne at vs, what shall the ende be of them which beleue not the gospell of god: and if the righteous scarcely bee saued, what shall the vngodly and the synner appeare. Therefore let them that suffer accordig to the wyll of God, commyt their soules to him with well doyng, as vnto a faithfull creature.

The notes.

* For vnto this purpose was the gospell preached vnto the deed. &c. As certayne lerned expositours wyll: that he here calleth preachinge of the gospell, vnto the deed, in the chapter goynge next before he calleth the preachinge to the spirytes that were in prison: whiche thyng (say they) signifyeth as much as vnto the deed also. of spirytes in prison, came the saulue of medecyne of the Gospell and of the glad tidynges of Christes passion wherby they were loosed the strength therof being so pythy that they were rather wyth brought forth of prison to immortallite. And because it myghte haue bene remauered; how the soules of these blessed came forth of prison whether compassed wyth theyr bodies or onely in þe pure substance of the sperte, therfore sayth Peter that they shoulde be iudged lyke other men in þe fleshe that is when al other men shal be iudged in the fleshe. But shoulde lyue before God in the sperte whiche signifyeth þe in the meane reason tpe þe iudgements come. Shall theyr soules lyue and reioyce before god thowow Christ.

* If the sonnes of god must be all scourged and none maye be saued, but thowowe the same, tpe Christ went thowowe what that the dampnacyon of the disobedient and vbelouers be.

A speyalle hortacyon for al bishops or prelates to fede the flocke of Christe, and what theyr dutye is & what rewarde they shal haue if they be dylygent. He exhorte yong persons to submit them selues to the elder, euery one to loue another, to be sober and to watch, that they maye resist the enemye.

The. v. Chapter.

The

the.ii. Epistle

The ii. Epistle

of Saint Peter.



31

Be elders which are amōge you, I exhorte, which am also an elder, and a witness of the afflictions of Christ and also a partaker of the glory that shalbe opened: se that ye fede Christes flocke, which is amōge you taking the oversight of them, not as though ye were compelled thire to, but willingly: nor for the desyre of fylthy lucre, but of a good mynde: not as though ye were

Lordes over the parishs: but that ye be an ensample to the flocke. And when the chiefe shepherde shal appeare ye shal receaue an incorruptible crowne of glory. Lyke wyse ye pōnger submyte your selues vnto the elder. Submitte your selues euerye man one to an other knyghte your selues to gether in lowlynes of mynde. For god resisteth the proud, and geueth grace to the humble.

Submitte your selues therfore vnder the myghtie hand of God that hee maye: salte you, when the tyme is come Cast all your care to him: for he careth for you.

C Be sober and watch, for your aduersary the deuill as a roaring lyon walkech aboute sekynge whome he may deuoure, where he lieth in wait for the fawth, remembreinge that ye do but fulfill the same afflictions, which are appointed to your brethren that are in the world. The God of all grace/which called you vnto his eternall glory by Christ Iesu shall his owne selfe after ye haue suffered a litle affliction make you perfect: shal settle, strengthen and stablish you. To hym be glory and dominio for euer, and whyle the world endureth. Amen.

D By Syluanus a faythfull brother vnto you (as I suppose) haue I writte brefely, exhorting and testifying how this is the true grace of God, wherein ye stande. The companions of your eleccion that are of Babilon/ salute you, & Marcus my sonne. Greete ye one another, with the kysse of loue. Peace be with you all which are in Christ Iesus.

Amen.

For so much as the power of god hath geue the al thinges pertainyng vnto lyfe, he exhorte them to flye the corruption of worldly lust, to make their callinge sure with good workes, & frutes of fawth. He maketh mencion of his owne wath declaringe the Lord to be the true sonne of God: as hee hym selfe hath sene vpon the mount.

The first Chapter.



Simon Peter a seruaunt & Apostle of Iesus Christ/ to them which haue obtained lyke precious fawth whys in the righteousness that commeth of our God and salueur Iesus Christ.

Grace with you/and peace be multiplied in the knoweledge of god, and of Iesus oure Lord. Accordyng as his godly power hath geuen vnto vs all thinges that pertaine vnto life and godlynes, thow the knowledg of hym that hath called vs by vertue and glorie by the meanes wherof/are geuen vnto vs excellent and moost greate promyses, that by the helpe of them ye shoulde be partakers of the godly nature in that ye flie the corruption of worldly lust.

And here vnto geue all diligence: in your fawth* minstre vertu, and in vertu knoweledg, and in knowledg temperance, and in temperance patience, in patience godlynes, in godlynes brotherly kindnes, in brotherly kindnes loue. For if these thinges be amonge you and are plenteous, they wyll make you that ye neither shalbe ydle nor vnfruitfull in the knoweledge of our Lord Iesus Christ. But he that taketh these thinges is blinde and gropeth for the way with his handes, and hath forgotten that he was purged from his olde synnes.

Wherfore brethren geue the moare diligence for to** make your callinge and electio sure. For if ye do such thinges, ye shall neuer erre. Ye and by this meanes an entering in shalbe ministered vnto you aboundantly into the euerlasting kingdome of our Lord and salueur Iesus Christ.

wherfore

* Parishes greke hathottes his to saye, parishs of dioceses vnto which they pfectes & bishoppes are appointed by lot or election, to preache the gods word to them.

* We be appointed to suffer in this world.

Wherfoze I will not be negligent to put you alwayes, in remembraunce of suche thinges though that ye know the pouer selues and be also stablished in p[re]fect tructh. For withstanding I thinke ye m[ay]e (as longe as I am in this tabernacle) to stirre you by putt[ing] you in remembraunce for as much, as I am sure how that the time is at hande I muste put of my tabernacle, euen as oure Lorde Iesus Christe hath shewed me. I wil enforce therfoze, that one eye syde ye might haue wherwith to stirre by the remembraunce of these thynges after my departinge.

* For we folowed not dereluable fables whē we opened vnto you the power and comminge of oure Lorde Iesus Christe, but with oure eyes we sawe his maiesty: euen then verely when he receaued of God the father honour and glory, and when there came surt a voyce to him from the excellent glory. * This is my deare beloued sonne in whome I haue delite. This voyce we herde when it came from heauen, beinge with him in the holy mounte.

We haue also a righte sure worde of prophesy where vnto if ye take hede as vnto lighte that shyneth in a darcke place, ye do well, vntill the daye daue & the daye stirre aryse in your hertes. So that ye scit know this: that no prophesy in the scripture hath any priuate interpretation. For the scripture came neuer by the will of man: but holpe men of God spake as they were moued by holy gook.

The notes.

He that lacketh these and such like wordes is blind and vnderstandeth not what the sayth of Christe meaneth.

* Although the calling of god be stable & sure, nevertheless the apostle wyl that our wordes shoulde be lase vnto men & we are called.

* Tabernacle here signifieth his body as it also doth in ii. Corin. v. a

The prophesy of false teachers, & sheweth their punishment.

The.ii. Chapter.

There were false prophetes amonge the people, euen as there shall be faulse teachers amonge you: whiche p[er]uently shall bringe

in damnable sectes / euen denpendge the A.D.B.E. that hath bought them, and bringe vppon them selues swifte dampnation, and manye shall followe their dampnable wayes / by which the waye of tructh shall be euilly spoken of, and thow* couetousnes shall they make marchant: les of you, whose iudgment is not farre of, and their dampnation sleepeth not.

For it God spared not the angels & sinned / but cast them doune into hell / a deliuer them into chaynes of darcknes / to be kept vnto iudgement: neither spared the olde wo* lde, but saved noe the eyght preacher of rightewesnes and broughte in the flud vpon the wo* lde of the vngodly, and turned the cit[ies] of sodom and Gomor into ashes: ouerthrew the, dampned them, and made on them an ensample vnto al that s[er]ue vngodly. And iust Lot vexed with vncleyn conuersation of the wicked, deliuered he. For beinge righteous & dwellinge among them in seing and hearinge vexed his righteous soule from daye to daye with their vnlawful dedes. The Lord knoweth how to deliuer the godly oute of temptation, and how to reterue the vnjuste vnto the daye of iudgemente for to be punished: namely them & walke after the flesh into lust of vncleynnes, & despise the rulers. Presumuous are they & subburne and seate not to speake euell of them that are in auctorite. When the Angels whiche are greater both in power & might / receaue not of the Lord rapinge iudgmente agais[t] them. But these as brute beastes, naturally made to be taken & destroyed, & trise through their owne destruction, & receaue the rewarde of vnrightheadnes.

They counte it pleasure to lyue deliciously for a season. Spottes they are and filthines, lyuinge at pleasure, in discenable wayes, feasting with you, hauinge eyes ful of adouour, and that cannot cease to sinne, begyllynge vnstable soules. H[er]e they haue exercised with couetousnes: These are cursed chyliden, and haue forfaken the righte waye / * and are gone astraye folowynge the waye of Balam the sonne of Bosor

The.ii. Epistle

Dofoz which lound the rewardes of vni-
rightwines: but was rebuked of is tot-
quite. The same a doume beast, spea-
kynge with mannes voyce, so, bade p̄ fo-
lyshenes of the prophete.

Jude, i. v.

* These are welles without water &
cloudes caried about of a tempest, to who-
me the mist of darkenes is reserved for
euer. For whē they haue spoken p̄ swell-
ling wordes of vanytie, they begyle w̄
wantones thozowe the lullies of the fles-
he/ them p̄ were cleue escaped: but now
are wrapped in erroris. They promys
them lybertie, ad are them selues p̄ bon-
de seruauntes of corrupcion. * For of
whom soeuer a man is ouer come vnto p̄
same is he in bondage. For yf they, after
they haue escaped from the fylthines of
the world thozow the knowledge of the
Lorde and of the sauour Iesus Christ,
are yet tangled agayne therin and ouer-
come: then is the laste ende woofse then
the beginning. For yf it had be-

Thon viii. c.
Roma, vi. i.
Hebren, vi. a
Parye, xii.

ne better for them, not to haue. * knowe
ne the waye of ryghteousnes then after
they haue knowen it. to turne from the
holy commaundement geuen vnto the.

It is better
not to haue
known the
truth the not
to lyue there
after.
Prouer. xxi.

It is happened vnto them accordyng to
the true prouerbe: * The dogge is tur-
ned to his bome: agayn, and the sow p̄
was wylshed, to her wallowynge in the
myer.

The notes.

* False prophetes muste nedes be amongeste vs ad
also persuaile, and that because we haue no loue to
the truth.
1. The.ii. And comen outes is the father of them,
and their preachynge conspense in woordes is p̄ to
wynge of Christ.
We exhorteth men to be ware of such as wold make
them beleue, that the daye of the Lorde were slacke
in comynge: prayeth them to leade a godly lyfe, &
ed loke verely for the comynge of the Lorde, whose
longe tarienge is saluacion, and because he wold
haue no man lost, but wold receaue all men to re-
pentance.

The.iii. Chapter

Ihis is the second epistle that
I now wryte vnto pou belou-
ued/ wherewith I lere bp,
and warne poure pure myn-
des, to cal to remembraunce
of the wordes whych were told befoze of
the holie prophetes, and also the com-
maundment of vs p̄ apostles of p̄ Lorde
and saueoure.

This first vnderstand that there shall

comen in the last daies, mockers, whiche
will walcke after theirowne lustes and
saye: wher is the promys of hys scrip-
ture? For sence the faith is lye, all
things continue in the same state wher
in they were at the beginninge. This
they knowe not (and that wyllynge)
howe that the heauens a great whyle a
go were, and the earth that was in the
water appeared by oure of the water,
by the worde of God: by the which thin-
ges the worlde that then was perished,
overflowinge with the water. But the
heauens berlye and earth whiche are
now, are kept by the same word in sto-
re/ and reserved vnto fyre, agaynst the
day of iudgment and perdition of vns-
godly men.

* Dearely beloued, be not ignoraunt
of thys one thinge, how that one daye is
with the Lorde, as a thousand yere/
and a thousand yere as one daie. The
Lorde is not slacke to fulfill his pro-
mys/ as some men counte slackenes: but
is patient to vs warde, and wold haue
no man loste, but wold receaue all men
to repentance.

* Neuertheles the daye of the Lorde
wyl come as a thefe in the nyght, in p̄
whiche daye the heauens shall perishe w̄
terrible noyse, and the elements melt w̄
heate, and the earth with the woordes p̄
are therein shall burne.

If all these thinges shall perishe, what
maner persons oughte ye to be in holy co-
ueracion and godlynes lookinge for ad
hastynge vnto the comynge of the daye
of God, in which the heauens shall peri-
she with fyre, and the elements shalbe
consumed with heate. * Neuertheles we
loke for a newe heauen and a newe earth
accordyng to hys promys, wherin dwel-
leth rightwines.

Wherfore dearely beloued, seinge
that ye loke for suche thinges, be dily-
gent that ye maye bee founde of hym in
peace without spotte and vndefyled.
And suppose that the longe sufferynge
of the Lorde is saluacion, euen as oure
dearly beloued brother Paul, accordig
to the wisdom geuen vnto him, wrore
vnto you, yea, almost in euery epistle,
speaking of such thinges among which
are

1. Tim. ii. 11
1. Tim. ii. 11
B

1. Thess.
Apoca. iii.
and. xvi.

Apoca. xii.

are many thiges harde to be vndersta-
de, whiche they that are vnlearned and
vnstable peruert, as they do other scrip-
tures vnto their awne destruction. Ye
therfore beloued, seying ye know it befo-
re hande, be ware lest ye be also plucked a-
waye with the errour of the wycked, and
fall from youre owne stedfastnes:

but growe in grace and in the
knowledge of oure Lorde

and sauoure Iesus
Christ. To whome
be glory bothe
now and for
euer.

Amen.

and the bloud of Iesus Christ his son-
ne cleanse vs from all synne.

If we saye that we haue no synne, we
deceave oure selues and trueth is not i-
n vs. If we * knowledge oure synnes, he
is faithfull and iust, to forgiue vs oure
synnes, and to cleanse vs fro al vntyg-
nes. If we saye we haue not syn-
ned, we make hym a lyar and his word is
not in vs.

The notes.

Iohn here as in hys gospel, and as Paul and Peter
in theyr Epistles, teacheth ffirst þe iustifying of ffaith
þat al mercy cometh by Christ only without all
other respect, and then what our burde is to do a-
gayne for þe hidnes sake Iohn, viii.
* If we confesse oure synnes god which cannot lye,
hath promysed to forgiue them.
Christ is our aduocate, of true loue, and how it
is tryed.

The ii. Chap ter.

The i. Epistle of Saynte Iohn the Appostle.

True witness of the everlasting worde of God.
The bloud of Christ is the purgacion from synne.
Roman is without synne.

The ffirst Chapter.

That whiche was from þe be-
gynnyng, whych we haue
hearde, which we haue sene
withe oure eyes, whych we haue
looked vpon, & our hande
des haue handled, of the word of þe life:
for þe life apered, & we haue sene & hear-
d wytnes, and the we vnto you that eter-
nal lyfe, which was with the father, and
appered vnto vs. That whiche we haue
sene and herde, declare we vnto you, þe ye
maye haue fellowshipe with vs & that
oure fellowshipe maye be with the fa-
ther and his sonne Iesus Christe. And
thys write we vnto you, that your lope
maye be full.

And this is the trydynge whych we
haue hearde of hym & declare vnto you:
That God is lycht, and in hym is no de-
rcknes at all. If we saye that we haue fel-
lowshipe with hym and yet walke in derc-
knes, we lye, and do not shew trueth. But
and yf we walke in (lyght) euen as he is
in lyght, then haue we fellowshipe with hym,

My tell children, these thinges
write I vnto you, that ye shal
not lye eny mā synne, yet we ha-
ue an aduocate with the father, Iesus
Christ, whych is ryghteous: and he it is
that obtyneth grace for oure synnes: not
for our synnes only; but also for the syn-
nes of all the worlde. And herby we are
sure that we knowe hym, yf we kepe his
commandementes. He that sayth I
knowe hym, & kepeth not tps commaun-
dementes is a liar, and the verity is not
in hym. Whosoener kepeth his word
de, in hym is the loue of God perfect in
dede. And therby knowe we that we ate
in hym. He that sayeth he bydyth in hym,
ought to walcke euen as he walked.

Brethren I write no new commaun-
dement vnto you: but that olde Com-
maundement which ye heard from þe be-
gynnyng. The olde commaundement
is the worde whych ye heard from þe be-
gynnyng. Agayne a newe commaunde-
ment I write vnto you; a thinge þe is
true in hym, and also in you: for the derc-
knes is past, & þe true lyght now shyneth.
He that saith howe that he is in the lygh-
te, and yet hateth hys brother, is in derc-
knes euen vntill this tyme. He that lo-
ueth hys brother, abyderth in the lyght &
ther is none occasyon of euyl in hym. He
that * hateth his brother, is in dercknes,
and walketh in dercknes: and cannot tell
whither he goeth, because that dercknes
hath bynded his eyes.

g-i Babes

The Epistle

C Babes I wyte vnto you how that ou-
re synnes are forgeuen you for his na-
mes sake. I wyte vnto you fathers,
how that ye know hi that was from the
beginnyng. I wyte vnto you younge
men, how that ye haue ouercome the
wicked. I wyte vnto you litell childre, howe
that ye know the father. I wyte vnto you
fathers, how that ye knowe hym the was
from the beginnyng. I wyte vnto you
younge men, how that ye are stronge ad
the worde of GOD abideth in you and ye
haue ouer come that wycked.

Se that ye loue not the worlde, nether
the thynges that are in the worlde. If
eny man loue the worlde, the loue of the
father is not in hym. For all that is in the
worlde (as the lust of the flesche, the lust
of the eyes, and the pryde of goodnes)
is not of the father, but of the worlde. And
the worlde vanyssheth awaye and the lust
therof: but he that fulfylleth the will of
GOD, abydeth euer.

Lytell chyldren it is the last tyme / a
as ye haue herde how that * Antichrist
shal come euen now are there many An-
tichristes come alrede. Wherby we
knowe that it is the last tyme. They went
oute from vs / but they were not of vs.
For yf they had bene of vs, they wolde
no dout, haue continued with vs. But
that fortuneth that it myghte appere, the
they were not of vs.

And, ye haue an oymntment of the ho-
ly goost and ye knowe all thynges. I
wrote not vnto you, as though ye know
not the truthe: but as though ye knewe
it, and knowe also that no yve commeth
of truthe. Who is a liar but he that de-
nyeth that Iesus is Christ: the same is
the Antichrist that denyeth the father &
the sonne. Whoso euer denyeth the sonne,
the same hath not the father. Let ther-
fore abide i you that same which ye her-
de from the beginnyng. At that which
ye hearde from the beginnyng, shall re-
mayne in you, ye also shal conuene in
the sonne, and in the father. And this is
the promys the he hath promysed vs eue
eternallye.

This haue I written vnto pon, concer-
nyng them that disceau you. And the
anoyntinge whych ye receaue of hym,

dwelleth in you. And ye nede not the anye
mans teache you: but as the anoynting tea-
cheth you al thynges, and is true, and is
no lye / ad as it hath taught you eue so a-
bide therin. And now babes abide in hi the
whiche here shal appere, we may be bold
and not be made ashamed of him at the
comig: If ye know that he is rightwys,
know also that he which foloweth right-
wysnes, is borne of hym.

The notes

* He that hateth, is in darkenes and knoweth not
what Christ hath done for him but he that loveth is
in lighte, and wotteth what Christ hath done,
* Here ye see that Christ and synne can not dwell to-
gether, for Christes synne is against synne,
* The synagoge loue of god toward vs: howe we
agayne loue one another,

The.iii. Chapter.

Behold what loue the father
hath shewed on vs that we
shulde be called the sonnes
of god. For this cause the
worlde knoweth you not be-
cause it knoweth not him. Early be-
loved / now are we the sonnes of GOD, yet
it doth not appere what we shal be. But
we know that when it shal appere, we
shal be like him. For we shal se hym
as he is, And every man that hath thes
hope in him, purgeth hym selfe, euen as
he is pure. Whoso euer committeth sine
committeth vnrightheousnes also / for sine
is * vnrightheousnes. As many as abide
in hi sinne not: whoso euer sinneth, hath
not sene hym, nether hath knowen him.

Babes, let no man disceau you. He
that doeth righteousnes, is righteous /
eue as he is righteous. He that committeth
sinne, is of the deuill: for the deuill sinneth
sence the beginnyng. For this purpose
appeared the sonne of god, to take awaye
the synne of the deuill. Whoso euer is borne of
god sinneth not: for his seed remaineth
in him, and he cannot sinne, because hee
is borne of god. In thes are the childre
of GOD knowen, and the children of the
deuill. Whoso euer doth not rightwysnes
is not of GOD, nether loveth he not
his brother.

For this is the tidynge that ye herde
from the beginning that ye shuld loue one
another

He that loveth
the worlde, lo-
ueth not god

He that hateth
the worlde, lo-
ueth not god

He that doeth
rightwysnes
is borne of
god & taught
of his spirit

another not as Cayn which was of the
topked and slewe his brother,
And wherfore slewe he hi: Because hys
owne workes were euell, ad his brothers
good. * Maruaile not my brethren
though the world hate you. We knowe
that we are translated from death vn-
to life, because we loue the brethren. He
that loueth not his brother, abydeth in
death. Whoso euer hateth his brother,
is a mansleat. And ye knowe that no
mansleat, hath eternal life abiding i hi.

*He that hath
in compassion
may not
do.*
Herby perceaue we loue: that he gaue
his life for vs: and therfore ought we al-
so to geue our liues for the brethren.
Whoso euer hath this worldes good &
seeth his brother haue neede: and shut-
teth vp his compassion from him: hot, dyel-
leth the loue of God in him. My babes
ler vponst loue in word, nether in tonge,
but with the dede and in veryte: & for
therby we knowe that we are of the be-
rite, and can befoze hi quiet our hertes.
But if oure hertes condempne vs, god
is greater then oure hertes, and know-
eth all thinges. Beloued, if oure hertes
condempne vs not, then haue we truste
to godwarde: and what soeuer we aske
we shal receaue of him: because we kepe
his commaundementes, & do those thin-
ges which are pleasynge in his sight.

And thys is his commaundemente
that we beleue on the name of his sone
Jesus Christe, and loue one another, as
he gaue commaundemente. And he that
keperth his commaundementes, dwel-
leth in hym, and he in hym: and thereby
we knowe that there abydeth in vs of
the sprete which he gaue vs.

The notes

* He that loueth, is escaped death. He that loueth not,
is in death and a murderer and hath not eternal
lyfe.

* By loue we knowe we are in freeth, & haue qu-
et consciences to God warde.

* Faith & loue is the first commaundement, and al
commaundementes, and he that hath them is i God ad
hath his sprete.

* Difference of spretes, and howe a sprete of God
maye be knowne fro the sprete of erreure. Of the
loue of God and of our neyghbours.

The.iiii. Chapter.



Beloued, beleue not every
sprete but proue the spretes
whether they be of God or
not, for many false proph-
etes are gone out into the worl-
de. Herby shall ye knowe the sprete of god:

Every sprete that confesseth that Jesus Christe
is come in the flethe, is of God. And every
sprete which confesseth not that Jesus
Christe is come in the flethe, is not of god.
And this is the sprete of a Antichrist
of whom ye haue heard, howe that he
shulde come: and euen now already is he
in the worlde.

Let chyl dren, y care of God & ha-
ue ouercome theym: for greater is he that
is in you, then he that is in the worlde.
They are of the worlde, and therfore spe-
ake they of the worlde, and the worlde
heareth them: We are of God. He that
knoweth god, heareth vs: he that is not
of god, heareth vs not. Herby knowe we
the sprete of veritie & the sprete of erreur.

Beloued, let vs loue one another: for
loue cometh of God. And every one
that loueth is borne of God, and knoweth
God. He that loueth not, knoweth not
God: & for God is loue. In this appe-
red the loue of God to vs ward, because
that God sent his only begotten sonne
to the worlde, that we might liue thro-
tough him. Here is loue, not that we loued
God but that he loued vs and sent his
sonne to make agrement for our synes.
Beloued, if God so loued vs, we ought
also to loue one another. No man hath
sene God at enye tyme. If we loue one
another, God dwelleth in vs, ad his loue
is perfect in vs. Herby knowe we: that
we dwell in him and he in vs: because
he hath geuen vs of his sprete. And we
haue sene and do testifie that the fa-
ther sent the son, which is the saue out of
the worlde. Whoso euer confesseth that
Jesus is the sonne of God, in him dwel-
leth God, & he i God. And we haue kno-
wen and beleued that loue that God hath
to vs. God is loue, and he that
dwelleth in loue, dwelleth in God, & God
in him. Herein is the loue perfect in vs, that
we shuld haue trust in the daye of iud-
gement: for as he is, euen so are we in
this worlde. There is no feare in loue but
perfect loue casteth out all feare, for fe-
re hath paynfulnes. He that feareth, is
not perfect in loue.

We loue hym, for he loued vs first. If
a man say, I loue God, and yet hate his
brother he is a liar. For how can he
that loueth not his brother whom he hath
sene, loue God whome he hath not se-

*He that loueth
not his bro-
ther loueth
not god.*

The ii Epistle

ner. And this commaundement haue we of hym: that he whych loueth God, shulde loue his brother also. &

To loue God is to kepe his commaundementes. For he ouercometh the world. & the lastinge lyfe is in the sonne of god. Of the synne vnto death.

The v. Chapter.

Who soeuer beleueth that Jesus is Christ, is borne of God. And every one that loueth him which begat, loueth him also whych was begotten of him: In this we knowe that we loue the childre of God, when we loue god & kepe his commaundementes. This is the loue of God that wee kepe his commaundementes; & his commaundementes are not greuous. & for all that is borne of God, ouercometh the world. And this is the victory that ouercometh the world, euen our faythe. Who is it that ouercometh the world: but he which beleueth that Jesus is the sonne of God.

Faith is our victory.

This Jesus Christ is he that came by water and blood not by water only: but by water and blood. And it was the spirit that beareth witness, because the spirit is truth.

(For there are three which beare record in heuen, the father, the word, & the holy ghost. And these three are one.) For there are three which beare record (in earth) the spirit, and water, & blood: and these three are one. If we receaue the witness of men, the witness of God is greater.

For this is the witness of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the witness in him self. He that beleueth not god, hath made him a liar, because he beleued not the record that God gaue of his sonne. And this is the record that God gaue of his sonne. And this is the record that God gaue of his sonne. And this is the record that God gaue of his sonne. And this is the record that God gaue of his sonne.

He came vnto death.

He that hath the sonne, hath the life: and he that hath not the sonne of God hath not life.

These things haue I written vnto you that beleue on the name of the sonne of God that ye maye knowe howe that ye haue eternall life, and that ye maye beleue on the name of the sonne of God. And this is the truste that we haue in him that if we aske any thing accordyng to his wyll, he heareth vs. And if we knowe that he heareth vs what soeuer wee aske, we knowe that we shall haue the petition.

ons that we desyre of hym.

If anye man se bys brother synne a synne that is not vnto death, let him aske; and he shall geue him life for theym that synne not vnto death. There is a synne vnto death, for which saie I not that a man shulde praye. All vnrightheousnes is synne, and ther is synne not vnto death.

We knowe that who soeuer is borne of god, sinneth not: but he that is begotten of God kepeth him self, and that wicked toucheth him not. We knowe that we are of God, and that the world is all together set on wickednes. We knowe that the sonne of god is come, and hath geuen vs a mynde to knowe hym whiche is true: and wee are in him that is true: thowgh his sonne Jesus Christ. This same is very god, and eternal life. Babes kepe your selues from ymages.

Amen.

The iii Epistle

of Saynte John.

The wyrteth vnto a certayne lady, retybeth the children walke in trueth, exhorteth them vnto loue, warneth them to beware of such deceiters as deny that Jesus Christ came in the fleshe, prayeth the to continyue in the doctrine of Christ, & to haue nothing to do with them that bringe not this learning.

Elder to the electe ladye and her children which I loue: the truerth: and not I only, but also all that knowe the truerth, for the truthes sake which dwelleth in vs, &

shall be in vs for ever.

With you be grace, mercy, and peace from God the father and from the lord Jesus Christ the sonne of the father, in truth and loue.

I reioyced greatly, that I found of thy children walking in trueth, as we haue receaued a commaundement of the father. And now beseeche I thee lady, not as though I wrote a new commaundement vnto thee, but that same which we had from the beginning, that we shuld loue one another. And this is the loue that we shuld walke after bys commaundement.

This commaundement is (that as ye haue



In Christ is the life eternal.

How is the
word of man
may be

have heard from the beginning) ye shal-
de walke in it. For many deceauers are
entred into this worlde, which confesse not
that Iesus Christ is come in the fleische.
This is a deceauer and an antichrist.
Take on youre selues, that we looke not
that we haue wrought: but that we may
haue a full rewarde. Whosoever trans-
gresseth and bydeeth not in the doctryne
of Christe, hath not God. He that endu-
reth in the doctryne of Christe, hath both
the father and the sonne,

If ther come any vnto you and byn-
ge not this learninge, him receaue not
to house: nether byd him God speke. For
he that byddeth him God speke, is parta-
ker of his euyl dedes. I had many thin-
ges to wyte vnto you, neuerthelesse I
wolde not wyte with paper and ynke:
but I trust to come vnto you and spea-
ke to you mouth to mouth, that our love
maye be full. The sonnes of thy electe
spylle grete thee: Amen.

The. iiii. Epistle

Of Saint Iohan.

He is glad of Gaius, that he walketh in the truth,
exhorteth them to belouing vnto the poore Christe
in theyr persecution, sheweth the vnhinde dealing
of Diotrephes, and the good report of Demetrius.



He elder vnto the be-
loued Gaius, whom
I loue in the truth.
Beloued, wythe in al
thynges that thou
prosperedest and fa-
redest wel, even as I
soule prospereth. I

reioyced greately when the bretheren ca-
me and testified of the truth that is in
thee howe thou walkest in trouble.

I haue no greater love the to here how
I my sonnes walke in verite.

Beloued I doest faithfully what so-
ever I doest to the brethren, and to stra-
ngers, which beare witness of thy loue be-
fore all this congregacion. Whiche bre-
thren when thou bringest forwardes of
their forneye (as it becometh God) thou
shalte do well: because that for my na-
mes sake they wet forth and toke nothing
of this Genetyles. Wee therefore oughte to
receaue such, that we also might be hel-
pers to the truth.

I wrote vnto the congregacion, but C-
Diotrephes, whiche loneth to haue the
preeminence among them receaueth vs
not. Wherfore if I come, I wyll decla-
re his dedes which hee doth, testifying on
vs wyth malycious wordes, neyther is
therewith contente. Not onely hee hym
selfe receaueth not the brethren: but al-
so hee forbiddeth them that would, and
thrusteth them out of the congregacio.

Beloued, folow not that which is e-
uill, but that which is good. Hee that
doeth well is of God: but he that doeth
euill seyth not God. Demetrius hath
the good report of all men and of the truth
pea and we our selues also beare reco-
rd, and yee knowe that our record is
true.

I haue many thynges to wyte: but
I wyll not with ynke and penne wyte
vnto thee. For I trust I shall shortly
see thee, and we shall speake mouth to
mouth. Peace be wyth thee. The
louers salute thee. Gre-
te the louers by
name.

The Epistle

of Saint Paule vnto the
Hebrewes.

How God deale lovingly with them of the olde
tyme, in sendig them his prophetes, but much more
mercy hath he shewed vs in that he sent vs his ow-
ne sonne: Of the most excellent glory of Iesus Christ
whych in all thynges is lyke to his father.

The first Chapter.

As in tyme pasted dyuerse-
ly and manye wayes, spake I
vnto the fathers by the pro-
phetes but in these laste
dayes he hath spoken vnto
vs by his sonne, whom he hath made
heire of all thynges by whome also hee
made the worlde. Whiche sonne beinge
the brightnes of his glorie, and very i-
mage of his substantie, bearinge by al
thynges wythe the worde of his power. Whiche
hath in his owne person, purged our
synnes, and is sitten on the ryght hand
of the maieste on hygh, and is more ex-
cellent then the aungeles, in as much as
he hath by inheritaunce obteyned an ex-
cellenter name then haue they.

For vnto which of the aungeles, sayde
G. iii. hee

Christe hath
purged our
synne.

The Epistle

he at any time: Thou art my sonne, this daye begat I thee: And agayne, I wyl be his father, and he shalbe my sonne.

And agayne, whē he bringeth in the first begotten sonne into the world, he saith:

C And all the anges of God shall wor-
shyppe him. And of the anges he saith,
He maketh hys anges spirites, and his
ministers flāmes of fyre. But vnto hys son-
ne he saith: God, thy seate shal be for euer
& euer. The scepter of thy kingdome is a
right scepter. Thou hast loued righte-
ousnes, and hated iniquitie. Wherfore
God which is thy God, had anointed thee
with the oyle of gladnes aboue thy felo-
wes.

Oyle of glad-
nes is the ho-
ly goste.

D And thou Lord in the begynne hast
layde the foundation of the earth. And
the heauens are the workes of thy han-
des. They shall perishe but thou shalt en-
dure. They all shall waxe olde as dothe
a garment: and as a vesture shalt thou
chaunge them, and they shall bee chaun-
ged. But thou arte alwayes: and thy ye-
res shall not faile. Vnto whiche of the
anges sayd he at any time: Sitte ouer
right hād, tyl I make thyne enemyes thy
fote stole: Are they not al mynistrig spi-
rites, set to minisre for thee? Lokes which
shalbe heyres of saluacion.

Thenotes.

* Of these later dayes ychaue. Cl. i. a. Exer. xlviii
He exhorteth vs to be obedient vnto the new law
which Chyrist hath genen vs and not to be offended
at the infirmities & lowe degree of Chyrist: because it
was necessary that for our sakes he should take suche
an humble state vpon hym, that he myght deliuer vs
to his brethren.

The ii. Chapter.

Wherfore we oughte to geue
the more hede to y thiges wh
we haue herd lest we perishe.
For if the worde which was
spoken by anges was stede-
fast, so that euery transgression and dis-
obedience, receaued a iust recompence to
rewarde, how shall we escape if wee des-
pise so great saluacion, which at the first
began to be preached of the Lord hym
selfe, and afterward was confirmed vnto
vs by them that herde it. God
bearing witness therto, both with signes
and wonders also, and with diuers my-
racles, and giftes of hys holy gost accordig
to hys owne will. He hath not vnto the a-
nges put in subiection hys world to come,
whereof we spake, but one in a certayne

place wytnesseth sayenge.

What is man, that thou art mindful of
him? After thou haddest for a season,
made him lower then the anges: thou
crounest him with honoure and glozpe,
and hast set hi aboue the workes of thy
handes. Thou hast put al thinges in
subieccion vnder his fete. In hē he put
al thinges vnder him, he left nothinge h
is not put vnder him. Neuerthelesse we
yet se not al thinges subdued, but him h
was made lesse then the anges we se h
it was Iesus/ which is crouned w glo-
rye and honoure for the suffering of de-
ath: that he by the grace of God/ shulde
tast of death for al men.

For it became him, for whom are all
thinges and by whom are all thiges, af-
ter that hee had brought many sonnes
vnto glorie, hē he shulde make the Lord
of the saluacion perfect thowth suffer-
inge. For he that sanctifieth and they
which are sanctified, are al of one. For
why the causes sake he is not ashamed
to call them brethren sayenge: I wil de-
clare thy name vnto my brethren, and in
hys middes of h congregacion wil I pray-
se thee. And agayne: I wil put my truste
in hym. And agayne: beholde here am
I and the chyldren which God hath ge-
uen me.

For as much then as the chyldren were
partakers of the fleshe and bloud, he al-
so hym selfe likewise to toke parte with
them, for to put doune thowth death, hē
hē had lordship ouer death, that is to say
the deuyl, ad that he might deliuer the
which thowth fere of death wer al their
life tyme in daunger of bondage. For he
in no place taketh on him h anges: but
the seed of Abraham taketh hee on him.
Wherfore in al thinges it became hym
to be made like vnto his brethren, hē
might be merciful, & a faithfull hie Priest
in thinges concerninge god, for to purge
h peoples sines. For in hē him self suf-
fered & was tempted, he is able to suc-
ker them that are tempted.

Thenotes

* Miracles are called signes, because they be a sig-
ne, token ad an euident ppose, that the thing h is pre-
ached is gods worde.

He requireth vs to be obedient vnto the worde of
Chyrist, which is more worthy then Moses. The pun-
ishment of such as wyl lodes harden theyr hartes.

Wherfore
we oughte
to geue
the more
hede to
y thiges
wh
we haue
herd lest
we perishe.

To the Hebrewes

XLiii

The.iii. Chapter

The Sabbath or rest of the Christ: punishment of unbelievers the nature of the worde of god.

Therfore holy brethren, partakers of the celestiall callings consider the embassadour and hys prest of oure professyon Christe Iesus, which was saythfull to him that made him, euen as was Moyses in al his house.

And yet was this man counted worser than of moze gloze then Moyses: In as moche as he which hath prepared the house, hath most honoure in the house. Every house is prepared of some man.

But he that ordeined all thinges, is god.

And Moyses verely was saythfull in al his house, as a minister, to beare witness of those thinges which shuld be spoke afterwarde. But Christ as a sone, hath rule ouer the house whose house are we, so that we hold fast the confidence and the reioysynge of that hope, vnto the ende.

Wherfore as the holy goost sayth: to daye if ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptation in the wyldernes, where youre fathers tempted me, proued me, and sawe my workes. xl. yeare longe.

Wherfore I was greued with the generation and sayde. They erre euer in their hertes: they verely haue not knowne my wayes so that I sware in my wrath, that they shuld not enter into my rest. Take hede brethren, that ther be in none of you an euill herte in unbeliefe, that he shuld departe from the synnyng God: but exhort one another daily, whyle it is called to daye, lest enye of you were hard herted thow the deceptfulnes of synne.

We are partakers of Christ if we kepe sure vnto the ende the first substance, so longe as it is sayd: to daye if ye heare hys voyce, harden not youre hertes, as when ye rebelled. For some, when they heard rebelled: how be it not al that come out of Egypt vnder Moyses. But wyth whō was he displeased. xl. yeares: was he not displeased wyth them that ynned whose carcases were ouerthowen in the desert: To whom sware he that they shuld not enter into his rest: but vnto them that beleued not. And we se they coude not enter in, because of unbeliefe.

The.iiii. Chapter

Let vs feare therfore least any of vs forsaking the promys of entering into his rest shoulde seme to come beynde, for vnto vs was it declared, as wel as vnto them. But it profited not them that they hearde the worde because they which hearde it, couped it not wyth sayth, but we which haue beleued, dd enter into hys rest, as contract wyle he sayd, to the other I haue sware: ne in my wrath they shall not enter into my rest. And that spake he here: ye longe after the workes were made, and the foundation of the world layde. For he spake in a certayne place of the seuenthe daye on this wyle: And god dyd rest the seuenth daye from all his workes. And in this place agayne: They shall not come into my rest.

Whynge therfore it foloweth that some must enter therinto, and they to whom it was first preached, entered not therein for unbeliefes sake. Agayne he apointed in Dauid a certayne present daye after so longe a tyme, sayinge as it is rehearsed: this daye if ye heare his voyce, be not hard herted. For if Josue had geue the rest, then wolde he not afterwarde haue spoke of another daye. There remaineth therfore let a rest to the people of god. For he that is entered into his rest, doth cease from hys a wile workes as God dyd from hys.

Let vs stude therfore to enter into that rest lest any man faill after the same example, into unbeliefe. For the worde of god is quicke, and mighty in operacyon and sharper then any two edged sword: and entreth thow, euen vnto the diuyls: and of the iointes of the soule and of synners, and of the thoghtes and the in tentes of the hert nether is ther any creature inuisible in syngh of him, for al thinges are naked and bare vnto the eyes of him, of whom we spake.

* As sayth is the grounde of al grace: euen so is unbeliefe the rote of all synne.

* Dinn is one worke, from which al must cease if enter into the rest of a quiet confidence in Christ.

g.iii. Christ

The Epistle

Christ is our hye prest and seer of grace, & more excellent, then the hye prestes of the olde lawe.

The .v. Chapter.

Synge then that we haue a great hye prest which is entered into heuē (I meane Jesus þe sone of god) let vs holde our profession. For we haue nor an hye prest, whiche can not haue compassion on oure infirmities: but was in al pointes tempted, like as wee are but yet without sinne. Let vs therefore go boldly vnto the seat of grace, þe we may receaue merce, and finde grace to helpe in tyme of neede.

For euery hye prest þe is take among men is ordered for men, in thinges pertaining to god: to offer giftes and sacrifices for sinnes: which can haue compassion on þe ignorant, & one the þe are out of þe waye, because þe he him selfe is compassed wth infirmite, for þe which infirmities take he is bounde to offer for sinnes as wel for his owne part, as for the people. And no man taketh honoure vnto him self, but he that is called of God as was Adam.

Euē so I like wille, Christ glorified not him selfe, to be made the hye prest: but he þe layde vnto hi þe art my sonne, this day began I thee, glorified hi. As he also in another place spaketh: þe art a prest for euer after the order of Melchisedech. Which in þe dayes of his flethe, did offer by prayers & supplications, wth strong crying & teares vnto him þe was able to saue hi fro death & was also herd, because of his godlines. And though he were Goddes sonne, yet learned he obedience by those thinges which he suffered, & was made perfect, & þe cause of eternal saluation vnto al the þe obey: hi is called of God an hye prest, after þe order of Melchisedech. Wherof we haue many thinges to say, which are hard to be vttered: because ye are dull of hearing. For wher as concerning þe time, ye ought to be teachers, yet haue ye neede againe þe we teache you þe first principales of þe word of god, & are become such as haue neede of milke, & not of strong meate: for euery man þe is fed wth milke, is expert in þe word of rightwiseness. For he is but a babe. But strong meate belongeth to the þe are perfect

which thozow crist haue their witness extorted, to iudge both good & euill also.

He goeth forth wth the thinges that he beganne in the later ende of the .v. Chap: and exhorteth them not to faint but to be stedfast and patient: for so much as is god is sure of þe promises.

The .vi. Chapter.

Therfore let vs loue the doctrine pertaining to the beginninge of a Christen man, & let vs go vnto perfection, and now no more laye the foundation of repentance from dead workes, and of fayth towardes God, of baptysm, of doctrine, and of laying on of handes, and of resurrection from death, and of eternall iudgement. And so wyll we do if we repent. For it is not possible that they which were ones lighted, and haue tasted of the heavenly gift and were become partakers of the holpe goost/and haue tasted of the good word of god/and of the power of the word to come: yf they faule, shoulde bee renewed agayne vnto repentance: for as muche as they haue (as concerning them selues) crucified the sonne of god afresh makinge a mocke of hym.

For that earth which drincketh in þe rayne that cometh often vppon it, and bringeth forth the herbes meete for them þe dresse it, receaueth blessinge of God, but þe grounde whiche beareth thornes and bryers is reprobous, and is nre vnto cursing: whose ende is to be burned. And yet theles deare freodes, we trust to se better of you, and thinges whiche accompanye saluation/though we thus speake. For god is not vnrighteous that he should forget your worke and labour that precedeth of loue, which loue ye shewed in his nam which haue ministered vnto the sayntes, and yet minister. Yea, and we desire that euery one of you shew the same diligence, to the stablyng of hope euē vnto the ende: þe ye sayne not but folow them which thozow fayth and patience, inheret the promises.

For when god made promises to Abraham because he had no greater thyng to sweare by he sware by him selfe, sayinge: Surely I wyll blesse thee, and multiply thee in dede. And so after that he had taried a longe tyme, he enjoyed the promises. And verely sware by him þe is greater then the selues, and an oth to confirmig the thing

is among them an ende of al strife. So god willing beyn aboundantly to the w bnto the heires of the promes the stable nes of his counsaill, he added an oth þ by two immutable thinges (in whyche it was impossible that god shoulde lye) we might have perfect consolaciõ, whiche haue fled, for to hold fast the hope þ is set befoze vs, which hope we haue as an anchor of the soule both sure and stedfast. Whiche hope also entrench in, into those thynges which are within þ vable whiche the foze runner is for vs entered in. I meane Iesus that is made an hye p̄este for euer, after the order of Melchisedech.

The notes,
* For it is not possible that they whiche were ones lighted etc. The text denieth no possibilitye of mercy in god, but the impossibilitye of repentance in such men as maliciously forsake the truth, blaspheming Christ take parte agaynst the holy gooste, for the truth is that with the Lorde there is mercy & plenteous redemption, & sal. & c. so that whosoever callith vpon his name shalbe saued. Ioh. 1. Roman. 8. Now they that forsake þ truth, blaspheming Christ and taking parte agaynst the holy goost can not repent: for yf spynners wolde conuerte and cal vpon god, hee shoulde be sure of remission.

¶ He compareth the presthode of Christ vnto Melchisedech, but to be farre more excellent.

The. vii. Chapter



His Melchisedech kyng of Salem (which beynge prest of ymol hie god, met Abraham, as he returned agayne from the slaughter of the kynges and blessed hym: to who also Abraham gaue tithes of al thinges) first is by interpretacion kyng of rightewlnes: after þ he is kyng of Salem, þ is to say, kyng of peace. W our father with our mother, w our kinne, & hath nether beginninge of his tyme neither yet ende of his life: but is likened vnto the sone of God and conynueth a prest for euer. Consider what a man this was vnto whom þ Patriarche Abraham gaue tithes of the spoyles. And verely those childre of Leup, which receaued the offyce of the prestes, haue a commaundemēt to take accordinge to the lawe, tithes of the people, that is to say, of her breth̄e, yethough they spounge out of þ lynes of Abraham. But he whose kyndred is not continued among the receaued tithes of Abraham and blessed hym that had the promyses.

And with out all nape sayinge, he whych

is lesse, receaueth blessinge of him whiche is greater. And here men that dye, receaued tithes. But there he receaueth tithes of whom it is witnessed, that he liueth. And to say the truth, I eue him selfe also which receaueth tithes, paid tithes in Abraham. For he was yet in the lynes of his father Abraham, whē Melchisedech met him.

If now therfoze perfection came by þ presthod of the Leuites (for vnder that presthod the people receaued the lawe) what neded it further moze that another p̄pest shoulde t̄ple, after þ order of Melchisedech, and not after the order of Aaron? Now no dout, yf þ presthod be translated, then of necessitye muste þ lawe be translated, also.

For he of whom these thinges are spoken pertayneth vnto another t̄pbe, of which neuer mā serued at þ aultre. For it is euident that oure Lorde spronge of the tribe of Iuda, of which t̄pbe spake Moses nothin ge concerninge presthod. And it is yet a moze euident thige, yf after þ similitud of Melchisedech ther arise another prest, whych is not made after the lawe of the carnall commaundemēt: but after the power of þ endless lyfe. For he testifieth: thou arte a prest for euer, after the order of Melchisedech. Then the commaundemēt that went afore, is disannulled, because of þ weaknes and vnpossytablenes. For the lawe made nothyng perfect: but was an introduction of a better hope, by which hope, we drawe nye vnto God.

And for this cause it is a better hope, that it was not promised with our othe. Those prestes were made without an othe, but this prest with an othe, by hym that sayde vnto hym, The Lorde I sware, and wyl not repent: Thou arte a prest for euer after þ order of Melchisedech. And for that cause was Iesus a stablysher of a better testament.

And amonge them many were made prestes, because they were not suffred to endure by the reason of death. But this mā, because he endureth euer, hath a euer lasting presthod. Wherfoze he is able also euer to saue thē that cōe vnto God by him, seyng he euer lyueth, to make intercessyon for vs.

Suche

The Epistle

Suche an hye prest it became vs to haue which is holpe harmelesse/vndefylled, separate from sinne: s, and made hie et then heauen, which nedeth not darly (as ponder hie prestes) to offere by sacrifice / tpyste for hys owne synnes, and the for the peoples synnes. For that did he at once for all when he offered by him selfe. For the loue maketh men prestes, which haue infirmitie: but the worde of the othe that came sence the law maketh the soune preste, which is perfecte for euer moze.

The office of Christ in moze worthy then the preste & office of the olde lawe, which was vnperfect and therfore abrogate.

The. viii. Chapter

Of the thinges which we haue spoken this is the ppyth: that we haue suche an high preste that is sptren on the ryght hande of the seate of magestie in Heauen, and is a minister of holy thinges and of the very tabernacle which God pight and not man. For euerye hye preste is ordeyned to offer gistes and sacrifices, wherfor it is of necessity that this man haue some what also to offere. For he were not a preste yf he were on the earth, where are prestes that accordinge to the lawe offer gistes/which prestes serue vnto the ensample and shadowe of heavenly thinges: euen as the aunswere of god was geuen vnto Moyses, when he was about to fynishe the tabernacle. Take hede sayde hee / that thou make al thinges accordyng to the patrone shewed to thee in the mount.

Now hath he optayned a moze excellent office in as muche as he is the mediator of a better Testamente, whiche was made for better promyses. For if the first Testamente had bene fauteles: then shoulde no place haue bene sought for the second. For in rebuking them he sayth. Beholde the dayes wyl come (saythe the Lord) and I will finish vpon the house of Israel, and vpon the house of Iuda a new testamente: not lyke the testamente that I made w the fathers at the tyme, when I toke them by the handes to leade them out of the lande of Egypt: for they continued not in my testamente: ad I regarded them not sayth the Lord.

For this was the testamente that I wyl make w the house of Israel: After those dayes sayth the Lord: I wyl put my lawes in their myndes, and in their hartes I wyl write them, and I wil be their God, and they shal be my people. And they shal not teache, euery man his neybour, and euerye man his brother, sayinge: know the Lord: for they shal know me, from the lest to the most of them: for I wyl be mercifull ouer their vntightnes, and ouer ther synnes ad on their iniquities. In that he saith a new testamente, he hath abrogat the olde. For the whiche is disanulled and wexed olde, is ready to bannishe a way.

The profite and vntuynes of the olde testamente and how farre the newe excelleth it.

The. ix. Chapter.

That first tabernacle berefte had ordinaunces, and seruynges of God, and worldly holines. For ther was a fo: tabernacle made wherin was the candellstike and a table and the shew bread which is called holy. But with the seconde was there a tabernacle, which is called holpest of al, which had the golden senser and the arke of the testamente ouer laide round about with golde, wherin was the golden pot with manna, and Aarons rodde that spronge and the tables of the testamente. Ouer the arke were the Cherubyns of gloze shadowing the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeyned, the prestes went al waies into the first tabernacle and executed the seruice of god. But into the seconde wente he hie prest alone, once euery yeare: ad not without bloude, which he offered for himselfe, and for the ignoraunce of the people. Wher w the holy gooll this signified that the way of holy thinges, was not yet opened, while as yet the first tabernacle was standing. Which was a similitude for the tyme then present, at which were offered gyfes & sacrifices that coulde not make the minister perfecte, as partayning to the conscience w only metes & drinke & diuers washinges ad iustifications of the fleshe, which were ordeined vnto the tyme of refozmacion.

Christe ones sacrificed purged al sinnes

But Christ beinge a hie prest of good thinges to come, came by a greater and a moare perfecte tabernacle, not made wth handes: that is to saye, not of thys maner buyldyng, nether by the blood of gores and calves: but by his awne blood he entred in once for al into the holy place, & founde eternall redemption. & for of the blood of oxen and of gores and of asses of an heifer, when it was sprinkled, purified the vncleane, as touchyng the purifyinge of the fleshe: howe muche moare shal the blood of Christ (which thowow ^{is} eternall sperte, offered him self without spot to God) purge your consciences from dead workes for to serue the livinge God.

And for this cause is he the mediator of the newetestamente, ^{is} thowow death which chaunled for the redemption of those transgressors that were in ^{the} first testamente, they which were called, might receaue the promes of eternall inheritance. & for whersoever is a testamēt, ther must also be the death of hym that maketh the testamēt. For the testamēt taketh auctoritie whe men are dead: for it is of no vaine as longe as he ^{is} made it, is a lyue. For whiche cause also, neyther that first testamēt was ordered wth out blood. For when all the commaundementes were redde of Moyses to al ^{the} people, he toke the blood of calves and of gores, wth water and purple woolle and isope, and sprinkled both the booke, & al the people: sayinge: this is the blood of the testamēt which God hath appointed vnto you. Mozeouer, he sprinkled the tabernacle wth blood also, and all the ministringe vessels. And also almost all thynges, are by the lawe purged wthoute, and wth out shedding of blood is no remission.

It is then nede that the similitudes of heauenly thynges be purified wth suche thinges: but the heauenly thinges the selues are purified wth better sacrifices then are those, for Christe is not entred into the holy places that are made wth handes, which are but similitudes of true thinges: but is entred into very heauen, for to appere now in the sight of God for vs: not to offer hym selfe often, as the hie prest etteth into the holy place

ce every yeare wth stratinge blood, for then must he haue often suffered sence ^{the} world began. But now in the ende of ^{the} world, hath he appered once, to put sinne to flyght, by the offeringe vp of him selfe: And as it is appointed vnto men ^{that} they shall once dye, and then cometh ^{the} iudgement, eue so Christ was once offered to take awaye the synnes of many, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluacion.

The olde lawe hath no power to cleaue away sinne but Christ did it with offering of his body ones for all. An exhortation to receiue this goodnes of god thankfully with patience and stedfast faith.

The .x. Chapter.

Where the lawe which hath but ^a shadowe of good thinges to come, and not the thinges in their awne samō can neuer wth ^{the} sacrifices which they offer yeare by yeare continually, make the commens ther vnto perfecte. For wold not then those sacrifices haue ceased to haue bene offered, because that ^{the} offeres once purged shulde haue had no more consciences of sinnes. Neuertheles in those sacrifices is ther mention made of synnes every yeare. & for it is vnpossible that the blood of oxen and of gores shuld take awaye synnes.

Wherfore when he cometh into ^{the} world, as he sayth. * Sacrifice and offeringe thou woldest not haue: but a bodie hast thou ordeyned me. In sacrifices a sinne offeringe ^{thou} hast no lust. Then I sayde: Lo I come, i ^{the} cheefe of ^{the} booke it is written of me, that I shulde do thy will, O god. Aboue, when he had said sacrifice and offeringe / a burnt sacrifice and synne offerings thou woldest not haue nether hast allowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will, O god: he taketh awaye the first to stablish the latter. By ^{the} which will, we are sanctified: by ^{the} offeringe of ^{the} body of Iesu Christe once for all.

And every prest is redy dayly ministring & ofte times offereth one maner of offering which can neuer take awaye synes: but thys mā after he had offered one sacrifice for synes, sat hi doune for euer on ^{the} right hand of God, and from hence forth

Christes body is but once offered

body, etc. c
m. xiii. c

com. v. b.
p. m. iii. d

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taryeth tyll his foes be made his fotefto-
le. For with one offeringe hath he made
perfect for euer the that are sanctified.
And the holy gost also beareth vs recoz-
de of thys, euen when he tolde before:
This is the testament that I will make
vnto them: after those dayes sayth the
Lorde. I wil put my lawes in their het-
tes, and in their mynde I wyl wyte the,
and theire synnes and iniquities wyl I
remember no moare. And where re-
missio of these thinges is, ther is no mo-
are offeringe for synne.

Seynge brethren that by the meanes
of the blood of Iesu, we maye be bolde
to enter into that holpe place, by þe newe
and lyvinge waye which he hath prepa-
red for vs, thzough the vayne, that is to
saye, by hys fleshe. And seying also that
we haue an hye preste whiche is ruler
ouer the house of God, let vs drawe nye
to a true herte in a full faith, sprynke-
led in oure hertes from an eyll conscie-
ence, and wshed in our bodies wth pu-
re water: and let vs kepe the profession
of oure hope, with out wauerynge (for
he is faithfull that promised) and let vs
consider one another, to prouoke vnto
loue, and to good workes: and let vs not
forsake the felowshp that we haue amo-
ge oure selues, as the maner of some is:
but let vs exhorde one another, and that
so much the moare, because ye se that the
daye draweth nye.

For yf we synne willingly after þe we
haue receaued the knowledg of þe tru-
eth, ther remaineth no moare sacrifice
for synnes but a fearful lookinge for iud-
gement, and violent fyre, which shall de-
uoure the aduersaries. * He that dispy-
seth Moses law, dyeth wth out mercy
vnder two or thre witnessess. Of home
much soer punishment suppose ye shal
he be counted worthy, whiche treadeth
vnder fote the sonne of God: and coun-
teth the bloude of the testamēt as an vn-
holp thyng wherwth he was sanctifi-
ed, and doth dishonoure to þe sprete of
grace. For we knowe him that hath sayd:
De: vengeance belongeth vnto me / I
will recompence sayth þe Lorde. And a-
gayne: the Lord shal iudge hys people
It is a fearfull thyng to faule into þe
handes of the lyvinge God.

Call to remembraunce the dayes that
are passed, in the which after ye had re-
ceaued light / ye endured a greate fight
i aduersities / partly while al me wodzed
& gased at you for the shame & tribula-
cion that was done vnto you / and par-
tly while ye become companios of them
which so passed their tyme. For ye suffer-
ed also in my bondes, & toke i worthe
the spoilinge of youre goodes, and that
with gladnes: knowinge in your selues
how that ye had in heauen a better and
an enduringe substance, Cast not awaye
therfor your confidence which hath great
reward to recompence. For ye haue nede
of patience, that after ye haue done the
will of God, ye myght receaue the pro-
mises. For yet a veryltyel while, and he þ
shall come wyl come, and wyl not tarye:
But the iust shal liue by faith. And if he
withdrawe him selfe my soule shal haue
no pleasure in him. We are not whiche
withdawe oure selues vnto dampnaci-
on, but pertaine to faith, to the wyning
of the soule.

The notes.

a * For yf we synne, &c. Thys is the synne wherof is
spoken. Math. xii. c. that is þ synne of blasphemie
agaynst þ holy goost: wherby. S. Iohn calleth þ synne
vnto deathe. i. 3ho: v. d.
b * The handes of god here signyfy þ correccion's
chasteninge of God as it is said. Paul. ii. b
c. What faith is, a commendation of þ same. The
redfast beleue of þ fathers in olde tyme.

Te. xi. Chapter.

Fayth is a sure confidence
of thinges which are hoped
for, & a certayntie of thiges
which are not sene. By it, þ
elders were wel reported of.
Thorow sayth we vnderstand that the
worlde was ordeined by þ word of god
ad that thinges which are not sene, wer
made of thinges which are not sene. By
sayth, Abel offered vnto God a moare
plenteous sacrifice the Cain: by which he
obtained witness that he was righteous.
God testiffenge of his gistes: by whiche
also he beinge dead, yet speaketh.

By faith was Enoch translated that
he shuld not se deathe: nether was he fo-
unde: for God had taken him awaye.
Before he was taken away, he was re-
ported of, þ had pleased God: but wout
faith it is impossible to please hi. For he
þ coeth to god most beleue þ god is, & þ
he is a rewarder of them þ seke him.

By fayth Noe honored God after that he was warned of thinges which were not sene, and prepared the arke to save his household, thow the which arke, he condemned the world, and became heire of the rightewesnes which cometh by fayth.

By fayth Abraham/when he was called obeyed/to go out into a place, whiche he shuld afterwarde receave to inheritance: and he went out, not knowinge whether he shuld go.

By fayth he removed into the lande that was promysed him, as into a strange countre, and dwelt in tabernacles: and so dyd Isaac and Jacob heires to him of the same promys. For he looked for a cite having a foundation whose builder and maker is God.

Thow fayth Sara also receaved strength to be in childe and was delivered of a childe when she was past age, because she judged him faithful which had promysed.

And therfore sprangetherof, one (of one which was as good as deed) so many in multitude, as the starrs of the skye, and as the sand of the see thow which is innumerable.

And they all dyed in fayth, and received not the promyses: but saw the a farre off, and beleued them, and saluted them, and confessed that they were strangers, and pilgrims on the earthe. They that saye such thynges declare that they seek a countre. Also yf they had bene myndfull of that countre, from whence they came oute, they had leasure to have returned agayne: but now they desire a better, that is to say a heavenly. Wherfore God is not ashamed of them euen to be called their god: for he hath prepared for them a cytye.

By fayth Abraham offered by Isaac, when he was tempted, and he offered him beinge his only begotten sonne, which had receaved the promyses of whom it was sayde, in Isaac shall thy seed be called: for he considered that God was able to rapse it by agayne fro deeth. Therfore receaved he him, for an ensample. In fayth Isaac blessed Jacob & Esau, concerninge thinges to come.

* By fayth Jacob when he was a stranger, blessed both the sonnes of Joseph, and bowed hym selfe toward the toppe of his scepter.

By fayth Joseph when he dyed, remembered the departinge of the chylde of Israel, and gave commaundement of his bones.

* By fayth Moses when he was borne, was hyd thre moneths of his father and mother, because they saw he was a proper childe: neyther feared they the kynges commaundement.

By fayth Moses when he was grea, refused to be called the sone of Pharaos daughter, and chose rather to suffer aduersitie with the people of God, then to enjoy the pleasures of synne for a season, and esteemed the rebuke of Christe greater riches then the treasure of Egypte. For he had respect to the rewarde.

By fayth he forsoke Egypte and feared not the fearcenes of the kyng. For he endured euen as he hadde seene hym which is invysible.

* Thow fayth hee ordeined the passover, lest the effusion of blood, leaste he that destroyed the fyrste borne, shoulde touche them.

* By fayth they passed thow the reade sea, as by drye lande, which when the Egyptians had assayed to goo, they were drowned.

* By fayth the walles of Jericho fell downe after they were compassed about seven dayes.

* By fayth the harlot Raab perished not with the unbelievers, when she had receaved the spyes to lodging peacefully.

And what shall I more saye, the time wolde be to short for me to tel of Gedeon, Barach and of Sampson, and of Jephthah: also of David and Samuel, and of the Prophets: which thow fayth subdued kingdomes, wrought rightewesnes, obtained the promyses, stopped the mouthes of lions, quenched the violence of fyre, escaped the edge of the swerde, of weak were made strong, wared valiant in fyght, turned to flight the armies of the allies, and the women receaved the deade, rapled to lyfe agayne.

othe

The Epistle

Other were racked, and wolde not be deliuered; that they mighte receaue a better resurrectio. Other tasted of mockinges, and scoutinges, moreouer of bondes and prisonnemente: were stoned, were hewen asunder, were tempted, were slayne with swerdes, walcked by & downe in theyr skynnes, in gote skynnes, in nede, tribulacion and vexation; which þe world was not, worthy of: they wandred in wyldernes, in mountaynes, in Deames and caues of the earth.

And these all thozowe say the obtrayned good repozte, and receaue not the promes, God prouiding a better thinge for vs, that they without vs should not be made perfecte.

The notes

* Fapth and truſte in Chriſt onely is the lyfe and quietnes of the conſcience and not truſt, in woꝝkes, how holy ſoeuer they apere: woꝝkes can not ſet the hert at reſt becauſe we euer thinke they bee not enow nor yet good enow, but to feawe, and to falle we to miſtruſting, after which, foloweth diſpayring and ſo dampnation, yf we leaue not the conſcience. i them, and ſticke to fapth, which can receiue & beleue without myſtruſt that Chriſtes woꝝkes on þe croſſe hath fully purged cleſed & clouſed vs fro al ouerſynes. ¶ An exhortaciō to be pacient & ſtedfaſt in trouble & aduerſitie: vpon hope of euerclaſting reward. A commendaciō of the new teſtament aboue the old.

The. xii. Chapter.

Wherfore let vs alſo (ſinge that wee are compaſſed in ſoo greate a mulſtitude of witneſſes) laye awaye all þe preſſeth downe, and the ſynne that hangeſh on, and let vs runne in pacience vnto the battel that is ſet before vs, lokinge vnto Jeſus the auctour and finiſher of our fapth, whiche for the loye that was ſet befoze hym, abode the croſſe, & deſpiſed þe ſhame, & is ſet downe on the right hande of the throne of god. Conſider therfor how that he endureth ſuche ſpeaking againſt hym of ſinners, leſte ye ſhoulde be weeted and fatne in your mynides, for ye haue not yet reſiſted vnto bloudſhedding, ſtriving againſt ſynne/and haue for gotten the conſolaciō/whiche ſpeaketh vnto you as vnto a childern/my ſonne deſpiſe not the chaſteninge of the Lorde, neythere ſaunte when thou art rebuked of hym, for whome the Lorde loueth, hym hee * chaſtneſſe: ye and he ſcourgeth euery ſonne that he receaueth.

If ye endure chaſteninge, God offer

reth hym ſelfe vnto you as vnto ſonnes. What ſonne is that who the father chaſteneth not? If ye be not vnder correcciō (where of all are partakers) then are ye baſtardes and not ſonnes. Howeouer ſeynge we had fathers of our fleſh which che correced vs, and we gaue them reuerence: ſhulde we not much rather be in ſubiectiō vnto þe father of ſpiritual graces that we might liue? and they berly for a ſewe dayes, nurtered vs after their owne pleaſure: but he learneth vs vnto that which is profitable, that we might receaue of his holynes. No manner chaſtyſing for the preſent tyme ſeemeth to be ioyous, but greuous: neuertheles after ward, it bringeth the quiet ſente of righteſwelnes, vnto them whiche are therein exercyſed.

Stretch for the therfor againe the handes, whych were let downe, and the weak knees and ſe that ye haue ſtraight ſteppes vnto your ſete/leſt eny halting turre you out of the wape: yee let it rather be healed. Embrace peace w al men and holynes: with out the which no man ſhall ſer the Lorde. And loke to, that no man be deſtitute of the grace of God, & that no rote of bitterneſſe ſpyng by ad trouble, and therby manye bee deſpleia that ther be no fornicator/or vnclene perſon, as Elau, which for ene brekfaſt ſold his byrethryght. ¶ Ye know how that after warde when he wolde haue inhereted þe bleſſyng, he was put by, and he founde no meanes to come thereby agayne: no though hee deſyred it with teares.

* For ye ate not come vnto þe mounte that can be touched, and vnto burninge fyre nor yet to myſte and darckenes and tempeſt of wedder, neyther vnto the ſound of a trompe and the voyce of woꝝdes, whiche voyce they that hearde it, wiſſhed awaye: that the communicaciō ſhuld not be ſpoke to the. for they were not able to abyde þe whych was ſpoke. If a beaſt had touched þe mountaine, it muſt haue bene ſtoned, or thruſt thozowe in a dart: euen ſo terryble was the ſpyght which appered. Moyses ſayd, I feare a quake. But ye are come vnto the mount Sion & to þe cite of the liuinge god, the celeſti al Jeruſale: & to an innumerable ſight of angels & vnto the cōgregaciō of þe firſte bozne

borne sonnes, which are writte i heauē
ad to God the iudge of al, and to þe spī-
tes of iust and perfecte men, and to Je-
sus the mediator of the new testament,
and to the spīnklyng of bloude þe spea-
keth better then the bloud of Abel.

Se that ye dyspyle not him that spea-
keth, for yf they escaped not whiche refu-
sed hym that spake on earth: moche moze
shall we not escape, yf we turne awaye
fro him that speaketh fro heauen: whose
se voyce then throuke the earth, and now
declareth sayinge: yet once moze will I
shake, not the earth only, but also heauē.
No dout that same that he saith, yet on-
ce moze, sygnifyeth the remouyng awaye
of those thynges whiche are shaken, as
of thynges which haue ended their cour-
se: that the thynges whiche are not sha-
ken, may remayne.

Wherfor if we receaue a kyngdome whi-
che is not moued we haue grace, wherbi
we maye serue god and please hym with
reuerence and godly feare. For our god
is coumynge spīe.

The notes.

* This text maketh not agaynst repentance: that
is done in reason. For he repented to late, and therfor
he profited not. When sentence of iudgement is ge-
uen then hath repentance no place. The dampned in
hell shal wepe and repent, but in vayne: for then is þe
tyme of repentinge past. The blessing whiche Je-
sus gaue was vndoubted, done by the inspyratiō
of the holy goost, & geuen in steade of a deternynat
sentence, and therfor must needes be ratyfied and
might not be called agayne, but and if I sau before
the blessing geuen had chaunged his maters: I had
heretofore earnestly repented hym, he had surely not be-
ne reprobated of God. This shoulde seme to be þe v-
er meaning of this terte. And verely Erasmus ma-
keth a lyke expocion hereof in his Paraphrasys.
He exhorteth vs vnto loue, to hospitalite, to thynke
vpon such as be in aduersite, to maintayn wedloke
to auoyde couetousnes, to make moche of them þe p-
ache gods woide, to beware of straunge leaunyng
to be content to suffer rebuke wīth Christ, to be thā-
keful vnto god, and obedient vnto our heaues.

The xlii. Chapter.

Et brotherly loue cōtinue.

Le not forgetful to lodge
straungers. For therby ha-
ue diuers receaued angels
into their houses vntwaies.
Remember them that are in bonds, eue
as though ye were bounde wī them. Be
mindefull of the which are in aduersi-
tie, as ye which are yet in your bondes.
Let wedlock be had in peace in all poin-
tes, and let the chamber be vndefiled, for
whose keepers and aduocaters God wil
iudge. Let poure conuersacyon be wī

out couetousnes and be contente with þe
ye haue all readye.

For he verely sayde: * I wyll not fayle
thee, nether forsake thee: that we maye
boldely saye, the Lord is my helper, and
I wyll not feare what man doeth vnto
me. Remembre them whiche haue the ou-
ersight of you, which haue declared vnto
you the word of God, the end of whose
se conuersacion see that ye loke vpon,
and folowe theyr faith:

Jesus Christ yester daye and to daye
and the same continueth for euer. *

Be not carped about with dyuers and
straunge learning. For it is a good thi-
ng that the hert be stablished with grace
and not with meates whiche haue not
profited them that haue had theyr pas-
tyme in them. We haue an aulter wher
of they maye not eate which serue in the
tabernacle. * For the bodyes of those
beastes whose bloude is brought into
the holy place by the hye prest, to purge
sinne, are burnt wīout the tētes. Ther-
fore Jesus to saintifye the people with
his owne bloud, suffered wīout the ga-
te. Let vs go forth therfore out of the tē-
tes, and suffre rebuke wīth him, for here
haue we no continuinge Citie: but wee
seke one to come.

For by hym offer we the sacrifice of
laude alwayes to god that is to saye, þe
frute of those lippes which confesse his
name. To do good and to distribut for-
get not, for wyth suche sacrifices god is
pleased. * Obeie them, that haue the
ouersight of you, submytte your selues
to them, for they watch for your soules;
euen as thry that muste geue accomps
that they maye do it with ioye, and not
with grete. For that is an vnprofitable
thing for you, praye for vs. Wee haue
confidēce because we haue a good con-
science in al thynges, and desyre to lye
honestly, I desyre you therfor, som what
the more aboundauntly, that ye so do
that I may be restozed to you quiclye.
The god of peace that brought agayn
from death our lord Jesus, the greate
shepherde of the shepe thow the bloud
of the everlastinge testament, make you
perfecte in all good woordes, to do his
wyl, working in you, that which is ple-
saunt in his syght thow Jesus Christ.

To

the better
to be
the better

the Epistle

To whome be prayse for euer whyle the worlde endureth: Amen. **R**

I beseeche you brethren, suffer & wordes of exhortacion: for we haue written vnto you in fewe wordes: know & brother Timothe, whom we haue sent fro vs, with whom (if he come thortelpe) I wyl se you. Salute them that haue the oversight of you, & al & sanctes. They of Italy salute you. Grace be with you all: Amen.

**Sent from Italy by
Timotheus:**

The Epistle of Sapntes James.

The exhorteth to reioyce in trouble, to be feruente in prayer with stedfast belefe, to loke for al good thinges from aboue, to forsake al vyce, & thankfully to receaue the worde of god, not onely hearynge it & speakeyng of it, but to doo thereafter in dede. Truly: zion of deuorpon what it is:

The first Chapter.

James the seruaunt of God & of the lord Jesus Christ, sendeth greetynge to the xii. trybes whiche are scattered here & there. **R** By brethren counte it exceedinge lope when ye fal into diuers temptacions for as muche as ye knowe how that the tryeng of your faith bringeth paciencie: and let paciencie haue her perfecte worke, that ye maye be perfecte & sounde/lacking nothing.

If any of you lacke wisdom/let hym aske of God which geueth to al men indifferently, and casteth no man in & teth and it shalbe geuen hym. But let hym aske in fath and wauer not. For he that douteth is lyke the waaues of the sea, toft with the winde and carped with violence: Neither let that man thinke that he shal receaue any thing of the lord. A waueringe minded man is vntable i al his wayes.

R Let the brother of lowe degre reioyce

in that he is exalted, and the rich in that he is made lowe. For euen as the flour of the grasse shal he banish awaye. The sunne riseth with heate, and the grasse withereth/and his flower falleth awaye; and the bewtie of the fashion of it perissheth: euen so shall the riche man perissh with his aboundaunce.

Happye is the man that endureth in temptacion, for whē he is tryed, he shal receaue the crowne of lyfe, whiche the lord hath promised to them that loue hym. **R**

Let no man saye when he is tempted that he is tempted of God: for God tempteth not vnto euill, neythere tempteth he any man. But euery man is tempted, drawne awaye, and entised of his owne concupiscence. Then when lust hath conceaued, she bringeth forth sinne, and sinne when it is fynished bringeth forth death.

Erre not my deare brethren. **R** Every good gifte, and euery perfect gifte is from aboue and cometh downe fro the father of lyghte with the whome is no variableness, neither is he chaunged vnto darckenes. Of hys owne wyl begat hee vs with the worde of lyfe, that wee should be the first frutes of hys creatures.

Whetherfore deare brethren, let euery man, be swift to heare, slow to speake and slow to wrath. For the wrath of man, worketh not that which is righteous before god.

Whetherfore laye apart al filthines, al superfluite of malicioulnes, & receaue wythe mekenes the worde that is graffed in you, which is able to saue poure soules.

And se that ye be doers of the worde and not hearers onely, deceauinge your owne selues with sophistrie. For if any heare the worde, and doo it not, hee is lyke vnto a man that beholdeth his bowlype face in a glasse. For as sone as he hath looked on him selfe he goeth his waye and forgetteth immediatlye what his fashion was. But who so loketh in the perfecte lawe of lybertie, and continueth therein (if he be not a forgetful heare

hearer, but a doer of the woꝝke) & same
shal be happy in his dede.

If any man amonge you seme deu-
out, and reſtrayne not his tonge: but
deceiue hys owne hert, thys manes deu-
ocion is in vaine. Pure deuocion & vnder-
ſtandynge before god & father, is this: to viſit
the fatherles and widdowes in their ad-
uerſite, and to kepe hym ſelf vnſpotted
of the woꝝld.

The notes

¶ A ſound after the hebyewes ſignifieth hym, which
ſignifieth the wifedome of the chyldren of this woꝝld,
as the pꝛocuring for his owne pꝛoſper, ſpꝛueth a ſim-
ple lyfe, and without blame. Suche a one was Jacob
of whom Genel. xxi. d.

¶ In Chriſt were all lyke good and euil ſeruaun-
tes eche to ocher for Chriſtes ſake, euery man in his
office. And he that taketh more on hym then that of
whomeſoever degree he be of, is a falſe Chylden and an
apostata from Chriſt.

¶ God tempteth not vnto euil. Almighty god hath
euer tempted, and pꝛoued hys electe, by tribulacion & per-
ſecution, and by nuetering them wꝛth outward pla-
ges: neuer ſles he both it not vnto euil, but for good
namely, becauſe he loueth them, and will haue their
faith exerciſed. Thus tempted he Abraham. Genel.
xxii. And the Iſraelites. Deu. viii. As for the tempta-
cion that we pray in the Water noller to be deli-
uered from it is the luſt and concupiſcence of our fleſh
wherby we are entiled vnto euil.

¶ He forbyddeth to haue any reſpecte of perſons, but
to reſpecte pꝛoꝛe, as well as the ryche, to be lowly &
merciful, and not to boaste of ſayth where no dedes
are: for it is but a dead ſayth, where good woꝝkes fo-
low not.

¶ The. ii. Chapter,

Brethren I haue not the faith of
oure Lorde Jeſus Chriſt &
Lorde of glory i reſpecte of
perſonnes. If ther come into
poure company a man in a
golden rynge and in goodly aparell, and
ther come in alſo a poze man in hyle rap-
ment, and ye haue a reſpecte to hym &
weareth the gaye clothing, and ſaie vn-
to hym, Syt thou here in a good place:
and ſaie vnto the pooze, ſtande & there
or ſit here vnder my ſore ſtoll: are ye not
partiall in poure felues, and haue iud-
ged after euill thoughtes?

Harken my deare beloued brethren.
Hath not God choſen the pooze of this
woꝝld, which are ryche in ſayth, & hey-
res of the kingdome whych he pꝛomyſ-
ſed to them that loue hym? But ye haue
deſpyſed the pooze. Are not & ryche the
which oppreſſe you, and they which dra-
we you before iudges? Do not they ſpe-
ake euil of that good name after which
ye be named.

If ye fulfill the copall lawe accordynge
to the ſcripture which ſaith, Thou ſhalt
loue thie neyghboure as thy ſelfe, ye do
well. But yf ye regarde one perſon mo-
re then another, ye committe synne, & are
rebuked of & lawe, as tranſgreſſours.
Whomeſoever ſhal kepe the whole lawe, &
yet ſayle in one poynt, he is giltie in all.
For he that ſayd, Thou ſhalt not com-
mitte aduulterye, ſayd alſo, thou ſhalt not
kyl.

¶ Though thou do none aduulterye, yet
yf thou kyl, thou arte a tranſgreſſor of
the lawe. So ſpeake ye, & ſo do, as they
that ſhal be iudged by the lawe of liber-
tye. For ther ſhal be iudgemente merciles
to him that ſheweth no mercy, & mercy
reioyſeth agaynſt iudgement.

¶ What a ſayleth it my brethren, though
a man ſaie he hath ſayth, when he hath
no dedes? ¶ Ca ſayth ſaue him? ¶ If
a brother or a ſiſter be naked or deſtitute
of dayly foode, & one of you ſaie vn-
to them: departe in peace, god ſend you
warmer & foode: not wꝛth ſtandynge
ye geue the not thoſe thinges which are
needful to the body: what helpeſt it? ¶ E-
uen ſo ſayth, yf it haue no dedes, it is dead
in it ſelfe.

¶ Ye and a man might ſaie: thou haſt
ſayth, & I haue dedes: ſhew me thi ſayth,
by thy dedes: and I will ſhewe & my ſayth
by my dedes: Belieueſt thou that ther
is one God? ¶ Thou doeſt wyll. ¶ The de-
uils alſo beleue and tremble.

¶ Wilt thou vnderſtande & & bayne
man that ſayth without dedes is dead?
¶ As not Abraham oure father iuſti-
fied thow wꝝkes whē he offered Iſ-
ſaacs ſonne vpon the aulter: thou
ſepte that ſaythe wꝛoughte wꝛth hys
dedes, and through the dedes was the
ſayth made perfect: & the ſcripture was
fulfilled whych ſayeth: Abraham beleued
God, and it was repꝛeud vnto hym for
rightewesnes, and he was called & ſer-
uante of God. ¶ ¶ Ye ſee then how that of
dedes a man is iuſtified and not of ſayth
only. Like wiſe alſo was not Raal & har-
lot iuſtified thow wꝝkes, whē the re-
ceiued & meſſengers, & ſent them out ano-
ther way: for as the body without the
ſpyrete is dead, euen ſo ſayth without dedes
is dead.

The Epistle

The notes

* * * Can sayth same hym: James speaketh not here of true faith, which by love to myghte in opera-
upon, but of the bayne ymagination and oppoyson of
vnthankful people haue of faith, and therfore doth
he call it dead faith, because there folowe no good
woorkes of it, as there do of the faith that iustifieth
in the sight of god.

* * * To be iustified here, and all thys Chapter once
is, to be declared iust, and that before the world, as
in Luke the .x. e. And the .xvi. b. not to be made iust
in the sight of god. So that when he sayth, was not
Abraham our father iustified thow woorkes, &c. sig-
nifieth thus much: was not our father Abraham
by his woorkes declared iust, that is, did not his wo-
kes declare and shew that he was iust, and were su-
re tokens of hys righteuousnes. It signifieth not
that Abraham was by hys woorkes made iust befo-
re god, reputed righteuous, obtained remission of his
sins, for by faith he came therby, not by woorkes, as
writeth saynt Paul. Rom. iii. a,

* * * Yese then that of dedes a man is iustified, &c. b
is, is declared iust, is openly known to be righte-
ous: like as by the frutes, the good tree is known for
good. Otherwyle maye not thys sentence bee inter-
preted. For there coulde nothing be moare folysch the
this saying of saint James, if a man woulde thus
interprete it: that no man obayneth remission of
synnes: but because hys woorkes are woorthy of so
great a benefyte. Whis interpretation who so spe-
keth forwarde by, vnderstandeth not what remis-
sion of synnes, is, or how the conscience ought to be
comforted when it seyth that it bringeth no woorkes
to god, which are sufficient to please hym. And this
interpretation is cleane contrary to other open say-
nges of the scripture, which teacheth that remission
of synnes cometh freely: as the Psalmist sayeth. I
sayde, I will knowledgyne offence and accuse my
selfe vnto the Lord. And thou forgavest me the wic-
kednes of my sinne. And Rom. iii. a. To hym that
woorketh not but belongeth on hym that iustifieth
byngodly &c. what can be moare playnly spoken, than
that synnes are forgiven to a wicked and vngodly
manne that woorketh not, that is, not for any of his
woorkes but freely. To conclude, if the gospell forge-
ue not synnes but for our good woorkes sake: for
our woorkes: it differeth nothing from the lawe,
it saueyth no more then the lawe. This I truste wyl
suffise the good and wyle. For as touchinge them
byng nothing vnto this cause, but a wyl to brylle
and chydre, wyl neuer suffer them selues to be satis-
fied. And yet if we wold contende by the nombre of
auctorities, this one place of saint James is ouer-
throwen with many wytnesses of Paul, if men wyl
vnderstande by iustification alone thynge in them
both. Therfore when Paul sayth, sayth iusti-
fieth vnderstande therby, sayth causeth þ we be cou-
red iust, reputed righteuous, and þ our synnes are not
imputed vnto vs, but forgiven vs for Christes sake.
When James sayth, þ woorkes iustifye, he meareth
thus, woorkes declare vs iust and shew euidently þ
we are righteuous. Thus shal thou make them accord
Place faste me here (Reader) rather then byme
or wyl, elles yet wolde I haue spoken moze of thys
thing.

* * * What good and euil cometh thow þ tongue.
The burde of such as belongeth. The diff. rece betwe-
ne þ wisdom of þ Gospell and þ wysdome of the
world.

The .iii. Chapter

My brethren, be not enuie man
a * matter remembryng how
that we shal receaue the moze
dampnation: for in many thi-
ges we sinned. If a man sinne not in
worde, the same is a perfecte man, and
able to tame al the body. Beholde we
put bittes into the horses mouthes that
they shoulde obeye vs, and we tume a-
bout al the body. Behold also the hypp-
pes, which though they be so great, ad
are giuen of feare widges, yet are they
turned aboute with a very smal helme/
whither soeuer the violence of the goure-
net wyl. Euen so the tonge is a liell me-
ber, and bosseth great thinges.

Beholde how great a thinge a little
fyre kindleth, and the tonge is fyre, and
a world of wickednes. So is þ tonge
amonge our membes, that it defyleth
the whole bodye, and setteth a fyre all þ
we haue of nature & is it selfe set a fyre
euen of hell.

All the natures of beastes, ad of bir-
des, and of serpentes, and thinges of the
sea are meked and tamed of the nature
of man. But the tonge can no mā tame.
It is a vntuelp euil, ful of deadly poyson.
Wherwith blesse we god þ father, after
with curse we mā which are made after
the similitude of god. Out of one mou-
the proceedeth blessinge and cursinge.
My brethren these thynge oughte not
to be. Both a fountaine send forth at
one place swete water and bitter also.
Can þ figge tre, my brethren, beare oliue-
beries: other a vine beare figges? So ca-
no fountaine geue both salte water and
sweete also. If any man be wise & endu-
ed w learning amoge you let him shew
þ woorkes of his good conuersaciō, i me-
nes that is coupled with * wisdom.
But if ye haue bitter enuiling a strife in
your hertes, reioyce not: neither be liers a-
gainst þ truth: this wisdom descendeth not
from aboue: but is earthy, & natural, & man both
dualith. For where enuiling a strife is,
there is instableness & al maner of euell
woorkes. But þ wisdom þ is fro aboue, is
first pure, the peasable, gentle, & easy to
be entreated, ful of mercy & good frutes
without iudging, & without simulatione, &
þ frute of rightewesnes is sowen in pea-
ce, of them that mapntaine peace.

the

* He that taketh authoritie to rebuke other of þ
wher in he sinneth hym selfe, þ same shall haue the
greater dampnacyn. He must be without synne þ
wyl caste the fyrst stone.
* wisdom, At mekenes & obedyence must be acorpyng
geto the wysdome and wyrd of god.

Warre and fightyng commeth of voluptuousnes.
The frendship of the worlde is enemye before God.
An exhortacion to fle sleaunders and the vanyte of
thys lyfe.

The. iiii. Chapter.

From whence cometh warre
and fighting amog you: cōe
they not here hence: euen of
your voluptuousnes, þ rai-
gne in your membyes. Ye

lust, and haue not. Ye enuy and haue in
dignacion, and cannot obtayne. Ye
fghte and warre and haue not, because
ye aske not. Ye aske and receaue not, be-
cause ye aske a mysse: euen to consume
it hys your voluptuousnes. Ye aduou-
tres, and women that breake matrimo-
nye: knowe ye not howe that the frend-
ship of the worlde is enemye to godward.
Whosoever will be a frende of þ worlde,
is made the enemy of god. Ether do ye
thynke that the scripture sayth i bayne,

The spyrite that dwelleth in you, lus-
teth euen contrary to enuye: but geueth
more grace.

Submyt your selues to god, and re-
sist the deuyll, and he wil fflye from you.
Draue nie to God and he wil drawe nie
to you. Cense your handes ye sinners, &
pouge your hertes ye wauering myn-
ded. Suffer afflictions, sozo wpe & wepe.
Let your laughter be turned to moynig,
and your toyes to heuines. Call doune
your selues before the Lord, and he shal
liffe you vp. Backbite not one another,
brethren. He þ backbiteth his brother, &
he that iudgeth his brother backbiteth þ
lawe. But and if thou iudge the lawe,
thou arte not an cbscurar of the lawe:
but a iudge. There is one lawe ge-
uer, which is able to saue & to destroye.
What arte thou that iudgeste a nother
man.

Go to now ye that saye: to daye and
to morow let vs go in to suche a cite ad
continue there a yeaue and bte and sel, &
winne: ad yet can not tel what shal hap-
pen to morowe.

for what thinge is your lyfe. It is e-
uen a vapour that apereth for a lytell
tyme, and then vanissheth awaye: for þ
ye oughre to saye: yf the Lorde will and
yf we lyue, let vs do t his or þ. But now
ye reioyce in your boastynge. All suche
reioysynge is euyl. * Therfore to him þ
knoweth how to do good, & doth it not,
to hym it is synne.

The notes,
Christes spirite (which is in all that be his, Roma.
viii.) resisteth hate, enuye and all synne, whose mo-
tion if we followe: grace increaseth in vs, and lustes
minishe. and therfore he sayth submit your selues to
god.

* He that backbiteth or iudgeth hys brother doth iud-
ge the law to be euell for the law forbiddeth to do so
* He that knoweth and yet doth not is without ex-
cuse. For god hath promysed no mercede, but to hym
that wyl do his godly wyl.

* He threatheneth the wicked rich men, exhorteth
vnto pacience, to beware of covaryng, one to ano-
weledge his fautes to another, one to pray for ano-
ther, & one to labour to bringe another to þ reuerly.

The. v. Chapter

Go to now ye ryche men. We-
pe, and howle on your wret-
chednes that shal come vpon
you. Your ryches is cor-
rupte, your garmentes are
moth eaten. Your golde and your syl-
uer are cāred, & the ruste of them shal
be a wytnes vnto you, & shal eatte you
re fleshe as it were fyre. Ye haue bras-
ped treasure to gether in your last day-
es. Behold þ hyre of the labourers whi-
che haue reped doune your felde (whi-
ch hyre is of you kept backe by fraude)
cryeth: and the cryes of them whi-
che haue reped, are entred vnto the eares of þ
Lord Sabbath. Ye haue lured in plea-
sure on the earth & in wantannes. We
haue noysshed your hertes, as in a da-
ye of slaughter. Ye haue condempned
and haue killed the iust and he hath not
resysted you.

* Be patient therfore brethren, vnto the
commynge of the Lord. Beholde þ busi-
band man wyrteth for the pzeious frui-
te of the earth, & hath long pacience ther-
vpon, vntill he receue * the early and
the latter rayne. Be ye also patient ther-
fore and settle your hertes, for the com-
myng of the Lorde draweth nye. Bru-
ge not one against another brethren, lest
ye be dampned. Beholde the iudge stand-
eth before þ doze. Take (int brethren)
þ Prophetes for an ensample of suffer-
ing aduersitie, & of long pacience, whi-
ch spake in the name of the Lorde.

b. ii. Beholde

The Epistle

Beholde we counte them happy which endure. Ye haue heard of the patience of Job: and haue knowen what ende the Lord made. For the Lord is very pitiful and merciful.

But aboue all thinges my brethren, streake not, neither by heauen, neither by earth, neither by any other othe. Let your name be pure, & your name, name: lest ye faule into pprochyse. If any of you be euell bared, let hym praye. If any of you be meke, let hym synge psalmes. If any be diseased amonge you, let hym call for the congregacio, & let the praye ouer hi, & anointe hi with oyle in the name of the Lord: and the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue comyted synnes, they shalbe forgiven hym.

* Knowledge your fautes one to another: and praye one for another, that ye may be healed. The prayer of a righteous man availeth much, if it be fervent. Elias was a man mortal euen as we are, & he prayed in his prayer that it might not rayne: and it rained not on the earth by the space of thre yeares and sixe moneths. And he prayed againe, and the heauen gaue raine, and the earth brought forth her frutes.

Brethren if any of you erre from the trueth and another conuert him: let the same knowe that he which conuerted the sinner from goynge a straye out of his waye, shal saue a soule from death, and shal hyde the multitude of synnes.

The ende of the epistle of Saincte James.

The notes.

* Slaughter as when men kill beastes to make cheere with all, and as the Jewes did in theyr thankes-offerings &c.

* Two speciall raynes haue they, the one at sowynge tyme, & the other at blomynge tyme, of which if they lacke either, all is fruteles.

* Whether ye saye ye or naye: if it be so. For if ye haue one thinge in the herte, and another in the mouth or dede, in vesture of gesture: it is pprochyse or dissimulacion.

* And the prayer of faith &c. Vnto the prayer of faith ascribeth he the obtaynyng and saluacio, not vnto the anointing nor to the oyle. Among those saluacions vnto which S. James wrote this epistle, it was the manner to, anointe the body with oyle, which thing Christ commaundeth his apostles to do: oyle, vnto many diseases, is a wholsome medicine. We, wher such anointing is not in vsc, may vnder the name of oyle, vnderstand the office & dutie of charis in ministering vnto such, such thinges as he needeth.

The Epistle of

Saincte Judas.

He rebuketh such as being blinded by their owne lustes, respect the truth & so we maye know them the better. he saith they be such as sinne bestlye against nature, & despise rulers &c. He exhorteth vs to praye one another to pray in the holy goste continuallye in loue to loke for the comynge of the Lord: & one to helpe ano ther out of the fyre.



Judas the seruant of Iesus Christ, brother of James. To them which are called & sanctified in god the father, and preserued in Iesu Christ.

Greetyng vnto you and peace and loue be multiplied.

Beloued, when I gaue al diligence to write vnto you of the common saluacion: it was needefull for me to write vnto you, to exhorite you, that ye shuld continually labour in the faith which was ones geuen vnto the saintes. For there are certayne craftely crepte in, of which it was written afore tyme vnto such iudgement. They are vngodly and turne the grace of our Lord god vnto wantonnes, and denye god the onely Lord, and our Lord Iesus Christ.

My minde is therfor to put you in remembraunce, for as muche as ye ones knowe this howe that the Lord (after that he had deliuered the people out of Egypt) destroyed the which afterward beleued not. The angels also, which kepte not their first estate: but lefte their owne habitation, he hath reserued i euer lastynge chaines vnder darknes vnto the iudgement of the great daye: euen as Sodom and Gomoz, and the cyties aboute them (which in lyke maner defyled them selues with fornicacyon, and followed strange fleshe) are set forth for an ensample, and suffer the vengeance of eternal fyre. Lykewise these dreamers defyle the flesh, despise rulers and speake euell of them that are in auctorite.

Yet Michael the Archangel when he stroue agaynst the deuill, and disputed about the bodye of Moyses, durste not geue rayling sentence: but sayd: the lord rebuke thee. But these speake euell of those thinges which they knowe not: & what

what thinges they knowe naturally, as beastes which are without reason, in those thinges they corrupt the selues. Wood be vnto the, for they haue folowed þe waye of Balam for lukers sake, * and þe: cym in the reason of Coze.

These are spottes which of poure kindnes feast to gether, wyth out feare/fe: bynge the selues. Cloudes they are without water, caryed about of wynde/and trees without frute at gadzige time, theyse dead ad plucked vp by the rotes. They are the the ragynge waues of the sea, for mynge out their awne shame. They are wauoynging starres to whom is reletued the myst of darcknes for euer.

Enoch þe seventh from Adam prophetic: ed befoze of suche, sayinge. * Beholde, the Lorde shall come wyth thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly among them of al their vngodly dedes, which they haue vngodly comitted, and of all their cruell speakynges, which vngodly synners haue spoke agaynst hym.

These are murmurers, complayners/walkyng after their awne lustes, whose mouthes seake proude thynges. They haue men i greate reuerence because of a hauntage. But ye beloued, remember the wordes which were spoken befoze of the Apostles of our Lord Iesus Christ, howe þe they tolde you * that there shuld be begylers in þe last time which shulde walke after their awne vngodly lustes. These are makers of sectes fleshlye, ha: uynge no spere.

But ye deirlye beloued, edifye poure selues in poure moste holy fapth, pray: yng in the holy gost, and kepe pour selues in loue of God, lokyng for the mercy of oure Lord Iesus Christ, vnto eternall life. And haue compassion of some separatynge them: and other saue with feare, pullynge them out of the fyre and hate the fylchly besture of the fleshe.

Vnto him that is able to kepe you þe faule not, an to present you faulelesse befoze the presence of his glozy in ioye, that is to saye, to God oure sauoure, which only is wyse, be glozye, maieste, dominion, and power, now and for euer.

Amen.

The Reuelacion

of saint Iohn the deuine.

Happy are they þe heare the worde of God and kepe it, he wyrteth to þe seven congregacions in Asia, seith seven candelstikes, in þe myddest of them one like vnto þe sonne of man.

The fyrst Chapter.



The reuelacion of Ie: sus Christe/whiche God gaue vnto hi, for to shew vnto his seruauntes thinges which must shortlye come to passe.

* And he sent a the: wed bi his angel vnto his seruaunt Iohn, which bare recorde of the worde of God, and of the testamony of Iesus Christ, & of al thinges that he sawe. Happy is hee that readith, ad they that heare the wordes of the prophesy, and kepe those thinges which are wyrtten therin, for þe time is at hand.

Iohn to the. vii. congregacions in Asia. Grace be wyth you and peace, fro him which is and which was, and which is to come, and fro the. vii. spretes which are present befoze his trone, and fro Iesus Christ which is a faithfull wities, & fyrst begotten of the dead: and Lorde ouer the kinges of the earth. Vnto hym that loued vs, ad washed vs from synnes in his owne bloude, & ad made vs kinges and prestes vnto god his father by glozy and dominion for evermore.

Amen. * Beholde he cometh in claudes, and al eyes see him: and they also which peerled him. And al kynredes of þe earth shal wape. Euen so: Amen. I am * Alpha ad Omega, the beginnig and þe endinge. sayth the Lorde almighty, which is and which was ad which is to come.

I Iohn poure. by other and companion in tribulacion, ad in the kingdome and presence whiche is in Iesu Christe, was in þe yle of Pathmos for þe worde of God, & for the witnessig of Iesu Christ. I was in the spere on a sonday/a herd behynd me a greate voise, as it had bene of a trompet sayeng: I am Alpha and Omega, the fyrst and the laste. That þe

b. iii.

sepe

The Reuelacion

seist wyte in a boke, & sende it vnto þe vii congregacions which are in Asya vnto Ephesus, and vnto Smyrna, and vnto Chiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to see the voyce that spake vnto mee. And when I was turned, I sawe seuen golden candelllikes, and in the middell of the candelllikes one lyke vnto the sonne of mā, clothed with a linnen garment, downe to the grounde, and gird about the pappes with a golden girdle. His head and hys heares were whyte, as whyte wolles, and as snowe: and hys eyes were as a flame of fyre, and his feete like vnto brasse, as though they byene in a fornaice: and hys voyce as the sounde of manye waters. And he had in hys right hand, vii starres. And out of hys mouth he wrote a sharpe two edged swerd. And hys face shone euen as the sunne in hys strength.

And when I sawe hym, I fell at hys feete, eue as dead. And he layd his right hande vpon me, sayinge vnto me feare not, I am the first and the laste, and am alpye, and was dead. And behold I am a lyue for euermore, and haue the keys of hel and of death. Wyte therfore the thinges which thou hast seene, and þe thinges whiche are, and the thinges whiche shalbe fulfilled hereafter: and the mystery of the, vii. starres which thou sawest in my right hande. And the seauen golden candelllikes. The, vii. starres are the messengers of the, vii. congregacions: and the, vii. candelllikes whiche thou sawest are the seuen congregacions.

a* Alpha and Omega are letters of the greke crosse rowe. Alpha is the first letter and Omega þe laste. C* he exhorteth foure congregacions to amende, and sheweth the rewarde of hym that ouercommeth.

The .ii. Chapter



Unto the messenger of the congregacion of Ephesus, write these thinges, sayeth he þe which holdeth the seuen starres in hys right hande, and walke in the myddes of the seuen golden candelllikes: I know thy workes and thy labour, and thy patience & how thou canst not forbear them whiche are eue, and examinede them which say

they are Apostles, and are not: and haue found them liars and diddest withstande the seife. And he se patience: and for my names sake hast laboured and hast not faile. But thou hast left the first loue. Remember therfore from whence thou art fallen, and repent: and do the first workes. Or elles I will come vnto thee shortly, and will remoue thy candelllike out of his place, except thou repent. But this þe hast because thou hatest the dedes of þe Nicolaitans, which dedes I also hate. Let him that hath eares heare what the spete sayth vnto the congregacions. & To him that ouercommeth wyl I geue to eate of the tree of lyfe, which is in the myddes of the Paradise of God.

And vnto the Angel of the congregacion of Smyrna wyte: These thinges saith he that is first, & the last which was dead and is aliue. I know thy workes, & tribulation and pouerte but thou art ryche. And I know the blasphemy of them which cal them selues Jewes, & are not, but are the congregacion of Sathan. Feare none of those thinges which thou shalt suffer. Beholde, the deuil shal caste of you into prison, to tempte you, and ye shal haue tribulation, & dayes. Be faithfull vnto the death, and I wil geue thee a crowne of lyfe. Let him that hath eares heare what þe spete saith to þe congregacions: He þe ouercometh, shal not be hurt of the seconde death.

And to the messenger of the congregacion in Pergamos write: This saith he which hath the sherp swerd with two edges. I knowe thy workes and where thou dwellest eue where Sathas seat is, & thou kepest my name and hast not denied my faith. And I my dayes, Antipas was a faithful witness of mine, which was slayn amonge you, where Sathas dwelleth. But I haue a fewe thinges against thee that thou hast there, the that maintaine þe doctrine of Balak which taught in Balake, to putte occasion before the Chyloren of Israell, that they shoulde eate of meate dedicate vnto Idoles, and committe fornicacyon. Euen so haste thou theym that mayntayne the doctrine of the Nicolaitans whiche thynges I hate.

But he conuerted, or elles I wyll come vnto thee shortly, and wyl fight agast them with the sweard of my mouth. Let him that hath eares, here what the spere saith vnto the congregacions. To him that ouercommeth wyl I geue to eate Manna that is bñd, and wyl geue him a white stone, and in the stone a new name written, which no man knoweth sauynge he p̄retraueth it.

And vnto the messenger of p̄cōgregation of Chiatira write. This saith p̄ some of god, which hath his eyes lyke vnto a flāme of fire, whose feete are lyke brasse: I knowe thy workes & thy loue/seruice, & faith, & thy patience, & thy dedes, which are mo at p̄ last the at p̄ first.

Forwithstanding I haue a few thynges agast thee, * p̄ p̄ sufferest p̄mortal Je-
sabel, which called her self a p̄phetesse to teache & to deceaue my seruauntes, to make them commit fornicaciō/ & to eate meates offered by vnto idoles. And I gaue her space to repent of her fornicaciō, & she repented not. Behold, I will cast her into a beed, & the p̄ commit fornicaciō with her, into great aduersite, except they turne fro their dedes. And I wyl kil her children w̄ death. And al p̄cōgregacions shal know p̄ I am he which se-
theth p̄ rānes & herres. And I wyl geue vnto euery one of you accordynge vnto your workes. Vnto you I saye, ad vnto other of the of Chiatira, as many as haue not this lernynge & which haue not knowen the depenes of Sathā (as they saye) I wyl put bypon you none other burthen, but p̄ which ye haue already.

Hold fast til I come, & whosoever ouercommeth ad kepeth my workes vnto p̄ ende, to hī wyl I geue power ouer nacions, ad he shal rule the w̄ a rodde of yron, and as the vessels of a potter shal he breake them to shewers. Euen as I receaued of my father, so wyl I geue him the moynynge Curre. Let him that hath eares, heare what the spere saith to the congregacions.

He instructeth and enfourmeth the Angels of the congregacions, & aringe also the rewardes of him that ouercommeth.

The.iii. Chapter.

A And wyte vnto the messenger of the congregacyon of Sardis: this saith he that hath the spere

of God and p̄. vii. starres. I knowe the workes, thou haste a name that p̄ ly- ueth, and thou art dead. Be awake and strength the thynges which remaine, p̄ are redy to dye.

For if I haue not founde thy worcke persaycte before God. Remember ther- fore how thou halt receaued and heard, and holde faste, and repent. * If thou shalte not watche, I wyl come on thee as a thefe, and thou shalte not knowe what houre I wyl come by the. Thou haste a fewe names in Sardis, whych haue not defyled their garmentes, and they shal walke w̄ me in white, for they are worthy. He that ouercommeth shal be clothed in white arape, ad I wyl not put out his name out of p̄ boke of lyfe, and I wyl confesse his name before my father, and before his Angels. Let him that hath eares, heare, what p̄ spere saith vnto the congregacions.

And wyte vnto the rydinges bringer of the congregacyon of Philadelphis: this sayth he p̄ is holy ad true, & whych hath the keye of Dauid: which openeth and no man shutteth, and shutteth and no mā openeth. I knowe workes. Behold I haue set before thee and op̄ dore and no man can shut it, for thou haste a lytell strength and haste kept my say- ings: & haste not denyed my name. Behold I make them of the congregacion of Sathā, whych cal them selues Jewes & are not, but do lye: Beholde, I will make them that they shal come & wor- shippe before thy feete; and shal knowe that I loue thee.

Because thou hast kept p̄ wordes of my patience therfore I will kepe the from p̄ houte of temptaciō, w̄ch wyl come by on all the worlde, to temptethem p̄ dwel vpon the earth. & behold I come shortly. Holde that which thou haste, that no mā take away thy croune. Him that ouerco- meth, wyl I make a pylar in the tem- ple of my God, & he shal go no moze out.

And I wyl write bypon him, the name of my God, and the name of the cytye of my God, newe Ierusalem: which com- meth doune out of heauen from my God and I wyl write bypon hī my newe name: Let him that hath eares, heare, what the spere saith vnto the congregacions.

b.iii. And

Thessa. ii. Pet. i.

Isa. xlii. Job. xlii.

The Reuelacion

the congre-
gation of La-
odia.

And vnto the messenger of the congregacion which is in Laodicia, write: thus sayth (Amen) the faithfull and true witness, the beginning of the creatures of god. I know thy workes that thou art neither colde nor hotte: I wold thou were colde or hotte. So then because thou art betwene both/and neither, could nor hot, I wyl spe we the out of my mouth: because thou art ryche and increased in goodnes/and hast neede of nothing and knowest not howe thou art wretched and miserable, poore, blinde and naked. I counsel thee to buye me golde tryed in the fyre: that thou mayest be rich: and white rayment that thou mayest be clothed. And thy filthy nakednes do not appeare: and anoynt thine eyes with eye saluē, that thou mayest see.

* As many as I loue/ I rebuke and chasten. Be feruent therfore and repent. Beholde I stand at thy doore and knocke. If any man heare my voice & open his doore, I will come in vnto him and wyl suppe with him, and he with me. To him that ouercometh, will I graunte to syt with me in my seate, euen as I ouercame and haue sitten with my father, in his seate. Let him that hath eares, heare what the sprete saith vnto the congregacions.

The seyth the heauē open, and the seate and one sitting vpon it, and xliiii. seates about it with xliiii. elders sitting vpon them, & foure beastes praising god daye and nyght.

The. iiii. Chapter.

After this I looked, & beholde a doore was open in heauē, and the first voyce which I herde, was as it were a troope talkinge with me which sayde: come vp hither, and I will shewe thee thynges which must be fulfilled here after. And immediately I was in the spere, and beholde a seate was put in heauen, and one sate on the seate. And hee that sate, was to loke vpon, like vnto a iasper stone: And ther was a raynebow aboute the seate, in sight like to an emerald. And aboute the seate were xliiii. seates. And vpon the seates, xliiii. elders sittinge, clothed in white rayment, and had on their heades crownes of golde.

And out of the seate proceded lyghte nynges, and thunderynges, and voyces: & there were. vii. lampes of fyre, burning

before the seate, which are the vii. spere of god. And before the seate there was a see of glasse lyke vnto a crystal, and in the myddest of the seate, and rounde aboute the seate were foure brasles ful of eyes before and behinde, and the fyrste beaste was lyke a lyon, the second brasle lyke vnto a calfe, and the thirde beaste had a face of a man, and the fourth beaste was lyke vnto a flyinge eagle. And the iiii. beastes had eche one of them, vii. winges aboute hym, and they were ful of eyes within, and they had no reste daye ne the night: saying. Holy/holy, holy, vnto god almightie, whiche was and is, and is to come.

And when those beastes gaue gloire and honour and thanks to hym that sate on the seate/which lyueth for euer/and euer, the xliiii. elders fell downe before him that sate on the trone and worshipped him that lyueth for euer, & cast their crownes before the trone sayinge, thou art worthy Lord to receaue gloire, and honour and power, for thou hast created all thynges, and for thy willes sake they are, and were created.

And seith the lambe opening the boke, and therfore the foure beastes, & xliiii. elders, & the angels prayse the lambe, and do hym worship.

The. v. Chapter.

And I sawe in the right hande of him that sate in the trone, a boke written within, & on the backsyde sealed with seauen seales. And I sawe a stronge angell which cried with a loud voice: who is worthy to open the boke, and to lose the scales therof. And no man in heauē ner in earth necher vnder the earth, was able to open the boke, necher to loke thereon. And I wepte muche, because no man was founde worthy to open and to rede the boke/necher to loke thereon.

And one of the elders sayde vnto me: wepe not: Beholde a lyon bringe of the tribe of Iuda, the roote of Dauid, hath obtained to open the boke, & to lose the scales thereof. And I beheld, a lyon in the myddest of the seate & the iiii. beastes & in the myddest of the elders stode a lambe as though he had ben killed, which had seuen hornes and seuen eyes which are the spertes of god sent into al the worlde. And he came and toke the boke oute of the right hande of him that sate vpon the seate



Raynbowe

28

Beate lapes

The boke sealed with scales,

A lyon obtained to open the boke.

State.

And when he had taken the boke, p. liii. beastes and. xliiii. elders fel doune before the lambe, hauyng harpes and golde vialles ful of odoures, which are p prayers of sanctes and they so ge a newe song saynge: thou art worthy to take the boke/ and to open the seales therof: for thou wast kylled, and haste redeemed vs by thy blood out of al kynredes, and toges, and people, and nactons, and haste made vs vnto oure God, kynges and prestes, and we shal raigne on the earth.

* And I behelde, and I hearde p voyce of many angels about p trone, & about the bestes and the elders, and I hearde thousande thousandes, sayinge with a lowde voyce: Worthy is the lambe that was kylled to receaue power, and wysdom, and strength, and honour, & glory, & blessing. And al the creatures which are in heauen, & on the earth & vnder the earth in the sea, & al that are in them, heard I sayinge: blessing, honour, glory, and power be vnto him that sitteth vpon the seate, and vnto p lambe for euermore, & p. liii. beastes sayd: Ame, And the. xliiii. elders fell vpon their faces, and worshipped him that liueth for euermore.

The lambe openeth the. vi. scales and many thinges folowe the openinge therof.

The. vi. Chapter.

And I sawe when the lambe opened one of the scales/ ad I heard one of the liii. beastes saye, as it were the noyse of thunder, come & see: & I sawe. And behold ther was a whyte horse, & he that sat on him, had a bowe, and a Crowne was geuen vnto him, and he went forth conquering & for to ouercome. And when he opened p seconde scale, I herde the seconde beast saye: come and see. And ther went out a other horse that was red, & power was geuen to him p satte thereon, to take peace fro the earth, and that they shuld kyl one another. * And ther was geue vnto him a great swearde,

And when he had opened the thirde scale, I herde the thirde beast saye come & see. And I beheld and lo a blacke horse and he that sat on hym had a payre of balances in hys hande, And I hearde a

voyce in the midst of the. liii. beastes saye: a measure of whete for a peny, and iii. measures of barley for a peny: & ople & wine see p hurt not. And when he opened the fourth scale, I hearde the voyce of the fourth beast saye, come and see, & I looked, and beholde a grene horse, ad his name that sat on him, was Deathe and hell folowed after him, and power was geuen vnto them ouer the fourthe parte of the earth to kyl with swearde, and with hunger and with deth that cometh of vermen of the earthe.

And when he opened the fifte scale, I sawe vnder p altar the soules that were kylled for the worde of god, and for p testimony which they had, and they cryed with a loud voyce sayeng: how longe tarest thou Lorde holy and true, to iudge and to auenge our bloude on them that dwel on the earth. And longe white garmentes were geuen vnto euery one of them, And it was sayde vnto them p they shoulde reste for a lytle season vntyl the numb: of they: felows and bretheren, and of the p shoulde be kylled as they were, were fulfilled.

And I behelde when he opened the. vi. scale, and lo ther was a great earthquake, ad the sunne was as blacke as sacke cloth made of heare, ad the moone waxed euen as blood, and the starres of heauen fel vnto the earth euen as a figge tre casteth from her her figges, when she is shaken of a mightye winde. And heauen vanished away, as a scroll, when it is rolled together. And al mountaynes and Iles were moued out of they: places, and the kinges of the earth, and the great men and the rich men, and the chefe captaynes and the myghtye men, and euery bondman and euery free man, hyd them selues in denues and in rockes of hylls, * and sayde to the hylls and rockes fall on vs, and hide vs from the presence of hym that sitteth on the seate/ ad from the wrath of the lambe, for the great daye of his wrath is come, and who can endure it.

The seyth the seruauntes of god sealed in they: foreheades out of all nactons, and people, wiche though they suffre trouble/ yet the lambe fedeth the, leadech them to the fountaynes of lyuing waters, & god shall wypp away all teares from they: eyes.

The. vii. Chapter.

And

Greene horse

Soules vnder p altar.

Cap. ii. v

Sec. x. b
Luc. xii. i. b

The Reuelacion

And after that, I sawe. liii. angels stand on the. xlii. corners of the earth, holding the. liii. wyndes of the earth, that the wyndes shoulde not blowe on the earthe, neyther on the sea, neyther on any tree. * And I sawe another angell ascende from the risinge of the sonne: which had the seale of the lviij. god, and hecried with a loude voyce to the. liii. angeles: to whome power was geuen to hurte the earth and the sea, sayinge: hurte not the earth, neyther the sea, neyther trees, tyl we haue sealed the seruantes of oure god in theyr foreheades.

And I hearde the numbze of theym which were sealed an. C. and. xliii. M. of all the tribes of the Chylderen of Israel. Of the tribe of Iuda were sealed. xii. M. Of the tribe of Ruben were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of the tribe of Aser were sealed. xii. M. Of the tribe of Nephthalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Symeon were sealed. xii. M. Of the tribe of Leuy were sealed. xii. M. Of the tribe of Issacar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. Of the tribe of Joseph were sealed. xii. M. Of the tribe of Ben Iamin were sealed. xii. thousand.

After this I behelde, and lo a great myltitude (whiche no man coulde numbre of all nactons and people, and tonges) stode before the seate and before the lambe, clothed with long whyte garmentes, and palmes in theyr handes, and cried with a loude voyce, sayinge: saluatiō be ascribed to him that sitteth vpon the seate of oure God, and vnto the lambe. And all the angels stode in the compag of the seate and of the elders, and of the liii. beastes, and fell before the seate one their faces, and worshipped god, saying Amen: Blessinge, and gloze, wisdom, and thaukes, and honoure, and powet, and myght, be vnto our God for euer moze. Amen.

And one of the elders aunswered sayinge vnto mee: what are these which are arrayed in longe whyte garmentes, and whence came they? and I sayde vnto him: Lord thou wostest. And he sayde to me:

these are they which came ouer of greete tribulacion. and made theyr garmentes large, and made them whyte in the bloud of the Lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and hee sitteth in the seate will dwell amoung them. They shall hunger nomoze, neyther thirst, neyther shall the sunne lyght on them, neyther any heate. for the lambe which is in the myddest of the seat shall feede them, and shall leade them vnto fountaynes of lviij. water, and shall wypp away all teares from theyr eyes.

Thenotes.

* Angel is a greke word and signifieth a messenger. And all the Angels are called messengers. because they are sent from God to man on message: and for prophetes, preachers and the prelatres of the church, are called Angells: that is to say messengers. because theyr office is to bringe the message of God vnto the people. The good angelles here in this booke are the true bishoppes and preachers, and the euil angells are the heretikes and false prophetes which euer falsifye gods worde, with which the church of Christ shall be thus myserably plagued vnto the ende of the world, as is paynted in these figures.

The seuenth seale is opened, ther is silence in heauen, the foure Angells blowe their trompettes, a great plagis folow vpon the earth.

The. viii. Chapter.

And when he had opened the seuenth seale, ther was silence in heauen about the space of half an hour. And I saw angels standing before god, and to them were geuen seven trompettes. And another angell came, and stode before the aulter hauing a golden sencer, a much of odours was geuen vnto him: that he shoulde offre of the prayers of all saintes, vpon the golden aulter, whiche was before the seate. And the smoke of the odours whiche came of the prayers of all Salutes ascended up before God, out of the angels hand. And the Angell toke the sencer and fylled it with fyre of the aulter, and cast it into the earthe, and voyces were made, and thundringes, and lighteninges, and earthquake.

And the seven angels whiche had the vii. trompettes prepared theim selues to blowe. The fyrst angell blew, and there was much hayle and fyre, which were mingled with bloud and they were cast into the earth: and the thyrde parte of trees was brente, and all greene grasse was bent. And the second Angell blew, and as it were a great mountayne burninge with

with fyre was caste into the sea, and the thirde parte of þe sea touned to bloude, and the thirde parte of þe creatures whiche had lyfe/dyed, and the thirde part of shippes were destroyed.

And the thirde Angel blew, and therfel a gret starre from heauen burning as it were a lampe/and it fell into the thirde parte of the ryuers, and into fountaines of waters, and the name of the starre is called wormwood: & þe thirde part was turned to wormwood. And many men died of the waters because they were made bitter. And the fourth Angel blew, & þe thirde parte of þe sunne was smitten, and þe thirde parte of the moone, and the thirde parte of starres: so that the thirde parte of the was darkened. And þe daye was smytten þe thirde part of it shulde not wyne, & lyke wise the nyght. And I behelde a herde an Angell flying thorow the myddes of heauen, sayinge with a lowde voice: Woe, woe, woe to þe habiters of þe erth, because of the voyces to come of the trompe of the .iii. Angels which were yet to blowe.

The fifth & syxte Angel blew their trompettes, & starre falleth from heauen: the locustes come out of þe smoke: The fyrst woe is past: & foure Angels that were bounde are loosed, & the thirde part of men is kylled.

The .ix. Chapter.

And the fyrst Angell blew, & sawe a starre fall from heauen vnto þe erth. And to him was geuen the keye of the bottomlesse pyt. And he opened the bottomlesse pyt/and ther arose þe smoke of a great fornace. And the sun and the ayer were darkened by the reason of the smoke of þe pyt. And there came out of the smoke locustes vpon the earth, and vnto them was geuen power as the scorpions of the earth haue power. And it was commaunded the, that they shulde not hurt the grasse of the erth: nether any grene thyng: nether any tree: but only those men which haue not the seale in their foreheades. And to the was commaunded that they shuld not kill the, but that they shulde be vexed. v. monethes, and ther payne was as the payne that cometh of a scorpion, when he hath stung a man. * And in those dayes shall men

seake death, and shall not finde it, & shall desyre to dye, and death shall flye fro them.

And the symillitude of þe locustes was like vnto horses prepared vnto battail, and on theyre heades were as it were crownes, lyke vnto golde: and their faces were as it had bene the faces of men. And they had hearte as þe hearte of women. And their teeth were as the teeth of lyons. And they had habbergions as it were habbergions of yron, and the sounde of charrettes when many horses runne to gether to battayle. And they had tayles lyke vnto scorpions, and there were synnges in their tayles. And their power was to hurt men. v. monethes. And they had a kyng ouer them, which is þe angell of the bottomlesse pyt, whose name in the hebrew tong is Abaddon: but in the Greke tong, Apollyon. One woe is past, and behold two woos come after this:

Abaddon is as much to say as a destroyer

And the syxte Angel blew, and I heard a voyce from the .iiii. corners of þe golden aulter, which is before God, saying to the syxte Angel, which had þe troope: Loose the .iiii. angelles/ which are bounde in the greete ryuer Euphrates. And the .iiii. Angel'es were loosed which were prepared for an houre, for a daye/ for a moneth, and for a yere, for to slea the .iii. part of men. And the numbze of horsme of warre were, xx. tymes. x. & I herde the numbze of them: and thus I sawe the horses in a vision, and their face on the, hauyng fyre habbergions of a facincte coloure/ and brymstonne, and the heades of the horses were as þe heades of lions.

And out of theyr mouthes went forth fire and smoke and brymston: and of these thre was the .iii. parte of men kylled/ that is to say of fyre and smoke and brymston, which proceeded out of þe mouthes, and theyr tayles were lyke vnto serpents, and had heades, and with them they did hurte: And the remnaunte of þe men which were not kylled by these plagges repented not of the dedes of theyr handes, that they shoulde not worshippe Deuelles and Images of golde, and syluer, and brasse, and stone, and of woodde.

The Reuelacion

wood which neither can see, neither heare, neither go. Also they repented not of their murder, and of theyr sojcery, neyther of their fornication neyther of theyr thefte. The angel hath the boke open: he sawareth þ the-
ee. Holde nomore tyme he geureth þ boke vnto Iohn which eateth it vp.

The temple is measured. The. ii. woo is passe,
The. xi. Chapter.

The. c. Chapter,

And I sawe another mighty angell come down from hea-
uē clothed with a cloude, and the raynebowe vppon hys heade. And his face as it were the sunne/and hys feete as it were pellers of fyre, and he had in his haube a lytle boke open: and he put his right foote vpon the sea, and his lyft foote on the earth. And cried with a loude voyce, as when a lyon roareth. And when hee had cryed/seuen thundres spake theyr voyces. And when the seauen thundres had spoken theyr voyces, I was aboute to wryte. And I herde a voyce from heaue saynge vnto me, seale vp those thynges which the vii. thunders spake, and wryte them not.

And the aungell which I saw stand vpon the sea, and vppon the earth, lyfte vp his hande to heauen, and swaie by him that I ouerth for euermore, whiche created heauen, and the thynges that therein are, and the sea, and the thynges which there:

In are, that there shoulde be no longer ty me: but in the Dayes of the voyce of the seuenth angel, when he shall begynne to blowe reuen the mistery of god shall be fynished as he preached by hys seruantes the Prophetes.

And the voyce which I herde from hea-
uen spake vnto me agayne and sayde: go, and take the lytle boke which is open to the hande of the angel which standeth vpon the sea, and vpon the earth. And I wente vnto the aungell, and sayde to hym: geue me the lytle boke, and he sayde vnto mee: take it, and eate it vp, and it shall make thy belly bytter, but it shall bee in thy mouth as swete as honny. And I toke the lytle boke out of his hande, and ate it vp, and it was in my mouth as swete as honny, and as sone I had eaten it my belly was bitter, and hee sayde vnto me: þ must prophesy agayne among the people: and nacions, and tonges and to many kynges.



And the was geuen me a reed, like vnto a rod, and it was sayde vnto me: Rysse and meate the temple of God, and þ altar, and them þ worship therein, and the quere whych is in the temple, cast oute and meate it not: for it is geuen vnto the Gentyles, and þ holy cyrie shall they treade vnder foote. xlii. monethes: and I wyl geue power vnto my two wytnesses, and they shall prophesy a thousand two hundred and threescore, clothed in sack cloth. These are two olpue trees, and two candellstyckes, standinge before the God of the earth.

And if any man wyl hurt the, fyre shall proceed out of their mouthes, and consume their enemies. And if any man will hurt the thys wyse muste he be kyled. These haue power to shut heauen, that it rapue not in the dayes of their prophesyinge:

And haue power ouer waters to turne them to blood, and to synke the earth in all manner plages, as ofte as they wyl. And when they haue synysed their testimony, the beast that came oute of þ bottomlesse pyt, shall make warre agaynst them and shall ouercome them, and kyle them. And their bodyes shall lye in the stretes of the great cyrie, which spiritually is called iordā and Egypte, where our Lorde was crucified.

And they of the people, and kindreds, and tonges, and they of the nacions shall see theyr bodyes. iiii. dayes and an halfe, and shall not suffre their bodyes to be put in graues: and they that dwel vpon þ earth shall reioyce ouer theym/and be gladde, and shall sende giftes one to another for these to Prophetes, vexed the that dwelt on earth.

And after iiii. dayes and an halfe, the sprete of lyfe from God, entred into the. And they stode vpon their feete: and great feate came vpon them which saw them. And they herde a great voyce fro heauen, saynge vnto them. Come vp hydder. And they ascended vnto heauen in a cloude, and their enemyes sawe theim. And the same houre was ther a great earthquake, and þ tenth parte of the cyrie

cytle fel, & in the earthquake were slaine
names of men seven. And the renaite
were feared, & gaue gloyp to god of he-
auen. The second woo is past, & beholde
the thirde woo wil come anothre. And the
seuenth angel blewe, & there were made
great voices in heauen, sayeng: þe kyng-
domes of this world are oure lordes & hye
Christes, & he shal raigne for euer moze.
And þe .xliiii. elders, which sit befor god
on their seates, fel vpon there faces: and
worshipped god sayng: we geue þe than-
kes, O lord god almighty: which arte & art
was, and arte to come, for thou hast re-
created thy great might, and hast rayg-
ned. And the nations were angry, & thy
wrath is come, & the time of þe deade þe
they shulde be iudged, & that thou shul-
dest geue rewarde vnto thy seruantes
the prophetes and saintes, & to the þe
fear thy name smal and great & shul-
dest destroy the, which destroy þe earth.
And the temple of god was opened in
heauen, and ther was seene in his tēple
the arke of his testamēt: and there fol-
lowed lyghtnynges, and voyces / and
thondrynges and earthquake, and much
hayle.

¶ The seuenth angel, bloweth his trumpet. Ther
appeared in heauen a woman clothed with þe sonne:
Michael fighteth wyth the dragon, which persecu-
teth the woman.

¶ The .xiii. Chapter.

And there appeared a great
wonder in heauen: A womā
clothed with the sunne, and
the moone vnder her fete, &
vpon her head a crowne of
xii. starrs. And she was with childe, &
cryed trauelling in byrth, and pained re-
dy to be deliuered. And ther appeared a
nother wounder in heauen, for beholde a
great red dragon haupnge seven hea-
des, and ten hornes and crounes vpon
his heades: and bys tayle dreye þe thyrde
parte of the starrs, and cast thē to þe
earth.

¶ And the dragon stode before the wo-
man, which was ready to be deliuered:
for to deuoure her childe as soone as yt
were bozne. And she brought forth a mā
childe, which shulde rule all nacyns to
a tode of yron.

And her sonne was taken vp vnto god

and to his seate. And the woman fled in
to wyldernes, wher she had a place, pre-
pared of god, that they shuld leade her
there a .xii. hundred and .lx. dayes.

And ther was a great battayl in he-
auen, Michael and his Angels fought
with the dragon, and the dragon fought
and his anges, and preuailed not: ne-
ther was their place founde any moze in
heane. And the great dragon, that olde
serpente called the deuyl and Sathas-
nas was cast out. Which deceaueth all þe
world. And he was cast fro þe earth &
bys angelles were cast out also.

And I hearde a lowde voyce sayng:
ge: in heauen is no more made saluacyon &
strengthe & þe kyngdome of oure god /
and the power of his Christ. For he is
cast doune which accused them before
god daye and nyght. And they ouerca-
me him by the bloud of the lambe, & by
the worde of their testimony, & they lo-
ued not their lyues vnto þe death. Ther-
fore reioyce heuens / and ye that dwelle
in them. And to the inhabiteurs of the
earth, and of the sea: for the deuyl is coe
down vnto you which hath great wrath
because hee knoweth that he hath but
short tyme.

And when the dragon sawe, that he
was cast vnto the earth, he persecuted þe
woman, which brought forth þe mā chy-
lde. And so þe womā were geue two wyng-
ges of a great egle, that she myghte flye
into the wyldernes, to her place, wher
she is noryshed for a tyme, tymes, & hal-
fe a tyme, from the presēt of the serper.
And the dragon cast out of bys mouthe
water after the woman as it had bene
a ryuer, because she shuld haue bene
caught of þe flood. And þe earth holpe, þe
woman, & the earth opened her mouth &
swallowed, vp þe ryuer, which þe dragon
cast out of his mouth. And the dragon
was wroth with the woman: and went
and made warre with þe remnant of hye
sede, whych kepe the commandemen-
tes of god / & haue the testimony of Je-
sus Christ. And I stode on þe sea sande.

¶ A beast ryseth out of þe sea with seven heades and
ten hornes. Another beast cometh out of the earth
with two hornes.

¶ The .xiii. Chapter

And

The Revelation



AND I sawe a beast ryse out of the sea, hauing seue hea- des, and ten hornes, and vpon hys hornes. x. crownes & vpon his heade the name of blasphemie. And the beaste which I sawe was lyke a catte of the mountayne, and hys feete were as the feete of a beare, & his mouth as the mouth of a lyon: and the dragon gaue him his power and hys seate, and great auctoritie, and I sawe ouer of his heades as it were wounded to death, and hys deadly wound was healed. And all the worlde wondered at the beaste, and they worshipped the dragon whych gaue power vnto the beaste, and they worshipped the beaste sayeng: who is like vnto the beaste: who is able to warre with hym.

And ther was geuen vnto him a mouth that spake greates thynges and blasphemyes, and power was geuen vnto hym to do. xlii. monethes. And he opened his mouth vnto blasphemie agaynst god to blasphemie hys name and hys tabernacle: and them that dwell in heauen. And it was geue vnto hi to make warre wth the Sapyntes, ad to ouercome them. And power was geuen hym ouer all kyned, tonge, and nacion, and all that dwell vppon the earthe worshipped him: whose names are not written in the booke of lyfe of the lambe, which was killed fro the beginninge of the worlde. If any man haue an eare let him heare: * he that ledeyth into captiuitie, shall go into captiuitie: * he that kylleth wth a swerde must be kyled wth a swerde. Here is the patience / and the fapth of the saintes

And I behelde another beaste coming vpon out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he did all that the first beaste coulde do, in his presence, and he caused the earth and them which dwell therein, to worship the fyrste beaste, whose deadly wounde was healed, ad he did greates wonders, so that he made fyre come downe from heauen in the sighte of men, And deceyued them that dwelte in the earth by the meanes of those sygnes whych he had power to do in the syght of the beaste, sayenge to them that dwell on the earth: that they should make an ymage, vnto the beaste, which had the wound of

a swerde, and did lyue, And he had power to geue a sprete to the beaste / and the image of the beaste shuld speake, and shuld cause that as many as wolde not worship the image of the beaste shulde be killed. And he made al both smal and great, riche and poore, free and bonde, to receaue a marke in their righte handes or in their foreheades. And that no man myght bie or sel, saue he had the marke or the name of the beaste, other the nombre of his name. Here is wisdom. Let him that hath wpt counte the nombre of the beaste: for it is the nombre of a man, and his nombre is sixe hundredeth thre score and syxe.

The lambe standeth vpon the mount Sion and the vnderfylled congregacion wth hi: The angel exhorteth to the feare of God and telleth of the fall of Babilon:

The. xliii. Chapter. *



AND I looked, and lo a lambe stode on the mount Sion, and with him an. C. ad xliii. M. hauynge his fathres name; written in their foreheades. And I herde a voice from heauen, and the sounde of many waters, and as the voice of a great thunder. And I hearde the voice of herpers herpige in their harpes.

And they songe as it were a newe songe, before the seate, and before the foure beastes, and the elders / and no man coulde learne that songe, but the hundred and. xliii. M. which were redemed from the earth. These are they, which were not defyled wth women / for they are virgyns. These folowe the lambe whither soeuer he goeth. These were redemed fro men beyng the fyrste frutes vnto God and to the lambe, and in their mouthes was found no gyle. For they are without spot before the trone of God. *

And I sawe an angell fflye in the myddeste of heauen hauynge an euerglasting gospel, to preache vnto them that sit and dwel on the earth, and to al nacions, kynreds, and tonges and people, sayng wth a lowde voyce: * feare God. and geue honour to hym, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, ad fountaines of water. And he folowed an nother angell, sayenge: * Babilon

By this say- are figured alle prophes, as to saye, Chap. ix. c.

Shil. xlii. Math. xlii. Geneli. ix. a. Mat. xxvi

Apoc. xxi. 2.
Babylon is fallen, is fallen, that great city, for she made all nations drunke of the wine of her fornication.

And the third angell folowed them saying with a loud voice: If any man worshyppe the beast and hys ymage, and receaue his marke in his forehead, or in hys hande, the same shall drinke the wine of the wrath of God, which is powred in the cuppe of his wrath. And he shall be punished in fyre and byrmston, before the holy angels, and before the lambe.

And the smoke of their tormente ascendeth vp eternally. And they haue no rest daye nor night, which worshyppe the beast and his ymage, and whosoever receaue the pynt of hys name. Here is the patience of saintes. Here are they that kepe the commaundmentes and the sayth of Iesu.

And I heard a voyce fro heauen saying vnto me: wyte. Blessed are the dead which here after dye in the Lorde, euē so sayth the spete: that they maye rest from their laboures, but their workes shall folowe them.

And I looked and beholde a white clowde, and vpon the clowde one sittinge lyke vnto the soune of mā, hauinge on his head a golpen crowne, and in his hande a sharpe sickle. And another Angell came out of the temple, crying wyth a lowde voyce to hym that sat on the clowde.

Mat. xiii. 30.
Thruste in thy sickle and reape for the tyme is come to reape, for the corne of the earth is ripe. And he that sat on the clowde, thrust in hys sickle on the earth, and the earth was reaped.

And another Angell came out of the temple, whiche is in heauen, hauinge also a sharpe sickle. And another Angell came out from the aultre, whych had power ouer fyre, & cryed wyth a lowde crye to hym that had the sharpe sickle, and sayde: thrust in thy sharpe sickle, & gadde the clusters of the earth, for the grapes are ripe. And the Angell thrust in hys sickle on the earth, and cut doune the grapes of the earth: and cast them into the great wynefat of the wrath of God, and the wynefat was troden wyth out the tittle & bloud came out of the fat, euē vnto the hoyses byddes by the space of a thousande and sixty, & furlonges.

Apoc. xvi. 1.
The seven Angels hauinge seven vialles full of wrath.

The. xv. Chapter,



And I sawe another sygne in heuen great & meruellous: the seven laste plagis, for in the which is fulfilled the wrath of God.

And I sawe as it were a glassy sea, mingled with fyre, and them that had gotten victory of the beast, and of his ymage, & of his marke, and of the nombre of his name, stand on the glassy sea, hauinge the harpes of God, and they soung the songe of Moyses the seruaunt of God, & the songe of the lambe, saying. Great & maruelous are thy workes: Lord god almyghty, iuste and true are thy wayes, & thynges of thynges. Who shall not feare thee O Lorde, and glorify thy name: for thou only art holy, and all gentyles shall come and worshyp before thee, for thy iudgements are made manifeste.

And after that, I looked, and beholde the temple of the tabernacle of testimony was open in heauen, and the seven angels came out of the temple, which had the seven plagis, clothed in pure & bryght linnen, and hauinge their brestes girded with goldeu girdels. And one of the foure beastes gaue vnto the seven Angels, six golden vialles full of the wrath of God, which liueth for ever more, and the temple was full of the smoke of the glory of God, & of his power, and no man was able to entre into the temple, till the seven plagis of the seven Angels were fulfilled.

The Angels poure out their vialles full of wrath

The. xvi. Chapter



And I herde a greates voyce out of the temple sayengeto the. vii. Angels: go poure out your vialles, poure out your vialles of wrath vpon the earth. And the first went, and poured out his vial vpon the earth, and there fel anoyse, & sore botche vpon the manne, which had the marke of the beast, and vpon them which worshipped the image. And the seconde angel shed out his vial vpon the sea, and it turned as it were into the bloude of a dead man: and euery liuyng thing died in the sea.

And

Apoc. xvi. 1.
The seven Angels hauinge seven vialles full of wrath.

The Reuelacion

And the thirde angell shedd oute his byrill vpon the ryuers and fountaynes of waters, and they turned to bloude And I herde an angel saye: A ozde which art and wast, thou art righteous and holy, because thou haste geuen such iudgements, for they shedd oute the bloude of sayntes and prophetes, and therfor hast thou geuen them bloude to drinke: for they are worthy: and I hearde another oute of the altier saye: euen so Lord God almighty true and righteous are thy iudgements.

And the fourth angel poured oute hys byrill on the sonne/and power was geue vnto hym to brenne menne with heate of fyre. And the men raged in greate heate and spake euell of the name of god, which hath the power ouer those plagues, and they repented not, to geue hym glozpe. And the v. angell poureth oute hys byrill vpon the seate of the beaste, and hys kingdome, waxed darcke, and they gnewe their tonges for sorow, & blasphemed the god of heauen, for sorow and payne of theyr sorow, and repented not of theyr dedes.

And the sixte angel poured oute hys byrill, vpon the great ryuer Euphrates & the water dried vp that the wayes of the kinges of the easte shoulde be prepared. And I sawe thre vncleane spretes lyke frogges, come oute of the mouth of the Dragon, and oute of the mouth of the beaste, and oute of the mouth of the false prophet. For they are the spretes of Deuels, working myracles, to go out vnto the kinges of the earth, and of the whole worlde, to gather them to the battyll of that great god almyg hty. Beholde I come as a thefe. Happye is he that watcheth and keepeth hys garmentes, lest he be founde naked, and men se hys shyldes. And he gathereth them together in into a place called in the Hebrue couinge Armagedon.

And the seventh Angell poured oute hys byrill into the ayre. And there came a voyce out of heauen from the seat, saying: it is done, and ther folowed voyces, thondrynges, & lychtenynges/and ther was a great earthquake, suche as was not sens me wate vpon the earth, so mighty an earthquake & so great: & the great

citye was deuilled into thze partes, and the cite of al nations fel. And great Babylon came in remembrance before god, to geue vnto her the cuppe of the wyne of the fcratnes of his wrath. Every ple fled away, and the moūtaynes were not founde. And there fell a greate haille, as it had bene talentes, out of heauen vpon men, and the men blasphemed God: because of the plage of the haille/for it was great and the plage of it sore.

¶ Hee describeth a woman sittinge vpon a beaste with ten hornes.

The xviii. Chapter.



And ther came one of the seven Angells, which had a seuen dialles: and talked with me, sayeng vnto me: come I wyll shewe thee the iudgement of the great whoze that sitteth vpon many waters, to whom haue comitted fornicacion the kinges of the earth, so that the inhabitants of the earth, are dionken with the wyne of her fornicacion. And he caried me away into the wilderness in a spere. And I sawe a woman sit vpon a rose colozed beaste full of names of blasphemy, which had ten hornes. And a woman was arayed in purple and rose colour and deckt with gold, precious stone, and pearles, and had a cuppe of golde in her hande, full of abhominacions & filthines of her fornicacion. And in her forehead was a name wyrtten, a mystery, great Babylon the mother of whozdom, and abhominacion of the earth. And I sawe the wyfe draken with the blood of sayntes, & with the blood of the wyrtmesses of Iesu. And when I sawe her: I wondered with great meruayle.

And the Angel sayde vnto me: wherefore maruaylest thou? I wyll shewe thee the mistery of the woman, and of the beaste that bereth her, which hath seuen heades and ten hornes. The beaste that I seest, was, and is not, and shall ascende out of the bottomles pyt, and shal go into perdition, & they that dwel on the earth shal wonder (whose names are not wyrtten in the boke of lyfe from the begynnyng of the worlde) when they behold the beaste that was, and is not. And here is a mynd that hath wisdom.

The seven heades are seven mountaynes

hath, xliiii.
Dete, lli. c
Chell, v. a,

taines on which the woman sitteth: they are also seven kinges. If yue are fallen, & one is, and another is not come. And he cometh, he must continue a space. And the beast that was, & is not, is even the eighth, and is one of the seven, and shall go into destruction. And the ten hornes which thou seest, are the kinges, which have receyved no kyngedome, but shall receyve power as kynges at one houre with the beast. These have one mynde, and shall geue their power and strength unto the beast. These shall fight with the lambe, & the lambe shall overcome them. * For he is Lord of Lordes, and kinge of kinges: and they that are on his side, are called, and chosen and faythfull.

And he sayde unto me: the waters which thou sawest, where the whore sitteth, are people, & folke, and naciōs, and tonges. And the ten hornes, which thou sawest upon the beast, are they that shall hate the whore, & shall make her desolate and naked, and shall eate her fleche and burne her with fyre. For God hath put in their hertes to fulfyll his wyl, and to do with one consent, for to geve her kyngedome unto the beast, untill the wordes of God be fulfilled. And the woman which thou sawest, is that greete cite, which raggeth over the kynges of the earthe.

The lovers of the worlde are sorre for the fall of Babylon, but they that be of God, have cause to reioyce for her destruction.

The. xliiij. Chapter.

And after that I sawe another aungel come fro heauen, having great power, & the earth was lightened with his brightnes. And he cryed mightelye with a strong voyce sayinge: * Greete Babylon is fallen, is fallen: & is become the habytacoun of devyls, & a hold of all foule spirites, & a cage of all uncleane and hateful byrdes, for all naciōs have drunken of the wine of the wrath of her fornicaciō. And the kinges of the earthe have committed fornicacion with her, and her merchautes are waxed ryche of the abundance of her pleasure.

And I heard another voyce fro heauen, saye come awaye from her my people, that ye be not partakere in her synnes, that ye receyve not of her plagues.

For her synnes are gone up to heauen, & God hath remembred her wickednes. Reward her even as she rewarded you, and geve her double accordinge to her workes. And poure double to her in the same cuppe, which she filleth unto you. And as muche as she glorified her selfe, and lifted wātantly, so much poure ye for her of punishment and sorow, for she sayd in her selfe: I sit beyng a quene, & am no widow, and shall see no sorowe. Therefore shall her plagues come at one daye, death, and sorowe, and hunger, and she shall be bzent with fyre: for strong is the Lord God whiche judgeth her.

And the kinges of the earth shall wepe her & waille over her, which have committed fornicacion with her, and have lyved wantonly with her, when they shall see the smoke of her burninge and shall stande a farre off, for feare of her punishment, sayinge: * Alas, Alas, & greete cite: & babilon, that mighty cite: for at one houre is her judgement come. And the marchauntes of the earth shall wepe and wayle in them selves: for no mā will bye there ware any more, & ware of gold & sylver, and precious stones nether of pearle, and raynes, and purple, & skarlet, & all thine wodde & all maner vessels of yuery, and all manner vessels of most precious wodde, and of bzasse, & prynces, and synners, & odours, and oymences and francheysence, and wyne & oyle and fine flour & wheate, beastes, and shepe, and horses, and charetes, & bodys and soules of men.

And the apples that thy soule lusted after are departed from thee. And all thynges which were depntie and had in price are departed from thee, and thou shalt finde the nomore. The marchauntes of thes higges which were ryche, shall stande a farre off from her, for feare of the punishment of her, weppung and wayling, & sayinge: * Alas, alas, & greete cite, that was clothed in raynes & purple, and scarlet, and decked with goyde, & precious stones, & pearles: for at one hour, so great riches is come to nought.

And every that peygouner / & al they occupied shipes & shipmen which were in the sea stode a farre off, & cried, why they sawe the smoke of her burninge, say

The Revelation

ping: what cite is lyke vnto this grea-
tite. And they call it vnto their heads, a
cried weping, and wayling, and sayde: *
Alas alas, that great cite wherein weare
made riche al that had shippes in the sea,
by the reason of her cosynnes, for at one
houre is she made desolate.

Reioyce ouer her thou heauen, and ye
holy Apostles and prophetes: for God
hath geue you iudgement ouer her. And
a myghty angell toke by a stone lyke a
great millstone, and cast it into the sea, say-
ing: with suche violence shal that great
cite Babylon be cast and shal be founde
no moze. And the voyce of harpers, and
muscyons, and of ppyers, and trumpet-
ters shal be harde no moze in the, ad no
craftes man of whatsoeuer craft he be,
shal be founde any moze in the. And the
sounde of a myll shal be harde no moze
in the, and the light of the candel shal no
moze shine in the: and the voyce of the
bridegroom and of the brides, shal be hard
no moze in the, for the marchautes were
the great men of the earth, And withine
chauntment were deceaued al nacions:
and in hir was founde the bloude of the
prophetes and of the sayntes, ad of al
the were slayne vpon the earth.

Payse of thanks are geuen vnto God for iudg-
ing the whore for auenging the bloud of his serua-
ntes. The Angell will not be worshipped. The fou-
les and birdes are called to the slaughter.

The six Chapter.

After this, I hearde the
voice of much people in hea-
uen saying: Alleluya, Sal-
uacion ad gloze ad honour
and power be ascribed to
the Lorde oure God, for true and righ-
teous are his iudgements, for he hath
iudged the great whore whiche did cor-
rupt the earth with her fornicacion and
hath auenged the bloud of his seruautes
of hir hande. And agayne they sayde: Al-
leluya. And smoke rose by for evermoze
And the xliii. elders and the iiii. beastes
fell doune, and worshipped God the late
on the seate, saying: Amen Alleluya, ad
a voyce came out of the seate, saynge:
payse poure Lorde God al ye that are
his seruautes, and ye the feare him both
small and grea.

And I hearde the voyce of muche peo-
ple euen as the voyce of many waters, &

as the voyce of strong thunders, saying
Alleluya, for God omnipotent raygneth
Let vs be glad and reioyce and geue ho-
noure to hym: for the mariage of the lambe
is come, ad his wyfe made her selfe redy.
And to her was graunted, the mulde
be a rayed with pure ad goodly raynes.

For the raynes is the rightewisnes
of sayntes. And he sayd vnto me, * hap-
py are they which are called vnto the la-
bes supper. And he sayd vnto me: these
are the true sayntes of God.

And I
fel at his feete, to worshipping hym. And
he sayde vnto me, se thou do it not for
I am thy felowe seruaunt, ad one of thy
brethren, & of the the haue the testimonye of
Jesus. worshipping God, for the testimo-
ny of Jesus is the spete of prophesie.

And I sawe heauen open, and beheld a
whye horse: and he that sat vpon him
was saychful & true, and in rightwysnes
did iudge and mak battayle. His eyes
were as a flamme of fyre: and on his
head were many crownes: and he had a
name wyrtten, that no man knewe but he
him selfe. * And he was clothed with the
vesture dypt in bloud, & his name is cal-
led the word of God. And the warriors
whych were in heauen followed hym vpon
whye horses, clothed with white ad
pure raynes: and out of his mouth bre-
ut out a sharpe sword. * I sawe, & with it he
shulde smyte the heathe. And he calld
them with a rodde of yron, & he trode
the wynefat of fearnes & wrath of almygh-
ty God. And hath on his vesture & on
his thigh a name wyrtten: kynge of kyn-
ges, and Lorde of Lordes.

And I sawe an Angell stande in the sunne,
& he cryed with a lowde voyce, saynge to
all the fowles the flye by the middes of heaue
come & gather poure selues together vnto
the supper of the great God, the feare ea-
te the fleshe of the kynges, & of his captyues
& the fleshe of the myghty men, ad the fleshe of
horses, & of the that sit on the, & the fleshe
of all fre men and bond men & of small
& great: & I sawe the beast & the kynges
of the earth & the warriors gathered toge-
ther to make battayle agaynst him the sat
on the horse, and agaynst his soudiers.

And the beast was taken with him that
falle prophet that wroughte myracles
before him, with which he deceaued the
thas

Matt. xlii.
Luke. xlii.

Eccl. xlii.

a. By the
sword of sig-
nified the
word of god
as it is sayd
Eccl. vii. c
Eccl. xlii. c
Ap. i. v. c. l. i.

he receyved the beastes marke, and the
that worshipped his image. These both
were cast into a ponde of fyre burninge
with bym stone: and the trinaunt were
slayne with the swearde of hym that sat
vpon the seate, which swearde pceded
out of his mouth, and all the foules were ful
filled with their flesch.

The dragon is bounde for a thousande years.
The deade arise, and receyve iudgemente.

The xx. Chapter.

And I sawe an Angell come
downe from heauen, hauyn-
ge the key of the bottomlesse
pyt, and a great chayne in his
hand. And he toke the dragon
the olde serpent, which is the deuill and Sata-
nas, and he bounde him a thousande yeres:
and cast him into the bottomlesse pit, and
he bounde him, and set a seale on him, that
he shoulde deceaue the people no moare,
till the thousande yeres were fulfilled. And
after that he must be loosed for a litell se-
son.

And I sawe seates, as they sat vpon them
and iudgement was geuen vnto them:
and I sawe the soules of them that were
beheaded for the wytnes of Iesu, and for
the worde of God: which had not wor-
shipped the beast, nether his ymage, nether
had taken his marke vpon their forehea-
des, or on their handes: and they lyued,
and raygned with Christ a thousande yeres: but
the other of the dead men liued not aga-
yne, vntill the thousande yeres were fini-
shed. This is the fyrst resurreccyon: Blis-
sed and holy is he that hath parte in the
fyrst resurreccyon. For on suche shall the
second death haue no power: for they shall
be the prestes of God and of Christ, and
shall raygne with him a thousande yeres.

And when the thousande yeres are expired, Sata-
nas shalbe loosed out of his prison, and shall
go out to deceaue the people whych are in
the four quarters of the earth: Gog and
Magog, to gather them together to bat-
tyle, whose nombre is as the sand of the
sea: and they went vp in the playne of
earth: and compassed the tentes of the sap-
tres about, and the beloued cytie. And
fyre came downe from God, out of hea-
uen, and deuoured them: and the deuill
that deceaued them, was cast into a

lake of fyre and brimstone: where the beaste
and the false prophetes were, and shall
be tormented daye and nyght for euer
more.

And I sawe a grete whyte seate, and
him that sat on it, from whose face fled
awaye bothe the earth and heauen, and
their place was no more founde. And
I sawe the dead, bothe great and small
stande before God: And the booke was
opened, and another booke was opened,
which is the booke of lyfe, and the dead we-
re iudged of those thynges which were
written in the booke accordyng to their
deedes: and the sea gaue vpon her dead, which
were in her, and death ad hel deliuered
vpon the dead, which were in them: and they
were iudged euery man accordyng to
his deedes. And death and hell were cast
into the lake of fyre. This is the second
death. And whosoever has not founde
written in the booke of lyfe, was cast in-
to the lake of fyre.

In this chapter is descreybed the newe and spiri-
tual Iherusalem.

The xxi. Chapter.

And I sawe a newe heauen and a
newe earth. For the fyrst heauen, and
the first earth were banished awaye,
and there was no more sea. And I
sawe that holy cytie newe Iherusa-
lem come downe from God out of heauen,
prepared as a wyde garnished for her
husband. For I heard a grete voyce out
of heauen sayng: beholde the taberna-
cle of God is with men, and he will dwel
with them. And they shalbe his people,
and God him self shalbe with them, and
God. And God shal wypp awaye all
teares from their eyes. And there shalbe
no more death, nether sorow, nether crying,
nether paine: for they be any more paine: for the
olde thynges are gone. And he that sat vpon
the seate, sayde: Beholde I make all thi-
nges newe. And he said vnto me: write,
for these wordes are saythfull and true.

And he said vnto me: it is done, I am
Alpha and Omega, the begynnyng and
the ende. I will geue to him, that is a thirst
of the well of the water of life, fre. He that
ouercommeth, shal inherite all thynges, and
I wilbe his God, and he shalbe my soune.
But the fearful and vnbeleuyng, and the
abominable, and murtherers, and whor-
ers,

And mony

Cap. xxi. c.
and li. vi.
ii. Petri. iii.

Cap. xxi. c.
and li. vi.

ii. Cor. v. b.
Cap. xxi. c.

a. Alpha
omega toke
in p. i. cha.

The Revelation

mongers, and sorcerers, and ydolaters, and all liars: al haue thei parte in the lake, which burnyth with fyre, and bym: stone, which is the seconde death.

And there came vnto me one of the vii. angels, which had the seuen vyals, ful of the vii. laste plagues: and talked w me sayinge: come hether, I wil shewe thee þe bryde, the lambe wyfe. And he caried me awaye in the sprete to a greate and an hie mountayne, and he shewed me the greate cite, holy Ierusalem descedyng out of heauen from God, hauing the brightnes of God. And her chynge was lyke vnto a stone moste pceious, rue a Iasper cleare as cristall: and had, walles greate ad hie and had. xii. gates and at the gates. xii. Angels: and names wyitten, which are þe. xii. tribes of Israel: on the East parte. iiii. gates, and on the North syde. iiii. gates and towardes the South. iiii. gates, and fro the west. iiii. gates: the wall of þe cite had. xii. foundaciōs, and in them the names of the lambes xii. Apolteles.

And he that talked with me, had a golde rede to measure þe cite w al, þe gates therof, a þ wal therof. And þe cite was byle. iiii. square: þe length was as large as þe breadth of it: þe measured þe cite w the rede xii. þe furlonges: and the length and the breadth, a the heyth of it, were equal. And he measured the wall therof an. cccc. cubites: the measure that the angel had was after the measure that mā useth. And þe bildige of the wal of it was of Iaspas. And þe cite was pure golde lyke vnto cleare glasse, and the foundaciōs of þe wal of þe cite were garnished w al manner of pceious stones. The first foundacion was Iasper, the second Saphyre, the thirde a Calcedony, the fourth an Emerald: the fift Sardonix: the vixt Sardoos: the vii. Crystolite: the eighth Berall: the ix. a Topas: the tenth a Crystoprasos: the eleuenth a Jacynthe: þe tweluth an Amarist. The. xii. gates were. xii. pearles: euery gate was of on pearle, a þe stete of the cite was pure golde as thowwe thynge glasse. And ther was no temple therein. For þe Lord God almighty and the lambe are the temple of it and þe cite hath no nebe of þe sonne uether of the mone to lighten it. For the

brightnes of god did light it: a þe labe was the lyght of it. And the people wher are saued shal walke i the light of it and the binges of the earth shal bringe their glory vnto it. * And the gates of it are not shut by daye. For ther shalbe no nyght there. And ther shal entre ito it none vncleane thyng: nether what fouet worketh abhominaciōs or maketh lyes: but they only which are wyitten in þe lambes boke of lyfe.

The ryuer of the water of life, the frutefulness and lyght of the cite of. God The Lord geueth euery hys seruautes warning of thynges for to come, the an gell wyll not be worshypped. To the woide of God maye nothyng be added nor mynyshed there from.

The. xii. Chapter

And he shewed me a pure ryuer of water of life cleare as Cristall: pcedig oute of þe seate of god a of þe lambe. In the middes of þe stetes of it, ad of euery syde of þe ryuer was ther wode of life: which bare. xii. māner of frutes: a gane frute euery moeth: and þe leues of þe wode serued to heale þe people w al. And ther shalbe no moze curse: but þe seate of God a the lambe shalbe in it: a his seruautes shal serue hym. And they shal se his face, and his nāe shalbe in thei foreheades. * And there shalbe no nyght there: and they nebe no candle, nether lighte, of þe sunne for þe Lord Geueth the light a thep shal taigne for euermoze.

And he sayde vnto me: these sayiges are saythfull and true. And the Worde God of Sayntes a Prophetes sent hys angel to shewe vnto his seruautes, þe thynges which must shortly be fulfilled. Behold I come shortly. * Happy is he that kepeth the saying of þe prophesy of this boke. I am Iohn which sawe these thynges and herde them. And when I had hearde ad sene. * I fell doue, to worship þe before the feete of þe Angel which shewed methese thynges. And he sayd vnto me: se þe do it not: for I am thy felowe seruaunte, and the felowe seruaunt of thy brether in the Prophetes and of them which kepe þe sayinges of this boke. But worshyppe God.

And he sayde vnto me: seale not the sayiges of the prophesy of this boke. For þe tyme is at hande. He that doeth euill, let him do euill still: and he which is filthye, let him be filthye still: and he that is righteous,

Cap. ix. d.

Cap. ix. d.

Apoc. i.

Apoc. i. d.

be more righteous: and he that is holy
let him be more holy. And behold I cōe
shortly/ād my rewarde with me, to geue
euery mā accoꝝding as his dedes shalbe
I am alpha and Omega the beginning
and the ende: the first and the last. Ble-
sed are they that do his commaūdemētes,
that their power maye be in the tre of life,
e may enter in thozow y gates into y citie. *
foꝝ without shalbe dogges, and inchaū-
ters and whoꝝmongers, and moꝝtherers,
ād ydolaters, ād whoso euet loueth oꝝ ma-
keth leaſinges.

Mat. iiii.
Apoc. i. b.

I Iesus sent myne angel to testifie
vnto you these thinges in the congrega-
cyons. I am the rote and the generacyon
of Dauid, and the bꝛight moꝝning star.
And the spꝛete and the byꝛde sayde come
And let hi that heareth, saye also, come. *
And let hi that is a thurst, come. * And let
whoso euet wil, take of y water of life, fre.

Eccl. i. b.
Jon. vii. f.

Deute. xiii. a
and xiii. d
Psa. xxx. a.

I testify vnto euery mā that heareth
the wordes of the prophesy of this boke-
* pꝛeꝝ man shal adde vnto these thiges
God shal adde vnto him the plagis that
are written in this boke. And if any man
shal mynyshe of the wordes of the boke of
this prophesy, God shal take away hys
parte out of the boke of lyfe and out of
the holy citie, and from those thin-

ges which are written in this
boke. He which testifieth

these thynges saith:

be it I come quickly,

Amē. Euē so come

lord Iesu. The

grace of our

Lord Iesu

Christ be

with you

al Amē



The ende of y newe
Testament.



This is the table

where in ye shal finde the Epistles
and the Gosples, after the vse
of Salysbury.



to fynde them the souer
so shal ye seke after these Ca-
pytal letters by name: A. B.
C. D. which stand by the sy-
de of this boke alwayes. En
oꝝ vnder the letter there shal ye fynde a
crosse: where the epistle oꝝ the gospel be-
ginneeth, and where the ende is, ther shal
ye fynde an halfe crosse. f.

And the first lyne in this table al way
is the epistle and the second lyne is alway
the Gospel.

On the first Sondaye in the Aduent,
This also we knowe, Roma. xiii. d
When they drew nye vnto. Mat. xxi. f
On the wenesdaye.

Be pacient therfoꝝe brethen Jacob v. b
The beginning of the gospel. Mat. i. a
On the fryday

Estate the ii. Chapter
In those dayes John. Mat. xxi. f

On the ii. Sondaye
in the Aduent

What soeuer thiges are writte Ro. x. b
And there shalbe sygnes. Luc. xxi. c

On the wenesdaye
sacharie the viii. Chapter,
Verely I saye vnto you. Mat. xi. b

On the fryday
Estate the xii. Chapter,
John bare witness of him. John. i. b

On the iii. Sondaye
in the Aduent

Let men this wile eeme vs. i. c. oꝝ. iiii. a
When John beynge in pꝛesō. Mat. xi. a

On the wenesdaye
Estate ii. Chapter

And in the vi. moneth. Lu. i. c
On the frydaye

Estate the xi. chapter
Mary arose to those dayes. Lu. i. d

On the iiii. Sondaye in the aduent.
Reioyce in the lord. Whi. i. iiii. a

And this is the recorde of John. Jo. i. c
On the wenesdaye

Johel the ii. and iii. chapter
And this rumoꝝ of him went. Lu. vii. c

Alth, On

The Table

On the frydaye
sacharie the ii. chapter

Take hede, beware of þe leue Mat. viii. B

On the Christmas eue

Paul the seruant of Iesus Rom. i. A

When his mother mary was Mat. i. C

On the Christmas nyght at the masse

For the grace of God Tit. ii. C

It folowed in thole dayes Lu. ii. A

At the ii. Masse

But after that the kynges Tit. iii. B

The shepherdes sayde one to Lu. ii. C

At the iii. masse

God in tyme past diuersly Hebr. i. A

In the begynnyng was that Joh. i. A

On saynct Steuens daye

Steu full of faith & power Act. vi. C

Wherfoze beholde I seide Mat. xiii. B

On saynct John Euangeliste

Ecclesiast the xv. chapter

Folowe me, Peter turned Job. xxi. A

On the chyldermasse daye

And Ioked, & lo a lambe Reuela. xiii. A

Lo the angel of þe Lorde ape Mat. ii. C

On the Sondaye after christmasse

And I saye that þe berze as Gala. iii. B

And his father and mothe mi Lu. ii. C

On the fewe yeres daye

For the grace of God þe byng Tit. ii. C

And when the eyght daye was Lu. ii. C

On the twelue eden

For þe grace of God that byng Tit. ii. C

When Herode was dead Mat. ii. B

On the twelvedaye

Elate the xi. Chapter

When Iesus was boine Mat. ii. A

On the first sondaye after þe twelwe daye

Elate the lx. chapter

The nextedaye, John sawe Joh. i. B

On the ii. sondaye after twelwe daye

I beseeche pou therfoze byethre Ro. iiii. A

And when he was xii. yere olde Jo. ii. f

On the weneldaye

Brethren my hertes desyre Rom. i. A

When Iesus had herde þe Mat. iii. B

On the frydaye

Let euery soule submyt him Ro. xiii. A

And Iesus returned by the Jo. iiii. C

On the iii. Sondaye after

twelwe daye.

Seynge that we haue diuers Ro. xli. B

And the thyrde daye was the Joh. ii. A

On the weneldaye

This is a true saynge, i. Tim. i. C

And he departed from thence Mat. vi. A

On the frydaye

For I knowe, and surely Rom. xiii. C

And he came into Capernaum Lu. iii. C

On the iiii. sondaye after

twelwe daye.

Be not wyle in your owne Rom. xli. B

When Iesus was come Mat. viii. A

On the weneldaye.

I beseeche pou byethren for Rom. xv. C

And he entred agayne into Mat. xiii. A

On the frydaye

Are ye not ware that ye are i. Cor. iii. C

And Iesus went about all Mat. xiii. B

On the .v. sondaye after

the twelwe daye

Owe nothing to any man Ro. xiii. C

And he entred into a shyppe Mat. viii. C

On the weneldaye

As concernyng the thynges i. Jo. vii. A

It chaungeth as they went on Lu. ix. C

On the frydaye

Let euery man abyde in the i. Cor. vii. B

And they brought chyldren Mat. x. B

On the vi. Sondaye after,

twelwe daye.

Nowtherfoze as elect of Coloss. iii. B Septima

The kyngdome of heauen Mat. xiii. B gelima.

On the weneldaye

I exhorte therfoze that a i. Tim. ii. A

A certayne man had two Mat. xxi. B

When the weddinge goeth out

Perceauye ye not how that i. Cor. x. B

For the kyngdome of heauen Mat. x. A

On the weneldaye

Yf our Gospels be per hpd ii. Cor. iii. A

And they departed thence Mat. ii. C

On the frydaye

Seynge then that we haue ii. Cor. iii. C

He that is not with me, is Mat. xiii. C

On the Sondaye, ix

For ye suffer soles gladly ii. Cor. xi. C Berage.

When muche people were Lu. viii. A luma.

On the weneldaye

I cal God for a recorde vnto ii. Cor. ii. A

And he began agayne to Mat. xiii. A

On the frydaye

Seynge that we knowe ii. Cor. v. B

When he was demaunded Lu. xvi. C

On the sondaye i.

Though I speake with the i. Cor. xiii. A Oniqua.

He toke vnto him the twelue Lu. xvi. f gelima.

On the weneldaye

Johel the ii. chapter

The table

Elviii

Moreouer when ye faste be. Mat vi. B

On the fridaye

Esaie the lviij chapter

Ye haue hearde how yt is say Mat vi. C

On the i Sondaye

in lene

As helpers therfore it Cozin vi. A

Then was Iesus led awaye Mat llii. A

On the tuesdaye in the liii tymes

Exod the xliiij chapter alii Reg xix. C

Then answered certayne. Mat xli. C

On the fridaye

Ezechiel the xlviii chapter.

After that there was a feast. i. John v. A

On the ii Sondaye in lene

forthermore we besche i. Thessa. liii. A

And Iesus went thence Mat xlv. C

On the tuesdaye

Better the xlii. Chapter.

And Iesus ascended to Ieri. Mat xx. C

On the fridaye

Genesis the xxxvii chapter

Heken another symilitude. Mat. xlii. B

On the iii Sondaye in lene

Be ye folowers of God Ep. ii. A

And he was a castinge out Luc xi. B

On the tuesdaye

Exod the xx chapter

Then came to Iesus Math. xlv. A

On the fridaye

Sumery the xx chapter

Then came to a cite of Sa Job llii. A

On the liii Sondaye half lene.

For it is written that Abrah. Gala. liii. C

After that went Iesus John vii. A

On the tuesdaye

Ezechiel the xxxvi chapter ad Esaie i. C

And as Iesus passid by he. John ix. A

On the fridaye

iii Regum the. vii chapter

A certayne man was spcke Jo. xi. A

On the v Sondaye in lene

But Christ beyng the hye. Heb. ix. C

Which of you can rebuke me. Jo. viii. A

On the tuesdaye

Leuitice the xix chapter

It was at Jerusalem p feast. Jo. x. B

On the the fridaye

Jeremy the lvi chapter

Then gathered the hie pristes. Jo. ix. A

On the Palme Sondaye

Let the same mynde be in. Phil. ii. A

Ye knowe that after ii day. Mat. xxvi. A

On the tuesdaye.

Esaie the liii chapter

The fealle of swete breade Lu. xlii. A

On the good fridaye

Exod the xlii chapter

When Iesus had spoken Joh. xlvii. A

On Ester euen

If ye be then tpsen agayne Collos. liii. A

The sabbath daye at euen Mat. xlviii. A

On Ester daye

Purge therfore the olde i. Cor. v. C

Mary magdalen, a Mary Mat. xxvi. A

On the Sondaye

Whych preaching was Act. x. A

And beholde two of them Lu. xliii. B

On the Tuesdaye

Ye men and bierbe chylde Act. xlii. B

Iesus hym selfe stode in the. Lu. xliii. A

On the tuesdaye

Ye men of Israel why mar. Act. xlii. B

After that Iesus thered John. xli. A

On the Thursdaye

The aungel of the Lorde i. Pet. iii. C

Mary stode wpythout at John. xlv. B

On the fridaye

For as muche as Christ hath i. Pet. iii. C

Then the. xi. Dyscypels Mat. xlvii. B

On the Saturdaye

Wherfore laye a spde all i. Pet. ii. A

The morowe after the John. xx. A

On the. i. Sondaye after Ester daye

For all that is bozne of God. John. v. A

The same daye at upghe John. xx. C

On the tuesdaye

Yt Christ be preached how i. Cor. xv. B

When Iesus was tpsen Mat. xvi. B

On the fridaye

O bepe them that haue the Heb. xlii. C

And they departed quickly Mat. xlviii. B

On the. ii. Sondaye after Ester daye

Christ also suffered for oure i. Pet. ii. B

I am a good sheperd, John. x. C

On the fridaye

For as muche as ye knowe i. Pet. i. A

On the morowe after the Lu. xliii. A

On the tuesdaye

Lyke wyse then as by p spume. Ro. v. B

The cse p disciples of John Mat. ix. B

On the iii. Sondaye after esterdaye.

Derely beloued I besche pou. i. Pet. ii. C

After a whyle ye shall not se Joh. xvi. B

On the tuesdaye

Whych I tell chylde in these i. Job. ii. A

There arose a questio bttwene Jo. iii. B

On the fridaye.

Pte

The Table

Ye are all the chyldren i, Thessa. v. A
 I am come a lycht into the Joh. xii. A
 On s. xiii. Sondaye after elterdape
 Every good gyfte, and every. Jaco. i. C
 But now go I my waye to. Joh. xvi. B
 On the wensdape
 Brethren haue not the fapth. Jaco. ii. A
 Holy father kepe in thyns. Joh. xvi. B
 On the frydape
 Ye se then how that of dedes. Jaco. ii. D
 Deare chyldren yet a lyttell Joh. xiii. D
 On the. vi. sondaye in the crosdapes
 And se that ye be doars of Jaco. i. D
 Verely verely I sape vnto Joh. xvi. C
 On the Mondape.
 knoweledge your faultes Jaco. v. D
 If any of you shulde haue a Luc. xi. A
 On the Tewsdaye
 Elate the. xix. chapter D
 And Iesus sat ouer agast. Mat. xii. D
 On the wensdape
 The multitude of the that Actu. iiii. C
 These wo. des spake Ie. & c. Joh. xii. A
 On the assenlyon day,
 In the former treatys Deare Actu. i. A
 After that he appered Mat. xvi. C
 On the sondap after ascensio dape
 Be ye therfore discrete. Glo. i. B
 But when the conforter is Joh. xv. D
 On the whitsou eue,
 It fortuneth, whyle Apollos Actu. xix. A
 If ye lone me kepe mi coma. Joh. xiii. B
 On the whitsondape
 When s. fyfpe dape was coe Actu. ii. A
 If a ma loue me & will kepe Joh. xiii. C
 On the monday,
 And he comaunded vs. to preach Act. x. B
 God is loued s. worlde, that Joh. iii. B
 On the tewsday
 When s. Apostles which we Act. viii. A
 Verely verely I sape vnto you Joh. xii. A
 On the wensdape
 Peter stepped forth with the. Pet. ii. C
 No man can come to me Joh. vi. C
 On the thursdape,
 Then ca. Phillip into a cite of Act. viii. A
 Then called he the xisto gether Lu. ii. A
 On the frydape
 Ye men of Israel heare the Act. ii. D
 And it happened on a certayne Lu. v. D
 On the satterday
 And the herte Saboth dape Act. xiii. F
 And he aoble bp. & cam out Lu. xiii. F
 On the Trinite sondape.

After this I looked, & beholde. Reue. v. A
 There was a man of the Wha. John. iii. A
 Corpus Chyriste dape,
 That which I geue vnto. i. Cori. x. C
 For my fleshe is meate inde. John. vi. F
 On the first sondap after trinite sondap
 For God is loue, in this ap. i. John. iiii. B
 Ther was a certayne riche. Luke. xvi. C
 On the wensdape,
 Whē we opened vnto you s. i. Pet. i. D
 Thynck not that I am, Mat. v. B
 On the. ii. sondap after trinite sondap,
 Maruaple not my brethren. i. Joh. iii. C
 I certain mā ordeined a a Lu. xiii. D
 On the wensdape,
 This I say therfore a testifie Eph. iiii. D
 And when he was com into Mat. xxi. B
 On the. iiii. Sondape after
 trinite sondape
 Submit your selues therfore i. Pet. ii. B
 Then refozted vnto him al the Lu. xvi. A
 On the wensdape
 Not with standing s. lez. ii. Chm. iiii. D
 Agre with thynne aduertary. Mat. v. D
 On the. iiii. Sondap after tripte sondap
 For I suppose that s. afflyc. Ro. viii. C
 be pe therfore merciful as you Luk. vi. F
 On the wensdape
 And herby we know that me i. John. ii. A
 And hys discyples asked of Mat. xvi. A
 On the. v. Sondap after trinite sondap
 In conclusyon be ye al i. Pet. iii. B
 It cam to passe as the people. Act. v. C
 On the wensdape
 I exhort therfore that aboue i. Ep. ii. A
 It chaunfed on a certayne Lu. viii. C
 On the. vi. sondape after Trinite son.
 Remember ye not that al Ro. vi. A
 For I sape vnto you except Mat. v. C
 On the wensdape,
 I wrote not vnto you as. i. John. ii. C
 And when he was come Mat. x. A
 On s. vii. Sondap after trinite sondap
 I wil speak grossly because of Ro. vi. D
 In whole dayes when there Mat. vii. A
 On the wensdape
 There is then no damuracion Ro. viii. A
 In that tyme went Iesus Mat. xii. A
 On the. viii. Sondape after trinite sondap
 Therfore brethren we are Ro. vi. C
 Beware of false p.rophetes Mat. viii. C
 On the wensday
 But God stretch out his loue Ro. v. B
 After we sawe one, Mat. ix. F
 On

The Table

Lii

On the .ix. sonday after trinite sonday
That we sh: de not lust i. Coz. x. B
There was a certayne ryph Lu. xvi. A

On the wenesdape

Remember ye not how that Ro. vi. C
He that is fapthful in Lu. xvi. C

On the .x. sonday after trinite sonday
Ye knowe that ye were i. Coz. xii. A
And when he was come Lu. xix. F

On the wenesdape

All flethe is not one maner i. Co. xv. C
Take hede to yowre selues Luk. xxi. G

On the .xi. sonday after trinite sonday
Brethren as petrapning i. Coz. xv. A
And he put forth thys Luke. xviii. A

On the wenesdape

Othet remember ye not i. Coz. xv. C
He put forth a similitude Lus. xviii. A

On the .xii. sondape after

trinite sondape.

Duche trust haue we ii. Coz. iiii. B
And he departed agayne Mat. viii. B

On the wenesdape

Foz we preache not ouse ii. Coz. iiii. B
Then began he to byplayd Mat. xi. C

On the .xiii. sondape after

trinite sondape

To Abrahams and hys seede Gal. iii. C
Happy are the eyes Luk. x. B

On the wenesdape

Ye remembre brethren i. Tess. ii. B
Then the Pharises went Mat. xii. B

On the .xiiii. sondape after

trinite sondape

I save walke in the spirite Gal. v. C
And it chaunced as he Lu. xvii. C

On the wenesdape

Beware not a strange poke ii. Coz. vi. C
One of the company sayd Lu. xii. B

On the .xv. sonday after trinite sonday
Yf we lyue in the spyzte, let Gal. v. B

No man can serue two Mat. vi. C

On the wenesdape

We knowe that the sawe i. Timo. i. B
And it fortunied in one Lu. xx. A

On the .xvi. sonday after trinite sonday
Wherfoze I desyre that ye Ephe. iii. B

And it fortunied after that Lu. vii. B

On the wenesdape

Beware lest any man come Coloss. ii. B
And he came to Bethsal. Mat. viii. C

On the .xvii. sonday after

trinite sondape

I therfoze which am in Ephe. iiii. A

And it chaunced that he Lu. xiii. A

On the wenesdape.

Foz yf by the synng of one Ephe. xiii. A
Wher they were come to Mat. xvii. B

On the .xviii. sonday after trinite sonday
I thanke my God alwayes i. Co. i. A

When the Pharises had Mat. xxi. B

On the frydape.

I beseeche you brethren foz Rom. xv. B
Another parable he put Mat. xxi. C

On the .xix. sonday after trinite sonday
And be ye renewed in the Ephe. iiii. C

And he entered into a type Mat. ix. A

On the wenesdape

Therfoze brethren stande ii. Tess. ii. B
Then sent Iesus the pro. Mat. xiii. B

On the .xx. sonday after trinite sonday
Take hede therfoze that ye Ephe. v. C

The kingdom of heaue is Mat. xxi. A

On the wenesdape

Thou therfoze my sonne ii. Tim. ii. B
When thou makest a dyuer Lu. xiii. C

On the .xxi. sondape after

trinite sonday

I finally my brethren be Ephe. vi. B
And there was a certayne Ihon. xiii. C

On the wenesdape

Because we knowe brethren i. Tess. i. B
And it fortunied in another Luk. vi. B

On the .xxii. sondape after

trinite sondape

And I am surely certified Philip. i. A
Therfoze is the kingdo Mat. xviii. C

On the wenesdape

Ye and we knowe that what Rom. iii. C
Truly I saye vnto you that Mat. xi. C

On the .xxiii. sondape after

trinite sondape.

Brethren folowe me, and Philip. ii. B
Then went the Pharises Mat. xxi. B

On the wenesdape.

Foz yf by the synne of one Rom. v. C
When they were come to Mat. x. ii. B

On the .xxiiii. sondape after

trinite sondape

Foz this cause we also Coloss. i. B
Whyle he this spake vnto Mat. ix. C

On the wenesdape

And I woulde not that ye i. Coz. x. C
A certayne man had two Mat. xxi. C

On the last sonday after

trinite sonday

Hieremy the xxiii chapter. B
Then Iesus yfte by hys Ihon. vi. A

On the

The Table

On the wensdape in þ embryngs weke
Amos the ix. Chapter.

And one of the company ans. Mar. ix. C
On the frydape.

Owe the xliii. Chapter
And one of þ pharises desired Lu. vii. C

On the Satterday
For that first tabernacle was Heb. ix. A
He put forth this similitude Lu. xii. B

In the dedication of the church.
And I John sawe þ holy Reue. xxi. A
And he entred in, and went Lu. xix. A

Here endeth the Table of the Epistles
and Gospels of the Sowdayes.

Here after folowe the Epistles and Gospels
of the Sayntes.

On sainte andrews dape.
For the beke of the harte. Rom. x. C.
As Jesus walked by þ sea of. Mat. x. C.

On sainte nicolas dape.
Ecclesiastici. xliiii. Chapter.

For like wise acertepe man Mat. x. A
On the conception of oure lady

Ecclesi. xliiii. Chapter.
This is the boke of þ genera. Mat. i. A

On S. Thomas the Apostles dape.
Now therfore ye are no more. Eph. ii. B
Thomas one of the twelve Joh. xi. f

In the conuersion of S. Paule.
Saul yet breathing out threath Act. ix. A
The answered Peter & sayd Mat. xix. B

On candelmas dape.
Malachie þ iii. Chapter

And when the tyme of the. Lu. ii. B
On S. Mathias þ Apostle dape.

And in thos dayes Peter. Act. i. C
The Jesus answered & sayde Mat. xi. B

The greetinge of oure ladye.
Ecclesi. the. xliiii. Chapter

It fortuneth as he went Lu. x. C
On saynt Bartholomews dape

Now therfore ye are no moat Eph. ii. B
And ther was a strife Lu. xxi. C

On þ nativite of oure lady
Ecclesiast the xliiii Chapter

This is the boke of Mat. i. A
On the exaltacion of the crosse

I have trust towarde you Gal. v. B
Now is the iudgemente of. Joh. xii. C

On S. Mathew the Apostle
Ezechiel the. i. Chapter

And as Jesus passeth forth Mat. ix. B
On S. Michaels dape

And he sent and thewed. Reue. i. A
The same time þ disciples Mat. xvi. A

On saynt Luke þ Evangelistes dape
Ezechiel the. i. Chapter.

After that þ Nozde apointed Luke. x. A
On saynt Symon and Judas dape

For we knowe wel that al. Rom. viii. C
Thys comaunde I pou þe Joh. iii. A

On the nativite of S. Iohn Baptiste.
Elate the. xlii. chapter.

Elizabeths tyme was come. Luke. i. f
On S. Peter & Pauls day

In þ tyme Herode þ kige Att. xii. A
When Jesus came into Mar. xvi. C

In the commemoration of S. Paul
I certifie you brethren þ. Gala. i. B

Then answered Peter Mat. xix. B
On the visitacion of oure Lady

Canticozum the. ii. chapter
Mary arose in thos dayes Lu. i. B

On saynt Mary Magdalene dape
Prouerb. xxxi. chapter

And one of þ pharises desired Lu. vii. C
On S. James the Apostle

Now therfor ye are no more Eph. ii. B
The came to him the mother Mat. xx. C

Lamesse dape
And as he conspored the thig. Act. xii. C

When Jesus came into þ Mar. xvi. C
On þ transfiguration of oure Nozde

For we folowed not deca. ii. Pe. i. B
And after. vi. dayes Jesus Mat. xvi. A

On the name of Jesus
Then Peter full of the Act. xiii. B

While he thus thought. Mat. i. C
On saynt Laurens dape

This yet remember how ii. Cor. ix. B
Wereli verely I saye Joh. xii. B

On the assumption of oure lady.
Eccle. the. xliiii. Chapter

It fortuneth as he went Lu. x. C
On saynt Bartholomews dape

Now therfore ye are no moat Eph. ii. B
And ther was a strife Lu. xxi. C

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The Table

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On the all hallowes daye
And I saw another angel. Reue. vii. A
When he saw the people, he Mat. v. C
On the all soules daye
I would not brethren. 1. Tess. iii. C
Then sayde Martha vnto Jo. xi. C
On saynt Katheryns daye
Ecclesiast the. ii. Chapter
Agayne the kingdome of. Mat. xlii. f
The ende of this
Table.

The ende of the new testa- ment and the whole Byble

CCO THE honoure and prayse of GOD
was this BYBLE printed and
spynished, in the yeare
Of OUR
LORDE
GOD

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And nowe agayne accordyngly imprinted, and syn-
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of oure Lord God M. D. XLII.

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